

SEARCHING *the* SCRIPTURES

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



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

VOLUME X

JULY, 1969

NUMBER 7

COMMENCEMENT ADVICE

Irven Lee

To children and young people the years may seem to move slowly but they do pass, and finally the diploma and degrees are handed out at commencement. Commencement! Are they not finishing? Are they just beginning? All those early years were for laying the foundation, and now it is time to start with the superstructure. Let us rejoice with those who have laid a good foundation.

Where shall we start? With what shall we commence? Work is a good solid material with which to begin the superstructure. Infants must learn to do things for themselves, but graduates learned long ago to tie their shoes and to feed themselves. Now they can earn their own dollars in providing their own shoes and food. How ridiculous it would seem if a strong, well developed graduate still depended on his mother to tie his shoes! He need not depend on his mother for such services. Neither is it necessary for him to continue to depend upon his father to pay his way. He is as tall, as strong, and as able to work as is his father. His father has become more skilled, but he developed that skill by work. It is time, graduate, to take hold of work. You are commencing a difficult but worthy effort when you begin to provide for yourself and for those who need you.

God ordained that a man earn his bread by the sweat of his face. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thessalonians 3:10). The world does not owe you a living. The able bodied graduate who will not provide for himself is kin to the imaginary strong, capable graduate who still depends on his mother to tie his shoes. We do not depend upon others for that which we can do for ourselves.

Industry calls for workers, but the man who goes by the pay window should know in his heart that he has earned his pay check. Some must produce or there would be no product. Some must earn or there would be no resources to divide at pay day. It is a matter of honesty and decency to "work with your own hands. . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11,12).

Money does not grow on trees. There is a limit to one's ability. No man can buy all the earth and all the things upon it. One of the great lessons is to learn not to covet the things beyond our reach. This means that we MUST learn not to buy and buy and buy until we have obligated ourselves beyond our ability to pay. A good name is too precious to destroy in careless buying. We need to be willing and able to earn, and it is just as important that we be willing to live within our means.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:6-10). Learning how to be content within reasonable limits is as important as learning how to earn.

The learning process does not cease when one commences the responsibilities of adult life. "Whatever thy hand findeth to do, do it with thy might" (Ecc. 9:10). Promotions are earned, not just demanded. They come from increases in ability and not just from seniority. If a thing is worth doing, it is worth doing well. Produce, improve, abide within the limits of your ability to provide, and enjoy reaping what you have sown.

The workers are not the wrecking crews. Listen to the radio or read the newspaper and be alarmed that so many Americans belong to the wrecking crew. They disrupt, burn, and steal. What if every one were like them? Then there would be no schools or industries to burn. There is no suitable place for the anarchist outside the jail. One who does not learn to rule his own soul needs to be restrained. Is there room enough in our prisons for the growing number of people who destroy rather than produce?

A worker who earns his bread by honest labor is an asset. His self control, or self discipline as it may be called, is an outgrowth of the firm discipline administered by worthy parents. The psychology of permissiveness has produced an abundant crop of anarchists. Our generation has sown to the wind so the whirlwind may shake us and our children dread-

fully. Are the young graduates prepared to lead this nation back toward the work-and-earn idea? Some one must sow good seed if there is to be a good harvest. Let us pray that the dead-beats and bums of the wrecking crew not destroy this good land that has so much for so many willing workers.

Work for more than money. Let there be love for home and family, and let this love be expressed by more than dollars. Do not ignore the Lord and the church that He purchased with His blood. The man who is too busy to worship is too busy. Man must provide for himself and his own or he is worse than an infidel, but there are things that money will not buy. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

P. O. Box 866
Hartselle, Ala.

CLUB RATE

SUBSCRIPTIONS

FOUR SUBSCRIPTIONS FOR ONLY \$10.00

SEND THEM TODAY!

NOW ON TAPE

**THE
LIVING
VOICE**

© 1969 - Phillips Publications



THE NEW TESTAMENT

King James Version

A new reading of the New Testament (King James Version). The best ever produced: accurately, reverently, and expressively read. Recorded on the finest quality 7" and 5" reel tapes, Cassette tapes and 8 track cartridge tapes.

"EVERY TAPE FULLY GUARANTEED"

REEL-TO-REEL

10 tapes — Complete New Testament

\$59.50

(Each reel separately — \$5.95)

Produced By



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

Searching The Scriptures

Published Monthly At

TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

65 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

EDITORIAL

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

RESPECT OF PERSONS

I get that feeling of disgust mingled with anger when I observe some brother in the Lord being mistreated, ignored, even slandered, and for no other reason than that he is poor, unimportant, or less educated than others. Every time I see or hear of this I think of the scene the Lord gave of the judgment in Matthew 25. He said the treatment one gives to "one of the least of these my brethren" is the treatment given to the Lord. You just remember this: what you do (or do not do) to the brethren you do to the Lord.

That feeling of disgust becomes more loathsome when I see some brother unduly honored, praised and bowed to as if he were an emperor, and for no reason other than that he is rich, popular, highly educated academic-wise, and socially or politically powerful. The political maneuvering, financial mergers, and social alliances are avenues by which many seek to have others respect their persons, or they seek to express their respect of the persons of others.

I can imagine someone saying, "That editor is try-

ing to make himself a champion of the poor and less fortunate among brethren" or "He is envious and jealous of those who are more fortunate and more popular than he." Nothing is further from the truth on both counts. There is no special virtue and purity about poverty or illiteracy, and there is no special evil and impurity about wealth, fame and academic attainment. It is as disgusting to me to see the poor and less-educated look with disdain upon those who have worked hard to acquire wealth and education as it is in reverse. The extremes in wealth, popularity, education, etc., have nothing to do with how one brother ought to treat another. This is the very point of this lesson. Men ought not to be judged and respected upon their persons, but upon what their lives are as measured by the word of God.

Let me give the reason why I abhor the abuse of some and the unearned praise and honor of others. To show respect of persons means to accept (or reject) one upon the basis of who he is or what he has. It means "acceptance of faces" or persons; to receive or reject one on appearance or recognition of his person alone.

The matter of showing "respect of persons" is mentioned nine times in the New Testament: five times of God and four times of men. In each of the five passages relating to God it is affirmed that He is NO respecter of persons and the areas where He does not respect persons are given. But in the four verses where showing "respect of persons" relates to man they show the very nature of the sin and where it leads. Three verses are found in James 2 and one in Jude. This respect of persons is unjust and unfair in the measurement of a man; it makes man a judge of others by his own standard and ignores God's standard of right and wrong, and the word of God says it is sinful. This pits the truth against the person. If I respect the person I tend to "bend" the truth to make it conform to the person. But if I honor God and His truth I will strive to persuade the person to conform to truth. He then deserves respect, not because of his person, but because of his obedience to the truth.

We are taught to be like Christ. All who believe the Bible believe God to be perfect in every sense. If God does not respect the person of any man, it must be right, merciful, just, holy, and Christ-like to show respect to no man's person. If we learn to do this the law of the Lord will be far more meaningful to us. The law of the Lord will become the standard of judgment and not the person of any man.

First, God respects the person of no man in accepting those who become His children. The Jews had the notion that they were favored by God because of their nationality, but God showed Peter and the six Jews with him when they went to the house of Cornelius that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34,35). Every man is not accepted by the Lord, but it is not on the basis of his person that he is rejected; it is because of his disobedience. Peter said the truth is that "God is no respecter of persons: **but in every nation**" (Jew and Gentile) "he that **feareth him, and worketh righteousness**, is accepted with him." It is what a man does and not who he is that determines whether he is accepted with God.

Second, God respects the person of no man when

sin is involved. The righteous judgment of God, "who will render to every man according to his deeds" (Rom. 2:6), applies equally to "the Jew first, and also to the Gentile" (vs. 9,10). With God sin is sin whether it be by Jew or Gentile. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:11,12). If you transgress the law of the Lord, He will not stop to check whether you are a Jew or Gentile, rich or poor, popular or unknown, ruler or servant, scholar or unlettered. You will be a sinner whoever you are because God respects the person of no man when sin is involved.

Third, God will render good to those who do good without respect of persons. The poorest, least esteemed man on earth will receive good from the Lord for the good he has done, and it will be by the same standard and on the same principle that the most esteemed on earth will receive it. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free . . . neither is there respect of persons with him" (Eph. 6:8,9). Whatever good **any man doeth** he will receive of the Lord, and the person of that man has nothing to do with it. It is what the man does, not who he is, that counts with God.

Fourth, God will render just punishment to all who do wrong without respect of persons. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:24,25). The most noted evangelist or the most highly esteemed bishop in the Lord's church will receive the same punishment for his wrong as any other person on the face of the earth. His position or his honor will in no wise affect God in dealing out the just wages for his wrongdoing.

Fifth, the judgment of God toward every man will be without respect of persons. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:15-17).

Now compare this with man's dealing with man. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool: are ye not then partial in yourselves," and are become judges of evil thoughts? . . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:1-4,9).

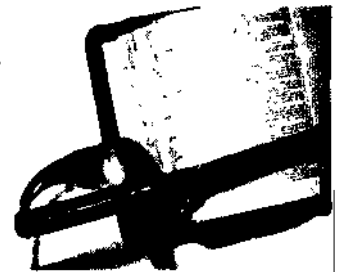
These verses picture the abominable condition so evident among many brethren today. A well-known evangelist will come into an assembly and some brethren will act as if Christ himself has arrived. They must honor him with special eulogies and favors. They do the same for a very rich man, a famous political figure, or a noted entertainer. But these same brethren will hardly speak to an unknown, poor man

who is "just a faithful Christian." If you think I am saying that all well-known evangelists, rich brethren, and brethren who have become successful in their fields of endeavor should be ignored and the poor honored, you have missed the point of this study. The word of God teaches that we should treat the rich and poor alike. We should honor the brethren — all brethren, regardless of **who** they are or **what they have**. They should be respected for what they have done and are doing of the living word of God. This is the way God deals with all of us.

We show respect of persons for personal advantage. It is a selfish move. We tend to favor the wealthy because we hope to profit by it. We run after the influential because we expect to enhance our own influence and popularity by the association. We associate with the powerful because we desire to be secure. What can the poor, weak and unknown do for me? Nothing! Why then should I give him any special attention? This is the root of the whole matter. There is no love for the brethren, and, consequently, no love for God (I John 4:20,21).

The Spirit said by Jude that the evil "brute beasts" who had committed every conceivable sin known to man, were "walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage (Jude 16). The A.S.V. says, "showing respect of persons for the sake of advantage." Like many brethren today, these were using flattering words to show respect of persons for their own personal advantage. Let us learn to treat others without partiality and measure them by what they do according to the standard of God's word and not according to who they are, who they know, and what they have.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72206

THE COKE OF THE COVENANT

Mr. M. L. Moser, Jr. publishes a religious paper in Little Rock called "The Baptist Challenge." In the issue of February, 1969, he expressed his shock and chagrin over the fact that some Baptist Churches are now using Coca-Cola instead of grape juice on the Lord's table. His statement follows:

"Coke at 'Lord's Supper' "

"According to the Baptist Standard, December 18, 1968, at least two churches in Texas have recently used Coca-Cola instead of wine or grape juice at the Lord's Supper. In the letters to the Editor column, appears two letters stating that a letter appeared in the November 27 issue written by an Oliver Summerlin stating that his church celebrated the Lord's Supper by using Coca-Cola. I don't know which church this was, but one letter said that it was 'the First Baptist Church in a large city in Texas.'

"A second letter written by a Susan Henderson of Austin, Texas said that their church too used Coca-Cola and plain white bread. She said: 'The use of Coke instead of grape juice made me experience the Lord's Supper in a new and wonderful way. I sincerely believe Christ was with us that day.' A companion letter in the same issue expresses our feelings but mildly. 'I cringed with horror when I read Mr. Summerlin's letter about using Coca-Cola for the Lord's Supper. I still sit in stunned unbelief about the whole matter.' "

These gentlemen need not get so upset, for they haven't seen anything yet. In a message delivered in St. Louis on April 22nd, Methodist Bishop James Thomas of Des Moines, Iowa advocated the use of hamburgers and a soft drink for the Lord's supper. He said, "It is proper to say that this time-honored sacrament must be interpreted with meaning and vitality in every age." "We are determined," he continued, "not to continue doing the things that have no meaning in the modern world."

The inspired apostle Paul said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). For the true Christian, the bread and fruit of the vine have real meaning, and will until the Lord returns. There is no doubt about Jesus using unleavened bread and the fruit of the vine. The apostle further declares that the Lord revealed unto him "That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had

FLORIDA COLLEGE LECTURES — 1969

"The Living Voice" TAPES

"Conformed or Transformed".....	Don Bassett
"Holding Forth the Word of Life".....	Peter Wilson
"Inspiration of Scripture".....	John Clark
"The Science of Beginnings".....	W. D. Burgess
"Figures of Speech".....	James P. Needham
"Poetry".....	Melvin Curry
"The Lord's Day Contribution".....	Almon L. Williams
"They Knew Not God".....	Robert Turner
"Liberalism's Use of the Bible".....	John Clark
"The Beginnings and the Atomic Clock".....	Charles R. Rice
"Symbolism".....	Irvin Himmel
"Song Of Solomon" #1.....	Homer Hailey
"All Things to All Men".....	Cecil Willis
"Equipping Youth to Meet Liberalism".....	John Clark
"The Philosophy of Science".....	Arthur M. Dowell
"Prophecy".....	Clinton D. Hamilton
"Song of Solomon" #2.....	Homer Hailey
"Why Florida College?".....	James R. Cope

ANY TWO SPEECHES ON ONE TAPE — \$4.00
ENTIRE SERIES — 9 TAPES — \$32.00

Order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

supped, saying, This cup is the new testament in my blood; this do, as oft as ye drink it, in remembrance of me" (I Cor. 11:23-25). There is something wrong with the knowledge and spiritual attitude of the person who must substitute something else in order to "experience the Lord's supper in a new and wonderful way."

But back to Mr. Moser and his objection to Coke on the Lord's table. I charge that he is inconsistent! Why does he contend for bread and the fruit of the vine? Perhaps he would say that that is what the Bible authorizes, and he would be right. But the Bible does not say that we **cannot** use something else, does it? Would he accept the silence of the Bible as authority for hamburgers and soft drinks on the Lord's table? Evidently he would not.

Mr. Moser endorses the use of mechanical instruments of music in worship. Where is the passage in the New Testament which authorizes such? If he makes typical arguments, one of them would be that the Bible does not say to use the instrument. But why would he object to the hamburgers and Coke? Oh, he would tell us that the Bible does tell us what to place on the Lord's table. Exactly! And the Bible also tells us the kind of music to use in worship: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Why would he or anyone else use the silence of the Bible as authority for the instrument in worship and refuse to use it as authority for Coke in the Lord's supper?

God has revealed what he wants us to do. We cannot use his silence as authority for anything. Such an attitude cost Nadab and Abihu their lives (Lev. 10:1). It would have allowed priests from the tribe of Judah, but the Hebrew writer implies that such would have been unlawful (Heb. 7:14).

There is as much authority in the Bible for hamburgers and Coke on the Lord's table as there is for a mechanical instrument in worship, sprinkling a baby, praying to saints, baptizing "because of" the remission of sins, wearing human names, a denomination, and many other such things.

My friend, if **silence** is the only authority you have, you have no authority! Such an attitude opens the floodgate for every departure and innovation that the mind of man can invent. We must not go beyond that which is written (I Cor. 4:6; II John 9-11).

CONGREGATIONAL COOPERATION of the

CHURCHES OF CHRIST by H. E. WINKLER

A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.

\$1.00 per copy

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"PERFECT" (TELEIOS)

Modern English Uses

In modern English dictionaries the adjective "perfect" is said to mean, among other things, "flawless." Perhaps this meaning is most commonly associated with the word. As a result of this association, when the word "perfect" is encountered in the Bible, most readers immediately think of something that is "flawless" or "sinless." But, to the contrary, the Greek adjective "perfect" (**teleios**) does not ever denote flawlessness or sinless perfection. If such were true it is obvious that this concept would be in conflict with such passages as I John 1:8-10.

Primary Greek Uses

The Greek adjective **teleios** (perfect) primarily denotes that which has been brought to its end (**telos**). Consequently, **teleios** denotes completion, or a state of being finished, or a state of maturity. Hence, when we are admonished to be "perfect" (**teleios**) in Matt. 5:48 we are not being taught a lesson on sinless perfection. To the contrary, we are admonished to be complete or full-grown morally and ethically; that is, one who loves only his friends is not "complete." He must love his enemies also.

"Perfect" Men

When **teleios** was applied to a man it primarily denoted one who was mature or full-grown. It is so used in Heb. 5:14 in a spiritual sense, where it is contrasted with the "infant" (**nepios**) of verse 13. This use of **teleios** is found in ancient classical literature as well as in Hellenistic literature that is contemporary with apostolic usage.

It has been observed earlier in this study that **teleios** might denote a man who is "complete" morally and ethically, Matt. 5:48, etc.

"Perfect" Things

The adjective **teleios** is also used to describe animals and things. Non-Biblical literature contains references to "perfect" (full-grown, mature) animals. An excellent Biblical example of a "perfect" thing is the reference in I Cor. 13:10 to "that which is perfect." Here, the adjective **teleios** describes the complete or finished revelation of God's will to man. The **teleios** revelation is contrasted with those things (tongues, prophecies, knowledge) which were "from a part" (**ek merous**). Even apostolic knowledge was "from a part" of revelation, and not from the whole, or complete, or perfect revelation. Today, we have access to the complete or "perfect" revelation.

THE HOLY SPIRIT

No. 4

J. T. Smith

In this article we want to continue our thinking of the Holy Spirit and conversion. As we noted in our last article, the Holy Spirit has a part in the New Birth. We also noted that the New Birth did not constitute conversion in the fullest sense. The word "convert" means, "a reformation of life." Sometimes the word "repent" is confused with the word "convert." Repent means "a change of will." This in turn leads to a "reformation of life" and the new birth is the first step toward that reformation (cf. Acts 3:19).

However, when we talk about conversion we learn from the Bible and from the meaning of the word itself that there is more involved than simply the new birth. For example, Isaiah said of God's people (and was quoted by Christ in Matthew 13:15) "... lest at any time they should see with their eyes, hear with their ears, understand with their hearts and should be converted and I should heal them." Jesus told Peter, one of his own disciples who had been faithful to the Lord for almost three years, "when thou art converted, strengthen thy brethren." James said, "Brethren, if any of you err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins" (James 5:19-20). Hence, many people who are actually born again children of God think that the new birth is all there is to conversion. Not so! It is only the first step. Conversion is a continuing process of reforming our lives to meet the demands of the Bible as we learn more truth while being led by the Spirit of God.

Next we will talk about what it means to be led by the Spirit of God.

300 Haynes St.
Dayton, Ohio 45410

WHY I BECAME A CHRISTIAN, A MEMBER OF THE CHURCH OF CHRIST PART No. 5

Joseph Lee Block

Let me ask you this question, "Are you a Christian?" With some the answer will be, "I was born a Christian — born into a Christian family." That is not the right answer for it takes the new birth to make one a Christian. One must search the scriptures with readiness of mind. "And the brethren immediately sent Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. 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 17:10,11).

Were you ever in darkness, not able to find your way, although there was plenty of sunshine? Were you able to look and not see the right things? Do you hear and not understand? Do you speak and yet are not able to utter a word? This all happened to me. I was in darkness before I became a part of the body of Christ-

Do you remember your first pair of long trousers, your first date, your first job? All these were important to you as you were growing up. But do you remember when you first became a Christian? Because you were born of parents who were Christians does not make you a true Christian. Some Christians take our Lord for granted, but some day they will wake up and it will be too late.

I was given the opportunity to become a Christian, to let Christ be my Saviour, my Master, and example for all that is good upon the earth. I beg you to accept Him and live like He wants you to live. Look into the Bible and do what He tells you to do. Be a real Christian. Don't wait too late. Do not forsake the assembly of the saints on the first day of the week.

When I was in the Jewish faith I always looked to God for help, and I still do, but now through my Saviour Jesus Christ. Many people are sick, but when things are going well and you are healthy you might tend to forget God, but when you are sick, the first thing you do is call upon Almighty God. I was very sick, but I did not lose faith in God and His Son Jesus Christ. In fact, I prayed more and more and my prayers were answered and I am now able to serve the Lord.

Members of the church of Christ, wherever I go, are always ready to help me to become a better Christian. I was given the opportunity to preach the gospel in Santa Monica; Casita Springs, Calif.; in Douglas; Bisbee, Ariz.; Lordsburg, New Mexico as well as the congregation where I now worship, and on Wednesday evening at Winnetka Avenue in Canoga Park, Calif. This congregation established a plan some time ago to give all the men an opportunity to talk on Wednesday nights. This was a wonderful opportunity to allow us to develop as Christians.

I do not know what the Lord has in store for me, but if it is the will of the Lord, I will preach the gospel of Christ as long as I have a breath of life in me. All that I have is through the goodness of God by His Son Jesus Christ.

Why did you become a Christian? What prompted you? These are the questions that are always asked of me. I believe the record in Luke 22:19, 20 helped me as much as anything to understand my duty, "And He took bread and gave thanks, and brake it, and gave unto them saying, **This is my body which is given for you: this do in my remembrance.** Likewise also the cup after supper saying, **This cup is the New Testament in my blood, which is shed for you.**"

Take a walk with Jesus after he was found guilty, as he bore His cross and started toward the hill of Calvary. As He walked He stumbled, picked himself up and started again, knowing that "He would be put to death. As He stood upon Calvary, looking over the city of Jerusalem, looking around Him, looking up to heaven to His Father, waiting to be crucified for you and me. Still humble, kind and full of love for you and me. He died for all men. He arose and said He would come again. When you think the going is hard, think of His walk to the cross. His church was established on the first Pentecost after His death. When he said, "Upon this rock I will build my church" (Matt. 16:18), this is what is meant by the

"church of Christ." It is His church, the true church, the Lord's church, the church of the living God. Become a Christian and be a member of that true church.

THIS I BELIEVE

Voyd N. Ballard, Glendale, Ariz.

I believe the problem of "church attendance" would be eliminated if members were truly converted to Christ. I believe true Christians will want to be present for every assembly of the church that they can possibly attend.

I believe that you believe that it is good to attend every assembly of the church. James says, "Therefore to him that knoweth to do good and doeth it not, to him it is a sin" (Jas. 4:17).

I believe we show our love for the Lord by our desire to assemble with Him and His people. He said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

I believe many take Matt. 18:20 far too lightly. Surely if we really believe Jesus is in our midst when we meet together in His name we will want to be present for every assembly of the saints.

I believe Christians should delight in being "steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58). The members of the early church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

I believe we will all one day stand before God in judgment and give account to Him for the way we have lived here. How will you account to Him for missing mid-week and Sunday night services?



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

ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

NATURAL SELECTION (No. 2)

Lest some might contend Darwin's doctrine of **Natural Selection** isn't taught now we suggest that the Dutch botanist Hugo De Vries, through his experiments with his evening primroses, noticed rather abrupt changes and some which appeared with unusual structures and these he called **MUTANTS**. From that day until this "**MUTATIONS**" (to be discussed after **NATURAL SELECTION**) has been considered a vital part of the mechanisms to bring about evolution. But in this process **NATURAL SELECTION** is just as important as **MUTATIONS**. Prof. Graebner says, "While evolutionists to a large extent have discarded the Darwinian Theory **THEY CANNOT GET ALONG WITHOUT NATURAL SELECTION IN SOME FORM — WHENEVER EVOLUTION DARES TO SPEAK ITS MIND IT SPEAKS THE LANGUAGE OF NATURAL SELECTION**" (**GOD AND THE COSMOS** p. 278-279). Prof. C. P. Martin says "An overwhelming majority of biologists believe that evolution proceeds by **MUTATIONS AND NATURAL SELECTION**" (**American Scientist** p. 100). The "modern" theory of Evolution, often called 'neo-Darwinism' depends, in every way, on **NATURAL SELECTION**. In **EVOLUTION**, 15th Ed., p. 38, under the heading **NEO-DARWINISM OR SYNTHETIC EVOLUTION**, Dr. C. H. Waddington of Edinburgh, says, "On these two foundations—**NATURAL SELECTION** operating on variation which arise from random **MUTATION** of Mendelian genes — the present day neo-Darwinism has been built up" (**WORLD AFTER DARWIN**, Vol. 1, p. 386). Prof. Theodosius Dohzhansky of Columbia U. affirms that "Evolution has occurred because the conservation of heredity is counteracted by the forces of change" and that "these forces are **MUTATIONS ON THE GENE LEVEL AND NATURAL SELECTION ON THE POPULATION LEVEL**" (**SPECIES AFTER DARWIN**, p. 22, also **EVOLUTION, GENETICS, AND MAN**).

Huxley also confirms the importance of **both** of these mechanisms, "Natural Selection produces mutations and mutations guarantee natural selection **BUT NEITHER CAN BE PROVED BY ITSELF**" (**EVOLUTION IN ACTION**, p. 43). No wonder the writer who quotes this (C. C. Ryrie pp. 9-10) says, "**MUTATIONS AND NATURAL SELECTION**. This is the basic and most important proof that evolutionists advance for their theory." Prof. Ramsey in **MUTATIONS AND THE THEORY OF EVOLUTION**

AMERICAN STANDARD VERSION

New Testaments

Page size: 4 1/4" x 6 3/8". Boxed.

490	\$5.00	Black imitation leather, limp style, gold edges.
491	6.00	Black genuine leather, limp style, gold edges.
493	11.00	Black genuine morocco, leather-lined, limp style, gold edges.

brought him on the way, and his wife, and all that he had.

13 And Abram went up out of egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his

eyes, and where the southward ward: **15** thou seest and to thy I will make the earth:

Order from:

PHILLIPS PUBLICATIONS

P. O. BOX 17244 — TAMPA, FLORIDA 33612

says. "In the years following De Vries' work a new school of evolutionary thought grew up combining the two principals of natural selection and mutation to form an explanation of the evolutionary mechanism. In the last few decades this school of thought has all but saturated biological ranks. It is widely acknowledged that NATURAL SELECTION AND MUTATION is held by evolutionists to be one of the most important considerations pertaining to the evolutionary mechanism. — Their books are written entirely within the presupposition laid down by the theory (EVOLUTION BY NATURAL SELECTION AND MUTATION) ;—it is clear that evolutionists have put their eggs in the mutation-natural selection basket, but it is well to point out that their basket is full of holes" (BIBLE-SCIENCE NEWSLETTER, AUGUST 15, 1966, p. 1).

In his book CHARLES DARWIN, De Beer says, "Natural Selection — controls evolution" (p. 191). Huxley says, "Natural Selection is not only an effective agency of evolution but it is the **only** effective agency of Evolution." EVOLUTION IN ACTION, p. 35. In a public debate in Marinette, Wis., as carried in B-S Newsletter, p. 4-5, Walter Valentine, Prof. of Genetics, said, "Well, simply stated in fairly simple terms, evolution is TWO things. You have to have variation (or mutation) and you have to have selection. The selective factor sorts out this variation. — Selection is a meat grinder through which you pass a population and only the fittest survive." This is in harmony with a statement of James F. Crow in Scientific American, Vol. 201, Sept. 1959, p. 142, "The general picture of how evolution works is now clear. The basic raw material is the mutant gene. Among these mutants most will be deleterious but a minority will be beneficial. These few will be retained by what Muller has called THE SIEVE OF NATURAL SELECTION." Thos. Dobzhansky, well known evolutionist, after admitting most mutations are deleterious, says, "Therefore the Mutation process ALONE, not corrected and guided by NATURAL SELECTION, would result in degeneration and extinction." American Scientist, Vol. 45, Dec. 1957, p. 385.

To again point up the importance of these two dogmas to the theory of evolution, Prof. Remy Collin, after showing that de Vries had the basic element in his theory of SUDDEN variations or MUTATIONS directly inherited said, "SELECTION played the same sorting role as in Darwinism. THUS IT IS A POSTULATE COMMON TO THE MUTATION THEORY AND TO DARWINISM THAT NATURAL SELECTION ACTS EITHER ON VARIATIONS OR ON MUTATIONS; so one or the other would have to be such as could account for all the aspects of the evolutionary picture of the story of life" (EVOLUTION: PROBLEMS AND HYPOTHESES, p. 72). The Textbook, so highly regarded by evolutionists, B S C S, Yellow (mentioned last month) says (p. 158) "This process of NATURAL SELECTION, first clearly proposed by Charles Darwin, was his greatest contribution to biology — Mutation plus Natural Selection results in Evolution." — also, "Mutations to dark or light occur by chance. But once they do occur, NATURAL SELECTION will determine what happens to them" (p. 599).

So we feel we have adequately presented in these two articles what NATURAL SELECTION means; how it is to be defined; its origin and history and that in the days of Darwin, de Vries and in 1969 it is **absolutely indispensable** to every evolutionist as a mechanism for EVOLUTION by which he tries to account for the existence of all living things from a simple form of life. Next month we shall prove, from dozens of sources of authority, that NATURAL SELECTION is inadequate — it **does not** do and **can not** do what it **MUST** do if their "theory" of Evolution is true. We shall prove it is NOT a "creative agency" and cannot bring into being any **new** form or species. (Continued)

Paul Foutz

Comments to the Editors

"**Searching The Scriptures**" continues to be a most outstanding publication. Thank you for the great amount of work you must put forth on it." — Calvin C. Essary, Fontana, Calif.

"I do appreciate your paper, and I want to encourage it." — Irven Lee, Hartselle, Ala.

"Your kind but uncompromising stand is appreciated. If you ever feel yourselves getting 'mushy' against the inroads of infidelity, sell out quick, cancel your subscriptions. Till then, keep up **the** good work." — Larry Ray Hafley, Piano, Ill.

"May I say also, I enjoy the paper very much. I believe that it is, if not **THE** best in the brotherhood, it is one of the very best. I am sure that you spend many hard hours to get the paper to us, for this I am grateful." — William C. Sexton, St. Joseph, Mo.

"I enjoy reading **Searching The Scriptures**. You are doing a good work in meeting today's needs and issues. May the Lord bless you with wisdom and strength to continue." — Oaks Gowen, Orlando, Fla.

"I do enjoy the paper very much and look forward to receiving it each month. It is a great help to me in doing His work." — H. R. Padgett, Beaufort, S.C.

"I really appreciate the stand for truth that you take. May the Lord bless you in all good things." — Lionel W. Gary, Dalton, Ga.

"I think that **Searching The Scriptures** is among the best of religious journals." — Weldon E. Warrnack, Bowling Green, Ky.

"The issue (October) is excellent and will, I think, do much good . . . You are to be commended for devoting the paper to such a study and for selecting able men to present both sides. I appreciate the paper." — Earl Kimbrough, Tuckerman, Ark.

"I do not see how anyone could not like the paper, whether they agree with it or not. One good thing about it is that it gives both sides of an issue, not just one side. With me it is among the best." — J. G. Jones, Crestview, Fla.

"Keep up the good work. Your articles on worldly tendencies of the day were the kind we need today." — Wm. Clyde Sutton, Mineral Springs, N. C.

"Searching The Scriptures is one of the finest and I always read it with interest and profit." — Walton Weaver, Memphis, Tenn.

SIGNS of the times



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

This month I continue to review the sermon preached by brother John McRay at the Otter Creek Road church on May 12, 1968, in Nashville, Tenn. This sermon has as its text a conversation between McRay and a man from the Christian Church and McRay is discussing how they are divided and how they might be united. Speaking of how division exists McRay says, and I quote from page 3 of his sermon:

"I believe the problem is just as old as the New Testament. The church at Corinth was divided. If we are going to pattern ourselves after the first century, it is my feeling that we are going to have to allow diversity within unity." Notice what he said: "DIVERSITY WITHIN UNITY."

Recently in Murfreesboro, Tenn., the Catholic Church and some of the protestant denominations had a meeting for several days and the theme of the program was "Diversity Within Unity." I don't know who borrowed the statement.

Can you imagine a preacher of the gospel saying that the kind of unity we need is in division? This is what the denominations have been saying for years. Sectarianism has said that there is just one big church of Christ—unity. Then they turn around and say that all the denominations make up that one church. Each church is a branch in the vine. I have actually heard sectarian preachers thank God for so many denominations so that each person could have the church of his denominational choice.

"Diversity within unity" is the whole idea behind the modern unity movement in the denominational world. Each church can believe different things; practice different things; worship in various ways; have different forms of church government and yet all of them say that they are united. How can there be any unity between two churches when one of them teaches immersion is baptism and another teaches that sprinkling is baptism? There is no unity between the two ideas. Yet the denominations think they have unity when they have just agreed to disagree. There is no unity between or among them. They are still divided, they just recognize the division and say they are united.

Notice that McRay and this man of the Christian Church are divided (?) over the use of instrumental music. Yet, according to McRay's statement, they can be united — united in division. According to this McRay could unite with any and all of the denominations, both Protestant and Catholic.

Jesus prayed in John 17: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23). Notice how many times the word 'one' is used in these words of Christ. Jesus prayed for believers to be one; not divided. Wouldn't it have been wonderful for the Lord to have had McRay there to tell him how his followers could be divided in unity. Just think how the Lord was missing such wonderful knowledge from McRay.

To Corinth, Paul said, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). Paul said he received from the Lord that which he delivered unto the Corinthians, I Cor. 11:23. Wonder why the Lord did not deliver to Paul the idea of "diversity within unity." Paul said that there should "be no divisions among you" but McRay has learned how to "allow diversity within unity." Isn't it just wonderful how a man with a Ph.D. can learn so much more than the apostle of Jesus Christ knew?

Yes, McRay has learned more than Jesus Christ and the Apostle Paul and this is just exactly what is wrong with a good many of the Ph.D.s in the church today. Jesus prayed for unity and now a Ph.D. in the church has learned how to disregard the prayer of Christ and formulate his own plan for unity. Christ and Paul wanted all to be one: McRay wants division. Dear reader, we had better stand with Christ and Paul.

WILLIS-INMAN DEBATE

September 19 - 23, 1966
Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions:
"Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."

"Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

Beautifully bound in maroon cloth

Price: \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 - TAMPA FLORIDA 33612

THE NEWS LETTER REPORTS

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

Donald R. Givens, 4349 Vassar, Port Arthur, Tex. — Since our last report, we have had two more baptisms at Thomas Blvd. in Pt. Arthur. Our vacation Bible school and singing school is scheduled for August 4 through 8, 1969. Bro. **Clint Springer** will be teaching the singing school. Bro. Springer is also available for preaching appointments in southeast Texas and nearby Louisiana; he worships with us at Thomas Blvd. The work continues to go very well.

Kenneth E. Thomas, R.F.D. # 1 Box 5-B, Kirkland, Ill. 60146 — The church here just completed a fine gospel meeting with Larry **Ray Hafley** of Piano, Ill. doing an outstanding job of presenting the gospel of Christ. One was baptized into Christ and one was restored, and all were strengthened in the faith.

This young man is outstanding in his knowledge of the word of God, and in his ease and clarity of presentation. Any faithful church would do well to seek his services for a gospel meeting. We are sorry that we closed with only one week as interest was mounting even toward the end of the week.

The church here continues to grow numerically, and spiritually. I have been here now for five years on my second tour of work with this good church. We are in the process of appointing Elders to feed the flock. When in the northern Illinois area stop and worship with us.

Dan S. Shipley, McAllen, Texas — 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.

Larry R. Devore, Box 5, No. Carlisle, Ohio 45344 — After two years, pleasant work with the Funston Avenue church in New Carlisle, Ohio, I am moving to South Bend, Indiana to work with the Caroline Street church. My new address after June 23 will be: 1802 Caroline Street, South Bend, Indiana 46613. We solicit the prayers of the faithful in our behalf in the work there. Keep up the good work with **Searching The Scriptures**.

Hoyt H. Houchen, Aurora, Colo. — **Homer Hailey** is to be in a gospel meeting with the Boston Street church, 1297 Boston Street, Aurora, Colorado, June 22-29. All in this area are invited to attend.

E. Lacy Porter, 216 E. Evelyn Ave., Monticello, Ky. 42633 — On August 1st, 1968 we moved to Monticello, Kentucky, to work with the church here. In September of last year I conducted a short meeting for the Fairview congregation near Monticello. In February of this year two were restored and on May 4th two young men were baptized.

On May 19th, 1966, Lois, my wife, had major surgery in Jonesboro, Arkansas for cancer. We

thought we had the disease under control, but on January 13th of this year she took a sharp pain in the right side of her back. On January 27th we took her back to the doctor in Jonesboro, Arkansas. She entered the hospital that day for tests. On February 4th about 4:55 in the afternoon she passed away. The malignancy had entered into her brain.

Funeral services were conducted at the Gregg Funeral Home, Monette, Arkansas, February 6th by brother James Yopp, and the body was placed in the Monette Cemetery to await the resurrection morn.

HELP WANTED

Shop foreman — mechanic for John Deere Tractor dealership. Russell's Farm Supply Store.
P. O. Box 5117, Tampa, Florida 33605

BIBLE ANSWERS

Gene Frost

A handy book of "Bible Answers" to a variety of Bible subjects as they originally appeared in the syndicated newspaper column by Gene Frost. Beautiful red cloth with gold lettering. This book has both a subject index and cross-reference index.

Price \$2.25

BOOKS BY J. W. MCGARVEY

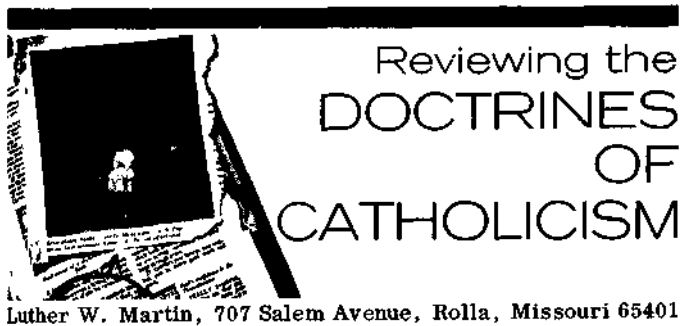
Sermons By McGarvey	\$4.50
McGarvey's Original Commentary On Acts	\$4.00
Biblical Criticism	\$4.50
Evidences Of Christianity	\$4.50
Lands Of The Bible	\$6.50
Commentary On Acts	\$4.95
The Four Fold Gospel	\$4.95

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA FLORIDA 33612



MARY... A 'MEDIATRIX'?

The Liguorian, a Roman Catholic publication having 'ecclesiastical approval', and published monthly from Liguori, Missouri, contains an article in its November 1955 issue, entitled "**Why Mary Can Help Us.**" It is penned by the Editor, Donald F. Miller. In the third section of this treatise, Mr. Miller devotes himself to the answering of the following question: "**Can proofs be given that Mary has helped other men and women on their way to heaven?**" We copy below, the author's complete reply to the above question, with our own remarks immediately following each portion of his reply.

As an introduction, Miller states: "All true doctrine revealed by God, rightly understood, can be tested by experience. The doctrine that Mary can help us, which we learn by merely analyzing the office and the privileges that God freely bestowed on her, has been abundantly proven by facts throughout the history of Christianity."

[Comment: We DENY that ALL true doctrine revealed by God, rightly understood, can be tested by EXPERIENCE, as the author asserts! For example, we believe in the Divinity of Christ... so do the Roman Catholics ... but it is not a DOCTRINE that can be TESTED by EXPERIENCE ... in this life. Therefore, by only one illustration, we have shown his premise to be false. L.W.M.]

The author continues: "1) The first proof was given during the very lifetimes of Our Lord and His mother. When her request brought forth a miracle of help from her Son during the wedding feast of Cana, even a miracle worked 'out of time', or 'before the time of public miracle had come', it was God's way of saying to the whole world to the end of time: 'I have given my mother the power to plead with me effectively in behalf of human beings in need'. It is difficult to understand how anyone can read the story of the miracle at Cana and then deny that God has granted any intercessory power to His mother."

[Comment: We do not deny that Mary possessed 'intercessory powers' with Christ during her lifetime. We DO ask for Scriptural proof that such powers were to continue after death. IF this PROVES that Mary possesses 'intercessory powers' then it also PROVES that DEMONS today have intercessory powers with Christ. Because the demons of Matt. 8:30-32; Mark 5:11-13; and Luke 8:32-33, were able to intercede with Christ. L.W.M.]

Author Miller continues: "2) Public proof of Mary's God-given power to help human beings is to be found in the history of her apparitions in the

midst of men.

"It is true that apparitions of the mother of God to certain persons, at certain times, in certain places, do not become matters of faith for all Catholics in the sense that they are bound to believe in them under pain of sin. But sensible people form their judgments of such events on the basis of the evidence. The evidence in many instances is clear that Mary has appeared among men, has proved her identity by working great miracles, and has repeated the very doctrine we are discussing here, that she has been given the power by God, who was her Son, to help human beings in their needs of soul and body."

[Comment: "Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But THESE ARE WRITTEN THAT YOU MAY BELIEVE that Jesus is the Christ, the Son of God, and that BELIEVING YOU MAY HAVE LIFE in his name." (John 20:30-31). Therefore, THESE THINGS WRITTEN are sufficient to produce FAITH or BELIEF in CHRIST. An active, working, obedient faith produces 'LIFE IN HIS NAME'. Phantoms, specters, ghosts or apparitions ... are NO PART of the Christian religion of the 1st century, nor of ACTUAL Christianity of the 20th century. Certainly, 'sensible people form their judgments of such events on the basis of EVIDENCE'. Any court of Law will attest to that fact ... but phantasms do not constitute acceptable EVIDENCE in ANY court. If the inspired writers of the New Testament indicated a sufficiency of God's word being contained in the Sacred Writings, then we have no need whatsoever for the entire phantasmagoria of Roman Catholicism.

[Paul wrote: "For from thy infancy thou hast known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All Scripture is inspired by God and useful for teaching, for reproofing, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work" (II Tim. 3:15-17). "Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that in our case you may learn not to be puffed up one against the other over a third party, TRANSGRESSING WHAT IS WRITTEN" (I Cor. 4:6, emphasis mine. L.W.M.). Yet, the New Testament contains NOTHING about Mary as a 'mediatrix'.

[It might also be well to point out that the author claims that Mary "helps human beings in their needs of soul and body." If that be the case, then God becomes a RESPECTER OF PERSONS ... which is an UN-TRUTH according to Peter in Acts 10:34. Also, even the miracles of Christ were not designed to 'actually help' the person upon whom they were wrought, but to PRODUCE FAITH IN THE MINDS OF THE WITNESSES. "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world'" (John 6:14).

The Old Testament contains many, many prophecies concerning Christ who was to come, and who was to be a doer of wonderful works. He came and fulfilled ALL things that were written in the law and

in the prophets and in the psalms concerning Him. See Luke 24:44. But where in ALL of the Bible . . . either the Old or New Testaments, do the Roman Catholics find ANY prophecies attesting to any work of Mary, other than being the human mother of Jesus of Nazareth? Certainly, for that reason alone, future generations would call her blessed, for having given birth to Jesus, who became the Saviour of mankind. But not one single other purpose or reason for her being remembered is given by INSPIRATION. Any further elaboration upon the later life and actions of Mary, is simply so much speculation. Even the Catholic Dictionary admits that the place of her death is unknown. L.W.M.]

The third and last reason given by the author as 'proof that Mary helps other men and women on their way to heaven, is: "3) Even apart from the great apparitions and the public miracles that have become widely publicized, Mary has proved that God wants her to help her children to millions of ordinary men and women. Even the non-Catholic and Calvinistic writer John Ruskin attested to this fact, while, by that strange contradiction that is possible to the human mind, he himself refused to avail himself of Mary's help."

[Comment: How can Mary have 'proved' anything 'apart from the great apparitions and the public miracles that have become widely publicized'? Mr. Miller's third and last 'proof' is mere assertion with no foundation in FACT. Obviously we cannot accept such baseless claims. If we did, we would also be forced to accept the equally unfounded assertions of snake-handlers, faith-healers and medical treatment rejectionists. Such an action would be the absence of evidence and logic, and would constitute a complete surrender to the forces of voo-dooes, fetishes, witch-doctors and ghost-stories. L.W.M.]

JOHN 3:16 — THE GREATEST WORK OF GOD

Harry E. Ozment

The story of God's scheme of redemption is, without a doubt, the greatest story ever written or told. Men thrill to hear it every day. This is perhaps the reason why John 3:16 is so popular with Bible-reading people — this one verse summarizes the essence of God's scheme of redemption: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has done many wonderful things. He has created this vast universe, He has created all the beings found in this universe, He has created man and has given him a soul. All of these deeds of God are great, but John 3:16 tells of the greatest work that God has ever performed — the providing for the salvation of men. There are three reasons that come to mind why this is the greatest work ever performed:

(1) This work hinges around the **greatest** fact ever known — "God so loved the world." Our God is a God of love. God created man, gave to him a sinless soul, and put him into a paradise called the Garden of Eden. Man could have asked for nothing more —

he should have been perfectly happy and satisfied. However, man could not follow God's way to happiness — he succumbed to the smooth words of Satan and disobeyed God. Sin then found its way into the world and man was indeed a miserable being. Man deserved no better than this. God would have been perfectly justified in turning His back upon man and "washing His hands of the whole affair." But our God is a God of love and mercy. The same apostle John who wrote that favorite verse of verses — John 3:16 — also wrote: "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 a propitiation for our sins" (I Jn. 4:8-10). The apostle Paul had a great deal to say about this love which God possesses for man. In Rom. 5:8, he said, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He wrote in Eph. 2:4-5, "But 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." Again, in writing to the young preacher Titus, Paul said, "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). Yes, "God so loved the world" is the greatest fact ever known, and this is one contributing factor which makes the provision of salvation the greatest work of God.

(2) The **greatest** act ever done is involved in this greatest work — "that He gave His only begotten Son." This act, of course, was the manifestation of the love which God had for men. This act of God is great because it affords to man the opportunity to be spiritually raised from a death in sin: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24-25). God gave all that He could to save man. All that heaven had to offer was sent down in Jesus Christ. And if one rejects Christ and His gospel, then he has spurned and rejected all that God has done or will ever do. In spite of this, millions of people reject Christ each day. After hearing the gospel time after time, they are still bound and determined to stand in open defiance of all that God has said and done. How a person could do this in view of what God has done for him is beyond my comprehension.

(3) The **greatest promise** ever uttered makes this work of God the greatest ever performed — "whosoever believeth in Him should not perish, but have everlasting life." 'Eternal life' in the bliss of heaven can be ours! This great promise is conditional, however, upon our faith in God. And John here is not speaking of dead faith — one that does not work — as some believe. A dead faith can save no one (James 2:14-26). But if one has true faith in God — an obedient trust — he can be assured of receiving eternal life in heaven as a gift of the grace of God. If we are not Christians, this should inspire us to become a Christian and a Christian only. If we are

Christians, then this great promise should inspire us to better service in the vineyard of Jesus Christ.

That wonderful song, "At Calvary", expresses the Christian's joy very well:

"Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span At Calvary!"

423 Donelson Pike
Nashville, Tenn. 37214

----- o -----

THE JEHOVAH'S WITNESS TRANSLATION —PART I

by Maurice Barnett

In 1950 the New Testament portion of the New World Translation appeared. It was the official translation of the Watchtower Bible and Tract Society of the Jehovah's Witnesses. It was revised in 1951. From 1953 to 1960 the Old Testament portion appeared over several volumes. In 1961 the whole work was revised and combined into one volume, and is the edition used today by the Witnesses. The 1961 edition did revise some of the more flagrant abuses, and also deleted all the footnotes, cross references, and most of the Appendix and shortened the Forward from 23 pages to about a page and a half. By far the earlier edition is the most interesting and informative as a view to their beliefs and perversions. Still, it remains, in the present form, as one of the most brazen perversions of the Bible. Joseph Smith of Mormon fame and his "inspired Translation" is the only one that could beat it.

The persons who "translated" the New World Translation are not known, and it is doubtful that they will ever be with any certainty. One or two of the "translators" can be identified; Nathan Knorr, President of the Watchtower Society, and Fred Franz, Vice-President. During a court trial in Glasgow, Scotland in 1954, Franz was asked by the Government lawyer just who the translators were. Franz replied, "That is an absolute secret. It will never be revealed now or even after death." Only someone with something to hide would be so intent on secrecy. Franz further revealed that there were seven members of the organization's translating committee, including himself. He was asked: "What happens if somebody submits a translation. Does the committee examine it? Mr. Franz: No. I give it my O.K., then the President, Mr. N. H. Knorr, has the last word." He was further asked to explain how "translations and interpretations of the Bible were made." Franz replied that they emanated from God: "They are passed to the Holy Spirit who, invisibly, communicates with Jehovah's Witnesses — and the publicity department." (Franz is the head of the Publicity Department). Of course, if that is how they came up with the New World Translation, it was no better inspiration than Joseph Smith's inspired works, since both have needed extensive revision since first appearing.

SOME EXAMPLES OF THEIR "TRANSLATING"

In Colossians 1:16-20 the word **other** has been

added five times. The 1951 edition simply included it in the text as though it belonged; the 1961 edition at least encloses it in brackets. That does not deter them from using it as though it belonged however. Their purpose is to try to make Jesus just **another** of God's created beings and thus rob him of his Deity. In Luke 13:2-4 they have also inserted **other** and point to its presence there as justification for including it in Col. 1. However, it does not belong in that text either.

In Acts 20:28 they rearrange the wording so they can insert the term **Son** even though it is inserted in brackets. They render it "... to shepherd the congregation of God, which he purchased with the blood of his own (Son)." They do this again to rob Jesus of his Deity.

In Acts 22:16 they render it — "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name." There is no justification for such a rendering.

In I Cor. 16:2 they say — "Every first day of the week let each of you at his own house set something aside in store as he may be prospering ..." There is nothing in the original text to justify that. Besides, it comes out ridiculous: you can't put your money in the cookie jar at home except on Sunday!

Acts 20:7 gives "to have a meal" instead of "break bread". Many other like changes are made. Too, their own peculiar jargon is imposed on the scriptures. For example, Deacons become **ministerial servants**.

On page 9 of the 1951 edition, the Forward, it states:

"We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage."

We have seen, in just a few examples above how they have no scruples in making additions, deletions and changes in the text to suit their doctrine. Their good intentions stated here amount to nothing but a smoke screen to hide perversion. Their duplicity and inconsistency is well seen in their rendition of John 1:1. "In (the) beginning the Word was, and the Word was with God, and the Word was a god." Their doctrine insists that Jesus was A God, but not just God. They deny His Deity, and use this passage to try to prove it. The noun God in the last part of the passage does not have the definite article in the Greek phrase, so they maintain it must be rendered with the indefinite article (a). But, they are quite inconsistent in their translating. **Theos** (God) is likewise found in John 1:6,12, 13, 18, and **without the article in Greek**. Yet, the Witnesses translate it into English without any article at all. Why not "a" God in those passages too? If they are correct in one place, why not the rest? Well, the first verse is essential to their doctrine.

In John 19:21 we have an exact parallel to John

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

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

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

<p>Norfolk, Va. HAYGOOD CHURCH OF CHRIST meets at 1084 Ferry Plantation Rd Corner, Haygood Rd (Virginia Beach) Schedule of Services LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 a m Wednesday Bible Study 7:30 p m Contact David Waldron Phone 499 2504 John Peddy Phone 486 4203</p>	<p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST meets at 4667 Cooper Rd Schedule of Services LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: Fred Stacey Phone: 891-3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST meets at 15 W Par Avenue Schedule of Services LORD'S DAY Bible Study 10:00 a m Morning Worship 10:50 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelists: Roy E. Cogdill and Peter J. Wilson Phone 425-2900</p>	<p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST meets at 5484 Old Hixson Pike Schedule of Services LORD'S DAY Bible Study ... 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study ... 7:30 p m Evangelist: John Clark For Information phone 877-1706</p>	<p>Ft. Worth, Texas (Haltom City, Northeast) CHURCH OF CHRIST meets at 6101 Linton on 121 Freeway Schedule of Services LORD'S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Evangelist Rodney Miller Phones: TE 8 0185 and 284 9875</p>
<p>Cordale, Ga. CORDELE CHURCH OF CHRIST meets at 610 16th Avenue East Schedule of Services LORD'S DAY Bible Study 9 45 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Frank Jamerson Phone 273 6849 — home 273 6362 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST meets at 1804 Allen Avenue Schedule of Services LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6:00 p m Wednesday Bible Study 7 30 p m Evangelist T E Akin, Jr Phone 573 3846</p>	<p>Valdosta, Ga. CHURCH OF CHRIST meets at 1000 East Gordon St Schedule of Services LORD'S DAY Bible Study 10 00 a m Morning Worship 11:00 a m Evening Worship 6 00 p m Wednesday Bible Study 7:30 p m Evangelist J D Mosley Phone 242-2007</p>	<p>Key West, Fla. BIG COPPITT CHURCH OF CHRIST meets at 22 Shore Drive Schedule of Services LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact Joe F Nelson for information</p>	<p>Stockton, Calif. STOCKTON CHURCH OF CHRIST meets at Stockton Inn Room B 99 Why & Waterloo Rd Schedule of Services LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study (announced) Evangelist Geo C Garrison Phone 368-8191 Loc. Calif</p>

1:1 in structure, "I am King of the Jews." The article does not appear before "King" in the Greek. It is the predicate noun preceding a copulative verb, just as in John 1:1. Yet, the New World Translation **does not** read "I am A King "of the Jews"! In John 20:28 Thomas refers to Christ as "My Lord and My God". The definite article precedes both "Lord" and "God" in the original of that passage. Since the Witnesses argue that the definite article before "God" in John 1:1 would indicate the almighty God, then this passage must prove the deity of Christ because that is just what we have in John 20:28.

Or how about "the" Christ in Matt. 16:16 and Acts 26:23? They give it correctly in those passages. Yet, in Rom. 5:6 where there is no article in the original, they do not translate it "A Christ". They put in the article and take it out as it pleases them, forcing the texts to harmonize with their own peculiar doctrines. They wind up with a big God and a little god in John 1:1, and then turn around and accuse us of believing in more than one God.

Again from page 9 of the Forward they say:

"To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses."

They fail to live up to this intention too, when it gets them into trouble with their doctrines. For example, the word **worship**, from the Greek **proskuneo**, is rendered **worship** in one place, and **do obeisance** another. When used in reference to Jesus (with the

exception of Hebrews 1:6), the NWT uses the weaker statement **do obeisance**, since **worship** might imply the Deity of Christ.

A comparison of two other passages show their dilemma. The Witnesses believe that man is wholly mortal; that all there is to his spirit is his breath. So they render Matthew 27:50 —

"Again Jesus cried out with a loud voice, and yielded up (his) breath." This was translated in keeping with their doctrine. However in the parallel account of Luke 23:46 they hit a snag. Here is how they give it:

"And Jesus called with a loud voice and said: 'Father, into your hands I entrust my spirit.' And when he had said this, he expired." The original word is **pneuma** in both passages. Why not render it the same in both passages? Simple. They could not have Jesus saying in Luke, "Into your hands I entrust my breath." (Continued)

1606 W. Indian School
Rd. Phoenix, Arizona
85015

BOUND VOLUME SEARCHING THE SCRIPTURES

TWO YEARS 1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume to previously bound volumes of Searching The Scriptures.

\$7.50

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

"THE LIVING VOICE"

Pre-recorded

TAPES
of

DEBATES LECTURES SERMONS

Your permanent record of the actual voices of men from the past as they fought the battles for truth and delivered vital lectures on living themes. The rare moments of history will come to life again as you listen to the actual voices of some now dead and some still living. Build your own tape library for use now and in the years to come.

Highest quality recording on 1½ mil polyester base tape, weather resistant, recorded on both sides at 3¾ i.p.s. on 7" reel, and can be played on any recorder using a 7" reel. 5" reels available at 1¼ i.p.s. Every tape fully guaranteed and will be replaced free of charge if defective. Stereo recording available upon request.

EACH REEL \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

LITTLE ROCK DEBATE

Little Rock, Arkansas
June 28, 29, 1966

FIRST NIGHT: Genesis provides the most probable explanation for the origin and nature of the universe.

AFFIRM: Dr. James D. Bales & Jack Wood Sears, Harding College, Searcy, Ark.

DENY: Dr. Carl Sagan, Dept. of Astronomy, Harvard University & Dr. Ernan McMullin, Chairman of Dept. of Philosophy, Notre Dame University.

One hour questions and answers from audience.

SECOND NIGHT: The Theory of Evolution has been scientifically established.

AFFIRM: Dr. R. C. Lewontin, Chairman of Dept. of Biology, University of Chicago & Dr. Thomas K. Shotwell, writer for Salsbury Laboratories.

DENY: Dr. James D. Bales & Dr. Jack Wood Sears, Harding College, Searcy, Ark.

One hour questions and answers from audience.

THREE REELS — \$12.00

MILLER-WOODS DEBATE

James P. Miller & Guy N. Woods
Montgomery, Alabama
August 29 - September 1, 1966

FIRST TWO NIGHTS: Discussion of church support of orphan institutions.

LAST TWO NIGHTS: Discussion of churches supporting the Herald of Truth type cooperation.

FOUR REELS — \$16.00

JENKINS-HEINSELMAN DEBATE

Ferrell Jenkins & Bill Heinselman
Akron, Ohio
December 4 - 8, 1967
FOUR NIGHTS

FIRST TWO NIGHTS: A discussion of church support of orphan institutions.

LAST TWO NIGHTS: A discussion of churches supporting the Herald of Truth.

Each reel separately — \$4.00

FOUR REELS — \$16.00

BALLARD-O'NEAL DEBATE

P. D. Ballard & Thomas G. O'Neal
Murfreesboro, Tennessee
June 13 - 17, 1966
FOUR NIGHTS

FIRST TWO NIGHTS: Water baptism is for the remission of sins.

LAST TWO NIGHTS: Impossible apostasy.

FOUR REELS — \$16.00

JACKSON-WILSON DEBATE

(Debate with Baptist)

D. N. Jackson & John W. Wilson
Bellflower, California
September 17 - 20, 1956

FIRST TWO NIGHTS: Discussion of faith only salvation and baptism for remission of sins.

LAST TWO NIGHTS: Discussion of impossible apostasy.

FOUR REELS — \$16.00

BALLARD-O'NEAL DEBATE

(Debate with Baptist)

P. D. Ballard & Thomas G. O'Neal
Lindsay, Oklahoma
July 17 - 21, 1967

FIRST TWO NIGHTS: Water baptism for remission of sins vs. salvation by faith only.

LAST TWO NIGHTS: Discussion of impossible apostasy.

FOUR REELS — \$16.00

MILLER-WALLACE DEBATE

James P. Miller & G. K. Wallace
Tampa, Florida
August 16 - 20, 1965

FIRST TWO NIGHTS: Discussion of church support of orphan institutions.

LAST TWO NIGHTS: Discussion of churches cooperating in support of the Herald of Truth Radio program.

FOUR REELS — \$16.00