

SEARCHING *the* SCRIPTURES

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



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

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THE NATURE OF LAW AS SET FORTH IN JAMES 2:10-11

L. A. Mott, Jr.

For whosoever shall keep the whole law, and yet stumble in one (point), he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if that dost not commit adultery, but killest, thou art become a transgressor of the law.

These two sentences are set down by James as proof of his previous statement that respect of persons is a sin and involves the one committing it in transgression of the law as such. Hardly any other passage of the word of God has as much to say about the nature of law.

The use of the two commandments in verse 11 does not show that the ten commandments as such are bound upon Christians. These commandments are used as illustrations of the general principle laid down in verse 10. James could have chosen illustrations from any other law just as well.

Law is a Unit

The principle that underlies the statement in verse 10 is one which applies to any law. It applies to the law of Moses. It applies to the law of Christ. It applies to the national constitution. It applies to our state laws. That principle has to do with the nature of law as such. A law — whether the law of Moses, of Christ, or some other — is not composed of a lot of independent parts, having little connection with each other, so that one might violate one part without disturbing the others. Rather, all the parts of a law are welded together into one compact whole, so that the law exists as one unity. It is for that reason that a violation of any one part of that law involves the violator in a violation of the law as a whole. That is why a person becomes guilty of the whole when he violates the part.

What is it that welds all the parts of a law into one whole? Verse 11 indicates that it is the common authority that stands equally behind each part of the law. He who said that said also this. When it comes to divine law, the whole force of divine authority

stands equally behind each part of the law. When one transgresses any part of the law, whether large or small, he indicates his attitude toward the authority which gave the law.

Small Sins?

Perhaps from one standpoint it may be proper to speak of small sins and large sins. Some seem to have worse consequences. But what should be realized is that any sin, even the "smallest," is a serious matter. Those who speak of small sins seem to conceive of divine law as consisting of a lot of independent parts, so that one may violate a small part, isolated to itself, without disturbing the other parts of the law. That is a misconception of the nature of the law. Divine authority has welded all the parts of the law into one whole. For that reason, a transgression of any part of the law, no matter how "small," is a transgression of divine law as such. The transgressor, by his act, indicates an attitude toward divine law as a whole. That is true of any sin that may be committed.

The Sabbatarian Position

There is always one passage or one line of attack that will meet an erroneous position better than any other approach. James 2:10-11 is **the** passage which annihilates the distinctions Sabbatarians make as to the system of law in the Old Testament. Their erroneous position is wrecked against the principle which underlies these verses. This is rather ironical, too, since they often use the verses as though this were **their** passage.

A few minutes with a concordance will convince the reader that each of the expressions, "the law," "the law of Moses," and "the law of God," refers to the Old Testament system of law in its entirety, and includes all the parts, ceremonial, moral, or what. Sabbatarians conceive of this system as consisting of many independent parts, so that some can be retained while others are discarded. But according to James all parts of a law are welded together into one whole, a single unit. Keeping any law is, therefore, an all or nothing proposition.

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EDITORIAL

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SO YOU WANT A PREACHER ?

A large number of churches, large and small, are now looking for preachers. I have read many appeals, and have received a number of requests to help find preachers to fill the vacant pulpits across the nation. Brethren are learning that it is much more difficult to find a good preacher than it was a few years ago. The preacher shortage is becoming more acute every day. I do not know all the reasons for this condition, but at least two seem evident: 1) many young preachers have become discouraged because of the general attitude of brethren toward preaching and preachers and have turned to other labors; 2) the present standard required for preachers and the many extra demands made of them that will not allow time for study and plain preaching.

The extreme demands upon preachers by some brethren sometimes grow out of their experiences with lazy, unprepared, self-centered, fun-loving men who have called themselves preachers of the gospel. They give about four hours or less each week to pul-

pit preaching and class teaching, and the rest of the time they loaf and play. But these poor excuses for preachers of the gospel should not cause brethren to set unscriptural standards for "the right man" to work with them. But who is "the right man"? What kind of preacher do brethren generally want? I have heard some amazing qualities and strange standards for "the right man."

One brother asked that I help find a preacher "between 35 and 40 years old, with a friendly wife and not more than three children, who has a good disposition to get along with all kinds of people, and who can get his sermon across in not more than 30 minutes." This man must have been a novice or very naive, but I guess he was speaking for the church who wanted this kind of preacher. The apostle Paul would not fit the demands of this brother. He would not have come within the age limits, he did not have a wife or children, his disposition did not keep him from spiritual conflicts with false brethren, and he preached until midnight and then talked to the brethren until break of day on at least one occasion (Acts 20:7). Paul "was long preaching" (Acts 20:9). I doubt that Peter, James, John, Timothy, Titus or any of the first century preachers of truth would have measured to the standard required by this brother.

Another brother wrote: "Will you help us get a preacher who will really do the work of the church?" I wondered what this church intended to do when they found a man "to do the work of the church." This is one reason there are so many dead churches across the nation today. They hire a preacher to do all the work and the members do little more than warm the pews once a week, or maybe twice.

An elder asked if I knew of a preacher who was about ready to move. "Our preacher is moving in three months. He has been with us two years and we think that is long enough for a preacher to stay at one place. He gets too close to the members if he stays longer." He may mean that the preacher learns enough about some of the members to preach what they really need. When I suggested a preacher who might want to move, this elder asked: "Where did he go to school and how many degrees does he have?" I told him I did not know, he would have to ask the man.

And there was the appeal for a preacher who had the tact and diplomacy to preach without offending people, not to call names or debate with the sects. This preacher must have the political skill to "preach the gospel" without those in error knowing that they are sinners and lost. Teachers of this sort can be found for the right price, who will tickle the itching ears of those who have turned from the truth and have turned unto fables (II Tim. 4:3,4).

These are typical requirements for preachers today. Have you noticed that there is not one single scriptural requirement in any of these? Apollos was "an eloquent man, and mighty in the scriptures," "instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord," but he lacked something to be the kind of preacher God wants. "Knowing only the baptism of John," he needed to be taught the truth before he could do the work of an evangelist (Acts 18:24-26). If a man does not know the truth or will not preach it, all else makes little difference.

If you want a preacher, why not look for one who loves the truth and will preach the word in season and out of season (II Tim. 4:2)? who will declare all the counsel of God (Acts 20:27)? who will do the work of an evangelist (II Tim. 4:5)? who will fight the good fight of faith (I Tim. 6:12)? who will do nothing by partiality (I Tim. 5:21)? who will reprove, rebuke, exhort with all long suffering and doctrine (II Tim. 4:2)? who will not hold back anything that is profitable but will teach publicly and from house to house (Acts 20:20)? who will give no place by subjection to false brethren (Gal. 2:4,5)? and who will preach to please God and persuade men (Gal. 1:6)? If one does all this, what difference does his age, looks, family, education, personality, popularity, and background make? If he preaches and practices the faith once delivered he will do any church good.

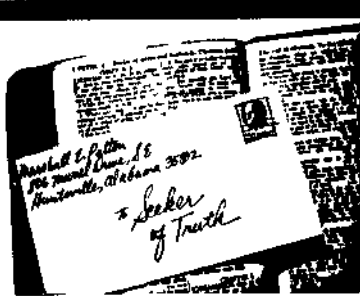
But then after "the right man" is found and employed to work with a congregation in preaching the word, there are always some carnal minded "churchgoers" who can criticize and find fault until the preacher leaves or a squabble starts through the long and loose tongues of these "experts" on what a preacher would be. The spiritual babies, who have not grown one inch spiritually in 20 years, never learn anything from a sermon or Bible class. They are too busy looking for the faults of the man doing the preaching to hear the message which he proclaims. This is exactly the attitude of the Pharisees and Sadducees, who found fault with Christ but never learned anything from his doctrine.

What difference does it make how fat or skinny the preacher is? How does the color of his suit, tie or shirt affect the message he proclaims from the word of God? John the Baptist would not have rated in any fashion contest, but he moved a lot of people with his message. What if he is "too young" or "too old" (whatever that may be), how does that hinder the truth of the gospel? What if he does foul up the "King's English" a few times during the discourse, does this destroy the power of the gospel?

Brethren, when we come to fully realize that men are lost in sin, and that the gospel is the power of God to save (Rom. 1:16), we will be concerned, not about all these unimportant characteristics of the man, but the message which will convict men of sin, bring them to repentance and obedience to the gospel of Christ. The man or woman who stresses the dress, good speech, personality, financial standing, crowd pleasing, soft-soaping and entertaining qualities of the man, will never know very much about the saving power of God because they are really not listening to learn. These are the self-appointed experts on preachers and preaching technique, but they know nothing about the message. They really know nothing about preachers either, because one must know the message to know what God requires of preachers.

If you are looking for a preacher, do not consider anything before you know of his knowledge of the gospel, his love for the truth, his courage to preach it fully, and his determination to please God and persuade men. Other matters are secondary and unimportant.

ANSWERS for our hope



Send Bible questions to:

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

QUESTION —I would like an explanation of Matt. 28:19-20. To whom was this commission given, the apostles or the church? Another question : I hear so many say we are commanded to give upon the first day of the week as God hath prospered that there be no gatherings when I come. How may we determine how we are prospered, and who is coming after what the church contributes ? — A.M.W.

ANSWER — While the Great Commission was given directly to the apostles, it, nevertheless, applies indirectly to all Christians. The Great Commission obligated the apostles to teach those baptized "all things" which Christ had commanded them. Just as surely as Christ commanded the apostles to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . .," just that surely every person baptized is to be taught to do the same thing. True, some things Christ taught the apostles to do were peculiar to the apostolic office. The above, however, is not one of them.

While these verses of themselves establish no authority for the church, as such, to carry out the Great Commission, a further study of the church in the light of divine history (e.g., the book of Acts) reveals that the church did just that. Thus, the Bible teaches that the apostles, individual Christians, and the church were active in carrying out the Great Commission.

The second question involves a quote from I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Thus, Paul instructs the Corinthian church how to meet its financial obligation to which it had committed itself even a year before (II Cor. 8:10). The expression "hath prospered" is from a Greek word which means "to set forth on one's way." Whatever one had or received that made possible his journey was his prosperity. Whatever we have or receive that makes possible our journey through time is our prosperity. Of this we are to give each week. The text implies that we are to give in proportion to this prosperity both as to when and **how much**. Just what proportion of this prosperity should be given must be determined by other passages. The Old Testament affords us a history of four thousand years. During this time nothing less than one tenth of one's prosperity was ever acceptable to God. The law of tithing was bound upon the Jews. Above this were various sacrifices, offerings, gifts, etc. In the New Testament all references indicate liberality above this measure,

especially in view of distressing and urgent circumstances (See Acts 4:34-37; II Cor. 8:1-4; 9:6-8).

Concerning the last question, Paul was coming for the "bounty" which they promised a year before and which was gotten ready according to the "order" of I Cor. 16:1,2. Since this reveals to us the mind of God on how the early church met its financial obligations, it becomes a matter of faith for us. In the absence of any other plan by which the church raised its money, we should follow the one that is revealed. That the church used its money for other purposes than that mentioned in the context of this verse is evident from II Cor. 11:8 and other passages.

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"FEAR OF DESTROYING THE BOOKKEEPER"

A few months ago it was my sad privilege to preach the funeral of brother J. C. Murphy of Cumby, Texas. Brother Murphy had been a faithful gospel preacher for several years. His work included being a staff writer for the "Evangelist" and contributing to other religious journals through the years. Brother Bamey Thompson and I said the final words over brother Murphy to an overflow crowd in the Southside building at Sulphur Springs, Texas. A few days later sister Murphy came by and gave me copies of old religious papers which brother Murphy had saved through the years. I appreciated this very much. As I looked through these old "Bible Banners," "Evangelist," "Gospel Lights," etc., I found many interesting things. Some of these papers date back to 1935 when I was a "wet behind the ears" boy! Years after 1935 when I started opposing the missionary and benevolent societies among us I heard the old hue and cry that "NO one had opposed the Orphan homes before about 1950!" Old papers don't die or lie, they just fade away. To prove my point to some of the doubters I refer to an article in the Gospel Guardian in March-April of 1936. It was written by brother C. A. Lambert and was titled "The problem of organized cooperation." This article proves two things. First, that the cooperation question was well known in 1936 and brethren considered it a threat to the liberty of faithful brethren. Second, that they also called Orphan homes by name and many brethren opposed them. About pooling resources brother Lambert says, "I have no right to assume more than I can do and demand of my brother that he help me, for he has a right to assume his own duties. Just suppose that every Christian should decide to assume more than he can do. Do local congregations have a right to assume more than they can do? Do they have a right to assume burdens for other congregations? If the Lord had intended that his work be done on a bigger scale than can be handled by a local congregation would he not have designed a bigger organization? Should congregations or Christians who have done all they can as congregations or as individuals worry or have an uneasy conscience because much remains to be done?"

On the orphan home question he said, "When New Testament churches contributed to the support of Paul or to the relief of the distressed they did so as individual congregations. They had no get-together meetings, no interlocking committees nor any other

machinery tying the congregations together.

"Last year twenty-five thousand people applied for orphans for adoption in the United States and seventeen thousand failed to get them. This shows that there is now only one orphan for every three persons who would be glad to provide a home. A childless home needs children just as badly as an orphan needs a home. I know of one congregation where this was emphasized to some extent and as a result eight or nine children were adopted. There were no orphans available in that particular locality and practically all of the children had to be secured in another state. One lady traveled over several states before securing a child. The number of homes needing children probably about equals the number of children needing homes and the reason for the dearth of children is probably the practice among religious institutions of maintaining orphan homes. These homes then have an excellent pretext for scouring the country for funds. These funds are collected by people who have never been heard of before by the congregations. Regardless of the misgivings a Christian may have with reference to the scripturalness of the institution or of the management of it, he usually is loath to voice them for fear of damaging the innocent children. It is parallel to the bank robber who carries away with him the young lady bookkeeper. He knows that every one will hesitate to shoot for fear of hitting the young lady."

Many things could be said about the above quotations but I want to center your attention on one fact which I believe answers many of our questions. Brother Lambert said, "Regardless of the misgivings a Christian may have with reference to the scripturalness of the institution or of the management of it, he usually is loath to voice them for fear of damaging the innocent children. It is parallel to the bank robber who carries away with him the young lady bookkeeper. He knows that every one will hesitate to shoot for fear of hitting the young lady."

Gentle reader, I believe this little article written thirty-three years ago strikes at the core of our problems. People involved in this present fight over institutionalism have wondered why many of the "old time" preachers did not oppose the orphan homes. Is this not part of the answer? They were afraid of killing the lady bookkeeper along with the bank robber. I have no doubt that brother Lambert was correct back in 1936. The emotional appeal of an orphan home is tremendous. As a matter of fact, I don't know of anything which carries more. This is the reason, when I was a boy I heard only a few preachers mention their opposition to these institutions. Many of them, like brother Lambert, opposed the orphan home becoming a leach on the body of Christ but being afraid they would hurt the "lady bookkeeper" they would not shoot the robber!

Finally the day came when the robber become so brazen that a challenge to a showdown was inevitable. We must remember that in 1936 only a few struggling orphan homes existed among us. Since that time dozens have sprung up all over the country. No doubt, back in brother Lambert's day many preachers also felt that the orphan home situation

would never be very large and would possibly die a natural death. This did not happen. Just as the bank robber who gets by with robbing one bank isn't likely to stop, the beat of institutionalism kept moving. This should prove to all preachers of this day that we should not be reluctant to speak out and oppose an innovation just because we think it is small or because it has tremendous emotional appeal. Truth is truth regardless as to where it may be found. Just think, if all those preachers **back** in 1936 had come out as **one man** fighting the benevolent organizations among us how much better off the church would be today. As brother Lambert says they were afraid of killing the lady bookkeeper along with the robber and therefore fired very few shots. About all the institutional brethren felt was some bird shot at a distance of about a hundred yards! This wouldn't kill a half-sick sparrow. These brethren back in 1936 fired buck shot loads at close range at the premillennial teachers. Bollites and Jorgenson's song books were plastered on almost every page. As a result these things are not the threat they could have been. But what about the orphan homes? Well, as brother Lambert says they opposed them but didn't want to take a chance on "killing the woman bookkeeper." It has been necessary for preachers of this era to fire at close range. This has brought down on us the stigma of hating poor little orphans. Nothing could be further from the truth. Does the police hate the lady bookkeeper when he breaks the door down and shoots the bank robber? Gentle reader, think it over and I believe you will agree that brother Lambert was right way back in 1936 when the Ford automobile had more speed than it did brakes!

KETCHERSIDE'S "FIFTH COLUMN"

J. Edward Nowlin

A generation ago, Hitler's Panzer divisions waged a "lightning war" in Western Europe, and gave us a new word for the dictionary — "blitzkrieg"; but there was a more subtle side to that war. Germany's chief agent in Norway was Major Vidkun Quisling, who betrayed his country and paved the way for German occupation of that rugged land. This "fifth column" tactic was widely used, both in Norway and in the Low Countries, so that "Quisling" and "fifth column" have become expressions which remind one of the lowly termite of the animal world. **They work from within to destroy!**

Among churches of Christ today, some are trying to "blitzkrieg" the denominational world with "on the march" mass psychology tactics; such as, Herald of Truth, Worldwide Missionary and Educational Foundation (called "World Radio"), Campaigns for Christ, Campus Evangelism, etc. But, lurking in the shadows are a few "Quislings" and "Fifth Columnists," who are trying to sell the church down the river of denominationalism by undermining the very foundations of faith upon which we base our plea for New Testament organization, worship, and work. Foremost in this subversive work is Carl Ketcher-

side, editor of MISSION MESSENGER, and popular unity-meeting speaker. He seems to consider it his God-given task to promote peace and fellowship among those who use musical instruments, or preach Premillennialism, or use only one cup, or support human institutions from the church treasury, and those who do not. His zeal is admirable, but his method of operation stinks to high heaven. He would form a "fifth column" of young, sincere, gullible, inexperienced, untaught students which he designates "the fellowship of the concerned ones." (See MISSION MESSENGER, Nov. 1968, p. 176.)

"Cell Groups" and Subversion

In his paper for September, 1968, p. 130, Ketcherside uses the language of the hippies and Communists in advising college students on how to reform the "Establishment" (the church) from within by means of "cell groups" whose members run to and fro to make contact with young people in other congregations to spark a much-prayed-over revolt against the status quo. He says the Holy Spirit has come into his heart, but there are those who think this is a case of mistaken identity on his part. He wants the young people to do "our thing" of promoting unity while ignoring differences in conviction on the work, worship, and organization of the church. In reply to a student who asked, "What can a group of concerned students in a non-instrumental oriented Christian college do to further unity as you see it?", Ketcherside laid down the blueprint for his fifth column as follows:

(1) "I suggest to the concerned ones that they first meet as a cell group. . ." (Here he borrows Communist terminology and practice used in political subversion. A "cell" is a close-knit, hard-core, group of individuals who appear to be good citizens while working to overthrow the government.)

(2) "They must revolt against our dishonesty and camouflage, . . ." (He does not indicate whose sins of dishonesty and hypocrisy he is confessing here, except by the pronoun "our." If he thinks **he is like that** it would behoove him to repent of it, but these are serious charges to level at all members of the Lord's church. Now that the Holy Spirit has "really" come into his heart, he is just about as reckless with his charges as he used to be when he argued that located preachers were "enthroned hirelings" and "interested only in money.")

Two Ways to Revolt

(1) "They must challenge the deductions and conclusions which are unwarranted by the scriptures . . . In class . . . And they must be prepared to suffer the consequences accruing to anyone of staunch conviction who challenges or bucks the Establishment." (Why form a "cell group" to object to anything that is unwarranted by the scriptures? This is sort of standard practice with some gospel preachers and other saints who never heard of his "cell groups" or "fellowship of the concerned ones.")

(2) They should "continue to attend services on the Lord's Day morning where he has been accustomed to break bread with the saints . . . But on Sunday night, and at other times, I urge brethren who

are rising above their previous littleness to break out of the shell. Let them visit every congregation in the area — instrumental, premillennial, anti-institutional, one-cup, anti-class — all of them! . . . Make contact with the young people in all of these, and when possible set up informal discussion groups with them." (You will note that Ketcherside is advising people to stay in congregations where they do not agree with the doctrine taught and work from within, and not "flake off or flack out," he says. He further warns that they "will be branded as radicals," and must be prepared to "suffer the consequences accruing to anyone . . . who . . . bucks the Establishment."

This hippie language and instruction in rebellion surely is not found in the Bible! Why should any man who claims to be a Gospel preacher seek to incite rebellion among the young people of the church, who are too immature to assume the direction of their own lives, much less the leadership of the church of God? Parents and older people are not always right (Carl Ketcherside being a case in point!), but in God's scheme of things they have the right and responsibility of bringing up the young in the way they should go, and the young need their association and counsel. Such instruction as the above serves but to widen the so-called "generation gap" and lead young people to think of themselves as a special class with special needs which cannot be supplied in the fellowship of adults. Hence, they should suspect their elders and launch out on a furtive revolt to destroy what they have built! This is Ketcherside's "Fifth Column," and may the Lord deliver our young people from the likes of him.

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ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

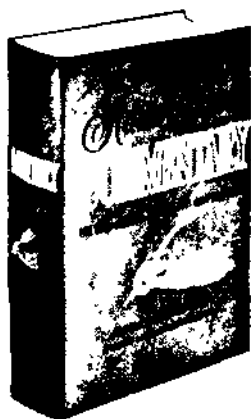
Natural Selection (No. 3)

ITS INADEQUACY. In the past two issues we considered the origin, definition and importance of Natural Selection to the theory of Evolution. We now propose to show that Natural Selection is inadequate — it cannot do what it is supposed to do, and **MUST** do, if the "theory" of Evolution is true. G. G. Simpson tells us what is required in *Tempo And Mode In Evolution*, p. 80, "The synthetic theory thus finds itself, like Darwinism and the Mutation theory, obligated to appeal to **SELECTION**. Only mutation supplies the materials of **CREATION** but in the theories of population genetics it is **SELECTION** that is **TRULY CREATIVE, BUILDING NEW ORGANISMS WITH THESE MATERIALS.**" (Emphasis mine. P.F.) Let us really examine what authorities say about Natural Selection being able to do this.

Price says (Q.E.D. pp. 80-81), "An organ must already be useful before Natural Selection can take hold of it to improve it. Selection cannot make a thing useful to start with but only (possibly) make more useful what already exists" — Or to use the pungent words by Hugo de Vries in 'Species and Varieties' (pp. 825-826), "Natural Selection may explain the **survival** of the fittest, but it cannot explain the **ARRIVAL** of the fittest." And Prof. Osborn in *ORIGIN AND EVOLUTION OF LIFE*, preface XIV, quotes Cope as saying "THE SURVIVAL of fitness and the **ORIGIN** of fitness are two **VERY DIFFERENT PHENOMENA**" (*Origin and Destiny of man*, p. 84).

Alex. Graham Bell in *WORLD WORK*, p. 177, said, "Natural Selection does not and cannot produce **NEW** species of varieties or cause modifications of living organisms to **COME INTO EXISTENCE**. On the contrary its sole function is to **prevent** evolution. In its action it is destructive — not constructive — causing death and extinction, not life and progression. Death cannot produce life; and though Natural Selection may produce the death of the unfit, it cannot produce the fit, far less improve the fittest. It may permit the fit to survive by not killing them off, if they are already in existence; but **DOES NOT BRING THEM INTO BEING** or produce improvement in them after they have once appeared" (Q.E.D. p. 81). Prof. McMurrich says the same (*Science* Jan. 1924), "Nature plays an important role in

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the suppression of the unfit rather in the survival of the fittest but it can act only on variation sufficiently pronounced to determine life or death" (The Phantom of Organic Evolution, p. 194).

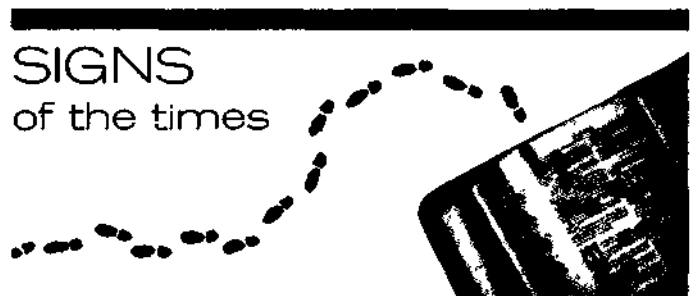
Prof. Graebner affirms, "Natural Selection is a **NEGATIVE** process at best. **IT CAN PRODUCE NOTHING.** It merely states that what cannot survive, perishes — which is a truism (Boodin)." Prof. Lock of Cambridge University likewise affirms, "Selection, whether natural or artificial, **CAN HAVE NO POWER IN CREATING ANYTHING NEW**" (Species and Varieties, pp. 825-826, God And The Cosmos, pp. 296-297). Byron Nelson, discussing Darwin's Natural Selection, says, "Darwin's theory begs the question entirely — that these things **WERE IN EXISTENCE** and the better of them were selected for survival and the poorer for extinction. For example, if two apples are on a plate, a man can select one and eat it. In so doing he leaves the other apple. This **SELECTION**, however, does not explain how either apple **CAME TO BE IN EXISTENCE.** They were there before the man started to eat" (After Its Kind, p. 94). Nelson also says, p. 99, "However much Selection Nature may have done in the past, its selecting has never been able to **ORIGINATE** anything. Natural Selection can only be a mechanism for the elimination of **WHAT ALREADY EXISTS.**" Bales and Clark, Why Scientists Accept Evolution, p. 48, declare, "We certainly understand how the present laws of **NATURE** can kill a man but the present laws of nature give no evidence that they can **CREATE** a man. An accident can destroy a car but it cannot **CREATE** a car. A car can be the result of **DESIGN** and its destruction can be an accident."

In **DR. JULIAN HUXLEY'S 'GLORIOUS PARADOX'** the Scientist Dewar writes (Ev. P.M. p. 1), "Dr. Huxley assured the readers of **THE EVENING STANDARD** that 'In the past of geology the slow, wasteful and blind forces of **Natural Selection** have created the marvelous, living, mechanisms of ant, bee, bird, horse and man out of **LIVING SLIME.**' This is nonsense. With as much truth might a man, who has just drowned three of a litter of kittens, held up the fourth and cry, 'See! I have **CREATED** this.' Natural Selection **CANNOT CREATE ANYTHING.** It cannot cause the variation in animals and plants. **IT IS NOT A CREATIVE AGENCY.**"

Another writer says about the same thing, with this illustration, "Natural Selection or 'Survival of the Fittest' **NEVER PRODUCES ANYTHING NEW. BECAUSE A LIVING THING HAS SURVIVED, THAT DOES NOT MEAN THAT IT EVOLVED.** If a hen hatches a dozen chicks, and some are killed by predators, does that indicate they **EVOLVED?** No, all it indicates is that some chicks survived while the others died. This 'selection' by 'nature' **IN NO WAY CHANGED THE CHICKS TO SOMETHING ELSE**" (DID MAN GET HERE BY EVOLUTION OR CREATION? p. 67). The same work quotes the Science Digest, Jan. 1961 as follows, "Natural Selection is nothing but **BLIND MORTALITY WHICH SELECTS NOTHING AT ALL.**" Jean Rostand in **THE ORION BOOK OF EVOLUTION** says, "In any case they (N.S. and Mutations -P.F.) **NEVER** produce anything **NEW**, or original, in the organic scheme, **NOTHING** that one would consider

the basis for a **new organ** or the priming for a **new function.** — No, decidedly I cannot make myself think that these 'slips' of heredity (mutations) have been able, even with the cooperation of natural selection, and even with the advantage of the immense period of time in which evolution works on life, to build the entire world, with its structural prodigality and refinements, its astonishing 'adaptions,' — I cannot persuade myself to think that the eye, the ear, the human brain have been formed in this way" (ibid. p. 20).

(To Be Continued)



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

THE NASHVILLE DENOMINATIONAL CHURCH OF CHRIST

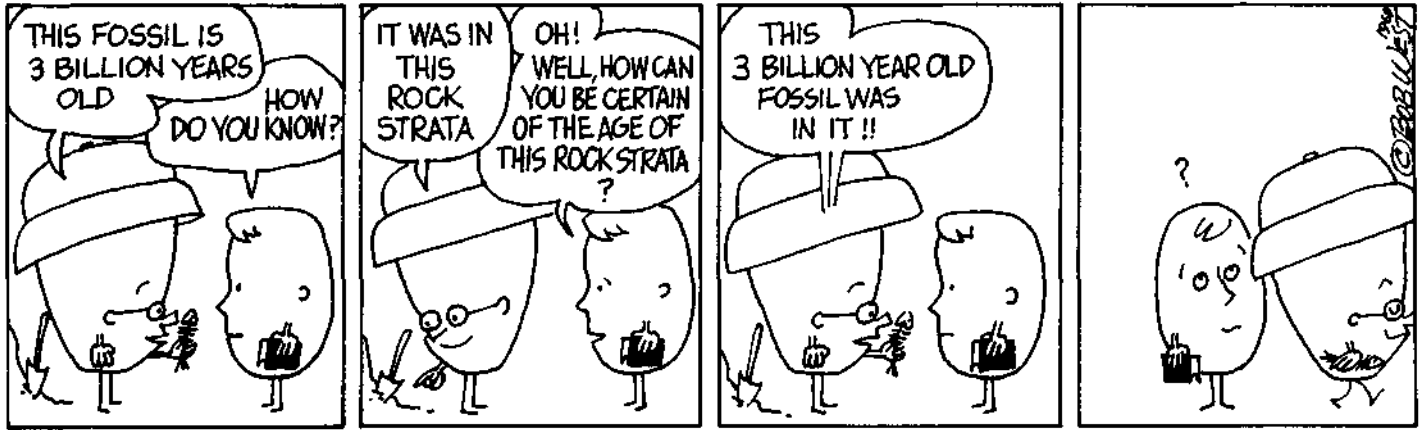
This month I continue to review some of the things which brother John McRay said in a sermon at the Otter Creek Road church in Nashville, Tenn. on May 12, 1968. Four articles have preceded this one and one will follow.

Speaking about unity on page 4 McRay says, "There is no hope for unity as long as brethren are castigating and lampooning one another in brotherhood papers; hurling epithets at one another and refusing to allow for human frailty within the human being." This is just another of the soft and sweet spirits that has crept into the thinking of some brethren and churches.

It is true that all of us are human, therefore, we will make mistakes from time to time. Peter says that "above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Peter 4:8). We should be kind and considerate of others when they sin for we might later yield to the same temptation. Because of our love for a brother, we often overlook his faults or failings. No, we do not excuse sin; we learn how to get along with him and his faults just like he learns to get along with us and ours. This accounts why some are able to be friends with people that others are not so able. Because of our friendship we bear with each other. Some are not able to be friends because they demand that others be perfect while they want them to put up with their imperfections.

However, this does not mean that when some brethren begin to teach false doctrine and carry the church of Jesus Christ into denominationalism like some preachers are doing that I must sit by in silence and say nothing. It is a strange standard to me that will permit a man to enter the pulpit or write on the printed page whatever he wants to regardless of

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how much error it contains, but once he has spoken no one has the right to call in question a thing he has preached. These liberals in the church under the guise of love and unity are demanding for themselves the right to sow the seeds of error among brethren while no one has the right to uproot it. As long as error is planted I have the right to uproot it and if the liberals do not like it, then let them stop preaching error. There are a host of faithful gospel preachers in this country that do not intend to be told they cannot uproot error.

McRay further says, "When a brother dared to disagree with Paul, his procedure was not to write him up in a brotherhood paper; his procedure was to go directly to that brother in kindness (Gal. 2:14)." What McRay is trying to say is that nothing public was made of this. However, Gal. 2:11 says, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Paul withstood Peter. This can not be denied. He was to be blamed. Paul did it to his face. Gal. 2:14 says, "... I said unto Peter before them all, ..." Peter received a public rebuke from Paul for his error. When a brother today preaches a sermon before hundreds, or speaks on radio or T. V., or writes in a journal that has a nation-wide circulation, this passage does him no good in seeking to show that one should not tell anyone else or even him so someone else would hear.

Jesus Christ, His apostles and evangelists of the early church went forth preaching the gospel. They crossed swords with every false teacher and put them to flight. They asked nothing of the Devil and the only things they gave him and his servants were to expose their error. We should do the same today and will if we follow in their examples.

Watch next month for the final article in review of this sermon as we see this preacher say we must come half way with the denominations if we want unity.

WORD STUDIES
in the Greek
New Testament

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

"HOLY," (HAGIOS)

Cognate Words

The Greek adjective **hagios** ("holy") is a member of a rather large family. There are several other kindred words: "sanctify," "sanctification," "sanctifying," "hallowed," "saint." Hence, when we speak of "sanctifying" something we are saying that it is being made "holy." When we pray "hallowed be thy name" we are saying "may thy name be holy."

It should be noted that there is no Greek word as such for "saint." The term "saint" is merely the substantive use of the adjective "holy"; that is, a "saint" is, literally, "a holy one."

Hagios in Secular Greek

It seems that the adjective **hagios** first appears in Herodotus, the fifth century B.C. historian; however, this point might be somewhat argumentative. The evidence indicates that **hagios** was anciently used in description of religious sanctuaries. In later Greek the term also came to be descriptive of the gods as well. Most authorities agree that **hagios** comes from an older form that originally denoted an object that inspired awe, either in a good sense or bad. It does not appear, however, that **hagios** was anciently used to describe the **men** who worshipped the gods. It will be seen in this study that **hagios** is used in Biblical writings to describe men as well as God. (For a further study of **hagios** in secular Greek one might consult vol. 1 of Kittel's **Theological Dictionary of the New Testament.**)

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Hagios in the Bible

In the Bible, God is "holy," Rev. 4:8, etc.; hence, whatever is particularly set aside for God's use or service is also "holy." In this sense, anything that is the very opposite of anything that is "common" (**koinos**). In a future study I wish to present some thoughts on the term **koinos**, but suffice it now simply to say that when some object was **koinos** it was understood that such an object was open to man's use and not restricted to God's service. It should be noted that this distinction was made under Moses' Law. No such distinction, as such, is found in Christianity.

What is "Holy" or Hagios?

It has been noted that since God is holy it follows that whatever might be employed by God is also holy; therefore, we can read in the Bible about a holy day, Gen. 2:3; holy **ground**, Exodus 3:5; holy city, Isa. 48:2; holy **Temple**, Isa. 64:11; holy **bread**, I Sam. 21:6; holy **child**, Luke 1:35; holy **Spirit**, Acts 2:38, etc.; holy **mount**, II Pet. 1:18; holy **people**, I Cor. 3:17; I Pet. 2:5, etc.

It is evident, therefore, that the term "holy" does not denote one who has been made sinless by a so-called "second work of grace." Sinlessness, or the lack of it, is really not the central idea of "holiness." Else, how could the Bible speak of a "holy" day or "holy" ground?

BIBLE LANDS AND CUSTOMS



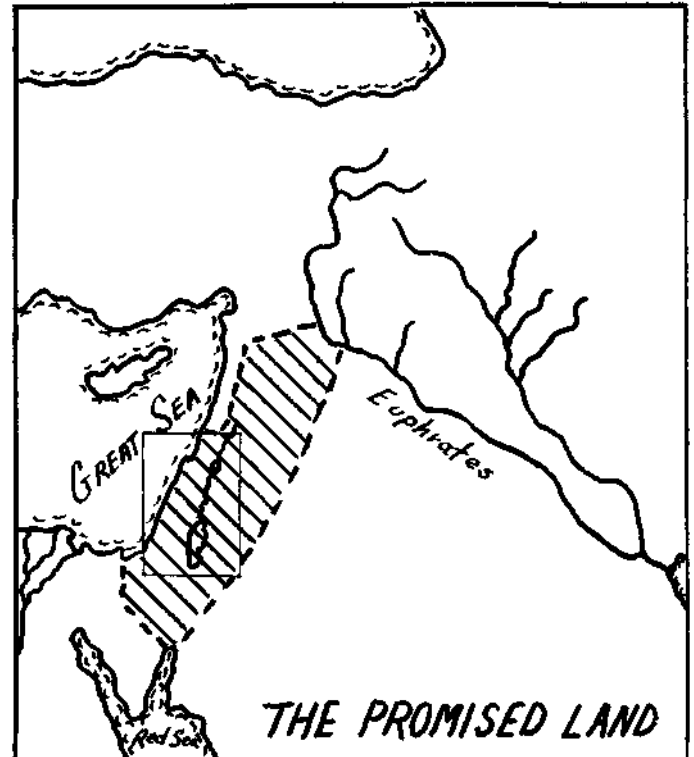
Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

THE LAND OF PROMISE

God caused Israel to reside in one of the most strategic areas of the ancient Near East. The boundaries of the Promised Land extended from the western bend of the Euphrates River in the northeast to the River of Egypt in the southwest (Gen. 15:18) and from the fringe of the Arabian Desert in the east to the Mediterranean Sea, "the great sea toward the going down of the sun" (Josh. 1:3-5), in the west. In brief, it stretched along the Fertile Crescent from Syria to Sinai.

The Promise Fulfilled

The Bible affirms that David "went to recover his dominion at the River" (II Sam. 8:3), namely, the Euphrates; and that "Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt" (I Kings 4:21). The territory of David and Solomon extended to the approximate frontiers marked by slanted lines on the map below.

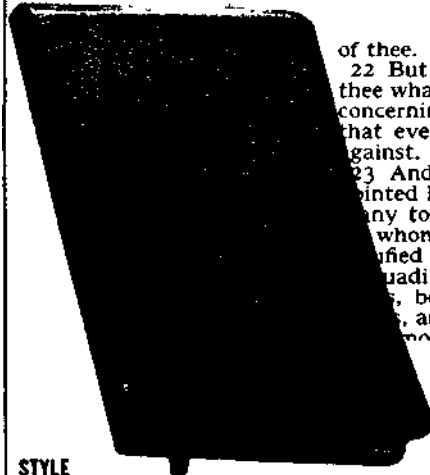


(Figure 3)

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of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning righteousness, both out of the law of Moses, and out of the prophets, from morning till evening.

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Unquestionably, therefore, the land promise God made to Abraham, to Isaac, to Jacob, and to their descendants whom Moses led out of Egypt was fulfilled. Israel possessed the Promised Land!

Confusing Terms

Two observations should be of interest to Bible students. First, the expression "the River" always refers to the Euphrates. One might be tempted to misapply the term to the Jordan River because the Jordan is associated with the Bible lands more frequently than the Euphrates. Second, the "River of Egypt" never means the Nile. The River of Egypt cuts through the middle of the region of Sinai that lies between Canaan and Egypt. The modern name for it is **Wadi** el-Arish. **Wadi** is a Near Eastern term used to describe the bed of a river which is dry except in the rainy season. The proper identification of terms such as the ones that have been discussed will help to eliminate confusion in Bible study.

The Land of Canaan

Now attention must be directed to that portion of the Promised Land called Canaan (the area enclosed by the rectangle in Figure 3). People named the country Canaan because of the Canaanites who dwelt there (Gen. 12:5; 15:18-21). The Canaanites were "traders" or "merchants" (Prov. 31:24; Job 41:6; Zech. 14:21) who became famous because they sold purple, a beautiful cloth colored with red-purple dye. This dye was produced locally by the Canaanites. Today one may see among the excavations at Byblos in northern Phoenicia (in modern Lebanon) the remains of a factory that contained large vats for making purple dye. The Phoenicians descended from the Canaanites. The term Phoenicia is derived from a Greek word that means "red-purple."

The selling of purple continued for centuries to be an important business in the Near East. Lydia, a woman mentioned in the New Testament, was a seller of purple (Acts 16:4), although the Thyatiran purple that she sold was made from the madder root instead of from the murex shellfish used by the Canaanites.

Palestine

Another common designation for Canaan is Palestine, a name given to the country because of the Philistines who lived along the southern coastline (Ex. 15:14). The Philistines, as well as the Canaanites, were to be driven out by Israel during the occupation of the land (Josh. 13:1-6). Failure to accomplish this task had bitter consequences. The Philistines troubled God's people with wars and oppressions from the earliest period of the Judges until the time of David's conquests.

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HOW MANY LAWS OF PARDON?

Robert J. LaCoste

It seems that ever so often the brethren are not content to preach the gospel as it was given in all its glory and simplicity (II Cor. 11:3), but must either try to make some new law or add something to the law already given. All who make this mistake are either unaware of the punishment for doing this or they just don't care (Gal. 1:6-9).

A new rumbling is being heard on the horizon that states there are three laws of pardon. One for the alien sinner (if he qualifies in the personal judgment of the preacher) and two for the erring brother. This new doctrine (Acts 17:19-21) makes a distinction between the Christian who has sinned in such ways as: missing the services willfully, stealing, adultery, gossiping, etc., and demands they admit that they have sinned and ask the church to pray for them. This will automatically put the erring child back in fellowship with the church.

However, if disciplinary action has been administered by the church, this new doctrine insists THIS IS DIFFERENT and the ordinary law of pardon for the erring child does not prevail. But the erring child must come confessing publicly ALL his sins — that these sins must be itemized on a sheet of paper and signed by the repentant child of God. Who can believe it?

Does Acts 8:13-24 teach this? Is this even inferred in Luke 15:18-21? Does I Cor. 5 call upon the offender to do this? As I understand the plan of God, there are just TWO plans of pardon given. One for the alien sinner, who doesn't have to meet the demands and satisfaction of the preacher other than to believe that Jesus is the Christ (Acts 8:32-39), and one when the child of God sins, as did Simon (Acts 8:18). He is called upon to REPENT (change his heart) and pray to God for forgiveness (Acts 8:22-24).

The word of God then calls upon the members of the church to RESTORE the erring one in the attitude of meekness (Gal. 6:1). The Bible nowhere delegates to the preacher, elders, teacher, or a committee of any kind to give the repenting child of God the third degree so they can determine if he has truly repented. His repentance is between him and Almighty God!

Brethren! This is usurping the authority of Christ and is false doctrine (Gal. 1:6-9). Those who teach such as the gospel of Christ are guilty of "Heresy" and need to REPENT!

God is no respecter of persons (Acts 10:34) and calls upon all His erring children to be forgiven by the same plan. Sin is sin! Whether it be murder, covetousness, stealing, lying, gossiping, or teaching false doctrine (I John 3:4) and the offender must come to God on His terms (Acts 8:22).

Let's just preach the word (II Tim. 4:2) as it is without adding anything or taking anything away from it (I Cor. 4:6) so as not to invoke the wrath of God upon us (Rev. 22:18).

P. O. Box 1373 Globe,
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THE NEWS LETTER REPORTS

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

George J. Powell, Ontario, Calif. — The congregation at Montclair, California is looking for a preacher, one who stands for the truth and is willing and able to do personal work. We have a very nice building and are able to support a preacher who can devote full time to the work. I have been preaching for the church on a part-time basis, but I'm in the insurance business, and I do not have the time to devote to the work that is needed. Those interested please contact: Church of Christ, 5360 San Jose, Montclair, Calif. 91763.

Paul Branch, Palmetto, Fla. — The church in Palmetto is showing signs of spiritual growth. We had a lectureship type gospel meeting in late March. Speakers were, in their order: **Paul Branch, J. Frank Ingram, James P. Miller, Roland H. Lewis, James R. Cope and Roy E. Cogdill.**

Recent responses: 1 baptized, following the meeting. April — one restored; May — 1 restored, two baptized.

Don Martin, Box 3, Pineland, Texas 75968 — We have been working with the church for approximately one year. During this period we have certainly seen evidence of growth. The increase in the contribution, I believe, has been indicative of both spiritual and numerical growth. In the past five months, the congregation has been able to relieve a substantial amount of outside support. The congregation has relieved \$160.00, or about two-thirds of the outside support. I believe this area affords great potentialities in evangelism. When in the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ.

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.

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802 — My meeting at Spring and Blaine in St. Louis, Mo., resulted in eleven baptisms and one restoration. This makes a total of thirty baptisms in three meetings this spring. It is my observation that brethren in general are less disturbed over brotherhood conditions; are more resigned to the facts of the situation; are more steadfast in hope, and are abounding more in the work of the Lord than they have been in recent years. Spring and Blaine is a good example. In spite of some adverse conditions, including one common to several in a downtown location (people moving to suburban areas) they have maintained a good program of work, good interest, and are growing. This church has an excellent eldership together with a faithful, untiring, energetic preacher, **Jimmy Tuten.** This com-

bination accounts for much of the success of this fine church.

Don Keele, 312 Bay Vista, Osprey, Fla. 33559 — The Osprey church of Christ is in need of a preacher. If you are considering a move and would like to locate on the West coast of Florida, please contact us by writing to: Osprey church of Christ, Osprey, Fla. 33559. Phone: 966-2285.

Ralph R. Givens, 10C7 North 5th, Pekin, Ill. 61554 — I have move from Berea, Ohio to work with the 13th Street church in Pekin. During the 17 months in Berea there were seven to confess wrongs and nine baptized.

Michael A. Tanner, 5535 Clinton Boulevard, Jackson, Miss. 39209 — Two months have passed since I began working with the Clinton Boulevard congregation in order to enable A. H. Payne to spend the summer conducting meetings. From my point of view, they have been a profitable two months. So far the work of brother Payne and the brethren where he has held meetings has resulted in thirteen baptisms, while one was baptized and another restored at Clinton Boulevard. Plans are now being made to begin a program for the development of the brethren here into personal workers. We will appreciate any suggestions from those experienced in such work.

My plans for this fall tentatively include going to Abilene Christian College, but I am more interested in preaching regularly and going to school as the time permits. Therefore, I am interested in talking with the brethren of any congregation which is in need of a preacher and is in or near a college town. If you think that we can fill each others needs, please write me as soon as possible.

Jerry L. Dennison, Bowling Green, Ky. — On June 12, 1969, brother James Holder, preacher for the Adairville church of Christ, Adairville, Kentucky, attended the gospel meeting at the Millertown church of Christ, Adairville, Kentucky. At this time he charged brother Jimmy Thomas, Hueytown, Alabama, of teaching error in stating that those who send support directly to the preacher and not through a sponsoring church are following the safe course.

The following day, brother Holder and brother Thomas signed the proposition for a debate to be held at 2 p.m. Sunday, June 15, in the Millertown meetinghouse. Brother Holder was to affirm "That churches could scripturally pool their resources to preach the gospel as is done in the Herald of Truth arrangement." They agreed to each select his own moderator and time keeper and to give three 20 minute speeches.

About 1:50 p.m. Sunday, brother Holder arrived at the meetinghouse accompanied by his wife and one of the Adairville elders. He said that it was not

an honor for him to be there; that he was going to speak only one time then he would either stay or leave, whichever seemed proper at that time. He also stated that the elder was there, not in his support but to witness his conduct. After speaking for about 25 minutes, he left without giving brother Thomas an opportunity to ask any questions concerning his speech.

When we see "Christians" refusing to study and discuss the word of God today, are we not seeing the same attitude demonstrated that the Jews manifested in their refusal to hear Christ and the apostles? We are exhorted to contend earnestly for the faith in Jude 3. If we fail to do this are we being the ministers of God or of the devil? Note: Brother Jerry Dennison is one of a number of fine young preachers who live in Bowling Green and preach for congregations in central Kentucky. The experience at Millertown should open the eyes of brethren in this part of the state. The tactics used by the liberal brethren are the very methods they condemned with the sects. — James P. Miller.

E. K. Brown, Miami, Fla. — Preacher needed by fall — Miami Shores church of Christ, 103rd Street and N. E. 2nd Avenue, Miami, Fla. We have a new air-conditioned building complete with classrooms, preacher's office and a three-bedroom, 2-bath home, debt free. Please write for more information about the work here.

BIBLE LANDS TOUR CANCELED

Having talked recently with one who has toured these lands several times in the last year or two and being informed of the tension there it is not our desire to lead a group into these lands with our present knowledge of things, plus brother **Connie W. Adams** who was to lead the tour with me will have to be hospitalized about this time, we cancel our tour scheduled for August 4-18 of this year.

Thomas G. O'Neal
Murfreesboro, Tenn.

Bill Haynes, 503 Capps St., Marlin, Texas 76661 — We have established a congregation in Temple and I am doing the preaching. We are meeting in the recreational hall of the Tern-Bell Homes at 206 W. Avenue R. It is just one block west of the old main gate of the V.A. Hospital. The attendance is about 20 at all services. Anyone in Temple can contact me at phone 773-1461 for more information.

Sam Binkley, Jr., 58 Locher Ave., Reservoir, Vic. 3073, Australia — The work of the Lord is making progress here, but there is still a need for more men. To do an effective work it is necessary for those of us who are here to do a lot of traveling to keep in contact with some whom we have taught and who will receive us favorably.

James H. Parsley, Santa Clara, Calif. — I will terminate my work in Santa Clara, Calif, the first of July, and will begin laboring with the church which meets at 3433 Studebaker Road, Long Beach, Calif. **Jady Copeland** has been laboring with the

church at Long Beach, and will be moving to work with the church in Sepulveda, Calif. Please send all correspondence and bulletins to: James H. Parsley, 3433 Studebaker Road, Long Beach, Calif. 90808.

Larry R. DeVore, 1802 Caroline St., South Bend, Ind. 46613 — Since moving to South Bend, Indiana on June 23, we have had three restored, one baptized, and two to place membership. Brother Wimmial Wallace of Lufkin, Texas will be here in a meeting September 15-24. I certainly do enjoy the paper; there are many edifying and instructive articles in it each month. Maurice Barnett's articles on the "J.W.'s" are very good. Eugene Britnell's column is very good, as are all the others.

C. R. Gurley, 204 Velma St., Dequincy, La. 70433 — A liberal element has come into the church where I preach which I cannot support. Any conservative church needing a preacher contact me. I am forty-two years old, have a wife and three children at home. I have had twenty years' preaching experience. I have been preaching for the more liberal churches but am convinced that they are practicing things unscriptural. My address is: 204 Velma St., Dequincy, La. 70433; phone: (318) 786-7213.

Rodney Miller, 6101 Linton, Haltom City, Texas 76117 — Our meeting with brother **Ward Hogland** will begin August 18-22. All who can come are invited. The work here is going very well. We continue to make steady progress in areas of attendance and contribution. I am now into my third year of work with these brethren. We all appreciate the hard work that goes into the paper.

Hugh W. Davis, 310 Little Road, Marietta, Ga. 30060 — To those who may be planning a visit to the metropolitan area of Atlanta, Georgia:

After three years of meeting in the old YWCA at 181 Church Street in Marietta, we will soon move into our new meeting house. We hope that this move can be made by August or September, though delay in arrival of our pews could postpone this move. If you plan to worship with us in the near future, we suggest that you telephone one of the brethren listed below and inquire about our place of meeting at that time.

Our new building is located at 2651 Powers Ferry Road in Marietta, less than 5 minutes from I-75. Take the Lockheed-Dubbins AFB exit and follow this exit road east until it dead-ends into Powers Ferry Road. A left turn here will take you to the building very quickly.

If you know of anyone who is stationed at Dobbins Air Force Base or who is working at the giant Lockheed of Georgia plant, please tell them of our meeting place and send us their address here. We welcome them and you to worship with us.

To learn the exact date of our move, telephone one of the following:

Hugh W. Davis, 428-4658
C. H. Bankston, 422-6334
Grady Palmer, 427-5009

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WORSHIP WITH THESE CHURCHES

Atlanta, Ga

(Marietta Smyrna Area)
CHURCH OF CHRIST
meets at
181 Church Street
in Marietta

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worship 10 55 a m
Evening Worsh p 6 30 p m
Wednesday Bible
Study 7 30 p m
Evangelist Hugh W Davis
Phone 428 4658

Bradenton, Fla

**WEST BRADENTON
CHURCH OF CHRIST**
meets at
1619 10th Avenue West

Schedule of Services

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 Hast ngs
Phone 746 0305

Miami, Fla

**NORTH MIAMI AVENUE
CHURCH OF CHRIST**
meets at
143rd St & No Miami Ave

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 Bobby Thompson
Phone 685 3203

Orlando, Fla

**HOLDEN HEIGHTS
CHURCH OF CHRIST**
meets at
1000 22nd Street

Schedule of Services

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

Tampa, Fla.

**FOREST HILLS
CHURCH OF CHRIST**
meets at
1011 W Linebaugh Avenue

Schedule of Services

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

Tampa, Fla

**SEMINOLE
CHURCH OF CHRIST**
meets at
Rome Ave & Wishart Blvd

Schedule of Services

LORD S DAY

Bible Study 9 45 a m
Morning Worsh p 10 45 a m
Evening Worsh p 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist James P Miller
W N Meyer

Decatur, Ga

**GLENWOOD HILLS
CHURCH OF CHRIST**
meets at
2957 Glenwood Avenue

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 J Edward Nowlin
Phone 377 7782

El Cerrito, Calif

CHURCH OF CHRIST
meets at
Colusa & Lynn

Schedule of Services

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

Charlotte, N C

**CHARLOTTE
CHURCH OF CHRIST**
meets at
5327 York Road

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 Jerry Parker
Phone 523 8867

Tallahassee, Fla.

**WESTSIDE
CHURCH OF CHRIST**
meets at
2150 Belle Vue Way

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
For information phone
222 2881 or 877 3832

Jackson, Tenn

**HOLLYWOOD DRIVE
CHURCH OF CHRIST**
meets at
Hollywood Drive at Hattan

Schedule of Services

LORD S DAY

Bible Study 10 00 a m
Morning Worsh p 11 00 a m
Even ng Worsh p 6 00 p m
Wednesday Bible
Study 7 30 p m
Evangelist L Earl Fly
Phone 424 2821

Pascagoula, Miss

**25th STREET
CHURCH OF CHRIST**
meets at
1 3 Mi from Hwy 90 on
Chico 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 7 30 p m
Evangelist Ronald Lehde
Phone 762 9892

Jacksonville, Fla

**HYDE PARK
CHURCH OF CHRIST**
meets at
Corner Lake Weir &
Conant Avenue

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 Jamie Rhoden
Phone 781 5704

Birmingham, Ala

**ELM STREET
CHURCH OF CHRIST**
meets at
1625 Elm Street S W

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 Dennis L Reed
Phones 788 8335
and 785 3000

Murfreesboro, Tenn

**WESTVUE
CHURCH OF CHRIST**
meets at
316 Kings Highway

Schedule of Services

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

Miami, Fla

**SOUTHWEST
CHURCH OF CHRIST**
meets at
1450 S W 24th Avenue
(Coral Gables Area)

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 K A Frazier
Phone 443 3376

Nashville, Tenn

**FRANKLIN ROAD
CHURCH OF CHRIST**
meets at
3915 Franklin Road

Schedule of Services

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

Gainesville, Fla

**NORTHEAST
CHURCH OF CHRIST**
meets at
1433 N E 16th Avenue

Schedule of Services

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

Leesburg, Fla

**CENTRAL
CHURCH OF CHRIST**
meets at
2220 West Main 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
Contact G R Wheeler
Phone 787 7916

Clearwater, Fla

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 So Hercules Avenue

Schedule of Services

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

Columbus, Ga

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 Hamilton 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
Preacher
R L Morrison
Phone 323 9302

Concord, N C

CHURCH OF CHRIST
meets on
Poplar Tent Road 2 mi
West of US 29 & US 601
Bypass

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
Evangelist Jack G Byars
Phone 782 3645

Lake City, Florida

**CHURCH OF CHRIST
IN LAKE CITY**
meets at
400 S Hernando cor Dade

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
Phones 752 2829
752 4230 752 6323

Oak Lawn, Illinois

**BURBANK MANOR
CHURCH OF CHRIST**
meets at
8230 So Laramie Ave

Schedule of Services

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

Ft Walton Beach, Fla

**NORTHSIDE
CHURCH OF CHRIST**
meets at
105 Racetrack Rd
off Beal St 1 Block

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 00 p m
Contact H N Eubanks Jr
Phone 243 2660
A D Putterbaugh
Phone 242 2441

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<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>Cordele, 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 Phone 294 1195</p>	<p>Stockton, Calif. STOCKTON CHURCH OF CHRIST meets at Stockton Inn Room B 99 Hwy & Waterloo Rd Schedule of Services LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study (announced) Evangelist Geo C Garrison Phone 368 8191 Lodi Calif</p>

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