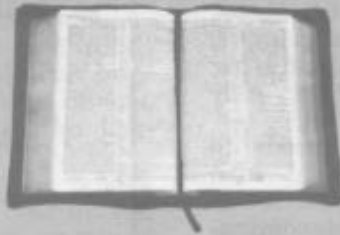


SEARCHING *the* SCRIPTURES

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

MARCH, 1969

NUMBER 3

SALVATION BY FAITH ONLY?

H. E. Phillips

Dr. Albert Garner is the author of a small booklet entitled: **A Few Aspirins For Campbellism**, which was distributed during the debate in Lakeland, Florida in 1964 between Dr. Garner and brother Ward Hogland of Greenville, Texas. I am amazed that a man can so pervert the obvious truth as Dr. Garner has done in this booklet. To begin with he either shows his ignorance of the facts or his dishonesty in applying the term "Campbellism" to a people who disown it. No honest and enlightened person would call another something religiously which he denounces. I could as logically call Dr. Garner a "Smithite" or refer to the system which he holds as "Smithism". **Encyclopedia Britannica, Vol. 3, page 87** tells us that, "... it was not until the time of John Smith or Smyth (d. 1612) that the modern Baptist movement in England broke away from Brownism." If Garner repudiated the term "Baptist" I, for one, would never again call him a Baptist.

In the opening paragraph of chapter II, page 5, he says: "Among the falsehoods usually circulated by Campbellites to dupe their victims and keep them from attending other churches is the falsehood that Baptists and others teach that one is saved by 'faith only.' When you hear the charge that there are those who teach that one is saved by 'faith only,' you should take special notice. They make such claims either through ignorance or dishonesty. This you will find to be true: the fellow who makes such claim will cite no representative man of any faith as having ever made such a claim. So far as I have been able to find there has never been any recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever taught that one is saved by 'faith only.'"

We know that James, by the Spirit of God, said, "Ye see then how that by works a man is justified, and **not by faith only.**" (James 2:24). Garner knows that this verse is in the Bible. In order to avoid direct conflict with this verse he just changes the wording to say, "at the point of faith one is saved." There is **no** real difference between "faith only" and "at the point of faith" when Dr. Garner explains his doctrine. But that is not the point of this article. He says that he knows of no "recognized minister of ANY RELIGIOUS FAITH OR GROUP who has ever

taught that one is saved by 'faith only.'"

Either Garner is entirely too uninformed to be writing on this subject, or he is deliberately trying to deceive people. Would he consider the Methodist Church a "religious faith or group"? Hear this: "Wherefore, that we are justified by **faith only** is a most wholesome doctrine, and very full of comfort." (**Discipline of The Methodist Church**, 1960, The Articles of Religion, Art. IX, Sec. 69). Methodists teach it. Did the Baptist Doctor know this? But that is not all.

"... that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's blood..." **McConnell's Manual For Baptist Churches**, Declaration of Faith, Article 5, page 18). **Webster's New Twentieth Century Dictionary** defines **solely** as: "alone, only; without another..." **The Standard Manual For Baptist Churches** by Edward T. Hiscox says the same thing on page 62. **Church Manual Of Baptist Churches** by J. M. Pendleton says the same thing on page 48.

In speaking of faith in Christ for salvation, E. Y. Mullins in **Baptist Beliefs**, says, "**It is the condition** of all God's gifts to us in Jesus Christ. It is **the condition** of justification and pardon, adoption and regeneration." (page 41). (emphasis mine — HEP). "The condition" can mean nothing but that faith alone is the condition of "justification and pardon, adoption and regeneration."

The Confession Of Faith Of The Presbyterian Church, chapter XI. Sec. 2 says: "Faith, thus receiving and resting on Christ and his righteousness, is the **alone** instrument of justification..." (page 48).

Glenn V. Tingley of The Christian Missionary Alliance Church debated W. Curtis Porter in Birmingham, Alabama in 1947 and affirmed: "The Scriptures teach that alien sinners are saved by faith alone before and without water baptism" (Porter-Tingley Debate, page 180). In his affirmative speeches he made almost the same arguments Dr. Garner made with Ward Hogland in Lakeland, and used the same scriptures as proof.

On page 7 of his booklet Albert Garner says: "Next time you hear the chant of '**faith only**' charged against Baptists, stick this article under their noses;

ask them if they can produce any authoritative evidence that **any one** believes he can be saved by 'faith only.' Thus you can help stop the mouth of these religious racketeers and promoters of the witch doctor chant that all except their little group are going to hell. Use this article and it will soon stop their lying and seeking followers by peddling the faith only falsehood."

Garner, like most Baptist preachers, needs to study his lesson before he rushes into print with these misleading and inaccurate charges. He is either ignorant of what Baptist and other denominations teach, or he is deliberately dishonest in his statements.

The truth of the matter is that he knows the Bible says we are NOT justified by **faith only** (James 2: 24), and he wishes to change the language a little to avoid this scripture. Perhaps if some of this information were stuck under the nose of Garner, his mouth would be stopped on these false charges.

**OUTLINES OF
FLORIDA COLLEGE LECTURES
1968**

Detailed outlines of each speech delivered at the 1968 Florida College Lectures.

Price: \$2.00

FLORIDA COLLEGE LECTURES — 1969

**"The Living Voice"
TAPES**

- | | |
|--|----------------------------|
| "Conformed or Transformed" | Don Bassett |
| "Holding Forth the Word of Life
Inspiration of Scripture" | Peter Wilson
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

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

We seek to provide as much variety in subject matter as is possible through the pages of this journal. For some time I have desired to provide some material on the lands and customs of the people in Bible times. There is a great need for study in this field to help us understand many passages in the New Testament which speak in language involving the customs and economic habits of the people of the first century.

Some months ago I asked Melvin Curry to write a regular column on this subject, and he agreed to do so. Brother Curry is well qualified to write on this subject. He is a sincere student of the Bible and had made a special study in this field.

He was born in Orlando, Florida in 1931. He presently lives at 209 Willowick Avenue, Temple Terrace, Florida, with his wife, Shirley, and their four children.

He received his B.S. degree at Florida (Christian) College in 1949; his A.B. degree at Harding College in 1957, majoring in Greek and Hebrew; his M.A. degree at Wheaton College in 1963, majoring in

Biblical and advanced Biblical language studies. He attended Nazarene Theological Seminary and the University of Illinois. He has completed 37 hours in Bible Greek and 16 hours in Hebrew and Aramaic.

He is now in his sixth year as teacher of Bible, Greek and Hebrew at Florida College. He has been preaching since 1952, in Florida, Missouri, Illinois, Arkansas, and is presently preaching at the University church in Tampa, Florida.

He served as coordinator for the Foreign Language League on the College Bible Lands Study Tour during the summer of 1967. This was the first group of Americans to reside in the Old City of Jerusalem following the "Six Days War." He plans another visit to the Bible Lands with Ferrell Jenkins and William Wallace in May, 1969.

I am happy to have brother Curry share his knowledge with us through the pages of this journal each month.

Comments to the Editors

"Just a note to let you know how much we enjoy Searching The Scriptures." — Joyner W. Adams, Chester, Va.

"Your efforts with Searching **The** Scriptures is well received in most sections of the country into which I go. I feel that it is right at the top with the very best, in fact, I like it and feel that much, very much good is accomplished by it and your efforts. Your articles have the seasoning sound and reasoning appeal and scriptural basis as the old faithful gospel preacher in years past. This is, to me, what all of us need. It is not seeking something new — it is seeking the old paths, the good way as revealed in the Bible and walking therein. Your staff writers are fine. I most sincerely hope that not only you and your writers continue to sound out the truth with all sincerity, clarity and conviction but all others with their ability. This is the only way to unity in Christ. Teach the truth. This will remove from any honest mind that any group of men started this 'anti' movement and that it will take more than a group of men to change it — It will take truth to change convictions and I mean divine TRUTH." — S. Leonard Tyler, Huntsville, Ala.

"Let me first say that I enjoy receiving Searching The Scriptures. It's contents are continually profitable to the honest seeker, and are always upbuilding." — W. C. Mosely, Los Angeles, Calif.

"Our whole family reads the magazine and enjoys it so much." — Paul R. Rogers, Opa Locka, Fla.

"One of the finest papers in print today." — G. A. Bland, Columbus, Go.

"We continue to appreciate the very fine paper you produce each month." — John A. Thurman, Lake City, Fla.

"I enjoy the paper very much. Every issue is filled with excellent material." — Morris D. Norman, Akron, Ohio.

"I appreciate your paper very much as the subject matter has good variety and is very practicable." — F. E. Sewell, Kirkwood, Mo.



BIBLE LANDS AND CUSTOMS

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

BIBLE LANDS AND CUSTOMS

The Bible is the inspired revelation of God's will. In it God's eternal purpose unfolds and finds fulfillment in Jesus who came to save the lost. Thus the primary reason one studies the scriptures is to do God's will and be saved. The most important question before the Bible student is, What must I do to be saved?

AN HISTORICAL FRAMEWORK

As one examines the scriptures, however, it becomes evident that God's self-revelation is made known in the context of human history. Suddenly persons, places, and events from the dark past come to light. If one compares the Bible with the sacred books of different religions, he is impressed with the fact that these other works are not rooted in history and geography. In this respect the Bible is unique.

Bible history relates how God chose the people of Israel and settled them in Palestine, a land predetermined by him as the place where his promises to mankind would come to pass. It records how he providentially preserved through the Israelites the lineage of Christ, despite their own unbelief and the opposition of their enemies.

RELEVANT QUESTIONS

Here many questions arise. Who are the people of Israel? Are the Jews really their descendants and the Arabs their kinsmen? Where is Palestine? How does the land of promise look? Is it as big as Texas? What about Israel's enemies? How much is known about the Egyptians, Aramaeans, Babylonians, Hittites, Philistines, Assyrians, Persians, Greeks, and Romans? What languages did they speak? Could they communicate with one another? If so, how?

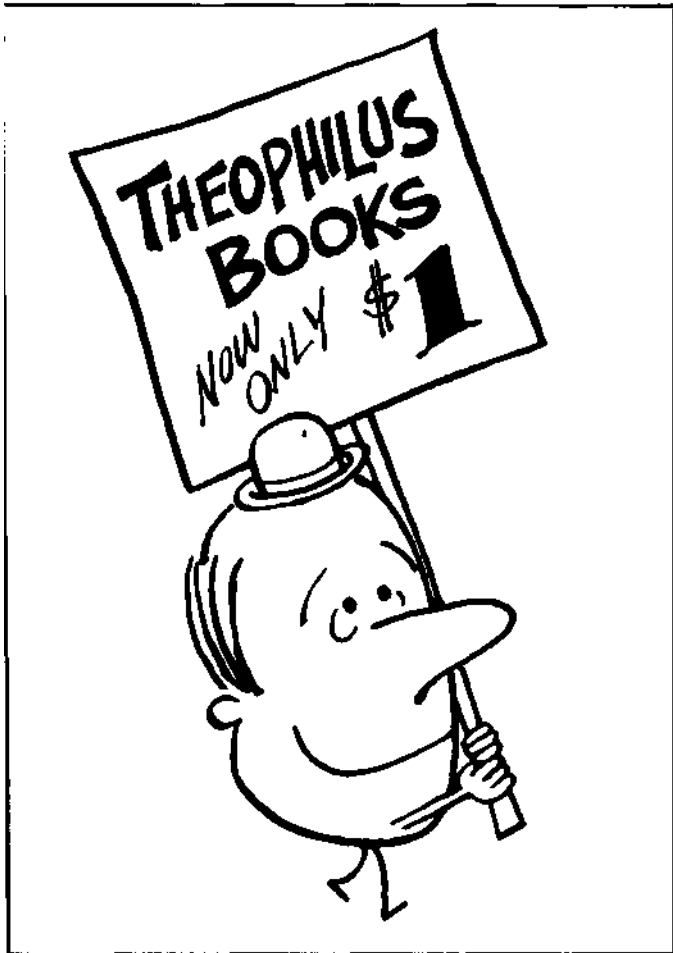
A POSSIBLE DANGER

Soon a person is deluged by questions other than those relating directly to his own salvation. His study now turns to language, history, geography, archaeology, and many other interesting fields the knowledge of which enhances his understanding of God's word. Yet herein lies a danger. He may become so preoccupied in the study of related subjects that he may lose sight of his original objective, and gradually he may digress to a mere academic or humanistic approach to Bible study.

REAL VALUE

The value of related but non-biblical subjects,

however, is not minimized by this danger. Ignorance no more guarantees faith than knowledge destroys it. One should seek to increase his understanding of God's word through every available means, and it is the purpose of this column to contribute toward such an understanding through the study of Bible lands and customs.



CONGREGATIONAL COOPERATION
of the
CHURCHES OF CHRIST

by H. E.
WINKLER

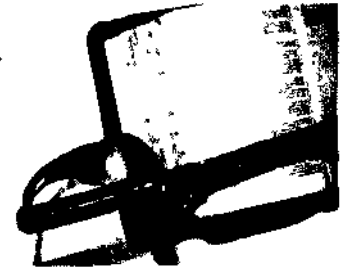
A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.

\$ 1.00 per copy

order from **PHILLIPS PUBLICATIONS**

P. O. Box 17244
Tampa, Florida 33612

Using the
SWORD OF
THE SPIRIT



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

REVIEWING THE "REVIEW"

"One extreme leads to another." There is much truth in this familiar statement. In an effort to escape from Rome, people often run past Jerusalem and end up at Babel. Luther went from "works only" to "faith only" and both positions were wrong.

Leroy Garrett once stood with those who were so conservative that it was difficult for anyone to be right. Within recent years, he has become so liberal that it is difficult for anyone to be wrong.

To propagate his views, along with those of Ketcherside, Meyers and a few others, brother Garrett edits a paper called "Restoration Review." It is difficult for me to understand what they seek to restore, but it is not difficult to review some of their writings and show wherein they have erred from the Scriptures and the restoration plea.

In the November, 1968 issue, Garrett wrote an article entitled "An Impressive Concession." His comments centered around the following statement made by Prof. A. T. DeGroot of Texas Christian University:

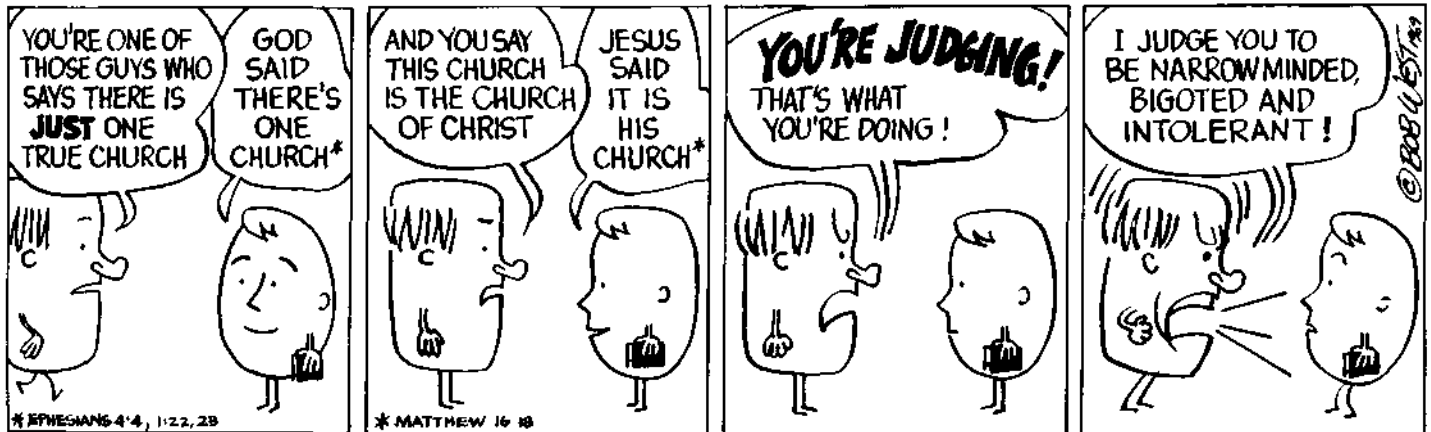
"No group in the religious world other than themselves considers them to be a genuine unity movement."

I am not surprised that DeGroot doesn't believe the church of Christ to be a true unity movement. He is not in the church of Christ! I doubt if anyone "other than themselves" considered the first century church a true unity movement — but it was.

Garrett said, "The professor made this evaluation in reference to our claim of being the means of unity for all churches. We have made it clear that our answer to the problem of division is for all others to become like ourselves in respect to doctrine and practice. We may not always be so blunt as to tell others that they must become carbon copies of ourselves in order to be truly Christian, and so we use terms like 'New Testament Christianity' and 'accepting the truth' to soften the force of our arrogance. Men like A. T. DeGroot are not slow to see that we equate 'New Testament Christianity' with our own preferred practices, and that our 'accepting the truth' plea is hardly more than a call for a Church of Christ interpretation of the scriptures."

I am unaware of any claim that WE are the means of unity. We claim that the Bible is the only basis for unity which is acceptable to God. It demands that we all be one (John 17:21) and speak the same thing (I Cor. 1:10). Would that not be "accepting the truth" and producing "New Testament Christianity"?

THEOPHILUS



If we believe that we are right, what is wrong with asking others to "become like ourselves"? If we don't believe that we are right, we should change. If we know that we can't equate our doctrine and practice with "New Testament Christianity" we are dishonest if we continue.

What does he mean by a "Church of Christ interpretation" of the scriptures? Why not give us some examples. I am dubious about accepting party-orientated interpretations, but on the controversial passages in the religious world I believe it safe to state that our position is in harmony with the consensus of the scholarship of the world. I can't think of a passage where our understanding and teaching is in conflict with scholarship. If there is one, then we ought to change and accept the true meaning. By reading his articles, I think I understand what Garrett means. To conclude from such passages as John 17:20-22; I Cor. 1:10; and Acts 2:47 that all Christians are in one body and that body is the church of Christ is, to him, a "church of Christ interpretation." I deny it!

We quote again from Garrett:

"This kind of mentality makes void any appeal for unity to men like DeGroot. Surely we cannot be serious, they ask themselves, in supposing that a divided Christendom will see in us the panacea for its perennial illness. They see our plea for unity as nothing more than a demand for conformity. In their eyes we are more like a sect seeking to strengthen itself rather than a movement seeking to unite all Christians. Indeed, we have long left the impression that there are no Christians besides ourselves, that only we are the true church, and that unity is a simple matter of 'obeying the gospel' and 'going by the Book.' That means of course that all other churches, everything from high church Episcopalians to lowly Pentecostals, will become Churches of Christ such as may be seen by any inquiring person in such places as Nashville and Dallas."

Yes, our plea is a plea for conformity — conformity to the word of God! How can there be unity without everyone hearing the word of the apostles (John 17:20) and walking by the same rule (Phil. 3:16)? Garrett implies that there are Christians outside the church of Christ, and that simply "obeying the gospel" and "going by the Book" will not produce scriptural unity. He is wrong.

Does he believe that the Episcopalians and Pentecostals are right? If so, he should join them, but in the December, 1968 issue of his paper he said that he was not leaving the Church of Christ. If those denominational people are wrong, would it be wrong for us to admonish them to become Christians by "obeying the gospel" and "going by the Book"?

Evidently Garrett and Ketcherside have accepted the old sectarian idea that truth is relative; that there is no absolute standard and all "believers in Christ" are Christians regardless of their doctrinal errors and sectarian affiliations. The Bible presents no such concept of truth and Christianity!

Garrett reported with pleasure that a "Church of Christ minister" in the Dallas-Fort Worth area delivered a lesson on unity wherein he agreed with DeGroot's statement. Speaking of that sermon, Garrett said, "In humility he concedes to what he would no doubt have once considered fighting words, or as a vicious attack upon the church. A Church of Christ minister concedes to a charge by a Christian Church scholar that we are not a genuine unity movement! And this he did before his Sunday morning assembly, and issued copies of it to make sure they understood."

Now if Garrett thinks that such a report is shocking to many of us, we have a surprise for him. This only proves again how far many preachers and churches have traveled down the road of sectarianism, compromise and apostasy. We agree that the "plea" of some churches of Christ is a farce, but we strongly defend OUR plea for unity based upon the word of God. We do not defend the "unity" of the modern ecumenical spirit which is nothing more than agreeing to disagree agreeably.

On the front cover of the January, 1969 issue of "Restoration Review" there is a picture of Thomas Campbell with the following quotation from him underneath:

"The church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct."

I will accept that statement as a true representation of scriptural unity and New Testament Christianity. Will brother Garrett accept it? I believe that

all who render "obedience to him in all things according to the scriptures" are Christians and members of the same body, the church of Christ. Garrett doesn't seem to believe that.


I would like for all who have become so lovable and tolerant of doctrinal error that they have made the road to heaven the "broad way" to give careful consideration to the following verses:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds" (Second John 9-11).

My "church of Christ interpretation" of those verses is that they mean exactly what they say!



**THE SIX VOLUME
ADAM CLARKE'S COMMENTARY
NOW IN A NEW ONE VOLUME EDITION**



Ralph Earle, Th.D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century.

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford.

Only \$11.95


Order from:
PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

**BOUND VOLUME
SEARCHING THE SCRIPTURES**

TWO YEARS
1966 - 1967

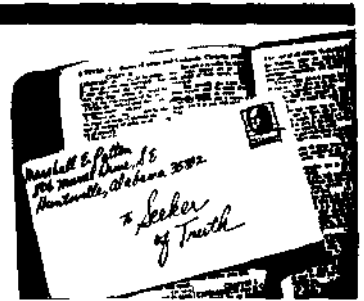
Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume to previously bound volumes of Searching The Scriptures.

\$7.50
order from:



PHILLIPS PUBLICATIONS
P O BOX 17244 - TAMPA FLORIDA 33612

ANSWERS for our hope



Send Bible questions to
Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION — (The following is from a letter received by Brother Phillips and forwarded to me for answer in this column.—M.E.P.) " — said it (Heb. 10:25 —M.E.P.) was a command; that the congregation sinned, if they didn't meet Sunday morning, Sunday night, and Wednesday night. I am asking you to give your version of the verse according to the New Testament. Please publish your answer in **SEARCHING THE SCRIPTURES**, if you see fit." — P.E.K.

ANSWER— I have observed for a long time that Heb. 10:25 is frequently misunderstood and misused. Sometimes its meaning is forced beyond what God intended. Sometimes it is minimized far short of truth. While the verse involves some points of controversy that may be difficult to settle beyond all dispute, these points need not keep one from seeing the primary lesson intended.

It is true that the "assembling" under consideration has back of it all the force of a command. Note the strong negative: "Not forsaking" or which is the same, "Forsake not." The real issue, however, so far as the letter of our querist is concerned is when and how often the "assembling" is to be done?

It should be observed first of all that the command does not refer to one assembly in particular. The command is not, "Not forsaking the assembly," but rather, "Not forsaking the assembling of ourselves together." The word "assembling" is not a noun, but an adverbial noun and, therefore, refers to the action or practice of meeting with saints. Perhaps a comparison of a few different versions would be beneficial:

"Not neglecting to meet together, as in the habit of some... ." (R.S.V.)

"Let us not neglect meeting together as some do... ." (Goodspeed)

"Not forsaking the gathering of ourselves together, as some have the custom... ." (New World Translation)

"Not forsaking our own assembling together, as the custom of some is... ." (A.S.V.)

"Not forsaking the assembling of ourselves together... ." (K.J.V.)

This simply means that when and how often the assembling was done must be determined from some other source.

Some think that "the day approaching" refers to the Lord's day; that it identifies the "assembling" under consideration — hence, the Lord's day assembly — and that the "exhorting" is with a view to being present in this assembly. However, a more

careful study of the verse shows this view to be in error. There can be no doubt that the "exhorting" is to be increased as "the day" approaches. That means (according to the above view) that the "exhorting" must increase each day over the day before until by Saturday one would hardly have time for anything else. Yet, one good session with an unfaithful brother, "exhorting" him to be present in the assembly, should and would often suffice. Certainly, after converting him early in the week with respect to his duty, it would be absurd to return again and again on the remaining days of the week, with increased effort, seeking the same objective. Obviously, the "exhorting" has some other end in view than simply being present in the Lord's day assembly. Especially, must this be so in view of the fact that all saints — including the apostle Paul — are the objects of this "exhorting." Note the pronouns "us," "ourselves," and "one another" (vs. 24,25). Neither Paul nor other faithful brethren needed such exhortation.

The contrasting conjunction "but" makes the "exhorting" equal the very antithesis of forsaking the assembling of ourselves together. This makes the "exhorting" that which is received when saints assemble together. The Hebrew Christians were not to miss this "exhorting" (by not meeting with the saints) but rather receive it (by being present in the assemblies where such was given) and benefit therefrom.

"The day" of our text refers to one involving some catastrophic event calculated to shake their faith to its very foundation. The "exhorting" was needed by all in view of this event. It would help them to withstand, endure, and overcome during this time of great trial. There is nothing absurd about increasing exhortation that is of such nature as to provide strength for an approaching time of trial. In fact, they all needed it, so much the more, as they saw the day approaching.

Jesus had foreseen and foretold them of such a day. They could see it approaching by the signs given by our Lord (Matt. 24:1-34). These signs refer to the destruction of Jerusalem — a day when God's wrath or judgment was to be poured out upon the nation of Israel. Jesus said that during this time "Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:9-12, 21, 22). This was the need for the "exhorting" which they received when they worshiped with the saints. This is why they were urged to "hold fast the profession of our faith without wavering" and to "provoke one another unto love and good works" (vs. 23,24). Furthermore, after pointing out the consequences of failing to follow this plan for receiving the strength needed (vs. 26-31), Paul continues in the context to focus attention on a time of trial and calls upon them to re-

member a former period of trial and to use it as an example in the face of the one now approaching (vs. 32-36).

I realize that some say "the day" is the final day of judgment. So far as the primary lesson intended is concerned it matters little which day of judgment is under consideration. Meeting with the saints is God's plan whereby they receive strength needed for any time of trial.

But perhaps someone will say, if it refers to the destruction of Jerusalem, what application does it have to us? This question fails to distinguish between God's law and the circumstances under which it is carried out. For example, in the cases of conversion in the book of Acts, the circumstances under which conversion takes place differ in every case, but the law of pardon is always the same. Unless one is careful to distinguish between the two, he is likely to confuse the circumstances with the process of conversion itself. So it is in the case of our text. The circumstances under which the faith of the Hebrew Christians was to be tried involved the destruction of Jerusalem. God's law or plan for the Christian, that he might be able to stand, is clearly stated: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We may not face the same circumstances of trial, but God's law is the same. We may not see as clearly as they any particular time of trial approaching, but of this we may be sure, Come they will! Sometimes elders foresee a time of crisis for the church — e.g., a wave of digression sweeping the brotherhood. In the face of such the church plans more frequent meetings — maybe special classes with special teachers — dealing with the issues involved. Authority for such is Heb. 10:25. Regardless of whether or not we are able to see any particular time of trial approaching, this is God's plan whereby Christians receive strength to stand in the face of all trials.

When and How often did the early saints assemble? According to the New Testament the answer varies from time to time and from place to place. It depended upon the circumstances, the need, and other related matters. Of course, there was always the Lord's day assembly with the items of worship peculiar to it (Acts 20:7; I Cor. 16:1-2). That there were other assemblies — some of them daily for indefinite periods of time — is evident from the following scriptures: Acts 2:42, 46; Acts 19:9, 10; 14:27; I Cor. 14. Furthermore, the need for such assemblies is equally clear from these scriptures: Heb. 5:12-14; I Cor. 3:1-3; Phil. 1:9; II Tim. 2:15.

While the authority for the Lord's day assembly is specific, the authority for the other assemblies is generic as to time. This means that the number and time of such meetings are matters of judgment. No doubt, the Lord put them in this realm in recognition of other necessary and legitimate obligations of life. It is next to impossible to arrange such meetings without some conflict on the part of someone with some necessary and legitimate obligation. Hence, in planning such the church uses its best judgment in view of prevailing circumstances to benefit most of the congregation. The Christian, therefore, who absents himself from such assemblies, except for nee-

essary and legitimate obligations elsewhere, is in conflict with this divinely authorized plan. He will have to account for his cooperation or lack of cooperation with the whole body in the last day (Heb. 13:17; Eph. 4:14-16). It should be remembered that while the generic authority for such assemblies allows for exceptions (mentioned above), it does not allow for absentees on the basis of an optional choice of the individual according to his will. It does not allow for absence on the basis of rebellion, negligence, or indifference.

May we all recognize our need for gaining all the spiritual strength possible and heed the words of our text: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This is God's plan that enables us to stand in the face of any and all trials.



ARROWS
OF TRUTH
for
denominational
error

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

"A LETTER OF REBUKE"

Most people who write in religious journals receive mail. Some of this mail is complementary and some isn't. Some letters are complementary but also contain constructive criticism. Others are written in sarcasm. Some are designed to make the writer feel little. Such is the letter I want you to read in this article. Back in 1964 I wrote an article in *Searching The Scriptures* entitled, "About ten thousand dollars." It dealt with a conversation I had with brother Gayle Oler, Superintendent of Boles Home located about ten miles south of Greenville. A sister in Christ who lives in Dyersburg, Tennessee wrote me a letter rebuking me for my attitude. I will not give her name because it would serve no good purpose and besides, to my knowledge, I have never met the woman. In her letter she did not question one word I said but made her attack on what she considered was a bad attitude. Since that time I have read and re-read the article and I don't see in it what she charged. Here is her letter in full:

Dear brother Hogland, I read your article "About ten thousand dollars" in the October issue of "Searching the Scriptures." I find it very revealing — it reveals the contempt you feel for a man you call "Brother." Do you expect to win anyone to your point of view by slandering another?

Re-read the flippant remark you made in closing this barrage of accusations (Subtly arranged) against a "Brother." Do you feel Jehovah approves this attitude? A childish remark? Your article reveals impatience instead

of manifesting love and patience as Paul asked Timothy to show in II Tim. 3:10 and 4:2. Do you feel that you are following Paul's conduct? Can you read this article and detect any love for one you believe to be an erring brother? Maybe you feel some, but the article leaves one feeling you are cold. You may say you are cold against error — but what word shows you love? I beg you to look into the mirror of the word and behold the manner of man you see. Yours in Christ. (Mrs) Dyersburg, Tenn.

Now believe it or not I appreciate this Sister's letter. If she feels this way she certainly has a right to express it. Her letter caused me to go back and re-read the article to see if I had slandered brother Oler. To save my life, I couldn't find what the sister was talking about. She did not state in her letter what expression I had used to charge me with slander. Another thing, she did not say whether she thought I was in error for opposing the Boles Home organization or whether brother Oler was in error for supporting it. It would not be expedient for me to reprint the article but I suggest you go back and read the October 1964 issue of *Searching the Scriptures*. This sister in Christ gives two scriptures, let us notice them. "But thou has fully known my doctrine, manner of life, purity, faith, longsuffering, charity, patience." The next scriptures say, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In the article I was trying to do exactly what Paul told Timothy. I was rebuking, reproofing and exhorting brother Oler and people who follow his doctrine to give it up before it is too late. Is this the conduct of someone who doesn't love? Is this slander? Is this childish? Is this being cold? If so, I fail to read my Bible correctly. In the article I said, "Let us pray that the day will come when brother Oler will defend in public what he tried to defend in private." Is this the language of one who does not love? When I tried to find out who stood "en loco parentis" at Boles Home, was this unfair? When I showed that if Boles Home is a home like mine (as Gayle said it is) and someone does not take care of their children they have denied the faith and are worse than an infidel (I Tim. 5:8). What that childish and cold?

In II Tim. 4:14 Paul said, "Alexander the copper-smith, did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words." Was Paul short on love because he warned Timothy about this man? These are the words of a man full of love and compassion. He felt a burning desire to fight all innovations.

In closing may I say that if I could find where I slandered anyone I would be glad to apologize. I feel that slander is a treacherous matter and must be corrected. However, since my critic did not tell me where in my article I had slandered, I must leave matters as they are. I feel that this sister in Christ would have spent her time to a much greater advantage if she had taken the Bible and pointed out my error in opposing an organization like Boles Home taking money from church treasuries all over the land. If I am in error about this matter she would be the best friend I have by giving me the scripture which vind-

cates such an arrangement. Gentle reader, it is fine to tell the other person to use the gospel mirror to look at his own soul but while giving out the advice remember Paul also said, "Thou therefore which teacheth another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege"? (Rom. 2:21-22).

THE HOLY SPIRIT

J. T. Smith

The Subject for this series of articles will be the Holy Spirit; and will deal with different aspects of who He is; what His part was in the long ago; and what His work was with regard to our receiving the Bible, and what His work is today.

It would certainly be presumptuous on my part to think that I will be able to cover, and be able to explain, all about the Holy Spirit. I can only know what God has said in His Word about the Holy Spirit. There are some things I cannot know, for God has not revealed them to me (Deut. 29:29).

As we study together what God had to say on this subject, I hope that you recognize that there are many difficulties to be found in much of the Bible's dealing with the Holy Spirit. I am sure that there will be some who will disagree with some of the conclusions that may be reached in these articles. I hope, however, that you will give careful consideration to the things that are said, and study the Scriptures to see if they are true (Acts 11:17). If, at any time, you think I have missed the point in these lessons, I would appreciate your findings on the particular phase of the article with which you disagree.

As our title for this column suggests, we will talk about things in their broadest aspect, considering the over-all theme; then turn to a contextual study; and then to a study of the passage themselves as they relate to the subject.

In this first article, we want to consider the over-all picture with reference to the Holy Spirit. We find from our study of the Bible that He was a member of the Godhead — or that He possessed the characteristics of Deity. The Spirit is able to search all things, even the deep things of God (I Cor. 2:10-11). Hence, the Spirit is Omniscient or all-knowing, having the knowledge of God. But, He is also all-powerful, or Omnipotent, having been called upon by the Father to set the material universe in order (Gen. 1:2; Isa. 32:15; Job 26:13). And, He is also one from whom we are unable to flee (Ps. 139:7); hence He is Omnipresent. But, these are the characteristics, as every Bible student knows, possessed only by God and Christ or those who are Deity.

But, not only did the Holy Spirit have a part in the material universe, but also in the spiritual creation. Christ promised to set up a spiritual kingdom (Matt. 16:18-19). This kingdom was to be set up during the lifetime of many who lived during Christ's lifetime (Mark 9:1). However, it could not be set up without the help of the Holy Spirit. This was prophesied in the Old Testament by Joel in Joel Chapter two. This prophesy came to pass in Acts 2:16-21; for Peter said, "this is that which was spoken by the prophet Joel..."

These things, then, set forth the Holy Spirit in the broadest sense. In the articles that will follow, we will deal with the Holy Spirit and the inspired Word, the Holy Spirit and conversion, the gift and indwelling of the Holy Spirit, and the blasphemy and sin against the Holy Spirit.

300 Haynes St.
Dayton, Ohio 45410

Tapes

of the

LECTURE PROGRAM AT FLORIDA COLLEGE

January 22-25, 1968

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

Right What Determines It?	Luther Blackmon
Unbelief- Sources And Forms	Bob Bolton
The Relationship Of Young People To Their Elders	Jady Copeland
The Holy Spirit (3 lectures — Tuesday, Wednesday, Thursday)	Franklin T. Puckett
Problem Of Human Responsibility And Organization (3 lectures — Tuesday, Wednesday, Thursday)	James W Adams
The Church- Its Nature and Structure (3 lectures — Tuesday, Wednesday, Thursday)	Roy E Cogdill
Contemporary Prophetic Cults (2 lectures — Tuesday, Wednesday)	Homer Hailey
Conscience Conflicts And Crises	Clinton Hamilton
Hypocrisy: Prevalence And Perversity	Warren Cheatham
The Problem Of Self	Hoyt Houchen
Life- Biological And Psychological Dilemmas	Charles Branch
Will He Find The Faith?	James Finney
Death And The Resurrection. Problem Of Purpose And Destiny	Eugene Britnell

Recorded on new 1 1/2 mil. (polyester) Mylar tape of high quality and high fidelity, recorded on both sides at 3 3/4 i.p.s. and can be played on any recorder using a 7" reel. Orders can be filled on 3" and 5" reels at 1 7/8 i.p.s.

TWENTY LECTURES IN ALL

Each Tape (two speeches) \$ 4.00
Entire Program (10 reels) . . . \$36.00

Order from



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA FLORIDA 33612

SEND A SUBSCRIPTION TO A FRIEND
\$3.00 PER YEAR

essary and legitimate obligations elsewhere, is in conflict with this divinely authorized plan. He will have to account for his cooperation or lack of cooperation with the whole body in the last day (Heb. 13:17; Eph. 4:14-16). It should be remembered that while the generic authority for such assemblies allows for exceptions (mentioned above), it does not allow for absentees on the basis of an optional choice of the individual according to his will. It does not allow for absence on the basis of rebellion, negligence, or indifference.

May we all recognize our need for gaining all the spiritual strength possible and heed the words of our text: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This is God's plan that enables us to stand in the face of any and all trials.



ARROWS OF TRUTH for denominational error

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

"A LETTER OF REBUKE"

Most people who write in religious journals receive mail. Some of this mail is complementary and some isn't. Some letters are complementary but also contain constructive criticism. Others are written in sarcasm. Some are designed to make the writer feel little. Such is the letter I want you to read in this article. Back in 1964 I wrote an article in **Searching The Scriptures** entitled, "About ten thousand dollars." It dealt with a conversation I had with brother Gayle Oler, Superintendent of Boles Home located about ten miles south of Greenville. A sister in Christ who lives in Dyersburg, Tennessee wrote me a letter rebuking me for my attitude. I will not give her name because it would serve no good purpose and besides, to my knowledge, I have never met the woman. In her letter she did not question one word I said but made her attack on what she considered was a bad attitude. Since that time I have read and re-read the article and I don't see in it what she charged. Here is her letter in full:

Dear brother Hogland, I read your article "About ten thousand dollars" in the October issue of "Searching the Scriptures." I find it very revealing — it reveals the contempt you feel for a man you call "Brother." Do you expect to win anyone to your point of view by slandering another?

Re-read the flippant remark you made in closing this barrage of accusations (Subtly arranged) against a "Brother." Do you feel Jehovah approves this attitude? A childish remark? Your article reveals impatience instead

of manifesting love and patience as Paul asked Timothy to show in II Tim. 3:10 and 4:2. Do you feel that you are following Paul's conduct? Can you read this article and detect any love for one you believe to be an erring brother? Maybe you feel some, but the article leaves one feeling you are cold. You may say you are cold against error — but what word shows you love? I beg you to look into the mirror of the word and behold the manner of man you see. Yours in Christ. (Mrs) Dyersburg, Tenn.

Now believe it or not I appreciate this Sister's letter. If she feels this way she certainly has a right to express it. Her letter caused me to go back and re-read the article to see if I had slandered brother Oler. To save my life, I couldn't find what the sister was talking about. She did not state in her letter what expression I had used to charge me with slander. Another thing, she did not say whether she thought I was in error for opposing the Boles Home organization or whether brother Oler was in error for supporting it. It would not be expedient for me to reprint the article but I suggest you go back and read the October 1964 issue of **Searching the Scriptures**. This sister in Christ gives two scriptures, let us notice them. "But thou has fully known my doctrine, manner of life, purity, faith, longsuffering, charity, patience." The next scriptures say, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

In the article I was trying to do exactly what Paul told Timothy. I was rebuking, reprovng and exhorting brother Oler and people who follow his doctrine to give it up before it is too late. Is this the conduct of someone who doesn't love? Is this slander? Is this childish? Is this being cold? If so, I fail to read my Bible correctly. In the article I said, "Let us pray that the day will come when brother Oler will defend in public what he tried to defend in private." Is this the language of one who does not love? When I tried to find out who stood "en loco parentis" at Boles Home, was this unfair? When I showed that if Boles Home is a home like mine (as Gayle said it is) and someone does not take care of their children they have denied the faith and are worse than an infidel (I Tim. 5:8). What that childish and cold?

In II Tim. 4:14 Paul said, "Alexander the copper-smith, did me much evil: the Lord reward him according to his works; Of whom be thou ware also; for he hath greatly withstood our words." Was Paul short on love because he warned Timothy about this man? These are the words of a man full of love and compassion. He felt a burning desire to fight all innovations.

In closing may I say that if I could find where I slandered anyone I would be glad to apologize. I feel that slander is a treacherous matter and must be corrected. However, since my critic did not tell me where in my article I had slandered, I must leave matters as they are. I feel that this sister in Christ would have spent her time to a much greater advantage if she had taken the Bible and pointed out my error in opposing an organization like Boles Home taking money from church treasuries all over the land. If I am in error about this matter she would be the best friend I have by giving me the scripture which vind-

cates such an arrangement. Gentle reader, it is fine to tell the other person to use the gospel mirror to look at his own soul but while giving out the advice remember Paul also said, "Thou therefore which teacheth another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege"? (Rom. 2:21-22).

THE HOLY SPIRIT

J. T. Smith

The Subject for this series of articles will be the Holy Spirit; and will deal with different aspects of who He is; what His part was in the long ago; and what His work was with regard to our receiving the Bible, and what His work is today.

It would certainly be presumptuous on my part to think that I will be able to cover, and be able to explain, all about the Holy Spirit. I can only know what God has said in His Word about the Holy Spirit. There are some things I cannot know, for God has not revealed them to me (Deut. 29:29).

As we study together what God had to say on this subject, I hope that you recognize that there are many difficulties to be found in much of the Bible's dealing with the Holy Spirit. I am sure that there will be some who will disagree with some of the conclusions that may be reached in these articles. I hope, however, that you will give careful consideration to the things that are said, and study the Scriptures to see if they are true (Acts 11:17). If, at any time, you think I have missed the point in these lessons, I would appreciate your findings on the particular phase of the article with which you disagree.

As our title for this column suggests, we will talk about things in their broadest aspect, considering the over-all theme; then turn to a contextual study; and then to a study of the passage themselves as they relate to the subject.

In this first article, we want to consider the over-all picture with reference to the Holy Spirit. We find from our study of the Bible that He was a member of the Godhead — or that He possessed the characteristics of Deity. The Spirit is able to search all things, even the deep things of God (I Cor. 2:10-11). Hence, the Spirit is Omniscient or all-knowing, having the knowledge of God. But, He is also all-powerful, or Omnipotent, having been called upon by the Father to set the material universe in order (Gen. 1:2; Isa. 32:15; Job 26:13). And, He is also one from whom we are unable to flee (Ps. 139:7); hence He is Omnipresent. But, these are the characteristics, as every Bible student knows, possessed only by God and Christ or those who are Deity.

But, not only did the Holy Spirit have a part in the material universe, but also in the spiritual creation. Christ promised to set up a spiritual kingdom (Matt. 16:18-19). This kingdom was to be set up during the lifetime of many who lived during Christ's lifetime (Mark 9:1). However, it could not be set up without the help of the Holy Spirit. This was prophesied in the Old Testament by Joel in Joel Chapter two. This prophesy came to pass in Acts 2:16-21; for Peter said, "this is that which was spoken by the prophet Joel..."

These things, then, set forth the Holy Spirit in the broadest sense. In the articles that will follow, we will deal with the Holy Spirit and the inspired Word, the Holy Spirit and conversion, the gift and indwelling of the Holy Spirit, and the blasphemy and sin against the Holy Spirit.

300 Haynes St.
Dayton, Ohio 45410

Tapes

of the

LECTURE PROGRAM AT FLORIDA COLLEGE

January 22-25, 1968

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

Right What Determines It?	Luther Blackmon
Unbelief: Sources And Forms	Bob Bolton
The Relationship Of Young People To Their Elders	Jady Copeland
The Holy Spirit (3 lectures — Tuesday, Wednesday, Thursday)	Franklin T. Puckett
Problem Of Human Responsibility And Organization (3 lectures — Tuesday, Wednesday, Thursday)	James W. Adams
The Church: Its Nature and Structure (3 lectures — Tuesday, Wednesday, Thursday)	Roy E. Cogdill
Contemporary Prophetic Cults (2 lectures — Tuesday, Wednesday)	Homer Hailey
Conscience: Conflicts And Crises	Clinton Hamilton
Hypocrisy: Prevalence And Perversity	Warren Cheatham
The Problem Of Self	Hoyt Houchen
Life: Biological And Psychological Dilemmas	Charles Branch
Will He Find The Faith?	James Finney
Death And The Resurrection: Problem Of Purpose And Destiny	Eugene Britnell

Recorded on new 1 1/2 mil. (polyester) Mylar tape of high quality and high fidelity, recorded on both sides at 3 3/4 i.p.s. and can be played on any recorder using a 7" reel. Orders can be filled on 3" and 5" reels at 1 7/8 i.p.s.

TWENTY LECTURES IN ALL

Each Tape (two speeches) \$ 4.00
Entire Program (10 reels) \$36.00

Order from



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA FLORIDA 33612

SEND A SUBSCRIPTION TO A FRIEND
\$3.00 PER YEAR

THE NEWS LETTER REPORTS

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

CO-EDITOR TO MOVE

Jas. P. Miller

If it is the Master's will, I will be in the pulpit of the 12th Street congregation in Bowling Green, Kentucky on the first Sunday in May of this year. Yes, after sixteen years with the Seminole church in Tampa, I am moving to another city and another work. The years at Seminole have been years never to be forgotten. From a modest beginning, the congregation has grown and fought for the Truth until it is one of the best known churches in America. It now has five good elders, a dozen deacons and about 300 members. In 1957, the congregation erected the present building on an entire city block which is one of the best in the city. In a matter of just a few months, the property will be completely free of debt. Plans call for a number of men to be supported fully by this fine church. Brother Barney Keith, of Florence, Alabama will move here to replace me in the month of June. I feel that he is a fortunate choice for the brethren here and he will do a great work in this section.

12th STREET WORK

The 12th Street congregation in Bowling Green is one of the oldest and most honorable churches in the state. It has a long and wonderful history. Brother B. G. Hope spent eighteen years in her service and it is my prayer that I will be able to carry on the scriptural heritage of this great congregation. My leaving Seminole was of my own choice and a surprise to the brethren. There are 25 congregations standing for the "old paths" in Tampa. Western Kentucky, where so much of my preaching has been done, has not been so fortunate. I hope to be able, with the support of a congregation like 12th Street, to influence many brethren to take a closer look at what is happening to the brotherhood today. Time will tell if this can be done, but with the Lord's help, I am going to try.

The elders at 12th Street are W. L. Foshee, W. T. Harrah, and J. N. Bowman. These are good men who stood for the truth of the gospel against the liberalism of the day and who are prepared to guide the congregation to greater things. The church has about 425 members and a determination to look to the future and not at the accomplishments of the past. I am indebted to brother Weldon Warnock for preaching at 12th Street on Lord's Day morning until I can make the move.

MY WORK AND THE PAPER

I shall continue my association with brother Phillips on SEARCHING THE SCRIPTURES. It has been well known by brethren for several years that brother Phillips is the real editor of the journal. He works on the success of SEARCHING THE SCRIPTURES several hours every day. My work for some

time has been confined to the outside interests of the journal and I shall continue to do this to the best of my ability. As a matter of fact, I will be worth more to him in another section of the country than I am here, and will continue to call attention to the paper and work for its circulation and growth. Our connection through the years has been as nearly perfect as can be arranged by mortal men, and we see no need to change.

MY ADDRESS

Until I am able to build or buy a house in Bowling Green I will use the office as an address. After the first of May, write me at 213 East 12th Street in Bowling Green, Kentucky, 42101 Zip. If any of the readers of SEARCHING THE SCRIPTURES want to buy a beautiful home in Tampa, call me at 935-5062 and I will give you the details.

I hope to return to Florida in later years, and nothing would please me more than to again be associated with the Seminole congregation where so many of my years of my family's life have been spent. Both my wife and I wish for her even greater things in the years to come.

-----o-----

Charles F. House, P.O. Box 1031, Douglas, Ariz. 85607 — **Roul Lopez Garcia**, 48, an Agua Prieta grocer, who has been blind about 14 years, was baptized into Christ on December 4th at Douglas. A high of 26 in attendance was reached at Douglas during December. There is a possibility that brother Garcia can regain his sight through an operation. Anyone interested in helping him regain his sight, write for details and you can deal direct with him.

TEXAS NORMAL SINGING SCHOOL P.O. Box 456 Sabinal, Texas

On June 8th, 1969, Texas Normal Singing School will open its doors for the twenty-fourth year of operation to help train men and boys in the field of hymn music and song leading. Men and boys have come to this school from all parts of the nation, Hawaii, Philippine Islands, Australia and Canada. T.N.S.S. has been in operation long enough to produce all of its own text books. With the most modern, updated text books and teaching aids, we are in a better position to do a better job than ever before. Many of our finest, new songs have been written by our staff and students.

Each student in this school is placed in classes according to their knowledge of music; then progress with a four year curriculum to the point where they can teach and write hymn music, as well as do an acceptable job of song leading. With the laboratory method of training song leaders, each one is given the help he needs. The school also has a voice department of two well-trained voice teachers where each

student has one voice class each day. The school also has its own campus of dormitories, kitchen, dining hall, teachers' cabins and class facilities. Every student may stay on the campus and have proper food and housing. Preacher students will have preaching opportunity.

Congregations and individuals interested in making improvement in the song service are urged to write for a folder of information by addressing your request to: Edgar Furr, 1109 Ave. I, Del Rio, Texas 78840.

Olen Holderby, San Pablo, Calif. — All continues to go well in San Pablo. We have had twenty baptisms since last report. **Paul Lusby** of Amarillo, Texas is to be with us in a gospel meeting March 23-30.

PREACHER STORIES

Mrs. Jack Frost, Sr.

Prior to his death, October 18th, my husband had planned to publish a collection of "preacher stories." He had printed a letterhead, begun composition of a general letter, collected names of preachers and addresses to write, and had set the kick-off date as the week of the Florida College lectures where he had hoped to see a good number of preachers. Some of the notes he had prepared for the letter of solicitation are as follows:

... A collection of true stories concerning amusing and interesting incidents in the lives of gospel preachers. This is not to be just another book of jokes, but actual happenings, humorous experiences our fellow preachers are willing to share. I solicit your contributions of a personal experience, related with no offence to anyone. It will be published in the framework of your own words and arrangement. Keep the narrative brief and to the point. Credit will be given to each contributor. And remember, please, the incidents must be true, must have actually occurred to your personal knowledge.

To his memory we plan to fulfill this desire of his. We are requesting that all articles be sent to me: **Mrs. Jack Frost, Sr.**, Welti Road, Cullman, Alabama 35055. Please take a few minutes now to record an incident or two that comes to mind that you are willing to share. We hope to complete this project within the next few months.

Jack Dugger, 7354 Charlotte Road, Nashville, Tenn. 37209 — The church of Christ in Hopkinsville, Kentucky, now known as Skyline Drive church of Christ, has purchased property and occupied at the corner of Skyline and Moseley Drives, two blocks west of U.S. Highway 41 (Nashville Road). Progress has been very slow as to numbers — better, we trust, spiritually. We look forward to greater growth in numbers and renewed interest on the part of those who worship together.

Rodney Miller, 6101 Linton, Haltom City, Texas — James P. Miller will hold our spring meeting for the Haltom City church of Christ, April 6-11. The building is on the 121 freeway, address is 6101 Linton.

Our work here continues to grow in spite of Texas weather and the Hong Kong flu this winter with the addition of several families this month.

James H. Spencer, P.O. Box 671, Destin, Fla. 32541 — The Lord's church in Albany, Georgia is now meeting in a new location and many readers of **Searching The Scriptures** pass through the city. This is the one and only church in the city that stands for the truth in the Lord's work. We are located at 517 Pine Avenue, Albany, Ga., phone 435-6789 or 435-7987.

Paul Foutz, 8230 S. Laramie, Oak Lawn, Ill. 60459 — Recently here in the S.W. Chicago area at Burbank Manor we have had five baptisms; two young men, one lady who had studied for some time with the Jehovah Witnesses and a man and his wife; he a Greek Orthodox and she a member of the United Church of Christ.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colo. 80010 — We are interested in establishing a congregation after the New Testament order in Colorado Springs, Colorado. If any of you readers know of any faithful brethren there, or if there are faithful brethren living there, please contact our son: **Ronnie Houchen**, 2408 Lark Drive, Apt. 6, Colorado Springs, Colorado 80900. Please let us hear as soon as possible as we wish to get this new work under way very soon.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. — **Colin Williamson** of Ocala, Florida will be the speaker in a gospel meeting at Henderson Boulevard, 3402 Henderson Blvd., Tampa, Florida, March 30-April 4, 1969. All in the Tampa area are invited to attend.

Billy G. Webber, Southern Air Transport, Inc., C.M.R. Box 886, A.P.O. San Francisco 96323 — The church which formerly met in the Boy Scout Center, Bayside Courts, Yokohama, Japan, is now meeting in the chapel at Kamiseya (U.S. Navy Security Group Activity) on Sundays at 1245 for Bible study, 1345 for worship. We meet in the homes of **Gordon Price** or **Earl Chilson** on Tuesdays at 1930 for Bible study. We ask that any Christians coming to the Tokyo-Yokohama area call Earl Chilson CTC, at Kamiseya 8474, or Gordon Price CTC, at Kamiseya 8459, or Bill Webb, near Tachikawa, at 0425-41-7942, or write to the above address.

COME TO JAPAN

**Full time preacher of the gospel
urgently needed in Yokohama area!**

OPPORTUNITY: to work with English-speaking congregation while learning Japanese language. We can furnish travel fare and partial support. If interested, contact Billy G. Webber, Southern Air Transport, Inc., C.M.R. Box 886, A.P.O. San Francisco 96323.



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

THE "DAYS" OF CREATION (GEN. 1 AND 2) — LITERAL OR FIGURATIVE? (No. 1)

The past few issues have been devoted to a discussion of the language of Genesis 1 and 2 and whether or not the various words and phrases shall be considered as literal or figurative. We suggest that all readers go back and review these articles and reread the rules of interpretation and laws of hermeneutics that enable us to determine how we distinguish between that which is figurative and that which is literal. **THESE SAME RULES MUST APPLY AS WE DETERMINE THE MEANING OF THE TERM "DAY" IN GENESIS 1 AND 2 AS IT REFERS TO THE CREATIVE ACTIVITY OF GOD** Were each of these "days" what we ordinarily think of when we hear the word used? Shall we regard them as 24 hour days or were they great ages, with each "day" an eon covering an immense period of time as all evolutionists regard them?

To the Bible believer, "age" is no problem. Twenty-four hours is ample "time" to do everything which was done on each "day" since **GOD AND DIVINE POWER WAS IN OPERATION**. But "time" is very important to the evolutionist and his "faith" for he reckons without Divine power (supernaturalism) and with his "theory" of natural processes he **MUST HAVE** a long span of time if his "theory" is true. We "believe" that God "created" the universe, the earth, life and finally man within the **CYCLE** of six days, involving evening and morning, darkness and light and Night and Day. This was adequate "time" for all the things enumerated to be brought into being. What the evolutionist needs is not "time" but **POWER**. He doesn't have the power adequate to all the effects we see if he were given 100 **BILLION** years. The Bible believer has the **POWER** and the "time," **ADEQUATE** to **EVERY EFFECT**, is **LONG ENOUGH** to accomplish all Gen. 1 says was done.

In Genesis we have a record of the **ORIGIN** of the universe and life, including man. It is written in normal, easy-to-be-understood words, the vehicle to convey God's thoughts and His record to man of "The Beginning." The language is **NOT** ambiguous. It is simple and concise. We are told that in six days God made the heavens, earth, sea and **all that in them is**. We are told that each day had its evening and morning. We are also told what God did **WITHIN** each creation day. We are told of God's purpose in creating the sun and the moon **AND THE FUNCTIONS EACH WAS TO PERFORM**. They were to divide the day from the night; they were to be for

signs and seasons and for days and years. The greater light was to rule the Day, the lesser light was to rule the Night, and they were to divide the light from the darkness. So, as specifically mentioned in Gen. 1:4-5, all six of these contrasting terms are used (evening, morning with darkness and light, each called night and day). **WE ACTUALLY BELIEVE THE CONTEXT OF GENESIS 1 CALLS NOT PRIMARILY FOR INTERPRETATION; IT CALLS FOR SIMPLE FAITH AND ACCEPTANCE**. It is too clear to be misunderstood.

When the sound and basic principles of hermeneutics are applied any "objective" person can see what is involved in the context. To make the Hebrew word "yom" (Day) mean millions of years, ages or eons, has no more grammatical justification, as applied to the creation account in Genesis 1, than it does in Gen. 7:17,24, and many similar passages. We still must adhere to the rules and laws laid down (see previous studies), the **literal** is the "rule"; the **figurative** is the "exception." Words are to be taken in their ordinary, normal, meaning unless the **CONTEXT** demands otherwise or would be contrary to the narrative. We must take "day" in this ordinary way in Genesis 1, unless the context determines it to be otherwise. I am told by scholars who should know that in the 5 books of Moses "yom" (day) is found 396 times (14 times in Genesis 1) yet "those who hold to the day-age theory ask us to give to the word 'day' a meaning (i.e. an indefinite period of time such as age —P.F.) it **NOWHERE** has in the entire five books" (C.R.S. Annual 1965, pp 8-9). Leupold, a noted Hebrew scholar, in his Genesis, Vol. I, says, "There ought to be no need of refuting the idea that "yom" means period. Reputable dictionaries like Buhl, B D E or KW know nothing of this notion. Hebrew dictionaries are our primary source of reliable information concerning Hebrew words. Commentaries with critical leanings utter statements that very decided in this instance" (CRS Annual, cited above — several are mentioned. P.F.).

Now "day" means in Gen. 1 and 2 just what we commonly regard it as meaning. There are two exceptions. In Gen. 1:5 the context shows it does **NOT** carry the ordinary accepted usage, for it is set over against, and contrasted with, the term Night. So Day and Night, **IN THIS CONTEXT ONLY**, means that portion of the entire 24 hour cycle wherein part involved Light and part Darkness. The only other exception in Gen. 1 and 2 is in Gen. 2:4 where context sums up God's activity and qualifies "day" by the definite length of time involved in the "creative" week of six normal, regular days. If "day" in Gen. 1 and 2, apart from these two exceptions, **QUALIFIED BY CONTEXT**, doesn't mean an ordinary "day" what does the term mean in 1:14-15 (mentioned previously) where the sun and moon were to regulate and "be for signs, and for seasons, and for days and years"? If not ordinary days what were they and how about the "seasons" and "years"! Delitzsch well says (Vol. I The Pentateuch, pg. 51), "If the days of creation are regulated by the recurring interchange of "light" and "darkness" they must be regarded **NOT** as periods of time of incalculable duration of years or thousands of years, but as simple earthly days."

SIGNS of the times.



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

IRA NORTH'S DENOMINATIONAL CHURCH

On Nov. 7, 1968, the **Nashville Banner** had a front page article telling about the Madison Church of Christ being the "winner of the 12th annual Guideposts Church Award for 'conspicuous initiative and spiritual creativity.'" The announcement of this award was made by "Dr. Norman Vincent Peale, founder and co-editor of the interfaith, interdenominational monthly." We are further told in the newspaper article that "The Madison congregation was selected for the honor from several hundred nominations made by newspaper religion editors and Guidepost readers." The award was not given for any one thing the church did not rather it was given because of "the total program of the church." "The award is designated for 'conspicuous initiative and spiritual creativity that functions beyond the normal reach of religion,' and the Madison Church of Christ is strong in all phases, not just a single field." Mr. Peale is the preacher or "pastor of Marble Collegiate Church, a Dutch Reformed congregation, in New York City since 1931."

The January 4, 1969, **Nashville Banner** told about the coming visit of Mr. Peale to Nashville for the presentation of the award. Also readers were informed that the publisher of the **Banner** would introduce Peale. Special music would be provided by the a capella chorus from David Lipscomb College under the direction of Charles Nelson. Jim Bill McInteer of the Nashville West End Church of Christ would give the invocation with Bill Ruhl, president of the B. C. Goodpasture Christian School, giving the benediction. The church news editor of the **Banner** was master of ceremonies for the event.

Then the **Nashville Banner** on January 8, 1969, gave nearly two pages to an article and pictures of the events at the Madison church. Peale said that each year between 400 and 500 churches are nominated to receive the award and "the one that emerges as the winner just has to be one of the extraordinary churches in the United States." The publisher of the **Banner** is quoted as saying, "You have something here that should be the envy of the Christian world, and you have invited to be your speaker here tonight a man who preaches what you and I believe in." Also from this article it is learned if not known before that the Madison church sponsors (1) a furniture workshop, (2) a camp, (3) a kindergarten, (4) "a Thursday school for pre-school children to give mothers a day off from home duties" (5) a scout troop, and (6) some kind of art and communications.

All of this and a lot more that could be said about the Madison church just points out how far away from the New Testament this congregation has drifted with its promoter Ira North. From the above information there are several things which come to light about this congregation:

(1) At a service conducted by the church of Christ denominational people were given a prominent part in the service. The speaker of the evening, Peale, is a denominational church preacher. Imagine the Apostle Paul have one of the leading teachers of error in his day speak at one of the services of the church. The publisher of the **Banner** who introduced Peale is a member of some church besides the Lord's. Then the master of ceremonies for the night is not a member of the body of Christ. With this kind of going on it will not be long until the Madison church will be having Billy Graham preach on Sunday.

(2) The **Banner** publisher said Peale "preaches what you and I believe in." Since both the Publisher and Peale believe in denominationalism and Peale preaches it, the Madison church believes and preaches the same thing. And when Ira North accepted the award he did not correct the matter and not a single elder of the Madison church corrected it either. The people were lead to believe that North and Peale were in agreement and both were preaching the same thing. You just think how far from the New Testament a church is when her preacher will accept being linked up with one of the top rate modernists in the country. Let Ira North hob nob with Peale; the writers of this journal prefer the company of Paul, Peter and Jesus.

(3) The chorus from Lipscomb presented "special music." Peale and all the other denominationalist present accepted this as the choir from the church of Christ. This is the concept and practice of denominations and is contrary to the New Testament (Col. 3:16 and Eph. 5:19). Thus, David Lipscomb by having her chorus present and engaging in the activities endorsed what went on.

(4) The liberal element in Nashville endorsed what went on. The preacher for the West End church participated in the program. The president of the B. C. Goodpasture Christian School also participated. Then the very next issue of the **Gospel Advocate**, edited by B. C. Goodpasture, featured the weekly Bible lesson by Charles R. Brewer, who is the assistant preacher for the Madison church.

(5) According to Robert Jackson in the **Riverside Weekly**, Jan. 17, 1969, Peale said that he has been called to preach by the Holy Spirit. Robert Jackson said, "There was not one reply made to this by Bro. North, or the elders at Madison. To this day the people have heard no reply to refute this statement." Jackson went on to say, "Will Bro. Ira North step forth and deny that God called Dr. Peale to preach what he is now preaching? Will the Madison Church step forth and deny same? Will they do it? We shall see!!!" Of course, they will not disagree with Peale who gave them such an honor (?).

(6) Another thing that this church evidences is that the real problems in the church in recent years has NOT been over 'orphan homes.' The real problem has been the authority of the Bible and a strict observance of it by churches. All liberal churches will one day practice the very things Madison is now if

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



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 Worship 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 Hastings
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 6:00 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 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

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.
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 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

Pascagoula, Miss.

**25th STREET
CHURCH OF CHRIST**
meets at
13 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 9692

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 NE 18th 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 Puterbaugh
Phone 242-2441

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

<p>Norfolk, Va HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd Corner Haygood Rd (Virginia Beach) <i>Schedule of Services</i> 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 <i>meets at</i> 4667 Cooper Rd <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 Fred Stacey Phone. 891-3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W Par Avenue <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 Evangelists Roy E Cogdill and Peter J Wilson Phone 425-2900</p>	<p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <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 John Clark For information phone 877-1706</p>	<p>Ft Worth, Texas (Haltom City Northeast) CHURCH OF CHRIST <i>meets at</i> 6101 Linton on 121 Freeway <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 Evangelist Rodney Miller Phones TE 8 0185 and 284-9875</p>
<p>Cordale, Ga CORDELE CHURCH OF CHRIST <i>meets at</i> 610 16th Avenue East <i>Schedule of Services</i> 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 HOMES CHURCH OF CHRIST <i>meets at</i> 1804 Allen Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 p 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 <i>meets at</i> 1000 East Gordon 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 Evangelist J D Mosley Phone 242-2007</p>	<p>AD IN THIS SPACE \$5.00 PER MONTH</p>	

it, but they did say, that the interpretation was not the same as the Jewish. . . They also told me not to be swayed from the teachings of our ancestors. . . I started to read this Holy Bible, or shall I say, just glanced thru it, and received nothing from it, so I laid it down and thought nothing of it.

In my travels, in almost every hotel that I entered, there was a Bible in the room. I found a little time to look into it, but still with no feelings of satisfaction. I knew that the Bible was given to people for some good reason and I knew that when a person was troubled, they always looked to God and that God was the Bible, or the Bible is God . . . So when some little thing came up and troubled me, I looked into the Holy Bible and still got nothing out of it, so, I laid it down, never realizing what I was doing.

In 1941 I married a non-Jewish woman. She was then and is now a member of the body of Christ, the church of Christ. . . My wife Ruby, knew I was Jewish and never once did she question me about it, as to what I intend to do. In fact we married each other because we were following our concepts of our heart, about two people being in love . . . At this time, I would like to inject one thought, my wife had no influence over me one way, or another to become a member of the church of Christ. What I mean is, she did not say to me, that either I become a Christian or we will not be married. She accepted me for was I was.

While we were in Chicago, we met with my wife's Aunt Emma, who was very religious, she asked me a point blank question . . . Joe, "would you change from Judaism to Christianity for Ruby's sake?" Not wanting to hurt her, but I figured, the truth must come out some time, so I said, "Aunt Emma, if I ever

became a Christian, I would do it from within my heart and not for any person for any reason. . ." She was very angry with me and was kind of sulky, I will admit she was hurt, but I considered the facts and that was that.

As time went by, Aunt Emma took very sick and we would get letters from Mama (Ruby's) that her time (Emma's) was running out, but she seemed to hold on for some time. Well, in the meantime, I became a Christian, I wrote Mama to tell Aunt Emma that, we received a letter back, that when Aunt Emma heard the news that I was baptized, she had a smile on her face, and went into her deep sleep, she passed away very peaceful. I am running ahead of my story, but this was an actual fact and I felt that it should be said, also to say, that no person should become a Christian for any ones sake, except for the sake of themselves and our Master, Jesus Christ.

During our first year of married life, my wife was attending the services at the church of Christ, where ever we may have been, as we were doing a little traveling at that time. She never asked me if I wanted to go to church with her or not, because I was still attending all the Jewish Holidays and going to the synagogue every day . . . One thing did puzzle me, what if the Jewish folks at the synagogue knew that I was married to a non-Jewish woman, would they have accepted me as they did? Would they have allowed me to enter the synagogue? What would they have done? They never asked me, so I never told them, I assume they thought she was Jewish. This much I knew, I never would have denied it, no matter what they would have said or done.

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

THE OLD ORIGINAL

"Journeys Through The Bible"

COMPLETE SERIES

WORKBOOKS — each 45¢

TEACHER'S MANUALS — each 75¢

NURSERY — ages 2 & 3
"First Steps in Bible Lands"

Teacher's Manual (for entire year)	\$2.95
Pupil's TAKE-N-TELL Packet — Part I	.45
Pupil's TAKE-N-TELL Packet — Part II	.45
Pupil's TAKE-N-TELL Packet — Part III	.45
Attendance Chart Packet	.45

BEGINNER — ages 4 & 5
"In The Beginning God"

	Fall	Winter	Spring	Summer
Teacher's Manual				\$2.50
Teaching Pictures				2.95
45 RPM Record of Songs				.69
Pupil's Activity Packet				.45
Take-Home Papers				.45
"Little Journeys In Bible Lands"				
Teacher's Manual (Parts I, II, III, IV)				.75
Pupil's Book (Take-Homes) (Part I, II, III, IV)				.45

PRIMARY — ages 6-8
"The First Journey"

Book 1 — Part 1 — The Book Of Beginnings	.45
Book 1 — Part 2 — Out Of Egypt	.45
Book 1 — Part 3 — Into The Promised Land	.45
Book 1 — Part 4 — The Judges	.45
Book 2 — Part 1 — Saul and David	.45
Book 2 — Part 2 — Kings and Prophets	.45
Book 2 — Part 3 — Capture of Jerusalem	.45
Book 2 — Part 4 — Captivity	.45
Book 3 — Part 1 — Life of Christ	.45
Book 3 — Part 2 — Life of Christ (con't)	.45
Book 3 — Part 3 — The Church	.45
Book 3 — Part 4 — Christian Living	.45

JUNIOR — ages 9-11
"The Second Journey"

Book 4 — Part 1 — The Patriarchs	.45
Book 4 — Part 2 — Egypt to Sinai	.45
Book 4 — Part 3 — The Conquest	.45
Book 4 — Part 4 — The Judges	.45
Book 5 — Part 1 — Kings of Israel	.45
Book 5 — Part 2 — Kings of Judah	.45

Book 5 — Part 3 — The Captivity	.45
Book 5 — Part 4 — Life of Christ	.45
Book 6 — Part 1 — Life of Christ (con't)	.45
Book 6 — Part 2 — The Church	.45
Book 6 — Part 3 — Apostle Paul	.45
Book 6 — Part 4 — The Christian Life	.45

JUNIOR HIGH — ages 12-14
"The Third Journey"

Book 7 — Part 1 — The Patriarchs	.45
Book 7 — Part 2 — Moses	.45
Book 7 — Part 3 — The Judges	.45
Book 7 — Part 4 — The United Kingdom	.45
Book 8 — Part 1 — The Divided Kingdom	.45
Book 8 — Part 2 — Ezra to Malachi	.45
Book 8 — Part 3 — Matthew and Mark	.45
Book 8 — Part 4 — Luke and John	.45
Book 9 — Part 1 — Beginnings of the Church	.45
Book 9 — Part 2 — Journeys with Paul	.45
Book 9 — Part 3 — Letters to the Churches	.45
Book 9 — Part 4 — Letters to Christians	.45

SENIOR HIGH — ages 15-17
"The Fourth Journey"

Book 10 — Part 1 — The Beginning	.45
Book 10 — Part 2 — Wilderness Wanderings	.45
Book 10 — Part 3 — Building a Nation	.45
Book 10 — Part 4 — Kings and Prophets	.45
Book 11 — Part 1 — Israel's Decline	.45
Book 11 — Part 2 — Exile and Restoration	.45
Book 11 — Part 3 — Life of Christ	.45
Book 11 — Part 4 — Life of Christ (con't)	.45
Book 12 — Part 1 — Establishment of the Church	.45
Book 12 — Part 2 — Apostle Paul	.45
Book 12 — Part 3 — Letters to Churches	.45
Book 12 — Part 4 — Christian Living	.45

STOCKED AND SOLD BY:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA FLORIDA 33612