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★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, March 1, 1972

NUMBER 1

NEWS & NOTES

EDITOR TO TAYLORS, S. C. MONDAY...

I will begin a meeting with the church in Taylors, S. C. next Monday night. This will be my first time to preach in that state. Larry Dickins is the regular preacher for that church. The church at Taylors has contributed more to my Philippine travel fund than any other one church or individual. We look forward to working with them.

CONDOLENCES...

Our heart-felt condolences to sister Vickers and her family in the sudden and unexpected death of our beloved brother James Vickers. He passed away suddenly last Tuesday, and was buried Saturday in McMinnville, Tenn.

THE TITUSVILLE MEETING...

The Titusville meeting closed Sunday evening. In many ways, it was a good meeting. Good attendance and good interest were in evidence. The Titusville church is made up of some real fine people, and it was a pleasure to work with them, and to be associated with my brother in the flesh and his family. The Titusville church sends their appreciation to the Palm Springs drive church for its making the meeting possible.

THE PHILIPPINE TRIP...

The time is growing short, and the last minute rush is about to begin. The booklet containing our material to be presented will soon be in the hands of the printer. Brother Spears and I both have one more meeting previous to the trip, and I must prepare 6 bulletins in advance. Don't know what we will do in our spare time!!!

The Duers and the usual bulletin crew will see that the bulletin is printed and mailed in my absence, and brother Morris Ruby volunteered his services as preacher while I am gone. Thus, everything will be in good hands.

Letters from the Filipino brethren indicate great interest and preparation for our coming. Everything seems to be shaping up for a very exhausting trip, and we hope and pray, a very profitable one for the Cause of Christ.

AZALEA PARK MEETING...

The Azalea Park church will be engaged in a meeting next week with different area preachers. Services at 7:30 each evening. Remember, we support brother Sullivan \$100 per month. Let us go down and express our interest in that work.

The Bible is--

THE ONLY BASIS

for our Faith!

WHAT'S YOUR QUESTION?

QUESTION:

+++++
 + "Let me write about some points I +
 + wish you would think, pray and +
 + study about. In your 'What's your +
 + Question?' column you said no funds +
 + were ever passed from one church to +
 + another for evangelism. Would you +
 + please go to your Bible 2 Cor. 11: +
 + 7,8, 'Have I committed an offense +
 + in abusing myself that you might be +
 + exalted, because I have preached to +
 + you the gospel of God freely, I +
 + robbed other churches, taking wages +
 + of them to do you service.' And he +
 + used this money to teach the ones +
 + here at Corinth the gospel of +
 + Christ. Also Gal. 6:10, 'As we have +
 + therefore opportunity, let us do +
 + good unto all men, especially unto +
 + them who are of the household of +
 + faith.' And no matter what we do +
 + for men, what can we do better than +
 + teach them the gospel of our Lord +
 + Jesus Christ? The Herald of Truth +
 + goes into homes where many who are +
 + ill and for other reasons may not +
 + hear the truth. I heard the truth +
 + one day after years of confusion +
 + and I thank God, I learned the gos- +
 + pel of Christ and I don't care what +
 + form it came in, just thank God it +
 + came--these are our brothers, its +
 + wrong to send money if we are not +
 + willing to give it as a clear gift +
 + to help tell the world of Christ. +
 + We hear brothers say it is alright +
 + to do it as individuals, but not as +
 + the church. Brother, you and I as +
 + members of the church are the church. Christ told us to preach the +
 + gospel to every creature. If a soul +
 + hears, believes and obeys the gos- +
 + pel through the Herald of Truth, do +
 + you think Christ will turn him a- +
 + way? or condemn us for sending him +
 + the gospel through the T. V.? --Fla +
 +++++

REPLY:

This is a lengthy question, but we are glad to give it our attention. We appreciate the spirit of the letter, and the effort (though erroneous) to justify the Herald of Truth by the scriptures.

For the benefit of our readers who may not know, the Herald of Truth is a national radio and T. V. program of the Fifth and Highland church of Christ in Abilene, Texas. They sponsor, manage and control the program, but pay for it and its promotion with funds they solicit and receive from over a thousand other churches of Christ all over the world. A large segment of churches refuse to participate in this program because of the unscriptural arrangement whereby thousands of churches surrender control of their funds to the elders of the Fifth and Highland church thus losing their autonomy. Now to the questions in the letter:

1. *Passing of funds between churches:* Our correspondent takes exception to our statement that there is no New Testament authority for the passing of funds between churches for evangelism. She cites 2 Cor. 11:7,8, and Gal. 6:10, as refutations of this statement. They fall far short! In 2 Cor. 11:8, Paul said HE "robbed other churches, taking wages of them to do you (Corinthians) service." This is an example of more than one church sending wages to a preacher, not the passing of funds between CHURCHES. Paul was not a church!

Gal. 6:10, says we should "Do good unto all men, especially unto them who are of the household of faith." What does this say about the passing of funds between churches? NOTHING! This is one of the most abused passages in the Bible. It says we are to "do good," but nothing is good that is not authorized by the Scriptures. 2 Tim. 3:16,17 says the scriptures furnish us completely unto all good works. If it is a good work for funds for evangelism to be passed between churches, the scriptures will furnish us with authority for such. Where is it? I have no desire to oppose any scriptural work. I will cease opposition to the Herald of Truth if someone will authorize it by the scriptures.

2. *End justifies the means*: Our correspondent next argues that the end justifies the means: (a) She heard the truth, and doesn't "care what form it came in." (b) The Herald of Truth goes into homes of the sick and others who would not hear the truth otherwise, and (c) Will Christ turn away one who learned the truth through the Herald of Truth, or condemn us because we sent him the gospel in this way?

In this section, our respondent argues that the Herald of Truth is right because of the good she thinks it does. She is arguing that the end justifies the means; that is, the means is unimportant as long as it produces the desired result. Paul condemned such thinking, when he opposed the idea that one can "do evil that good may come" (Rom. 3:8). Regardless of how much good the Herald of Truth does, the Bible says we must have authority for every thing we do (Col. 3:17). It is always evil to work without authority regardless of how much supposed good is done.

3. *The church and the individual*: Our respondent shows some confusion over the difference between the church and the individual. Even though she is right in saying the church is made up of individuals, there still remains a vast difference between the work of the church as a collective body, and the work of the members as individuals. For instance, Mt. 18:15-17 says the individual is to try to reconcile his brother before he takes it to the church. 1 Tim. 5:16, says, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." Regardless of what anyone might say about it, or how much people may want to confuse it, there is a clear distinction between the work of the church and the work of an individual member of it.

CONCLUSION: It should be understood that the fact that we are opposed to the Herald of Truth, does not mean that we are opposed to preaching the gospel. We are constantly engaged in this work to the

Order of Worship

SUNDAY AM 3-5-72

Announcements-----Jack Farrington
Song Leader-----Bill Grant
First Prayer-----Bruce Dudley
Dismissal Prayer-----W. R. Exum
Sermon-----James P. Needham
Lord's Supper-----O-Kenneth Reel
Noel Sheffield
O-Clay Garrison
Gene Mooney
Ushers---Danny Melvin, James Holland

SUNDAY PM 3-5-72

Announcements-----Jack Farrington
Song Leader-----Bill Grant
First Prayer-----Ronald Carter
Dismissal Prayer-----Dave Kerce
Sermon-----James P. Needham
Lord's Supper-----Kenneth Reel
Clay Garrison
Ushers---Danny Melvin, James Holland

WEDNESDAY 3-8-72

Announcements-----W. R. Exum
Song Leader-----Jack Farrington
First Prayer-----Jack Frost
Read Scripture-----Danny Melvin
Dismissal prayer-----O. J. Duer
Invitation-----Morris Ruby

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.

VOLUME II, NUMBER I...

You will note that this issue is Volume II, number 1. This means that we have now completed one year of publication. This represents a lot of work, but we have solid proof of good done.

extent of our ability. We desire to use every scriptural opportunity to sow the seed of the kingdom, but we believe God's work must be done God's way. jpn

SINCERE OFFERS

We at Palm Springs Drive church of Christ are interested in furthering the knowledge of God's word throughout the world. We have several programs designed to accomplish this. We list them and some other pertinent matters below along with a name and address form for your convenience. Should you be interested, mark this form at the appropriate place or places and mail it to us at 600 Palm Springs Drive, Altamonte Springs, Florida, 32701.

I AM INTERESTED IN THE FOLLOWING:

☐ A BIBLE CORRESPONDENCE COURSE

☐ A SERIES OF BIBLE CLASSES WITH MY FAMILY IN MY HOME

☐ TRANSPORTATION TO YOUR SERVICES

☐ HAVING THIS BIBLE QUESTION ANSWERED IN YOUR BULLETIN _____

☐ HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL

☐ HAVING MY NAME REMOVED FROM YOUR MAILING LIST

☐ HAVING MY ADDRESS CHANGED TO THE ONE GIVEN BELOW (be sure to include old address and zip code number)

☐ HAVING YOUR BULLETIN SENT TO THE ENCLOSED ADDRESSES

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EVANGELIST
PHONE 831-2230 648-0480

James Cooper m
5680 Butler--Warren
Mason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



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Palm Springs Dr. CHURCH OF CHRIST

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at 600 Palm Springs Drive, Altamonte Springs, Florida (metropol-
itan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, March 8, 1972

NUMBER 2

"The Hit Dog Hollers"

There is an old adage that says, "The hit dog hollers." The truthfulness of it is some times illustrated like this: If one throws a rock into a pack of dogs, which one hollers? Obviously, the one who gets hit!

This proverb has many applications. It is true of sermons and articles. Frequently a preacher preaches a sermon, or writes an article in which he seeks to set forth Bible truth. Often such articles and sermons are based upon a life time of experience and observation, and are not aimed at any particular person or persons. Then, out of a clear blue sky, someone gets bent all out of shape over the possibility that the preacher might have been preaching or writing about him or her, when in reality, he may not have even thought of them. Such reaction is but a confession of guilt, because the "hit dog hollers."

Then to confirm the guilt, such a reactionary will seek to meet what is said by misrepresenting it. One of the greatest compliments to a position is having to misrepresent it to meet it. When one searches his vocabulary for uncomplimentary labels for the author of that to which he reacts, and attributes to him positions and beliefs he would be the first to disavow, the reactionary is really stewing in his own juice. He is manifesting his inability to meet the real position, so he builds a straw man to knock down. He is like the old country doctor. A patient came to him with a cold. Not knowing what to do for a cold, he advised him to take a cold shower, and dry before a fan! He said, "That will give you pneumonia, and I am death on pneumonia." Many times a respondent cannot meet what one says, so he gives him a good case of something he thinks he can meet! Whether or not one realizes it, such is a pretty unethical, and ungentlemanly practice.

Also, there is the danger that in the midst of one's emotional reaction, he may apply a criticism far beyond the scope of that which was intended. For instance, when I recently made some remarks about PREACHERS, POLITICS AND PATRIOTISM, there was not the slightest notion or idea that we should just concern ourselves with sin in the church while ignoring it in the world. Probably nobody has been more articulate in opposing the sins of our time than have I. (I have frequently spoken against sex education in the schools, and have a large tract in print on the subject). But I am opposed to the social gospel concept of church work, and preachers without the training or the background thinking they are experts on foreign policy and political action. Like a certain preacher who stages large protest rallies in Washington advocating a blood bath for Communists in Asia, etc. I have my opinion about political matters, but it is not my mission as a preacher to try to get it accepted in Washington through mob action, or in any way to involve the church in such a movement. If it is, I have not found anything about it in the scriptures.

- jpn

WHAT'S YOUR QUESTION?

QUESTION: SUNDAY NIGHT LORD'S SUPPER

+ + + + +
+ "Is it scriptural to partake of the
+ Lord's supper twice on the Lord's
+ day?" --Fla.
+ + + + +

REPLY:-

The queerest means is it scriptural for the Lord's supper to be served twice on a Lord's day: once on Sunday morning for the worshippers, and again on Sunday evening for those who could not attend the morning service.

I definitely believe it to be scriptural thus to do, and for the following reasons:

1) *Sunday evening is still the first day of the week:* The scriptures teach by example and necessary inference that the first day of the week is when the Lord intends for us to observe the supper. As we count time, the first day of the week begins at midnight Saturday night, and ends at midnight Sunday night. Any time between those two points is a scriptural time to partake of the Lord's supper. That includes the Sunday evening service. Thus those who commune on Sunday evening are fulfilling the demands of the scriptures.

2) *Observance of the supper is an individual matter:* Paul said, "Let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11: 28). Since it is an individual matter, no church or members thereof have the right to bar others from the table at the time the Lord authorized the supper to be observed. To do so would be to violate the demand of self-examination, and to bind where God has loosed.

OBJECTIONS CONSIDERED

1) "If one cannot attend the morning service, he is not obligated to take the

supper." It would be interesting to discover how this was determined, since Sunday evening is still the first day of the week, the very day upon which the Lord authorized the supper to be observed. How does some man discover that one is not obligated to do what the Lord authorized?

2) "But in 1 Cor. 11, they were to tarry one for another, and all were to partake of it at the same time." The Greek word for "tarry" here is EKDECHOMAI, and means "to expect, await" (Vine); "Cordially receive" (McKnight). Many leading scholars translate it "receive one another" (Meyer, et al). Paul is correcting the party spirit at Corinth, the practice of parties which excluded those not members of it. He is saying, "Do not exclude one another, but receive each and all cordially." Everyone may have partaken of the supper at the same time, but that is not Paul's point in this context, and there is nothing in the scriptures to indicate that it is obligatory. Furthermore, everyone partakes of the supper in our services today, that is, everyone who is supposed to partake of it does so at both the morning and evening services.

The idea that all saints in a given assembly must partake of the supper, not just a few of them, as is the case in the Sunday evening communion, runs one into some difficulties. For instance, I have frequently preached at two Sunday morning services at two different churches and the Lord's supper was observed in both assemblies. In such a case, what should I do? partake of the supper twice? If not, I violate the rule that all saints in a given assembly must partake of the supper.

3) "Sunday evening communion encourages people to neglect the morning communion." The same objection could be raised to the Sunday evening preaching; we could with as much logic argue that we should not have preaching on Sunday evening because it just encourages people to sleep, or go

golfing on Sunday morning, and say, "OH, well, I will hear the sermon tonight." There is no defence for the person who through negligence and indifference misses the Sunday morning sermon, or supper on the basis that he can substitute for it the Sunday evening service. Such a person's problem is not Sunday evening communion, but his ungodly lukewarm attitude. But in reality, such a person is in the same boat with the one who indifferently fails to attend the Sunday evening service because he says, "I had the supper at the morning service."

CONCLUSION: This is a question which has disturbed some churches. There is no reason why it should do so. If one has to miss the Sunday morning assembly, and does not feel that he should take the supper at the evening service, let him not do so. But let him not seek to force his opinion on other brethren, or the church. When we begin to make laws of our opinions, we begin to bind where God loosed, and thus we get on dangerous ground. Let us "follow after the things that make for peace, and things wherewith one may edify another" (Rom. 14:19). --jpn

CONDOLENCES TO BROTHER NICKS...

Our condolences to brother C. S. Nicks in the untimely death of sister Nicks. She dies from excessive inhalation of smoke when her house burned. She lived and was buried in Miami.

BOUND VOLUMES...

Several have written in to reserve bound volumes of the bulletin. We want to explain again that the church here is not in business. We reserve several copies of each issue of the bulletin for bound volumes. These are given to those who buy bound volumes. The church is not involved in the binding. I do this on my own, and those purchasing them will pay me for the cost of the binding only. This is actually a service the church and I are rendering because of the good we think it will do. We will have only a limited number, so if you want one, you had better speak up.

Order of Worship

SUNDAY AM 3-12-72

Announcements-----Robert Gaines
Song Leader-----Steve Campbell
First Prayer-----Jack Farrington
Dismissal Prayer-----Mike Farrington
Sermon-----Guest Speaker
Lord's Supper-----O-Frank English
Jerry Dale Copeland
O-W. R. Exum
Robert Carter
Ushers Mike Farrington, Ronald Carter

SUNDAY PM 3-12-72

Announcements-----Robert Gaines
Song Leader-----Steve Campbell
First Prayer-----Wayne Gey
Dismissal Prayer-----Danny Melvin
Sermon-----Guest Speaker
Lord's Supper-----Frank English
W. R. Exum
Ushers Mike Farrington, Ronald Carter

WEDNESDAY 3-15-72

Announcements-----Morris Ruby
Song Leader-----Robert Gaines
First Prayer-----Dave Kerce
Read Scripture-----Jack Frost
Dismissal Prayer-----C. S. Nicks
Invitation-----James Holland

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.



DON'T FORGET

Bible Study

SINCERE OFFERS

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

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Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, March 15, 1972

NUMBER 3

Papyrus Scraps Earliest Bible?

ROME (UPI)—There were 19 tiny scraps of papyrus, some containing nothing more than part of a letter.

On this slender basis, a Spanish biblical professor has succeeded in discovering what he believes to be the earliest known fragments of the New Testament—from approximately the time of Christ—and it may be the biblical discovery of the century.

THE BITS of papyrus were found in 1947 among the Dead Sea Scrolls. By studying the style in which they were written and comparing their age with the rest of the Scrolls, the Rev. Jose O'Callaghan dates them around 50 A.D.

Until now, the earliest-known New Testament fragment dated from 135 A.D.

Callaghan published his theory in the current issue of "Biblica," the journal of the Pontifical Biblical Institute where he taught last semester. Colleagues said it could be the biggest biblical find of the century.

O'CALLAGHAN SAID he thinks he succeeded in identifying one of

the papyrus scraps as Mark 6:52-53 which tells of Christ walking on the Sea of Galilee. Before this, the fragment had been known merely as 7Q5—meaning it was the fifth scrap found in the seventh cave opened at Qumran in Jordan when the Scrolls were discovered. He also suggested that 7Q6 is Mark 4:28 and promised six other possible or probable identifications in forthcoming articles.

All the fragments in cave seven are in Greek, unlike most of the rest of the Dead Sea Scrolls which are in Hebrew and Aramaic.

One professor at the institute said O'Callaghan's identification, if proved correct, "means we can burn seven tons of solid German scholarship."

HE WAS referring to the fact that many German biblical scholars and others had placed the writing of Mark's gospel around 65 A.D. O'Callaghan's thesis indicated the gospel is instead almost contemporary with the life of Jesus, assuming that the Qumran fragments are copies of an original.

COMMENTS...

The Bible is a marvellous book! Ancient manuscripts of its contents number better than 4,000. Manuscripts of other important literature number one or two each, never as many as a thousand. Furthermore, the discovery of ever older manuscripts seems never to end. Until the DEAD SEA SCROLLS were discovered in 1947, the oldest Old Testament manuscript in existence dated from the EIGHTH and NINTH centuries.

Thus one can see that modern discovery and research does not weaken faith in the authenticity of the Bible, but rather strengthens it.

The papyrus mentioned in the article was a forerunner of our modern paper. It was fabricated from a plant that grew along the Nile River in Egypt. The oldest manuscripts in existence are written on this material. It survives best in climates where the humidity is very low.

These papyrus fragments are very important to those who are honestly searching for Biblical confirmation. (Turn the page)

SENTINEL STAR, Orlando Fla. 3-11-72

CONTINUED FROM PAGE ONE

Nothing will convince the individual who has his mind already made up not to believe.

The reference to "German scholarship" is to the many works of German scholars who have sought to destroy faith in the authenticity of the Bible. It is called "Higher Criticism," or "Destructive Criticism." It contends that much of the Bible was forged by "editors" at times much later than the dates generally accepted for several books of the Bible. As the article observes, it looks like we can "burn seven tons of solid German scholarship." This will not be the first time that the Archaeologist has given the lie to the wild claims of Higher Criticism, and it won't be the last.

As noted, the Dead Sea Scrolls contain papyrus fragments of Mark's gospel which date from "around 50 A.D." This means that we now have Mark's gospel confirmed as "almost contemporary with the life of Jesus," which is what "Higher Criticism" has sought to disprove. Who knows what future finds may reveal?

It has been said that archaeology bridges the gap between our earliest manuscripts and the originals, but it is not at all certain that even some originals will not be found.

The Bible is a revelation of the mind of God. It reveals the origin, mission and destiny of man. Modern man had better use his genius in seeking to obey it rather than trying desperately to disprove it. Such an effort is doomed to failure from its beginning. The God who produced the Bible will not suffer it to be disproved by puny little man. "Heaven and earth shall pass away, but my words shall not pass away" (Mt. 24:35). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates to the city" (Rev. 22:14). The Bible is God's word, it shall not return unto him void (Isa. 55:11)

jpn

WHAT'S YOUR QUESTION?

QUESTION: CONCERNING THE NEPHILIM

+++++
+ "Who are the Nephilim mentioned in +
+ Gen. 6:4?" --Ohio +
+++++

REPLY:

The word "Nephilim" is found three times in the Bible: Gen. 6:4, and Numbers 13:33. The King James version translates the original word "giants" while the American Standard version retains the original word "Nephilim." Concerning this word we offer the following quotations from reputable scholars:

"The term in Hebrew implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide" (JAMIESON, FAUSSET AND BROWN).

"NEPHILIM--from Naphal 'he fell.' Those who had APOSTATIZED or FALLEN from the true religion. The Septuagint translate the original word GIGANTES, which literally signifies EARTH-BORN, and which we, following them, term GIANTS, without having any reference to the meaning of the word which we generally conceive to signify persons of ENORMOUS STATURE. But when the word is properly understood it makes a very just distinction between the sons of men and the sons of God; those were the philim, the FALLEN EARTH-BORN men, with an animal and devilish mind. These were the sons of God, who were born from above; children of the kingdom because children of God. Hence we may suppose originated the different appellations given to SINNERS and SAINTS; the former were termed GIGANTES, earth-born, and the latter HAGIOI, i. e. Saints, persons not of the earth, or separated from the earth" (Clark)

YOUNG'S ANALYTICAL CONCORDANCE defines

the word Nephilim as "Fallen ones, fellers."

While the meaning of the word is somewhat uncertain, our best evidence indicates that it describes those who forsook God in antediluvian times, and became desperately wicked; defying God and trampling under foot the rights of their fellowmen.

The contest of Gen. 6:4 shows that they led even the faithful to go astray to the point that "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). It was this condition that caused God to repent that He had made man (Gen. 6:6).

This deplorable condition seems to have been led on by the fact that *"The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose"* (Gen. 6:2). This seems to describe polygamy as well as the righteous inter-marrying with the wicked.

In this is contained a great lesson for the children of God. The first great apostasy of the human race which ultimately resulted in the destruction of the earth by flood was led on by the intermarriage of the righteous with the wicked. This story can be repeated many times over throughout the Bible, and in our own times. Such intermarriage frequently results in the apostasy of the righteous rather than in the conversion of the wicked. Thus in an unexpected place we find a much needed lesson. jpn

THE TAYLORS, S. C. MEETING...

The Taylors, S. C. meeting closed last Sunday evening. It was a very good meeting. The brethren said it was the best in their history. A new attendance record was set during the meeting, and many brethren worked diligently in its behalf. This resulted in the attendance of many who were not Christians, who expressed great interest in the truths preached. The Taylors, S. C. church is one of the very best. jpn

Order of Worship

SUNDAY AM 3-19-72

Announcements-----Marion Grant
Song Leader-----Wayne Gey
First Prayer-----Bill Grant
Dismissal Prayer-----Bruce Dudley
Sermon-----James P. Needham
Lord's Supper-----O-Ronald Carter
Ricky Farrington
O-O. J. Duer
Clay Garrison
Ushers-----Reed Exum, Kenneth Reel

SUNDAY PM 3-19-72

Announcements-----Marion Grant
Song Leader-----Wayne Gey
First Prayer-----Robert Gaines
Dismissal Prayer-----C. S. Nicks
Sermon-----James P. Needham
Lord's Supper-----Ronald Carter
O. J. Duer
Ushers-----Reed Exum, Kenneth Reel

WEDNESDAY 3-22-72

Announcements-----Jack Farrington
Song Leader-----Jack Frost
First Prayer-----James Holland
Read Scripture-----Reed Exum
Dismissal Prayer-----Robert Carter
Invitation-----Wayne Gey

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.

THANKS TO MAX GREGORY...

Our thanks to Max Gregory for preaching in my absence. Good reports concerning his work.

PHILIPPINE TRIP IN TWO WEEKS...

Two weeks from this Sunday afternoon we shall leave McCoy Jet Port for our work in the Philippine Islands. Time of departure is 3:45 PM.

SINCERE OFFERS

We at Palm Springs Drive church of Christ are interested in furthering the knowledge of God's word throughout the world. We have several programs designed to accomplish this. We list them and some other pertinent matters below along with a name and address form for your convenience. Should you be interested, mark this form at the appropriate place or places and mail it to us at 600 Palm Springs Drive, Altamonte Springs, Florida, 32701.

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Zip _____ () member () non-member

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, March 22, 1972

NUMBER 4

The Philippine Islands--The Land And Its People

Introduction: In view of the fact that the Philippine trip is right on us, and the Palm Springs Dr. church and our reading audience have a major part in our proposed work there, we thought it would be well to give some information about the land and its people. This we shall do in this issue and the next, which will be our last two before departure.

Location: The Philippine islands are located between the Pacific Ocean and the South China Sea. The northern most point is only 78 miles from Formosa, and the southern most point is only 34 miles from Borneo.

Physical Characteristics: The Republic of the Philippines is called an archipelago (ar-ke-pel'-a-go), "*an expanse of water with many scattered islands*" (Web.). Thus the Philippine Republic is made up of more than 7100 islands. Two are called the main islands: Luzon to the north, the capital island, and the largest of all, and Mindanao to the south, which is the second largest.

Of the more than 7100 islands, over 90% are uninhabited, and 60% are unnamed. Due to volcanic upheavals, the number of islands varies from time to time.

The country is characterized by seven rugged mountain ranges, the highest peak being on Mindanao at 9,690 feet. It also has 52 brooding volcanoes, 11 of which are active. Fourty-five miles northeast of the

island of Mindanao is the lowest point on earth. It is known as the "Philippine deep." It is 34,218 feet below sea level. It is a mile deeper than Mt. Everest is high!

The land area of the Philippine Republic is 115,830 square miles, and is 1150 miles from north to south, and 688 miles from east to west. It has more coastline than the United States.

The Philippine climate is wet and hot! At some localities the average rainfall is 250 inches per year. Baguio, a mountain resort on Luzon, holds the world's record for rainfall within a 24-hour period.

The mean temperature in Manila, the Capital, is 79.5°. The climate is very humid, and the hottest season is April and May, while we are there! (and with little, if any, air conditioning!!!).

Population: The population of the Republic of the Philippines is put at 32,600,000, with 2/3 of these living on the Capital island of Luzon. Manila proper has a population of 1,339,000, and the Manila area has 2,500,000.

The Philippine people are a mixed race in approximately the following proportions: Negrito 10%, Indonesian 30%, Malayan 40%, Chinese 10%, Indian 5%, European and American 3%, and Arab 2%. They can trace their history back to 3000 BC.

Filipinos have been characterized as having these liabilities: love for gambling and politics, addiction to oratory and luxurious living, easy-going ways and a fatalistic outlook on life, lack of patience and perseverance in business, proneness to blind imitation, and lack of foresight in planning their future.

Their assets are listed as being highly achieved in: art, science athletics, religion, politics, literature, music and economics. They are characterized as being possessed of high mental qualities: retentive memory, quick perception, and plastic mentality. They are said to love liberty like the Americans, the French, and the Britishers. They have a literacy rate of 80%, and are said to be affable, cheerful, clean, kind, courteous and hospitable.

The Filipinos are a varied people. There are 87 different ethnographic groups (tribes), and almost that many dialects spoken by them. Tagalog (Ta-ga'-log) is the official language, though only about 6,000,000 Filipinos speak it. Fourty per cent of the population speaks English making it the leading language. Many speak Spanish.

History: The Filipinos claim to trace their history back to 3000 BC. For four centuries they were dominated by foreign powers: Spanish 333 years, America for 48 years, (having been ceded to this country at the end of the Spanish-American war) It was occupied by Japan during World War II, but liberated by American armies and given its independence on July 4, 1946.

Manila, the capital, was 4/5's destroyed during World War II, and 36,279 Americans gave their lives in defense of the Philippine Islands. One million Filipinos died during World War II.

Economy: The Philippine economy has great potential, but has not been developed. Its leading products are: Coconut, rice and sugar. It mines many minerals, both metallic and non-metallic. By our standards, the Philippine Republic would be called "underdeveloped" and "poor."

The common people are very poor, and inflation is eating them up. The irony of the situation is seen in a recent comment in a letter from a leading preacher on the island of Mindanao. He said, "We sit on mountains of gold, and have to beg from American churches."

Religion: As stated earlier, the Filipino people are a religious people. The leading religious groups in the islands are as follows: Roman Catholic 83%, (due to the long Spanish domination), then the Moslems, Protestants, Minorites and Christians.

Conclusion: As one can see, the Republic of the Philippines is a very interesting place. It is much varied and underdeveloped, which results in a great deal of internal friction, political unrest and a high crime rate. Murder and political assassination are common occurrences. Petty theft, and violent robbery are rampant throughout the land. There is a limited amount of guerrilla warfare, and some raids by desperados.

This article is designed to give the reader some background information on this interesting land and people. Perhaps this will help in understanding some of the problems we will talk about upon our return, and give you a deeper insight into our work while there.

Next week we shall review the history of the church in the Republic of the Philippines, and discuss our proposed work and itinerary. We would welcome any questions you might have regarding it, and solicit your prayers for the success of our work and our safe return. jpn

Bibliography

NATIONAL GEOGRAPHIC, THE PHILIPPINES, Robert De Roos, September 1966.

PHILIPPINE POLITICAL AND CULTURAL HISTORY, Volume 1, Gregorio F. Zaide, Philippine Education Co., 1957.

LETTER TO THE CHURCH FROM TAYLORS, S. C.

"As you already know, we have just completed a gospel meeting with brother Needham doing the speaking. It was a most excellent meeting with large crowds (for us), with much interest, and with much fine gospel preaching.

"We are confident that you brethren already appreciate the diligent efforts of brother Needham. However, we want to extend to you our thanks for sharing him with us. We realize that when he is away for even a week, there are some things which must go unattended. We sincerely appreciate his efforts here and your extra efforts there in his absence.

"Please convey to Him once again our sincere appreciation for a job well done."

Yours in Christ,
the brethren,
Taylors, S. C.
Signed by 12 brethren.

SERMONS ON THE SCHEME OF REDEMPTION:

Last Sunday two lessons on this important subject were delivered. There are five lessons in all: God, man, satan, sin, and redemption. Come and hear satan and sin discussed this Sunday. Last Sunday's lessons were well received, and we feel you will be profited by these studies.

This is some of the material I have prepared for deliverance in the Philippine Islands. Some have requested copies of it. We hope to print it in book form in the future. We shall keep you informed of progress along this line. As of now, the only way to obtain a copy would be to pay for a Xerox copy, which would probably run at least a couple of dollars.

Order of Worship

SUNDAY AM 3-26-72

Announcements-----James Holland
Song Leader-----Wayne Gey
First Prayer-----Marion Grant
Dismissal Prayer-----Frank English
Sermon-----James P. Needham
Lord's Supper-----O-Reed Exum
Earl Bates
O-Gene Mooney
C. S. Nicks
Ushers--Ronald Carter, Danny Melvin

SUNDAY PM 3-26-72

Announcements-----James Holland
Song Leader-----Wayne Gey
First Prayer-----Dave Kerce
Dismissal Prayer---Mike Farrington
Sermon-----James P. Needham
Lord's Supper-----Reed Exum
Gene Mooney
Ushers--Ronald Carter, Danny Melvin

WEDNESDAY 3-29-72

Announcements-----Wayne Gey
Song Leader-----Jack Farrington
First Prayer-----O. J. Duer
Read Scripture-----Ricky Farrington
Dismissal Prayer-----Jack Frost
Invitation-----Dave Kerce

IF YOU CANNOT SERVE, PLEASE CALL BOB
GAINES AT: 383-3890.

GROUP TEACHING PROGRAM

The group teaching program seems to be improving. Get involved with your group.

WHAT KIND OF CHURCH WOULD THIS CHURCH BE
IF ALL IN IT WERE JUST LIKE ME ?

SINCERE OFFERS

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Mason, Ohio 45040

ASSEMBLIES

SUNDAY

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(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



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VOLUME II

WEDNESDAY, March 29, 1972

NUMBER 5

History Of The Church In The Philippine Islands

In last week's BULLETIN we gave some background material on the Philippine Islands and the people who live there. In this issue we want to speak of the history of the church among the Filipinos.

So far as anyone knows, George S. Benson was the first member of the church of Christ to preach on the islands. He did considerable preaching in China, and visited the Philippines in 1927. Our knowledge of churches of Christ in the Philippines goes back to the late 1920's and early 1930's.

The church in the Philippines, as in this country, has been troubled with liberalism for the past 25 years. For a time it dominated all preachers and churches in the islands. Liberalism was brought to the Philippine churches by American preachers, and it moved at a faster pace there than it did here. Most American "missionaries" have been more liberal on foreign soil than at home, realizing that the American brethren were not ready for their extremes. (They will accept the whole package now).

For instance, for many years the liberal churches have had a church-supported college in the Philippines. (In other countries church-supported hospitals have been operated for several years with never a mention of such for this country). The Philippine Bible College is an out and out liberal arts college issuing academic degrees. It is under the "oversight" of the church in Inglewood, Calif. It has become a veritable headquarters for the liberal churches in the islands, wielding an heavy hand over both preachers and churches. The college actually receives and disburses the liberal preachers' salaries, which are forthrightly cut off when a preacher disagrees with its policies.

Such tyranny will last for a while, but sooner or later people get tired of it. This was inevitable in the Philippines. By some means, brother Jady Copeland, a sound gospel preacher, came in contact with brother Romulo Agduma, a native Filipino preacher. In 1957, he sent the GOSPEL GUARDIAN, a weekly periodical, to him. That publication was waging a battle against unscriptural arrangements, and as the result of reading and studying it, brother Agduma came to understand the proper relationship between the church and human institutions. He was at that time being supported by an American church which was identified with liberalism. He wrote them and told them he had come to

ch which was identified with liberalism. He wrote them and told them he had come to understand the truth on these matters, and he would no longer look to them for support.

From this small beginning, the work has grown to what it is today: about 200 sound churches and approximately 150 sound preachers scattered throughout the islands but concentrated on the two largest islands of Luzon and Mindanao.

The work has been encouraged from time to time by American service men who have been stationed at military bases in the area. One of the most influential of these is brother Wallace Little, now of Marshall, Tex. He did a great deal along this line while there, and continues to work in the interest of the Filipino churches.

It is likely that he is responsible for the contacts which resulted in Cecil Willis and Roy Cogdill's trip to the Islands in 1970. They spent three weeks among the churches there, and returned home with optimistic views of the work and suggested that two American preachers should make the trip annually for a while to encourage the brethren.

In 1971 brethren Connie Adams and J. T. Smith of Louisville, Ky. spent 30 days in the islands, preaching and discussing the current issues. Their trip accomplished a great deal. Many people obeyed the gospel, several people, including some preachers, forsook liberalism. An entire Christian church ceased to use instrumental music in their worship and abandoned their choir and took their stand for the truth. This church is made up of about 80 members and has its own very nice building.

Soon after the return of Smith and Adams, brother Dudley Ross Spears and I were urged to make the trip in 1972. We consented to do so provided we should be invited by the Filipino brethren. This was soon forthcoming. Bro. Adams informed me that some of the Filipino brethren had inquired as to my coming as the result of having read my book on PREACHERS AND PREACHING. They thought I might be of special help to some of the preaching brethren there. So when several of the native brethren wrote and urged me to make the trip, I could not say no.

Brother Spears was in process of moving

to Par Ave. in Orlando, and had already been approached about making the trip, but had pretty well decided not to do so. Once he arrived in Florida, I put a little twist on his arm, and he consented to be my co-worker on the trip.

I know of no man with whom I had rather make such a trip. He is a quick thinker, an able Bible student, and a dear friend of long standing. The fact that we have lived in the same community has been a distinct advantage in coordinating plans for the trip. It is also good that our families will be able to stay in close contact in our absence.

Our itinerary for the trip is as follows: We will leave Orlando Jet Port Sunday afternoon April 2, 3:45 PM. We are due in Honolulu that night at 11:55. We shall remain in Honolulu for about 24 hours where we will try to adjust to the time change of 6 hours. We will meet with the brethren there on Monday night, and bro. Spears will preach. (I held a meeting there about 3 years ago). We shall leave Honolulu at 1:05 AM Tuesday morning and arrive in Manila at 6 AM Wednesday morning.

We shall begin our first lectureship session at 9 AM that morning. It will run for four days. We will then make our way to Baguio City to the north for our second four-day lectureship, but visiting and speaking at churches in between. We shall then return to Manila for a day's rest and preparations for our flight 700 miles to the south to the island of Mindanao on Saturday, April 16. We will land at Davao City and travel by public bus to M'lang, several miles away, and worship there on the Lord's day. We will then travel by bus to Lamboyang, several miles away, for our third lectureship. Following that, we will return to M'lang for our final session. We shall then return to Manila to catch our flight to Hong Kong on April 30.

From thence we shall proceed to TelAviv for 3 days in Bible lands, thence to Rome and on to London. We hope to visit brethren McCullough and Melton in Northern Ireland, but it looks unlikely now due to a worsening civil war. We may have to settle for a nice visit with them in London.

Some have inquired about the time difference between here and the Philippines. As best I can determine, it is 11 hours EARLIER there than it is here.

We express our appreciation to all who have made this trip possible; to churches and individuals over the country who have generously contributed to our travel fund, and to our home congregations which are continuing our support while away. We especially appreciate the willingness of our families to keep the home fires burning while we are away. It will be a difficult time for them, and we shall appreciate any and all assistance given them in our absence. Remember to pray for the success of the trip and our safe return. May God be with you 'til we meet again. jpn

BULLETIN TO CONTINUE:

I have prepared in advance the six bulletins for the weeks we will be gone. Brother Duer will print them, and the usual dedicated crew will see that they are mailed. We hope you are profited by them.

THANKS TO BROTHER MORRIS RUBY:

When this trip was first proposed, bro. Morris Ruby, one of our members and an able preacher, volunteered his preaching talents free of charge in my absence, a most generous gesture. I am sure the congregation looks forward to his work.

WORK SHEETS WHILE I AM AWAY:

Since the work sheets are usually printed in the bulletin, it was not possible to make them all up six weeks in advance. So they will be posted on the bulletin board each Wednesday night. Be sure to take a look at it to see what are your assignments.

OUR NEXT GOSPEL MEETING:

Our next gospel meeting will fall with in the first two weeks of June. The dates are not yet definite since we don't know exactly when school will end. The preacher will be Wayne Cobia of Wauchula, Fla. We anticipate an excellent meeting.

Order of Worship

SUNDAY AM 4-2-72

Announcements-----Marion Grant
Song Leader-----Steve Campbell
First Prayer-----C. S. Nicks
Dismissal Prayer-----Reed Exum
Sermon-----James P. Needham
Lord's Supper-----O-Bruce Dudley
Jerry Dale Copeland
O-Mike Farrington
Robert Carter
Ushers:-----Wayne Gey, O. J. Duer

SUNDAY PM 4-2-72

Announcements-----Marion Grant
Song Leader-----Steve Campbell
First Prayer-----James Holland
Dismissal Prayer-----Robert Gaines
Sermon-----Morris Ruby
Lord's Supper-----Bruce Dudley
Mike Farrington
Ushers:-----Wayne Gey, O. J. Duer

WEDNESDAY 4-5-72

Announcements-----Danny Melvin
Song Leader-----Jack Frost
First Prayer-----Morris Ruby
Read Scripture-----Jack Farrington
Dismissal Prayer-----Ronald Carter
Invitation-----Robert Gaines

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890

ADDRESS CORRECTIONS AND ADDITIONS DELAYED

No additions or address corrections to the mailing list will be made for six weeks due to the Philippine trip. These will be held until my return.

VISIT

WHEN WE GO, THEY COME

SINCERE OFFERS

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VOLUME II

WEDNESDAY, April 5, 1972

NUMBER 6

With Friends Like This, God Doesn't Need Enemies

I recently read an article which said:

"...God is...a Catholic, a Negro and a democrat. He is also Hindu, a Jew, a Protestant, Chinese, Japanese, an Indian--a Republican, a Socialist and an independent. He speaks Spanish, Portugese, Swahili, Russian, German, French, Italian and Thai. God is a Priest, a rabbi, a minister, a merchant, a miner, a farmer, a truck driver, an artist, a physician, a lawyer, an architect, an engineer, a musician, a bootblack, and a bank president. He is everyman."


I am certain that the author of this piece thought he or she was being both clever and complimentary to God. However, with friends like this, God needs no enemies!

Really, this person has said that God is one big bundle of hopeless contradictions: He can give hundreds of contradictory answers to the same question and all of them be right. What a God!

It also says God "is everyman." That is really saying every man is God. This is actually what many people believe. If it is true, the Bible is false. The Bible says God made man and breathed into his nostrils the breath of life and man became a living soul (Gen. 1). Did man create himself?

This is all part and parcel of the modern concept of God and religion. It is an essential phase of social gospelism. To the modern liberal religionist, religion is belief in the Fatherhood of God and the brotherhood of man, and preaching the gospel is propagating love and peace. These are all parts of religion and the gospel, but I emphasize they are just parts! Modern religion refuses to think of God as one demanding obedience. Every man becomes a law unto himself, and does that which is right in his own eyes (Judges 17:6). He "does his own thing!"

Religion is becoming the mere acknowledging of a Supreme Being. The rest is up to each man's conscience. He fashions his own religious practice. If such will save man, he will be saved by his own works, contrary to the Bible (Isa. 64:6; Eph. 2:8, 9; Tit. 3:5). --jpn

??
 ???
 ???  ???
 ??? What's Your Question? ???
 ??? ???
 ???
 ???

QUESTION:

++++++
 +
 + "What about using the church building +
 + for weddings?" --Ind. +
 ++++++

REPLY:

This is a question that has come under consideration during the past few years, due largely to the use of church buildings for various and sundry secular and recreational activities. It is good that the question has come to the surface, because it is certain that the meeting house is not ours to use as we see fit. It is bought with money obtained by the authority of Christ (1 Cor. 16:1,2) and should not be used for that which he does not authorize. The principle is this: The meeting house is purchased with the Lord's money, and therefore cannot be officially used for something for which the Lord's money cannot be used. There is no difference between misappropriating the Lord's money and misappropriating what His money buys.

The issue, then, is whether or not a wedding comes within the realm of that for which the Lord's money can be used. If not, then weddings should not be held in the church building.

From a study of God's law we see that the church is authorized to engage in three activities: Evangelism, edification and benevolence, or, looking at it from another standpoint; teaching and helping its needy. This automatically eliminates the spending of the Lord's money for any other activity, just like the command to sing eliminates playing on a mechanical instrument. Everything that does not come under one of these categories, is unauthorized activity. Now the question is: Does a wedding classify in one of these areas?

I believe that what I do at the weddings in which I have a part will classify as teaching. In fact, I preach a sermon on marriage when I take part in a wedding. The so-called ceremony consists of questions designed to determine if the couple agrees to obey God's law in marriage. This part of the service is very similar to the confession we take before one is baptized. We ask questions designed to determine if the person is a scriptural subject of baptism.

All Bible students will agree that marriage is authorized of God, and his law regulates it. It is definitely a part of the gospel which the church is to preach. The question is; is it wrong to preach it and seek to impress it upon those who are about to enter this divine union? All would agree that it is right to preach it in the church building when nobody is being married. Does the presence of those about to be married make such activity unscriptural?

To be sure, there are some activities carried on at weddings which I question; such as: the throwing of rice, the singing of secular songs, the pageantry involved in the march down the aisle, in spectacular attire, the lighting of candles and the carnival atmosphere and general lack of seriousness that pervades about 90% of the weddings in which I have participated. These activities are outside the realm of teaching, and are designed to pamper the pride of those involved and impress and entertain those attending. It is my firm belief that such should be eliminated and toward that goal we should all work and teach.

I believe, however, that as we study this matter, we should exercise patience and understanding, and avoid radicalism. We need to avoid swinging to extremes and throwing out the baby with the bath water. Some have already laid down the law: no weddings of any kind in the church building. Maybe further study will bring all of us to this conclusion, but I am not yet so convinced. Until I am, I shall not allow someone else to do my thinking for me. Meanwhile, let those so convinced abstain from church building weddings, but not try to

make their consciences everybody's guide.

Furthermore, as we consider this question, let us not demand that someone give us an example of where a wedding was held in a church building in the New Testament. The question is not, is there a N. T. example of a church building wedding, but is such scripturally authorized activity. Is it authorized by an approved apostolic example, a necessary inference or a direct command? And, is there general or specific authority for it? It is easily seen that the church is authorized to teach. Teach is a generic term, hence authorizes any method of teaching that is right within itself. If a wedding is a teaching service, then it is authorized activity.

We should also note that there are other activities that fall into the same category as a wedding in the church building. What about a funeral? On the occasion of the death of some person, can we meet in the church building for a funeral service? I believe we can, but some question it. Here again, the question is, what is the purpose of the funeral? If it is used only to eulogize the dead, it is unauthorized activity. But, if it is a teaching service, it comes within the area of what the church is authorized to do.

Those who are studying the question might also consider the matter of a "baptismal service" in the church building. There is no example in the N.T. where a church ever used the Lord's money to provide a place to baptize. Individuals were commanded to be baptized (Acts 2:38), and individuals were commanded to do the baptizing (Mt. 28:18-20). The collectivity never used its funds to provide a baptistry, so far as the record shows. Is such activity authorized by the scriptures? I believe the settlement of this question will help one to see what I have argued in reference to weddings in the church building.

CONCLUSION: We should all maintain an open mind. Surely it is evident to all that this writer doesn't have all the answers. These are some thoughts to be considered. I will be glad to publish differing thoughts on the matter, if they are presented in comparable length and spirit. JPN

PHILIPPINE TRIP...

When you read this, we will have finished our first training school in the Manila area. Manila is located on the Southern end of the Capital Island of Luzon. We began here on Wednesday morning upon our arrival and closed on Saturday afternoon.

Our next school will be held in Baguio City which is in the Northern part of the Island of Luzon. Baguio is the only cool region of the Philippines, and the President and the well-to-do of society resort here in the hot summer time. We shall begin this school on Wed. morning also. Between the Manila and Baguio sessions, we will visit other churches on the Isle of Luzon, and possibly on the Isle of Oriental Mindoro which is a short distance West of Luzon.

We shall close the Baguio school on Saturday, then return to Manila to catch a plane to Mindanao, a large island 700 miles South of Manila. We will spend our last two weeks working among the brethren here. Mindanao is a large rural area of the Philippines. Following our work here, we shall return again to Manila to catch our plane for Hongkong and on around back home. We shall arrive at McCoy Jet Port at 7:30 on May 13, a couple of tired preachers, mighty thankful to be back home.

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WEDNESDAY

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(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, April 12, 1972

NUMBER 7

UNGODLY PREACHERS

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (1 Pet. 2:3).

There have always been ungodly preachers, and I guess there always will be. This is not surprising since such was prophesied by inspired men. The surprising thing is that brethren will continue to use and endorse them.

This is not a blanket indictment of preachers. By far and large, they are Godly, consecrated men who undergo great sacrifice to proclaim Christ to lost and dying men. But there are some few who seem almost completely void of moral principle. They will beat their debts, lie, fornicate and impose upon the good nature of brethren, and in spite of such ungodly conduct, be kept busy in some of the largest and most influential churches anywhere. UNTHINKABLE? It may be, but it is true!

There are several possible reasons why this strange condition exists:

1. *Some brethren are naive:* They have the mistaken idea that everybody who says he is a preacher of the gospel is a Christian. That is a colossal deceit and a serious mistake. If this were not the case in New Testament time, how can it be true now? God's people in the Old Testament were constantly warned against false prophets.

(Please turn the page)

2. *Some are tolerant:* They have the idea that a preacher with a bad reputation should be received and coddled hoping this will lead him to do better. I am for giving everyone the benefit of the doubt, but condoning and coddling an ungodly preacher (or anyone else) never leads to genuine repentance, but gives him another shot at unsuspecting brethren.

3. *Some are blinded by personal attachment:* They have the soul-damning disease of preacheritis (1 Cor. 1). They cannot see the bad traits of a preacher with a poor reputation because of their affection for the man.

4. *Some suffer from a big name complex:* They are deceived by the popularity of the preacher. He has what is thought of as a "big name," gained many times by political means and methods employed by other brethren who find it to their own political advantage to exploit him. Some brethren clamor for "big name preachers" as a means of increasing their own self-esteem and inflating their own egos. This motivates them to ignore what a preacher is and think only of what his big name can do for them.

A preacher of the gospel is supposed to live an exemplary life (1 Tim. 4:12). And at the risk of sounding harsh, I say

that a preacher whose life does not harmonize with the gospel should either step out or be kept out of the pulpit until it does. And those brethren who continue to use such preachers are bidding them God-speed in their errors, and have become partakers of their evil deeds (2 Jn. 9,10).

They also become responsible for the "black eye" the use of such preachers gives the church in the community, as well as for the loss of many souls that result therefrom.

Many brethren (preachers and others) need to learn that the precious blood of the sinless Son of God was not shed to purchase an organization to be used for political purposes and personal aggrandizement. The very thought of such is repulsive to all right-thinking persons.

Paul wrote to the young preacher Timothy, "*Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*" (1 Tim. 4:12).

As stated earlier, most preachers are fine, dedicated men. It is tragic that they often must bear the stigma of the few who are "wolves in sheeps clothing" (Mt. 7:15). jpn

 * WHAT IS A HIPPIY ? *

A hippy can be described in many ways. For instance, when I was a boy, (before they invented all this fancy talk) we called them bums, tramps and freeloaders. Usually, they were considered illiterate and intellectually inferior. But they tell us that hippies generally have high "IQ'S." That does not prove that bums are getting smarter, it just proves that smarter people are becoming bums!

A hippy might also be described as a society dropout. They have dropped out of society's working force, moral standard, and educational process. They have dropped out of society to tell us what is wrong with society. They have become real philosophers, like Karl Marx, who crawled back into a rat-infested hovel and lived off the fruit of others' labors and wrote books about how society should share its wealth with the likes of him. Like the hippies, he did not contribute anything to society's wealth, but thought he should share it!

A hippy can be described as a person who knows every four letter word in the language except "soap," "work," and "pray."

A hippy is a product of parents who did not bring up their children in the nurture and admonition of the Lord (Eph. 6: 4) but in the nurture and admonition of Dr. Spock (permissive psychology). Roughly, this psychology says, *"Give the child everything it wants, restrain it from nothing."* There is an old country philosophy that says, *"If you give a child and a pig everything they want, you will have a good pig and a bad child."* jpn



PHILIPPINE TRIP...

When you read this we should be finishing up our second training school in Baguio City, and getting on our way back to Manila to catch a plane for Mindanao, 700 miles south of Manila. On the large Island we shall meet many brethren from a wide area. We shall be here two weeks before beginning our trip homeward. We appreciate your continuing prayers in our behalf and in the interest of the success of our efforts.

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VOLUME II

WEDNESDAY, April 19, 1972

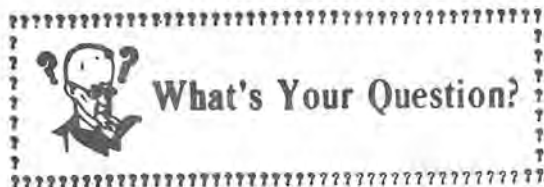
NUMBER 8

LEGALIZE MARIJUANA?

There is a great deal of sentiment toward legalizing marijuana. Some leading politicians have come out in favor of it, and others are on the fence. Ramsey Clark, former Attorney General, said recently on CBS' FACE THE NATION, that *"In my judgment, the case against marijuana has failed."* He said he asked a Justice Department advisory council on drugs *"to demonstrate to me the damage that"* marijuana can do. They were unable to, he said. Senator Barry Goldwater recently said he has not definitely made up his mind, but he leans toward legalizing it.

This sentiment for legalizing marijuana is based upon the same lame logic that, a few years ago, argued that society is better off with legalized alcohol than with prohibition. It is also the same "logic" that argues that legalized pornography will result in fewer sex crimes.

This nonsense is not supported by statistics, logic or scripture. It is like saying that if I run an open sewer through my back yard, I will soon forget it is there, but the fact is, that regardless of how long it is there, or how accustomed to it I become, it is still an open sewer. My becoming accustomed to it is not a redeeming virtue but an extreme hazard. The fact that my children grow up with it may prevent their understanding its danger. If they drink out of it, their familiarity with it will not change the consequences, because a sewer is a sewer, is a sewer! Regardless of how one sees, or feels, or treats a sewer, it is still a sewer. One can whitewash it with pretty labels, and the Supreme Court can legalize it, but it is still an open sewer, minus nothing, plus nothing! (Please turn the page)



What's Your Question?

QUESTION:

+++++
 + Is it wrong to sing spiritual songs +
 + with musical instruments outside the +
 + assembly, such as in the home, school +
 + programs, etc.?--Tenn. +
 +++++

REPLY:

This has been a controverted subject for a long time, and I have no thoughts of giving an answer that will forever settle it for everyone, but I do have conviction on it and am glad to deal with the matter here for what it may be worth to the inquirer and others who may be interested.

I am convinced that at no time should "psalms, hymns and spiritual songs" be sung to the accompaniment of instrumental music for the following reasons:

1. All scriptures dealing with worship in song do not have reference to the assembly: The following N. T. scriptures have to do with worshiping God in song: Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13. It is admitted that most of these passages discuss what we do in the assembly, but can one honestly say all of them do? If not, then those which do not, regulate singing outside the assembly, and any argument that would prohibit instrumental accompaniment in the assembly would also eliminate it out of the assembly. If not, why not? The only way to refuse this argument is to prove that all the above passages have to do with singing when the church is assembled.

2. If it is not worship it is profanity: Any time we sing "psalms, hymns and spiritual songs" we should be worshiping. If not, then when we sing songs containing the name of God we are using it in vain, and

hence are guilty of profanity; taking something sacred and using it in a profane way. Thus, we would be using the Lord's name in vain, and manifesting a lack of reverence (Heb. 12:28).

I know it seems innocent enough to sing "psalms, hymns and spiritual songs" accompanied by the piano in the home for entertainment, but remember, "There is a way that SEEMETH right unto a man, but the ends thereof are the ways of death" (Prov. 14:12). Would it be alright to pray for entertainment outside the assembly? Think about it!

3. It is a damning inconsistency: When Christians make long, loud arguments against the use of instrumental music in the assembly, then sing the same songs with instrumental accompaniment in the home, or at a school program, etc. they involve themselves in an inconsistency they can never explain to their denominational friends.

I once lived in a community where I did quite a bit of preaching against instrumental music due to digressive influence and tendencies. Some of the brothers and sisters who shook my hand the hardest and praised the preaching the loudest, would join the choir for funerals at the neighborhood denominational funerals. We have heard it said that "actions speak louder than words" and so they do. No matter how strong were my scriptural arguments against worshipping in song with instrumental accompaniment, the actions of these people spoke louder for it.

CONCLUSION: As stated earlier, this has been a controverted question for a long time. In the discussion of such questions, we should seek to maintain our perspective and balance. We should never exalt such questions out of proportion and demand that the congregation must be unified on this issue, all the while ignoring other points of disagreement. No congregation will ever have a 100 per cent agreement on every question; such may be idealistic, but not very realistic. All should be constantly willing to study every question, and change when found to be in error. With such an attitude, we can disagree without being disagreeable. JPN

Demanding that someone demonstrate the harmful effects of marijuana is about as absurd as such a demand would have been in reference to tobacco when people first began to smoke, dip and chew it. I realize that smoking marijuana is not new, but its effects upon the mind and body have not been scientifically studied because it has never been used in American society as extensively as it is being used today.

The fact that marijuana distorts the mind, and causes one to act irrationally should be pretty good evidence that it is harmful. Some feel that the fact that it is not physically addictive is in its favor, but is this the only criterion by which to judge it? That it is psychologically addicting is hardly debatable, that is, one who cops out with marijuana when some problem arises will soon become dependent on it for a solution to all his problems. Medical science says tranquilizers are not addictive, but we all know people who are so psychologically addicted to them that they think they cannot live without them!

I have always been taught that civil government exists to protect us against social ills, but nobody has told me what is supposed to protect us from the evils of civil government! jpn

TO BULLETIN PUBLISHERS...

This editor receives about 25 church bulletins per week, and has done so for a long time. It is difficult to estimate the worth of these. I have greatly profited from them.

I must say, however, that some of them are about like a coconut; by the time I get them open, I am not hungry for their contents! For some unknown reason, some publishers feel that they must not only fold their bulletins, but also drive a staple through them! Well, the other day when I was tugging at one such, I got into a poetic mood, and wrote this little ditty:

*Staple your bulletins without fail
Slam them hard upon the deck!
So when I break my fingernail,
I'll want to break your neck!*

There is no reason to staple a bulletin. I have never done so, and have never received any complaint about it! There might be a need to lightly staple where one sends out 3 or 4 bulletins in one bundle, but even then, there is no need to drive 3 or 4 staples thru them. I dare those who do this to open one after they have stapled it and see what kind of shape it is in when they try to read it. Attractiveness and convenience are important in reading material. jpn

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itan Orlando). Editor, James P. Needham.*

VOLUME II

WEDNESDAY, April 26, 1972

NUMBER 9

THESE TIMES--By James P. Needham

These are times of great confusion;
Of wars and riots, and moral contusion.
When right is judged by might and power,
Bringing us death and the terrified hour.

These are times of fun and pleasure;
Of lack of rule and moral measure.
When youth tries to find its role,
Without a thought of saving its soul.

There are times of devisive strife,
Of material goals and wasted life.
When homes to our country and beloved land,
send us youth without purpose or plan.

These are times of generation gaps;
Of promised treasures without guiding maps.
When youth blames age for its troubles and fears,
But offers no better for the coming years.

These are times of the mini and mod;
Of religious confusion and the "death of God."
When men murder and steal, and cheat and lie,
Thinking its life to live and death to die.

These are times like those that are gone;
When men gather what others have sown.
We're sowing today what tomorrow will reap,
Is it good and wholesome, or shoddy and cheap?



NEEDHAM'S NEEDLEPOINTS

PINS POEMS
PUNS PARAGRAPHS

There are some things we should never do. "DON'T" is the word we use to warn against those things which are forbidden, hence the title of this article.

1. *Don't let a minor issue overshadow a major one.* Many brethren sit in comfortable meeting houses and fuss over trivialities while their neighbors go to hell. They can get terribly excited about matters of personal preference or opinion, and spend week after week arguing about it, but never put forth one effort to save the lost.

2. *Don't expect more of others than of yourself.* We sometimes expect others to be friendly to us, while we carry a dill pickle complex. We expect others to be forgiving and kind toward us while we are bitter and sarcastic toward them. We expect others to be tolerant of our short comings, while we constantly pick at theirs.

3. *Don't preach one thing and practice another.* I once knew a brother who sometimes made announcements at Sunday morning assembly. He would urge and insist that it was everyone's duty to "be back tonight" but he seldom if ever came.

4. *Don't think you can settle an issue over which brethren differed before you were born.* Some brethren study an issue and decide what they believe about it, then proceed to try to settle it for everyone else. They keep the congregation in a constant uproar because everyone doesn't accept their conclusion. Very likely brethren were discussing the same issue before any of us were born. We must all maintain an open mind, and be willing to change when proven to be wrong.

5. *Don't think you can unify the church*

by settling ONE issue. Sometimes brethren demand that the congregation be unified on a given issue. He thinks he will have accomplished a great thing, if he can just unify the congregation on "this issue." But if he succeeds, there will be a dozen other points of disagreement just as serious, if he would bring them up. The fact that he doesn't proves that he has a hobby.

6. *Don't be so quick to push the panic button.* Some people push the panic button at the first sign of a disagreement. We hear such trivial expressions as "it's ggoing to split the church," or "if we don't do this, or if we do that, some are going to leave." Or, "several people are against it, and are talking against it." When we press for the names of the "several people" he cannot produce. (He and maybe his wife are opposed to it in reality). Such is symptomatic of immaturity and childish panic.

7. *Don't do all the talking.* One should make it a rule to do at least as much listening as talking. As "Hambone" once said, "You ain't learnin' when you are talkin'." When one wants to do all the talking and not let the other fellow get in a word edgewise, he is demonstrating a sensed weakness in his position. For it to stand up, he must keep it talked up and run a steamroller over its opposition.

8. *Don't confuse faith and opinion.* Some people have never learned the difference between faith and opinion. Some think matters of faith are matters of opinion, others think matters of opinion are matters of faith. Never cause trouble over what you believe about a matter unless you are willing to say that all who disagree with you on it are going to hell. If you are not willing to say this, you admit that what you believe about it is just your opinion, and such matters should never be instruments of strife among brethren.

9. *Don't get mad at me if you don't like this article.* Pin it up and throw darts at it, or shoot it full of holes with buck shot, or throw it in your waste can and spit on it, but don't get mad at me because your shoes pinch!

JPN



What's Your Question?

Bible Answers to Bible Questions Send to James P. Needham
1600 Oneco St Winter Park, Fla 32789

"...is it right to call my brother doctor (of theology), even though he has had a four-year course of religious, specialized training?"

--TENN.

In Mt. 23:6-12, Jesus severely condemned the wearing of such religious titles as "Rabbi, Master, and Father." He made the basis of his condemnation the fact that all children of God are "brethren" (v. 8), thus all are of the same rank. In verses 11 and 12, he states:

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Equality is the bed-rock of the religion of our Lord. No provisions are made for caste systems or sacerdotal orders. All desires for and inclinations toward such, spring from misunderstanding the teaching of Christ, and/or human vanity.

Some brethren are so desirous of being exalted above other brethren that they make religious titles out of scriptural words used to describe certain works God has ordained, such as; minister, elder, deacon, evangelist, etc. These same brethren condemn the Catholics for wearing the title "Father"! It is a case of the pot calling the kettle black. There is not a whit of difference between the two.

If a brother has earned an academic or professional title, it is not wrong for him to wear it in any circumstances where it will be understood in an academic or professional sense. But even academic and professional titles become wrong when they take on a religious connotation.

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, May 3, 1972

NUMBER 10

The Surgeon General and Evolution

In a T.V. interview on the TODAY show, the Surgeon General of the United States recently made the following statement:

"Man has a barrier that prevents foreign chemicals from entering his brain. This developed over thousands of years of evolution."

This is a fair sample of the extent to which atheists are seeking to brainwash the public with evolutionary propaganda. One would think that a man in the position of the Surgeon General would be a bit more scientific and objective than to make such an absurd affirmation. I am just sure that the Surgeon General knows that evolution is not a scientific fact. I am positive that he is sufficiently knowledgeable in this area to know that he did not state a *fact*--no, not even a *theory*--but an *hypothesis*; just an educated guess--going *light* on the education! Evolution has not been proven, and cannot be proven. It is a faith, purely and simply, just as theism is a faith. Evolutionists often get bent all out of shape about the absurdity of accepting anything by faith. They make this their prime objection to theism, and then turn right around and accept evolution which requires a thousand times more faith than theism.

How does the Surgeon General KNOW that this barrier around the brain "developed over thousands of years of evolution." He stated a scientific fact when he said such a barrier exists, but he "slipped a coq" when he sought to tell of its origin. He can prove the barrier, but he could not prove that it was developed through a process of evolution, if his life depended upon it. That is just a guess on his part, and a guess which neither he nor any other scientist can prove. I would have no objection to the Surgeon General stating this as *his opinion*, but this he did not do. He made a very *dogmatic assertion*, as though nobody in the world would question it. The very fact that the Surgeon General of the United States made such a statement will be enough to convince some people that it is a fact. Here is a grave danger. We all need to learn to do our own thinking, to "prove all things; hold fast that which is good" (1 Thess.5:21).

inn

1. IF-

When
Baptized,

YOU:

PUT ON CHRIST

(Gal. 3:27)

WASH AWAY SINS

(Acts 22:16)

HAVE REMISSION OF SINS

(Acts 2:38)

ARE MADE FREE FROM SIN

(Rom. 6:17-18)

BENEFIT BY JESUS' DEATH

(Rom. 6:3-4)

ENTER THE BODY OF CHRIST

(1 Cor. 12:13)

2. THEN-

What Is Your Condition WITHOUT
Baptism?



What's Your Question?

QUESTION: CONCERNING CHURCH BULLETINS:

+++++
 + "Can the body of Christ scripturally +
 + use the Lord's money (take it out of +
 + the church treasury) to publish a +
 + bulletin that contains a lot that +
 + isn't really connected with the work +
 + of the church (such as who recently +
 + married who, who just graduated and +
 + congratulations to them, who recently +
 + became proud parents, etc. etc.) and +
 + which does not build up or edify the +
 + spiritual or inner man one iota? If +
 + so, please furnish the scriptures +
 + which teach that the church can do +
 + this. +
 + "Shouldn't social announcements be +
 + left for the lobby bulletin board" +
 + --Fla. +
 +++++

REPLY:

I don't claim to be an expert on what should and should not be published in a church bulletin. It is my conviction that announcements with a purely social purpose and content should be left out of church bulletins. Such announcements as graduations, births, deaths, visitors, address changes, etc. are not merely social announcements. They can have a social import, but so can a Sunday morning assembly. Such announcements serve to inform the congregation of the whereabouts of its members, their activities, and make it possible for us to pay "honor to whom honor" is due. (Rom 13:7). Such announcements not only make it possible for us to perform scriptural duties to each other, but also encourage us to do so. If such duties are a part of the gospel, then the church has the right to expend funds to encourage and exhort the members to perform them.

I am sure that some announcements appear

in church bulletins that would be better left out. I am sure that my judgment has not been infallible along this line, but it has never been my intention to announce anything merely as a social event.

Those who question such announcements would do well to discover how the following statements from inspiration can "build up or edify the spiritual or inner man".

"The cloke I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13).

"Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas" (Col. 4:10).

There were times when inspired writers took up almost whole chapters to send greetings to other brethren.

Now, it is obvious that a request to bring a cloke, some books and parchments has absolutely no direct spiritual purpose, and yet inspiration dictated that it be part of the oracles of God (1 Pet. 4:11; 2 Tim. 3:16,17). It is just as obvious that there is nothing edifying about inspiration's telling us that Marcus was Barnabas' nephew, but it is a part of Holy Writ. I might have some trouble discovering the reason for so many personal greetings in some of the epistles, but they are there.

We need to realize that everything is not as "cut and dried" as we might like for it to be. Where such is true, we must tread lightly and proceed with caution and thought. "Let every man be fully persuaded in his own mind" (Rom. 14:5), but let him not seek to make his conscience everybody's guide. If when he publishes a church bulletin he wants to leave out all such announcements, let him do so, but let him not think he has the right to dictate that others should do the same.

There are hundreds of points of disagreement similar to this one. A person who is prone to be radical and demands that everything be "cut and dried" can keep brethren in a constant wrangle.

JPN

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<i>(Classes for all ages)</i>	
Morning worship	11:00
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WEDNESDAY

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Mason, Ohio 45040



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VOLUME II

WEDNESDAY, May 10, 1972

NUMBER 11

SUPPOSIN'

Harold Trimble

"Is Christ divided?" I Cor. 1:13. Suppose the answer to this question is "yes." Then one could follow Christ while going north while another could follow Him while going south. One could be His disciple while going east while another could be just as faithful while going west. This is not, however, a likeness of Christ but it is a true picture of churches which claim to be following Christ. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" I Cor. 3:4.

Now suppose each point of the compass were a church. There would be "East Church," "West Church," "North Church," and "South Church." "Is Christ divided?" No, but the church is! Christ prayed, Jno. 17:22, "That they may be one" even as he and the Father are one.

Just suppose that North, South, East and West churches were determined that Christ's prayer be answered and God be pleased in each. Would they not come together and agree to eliminate the things which differ and embrace the truth on which all can agree? If that were the disposition of honorable representatives of various bodies and such an agreement were made one of the first questions to be resolved would be "What creed shall we have which can unite us?" *(Please turn the page)*

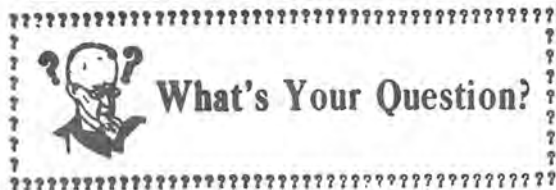
East church suggests the "Westminster Confession" which, saith he, is an old and honorable creed. West church objects and suggests the "Thirty Nine Articles of Faith." South church sees the consternation of each as these suggestions are made and says "Let us take the Discipline." Immediately North church says "Friends, can we not all agree on "Pendleton's or Hiscox's Manual"? The confusion pictured is not exaggerated for it is a reality which is being more confounded day by day by the making of more creeds which means more division.

All of these men, being pious, realize "We do not well"! One asks Mr. West "Do you believe the Bible?" "Certainly!" What about you, Mr. South and Mr. North? "Most assuredly!" Then here is our creed (which means "I believe") for we all claim belief in the inspired word.

Now that progress is being made and the creed is settled, what name shall the church wear? Immediately one would suggest "East," "North," "South," "West," even as each suggested his creed. Have we not agreed to take the Bible? Why not let the Bible settle this? The church is the creation of God, but He is not the creator of creeds and names. The proposal is so reasonable that concord is reached immediately. Away goes "East church" as well as "East creed" but so goes West, North and South church and creed! In their stead comes the "creed" all claim to believe, the Bible, and they can just as easily allow the Lord to settle the matter of what the church should be called. Any, and all scriptural designations are welcome and acceptable; such as: "The church of the Firstborn," "church of God," or "churches of Christ." Heb. 12:23; Acts 20:28; Rom. 16:16.

These and all other points of disagreement will have to be faced and settled by the word of God, if religious and honourable people are to be *one* as Christ prayed. The platform of such unity is set forth by Paul in Eph. 4:4-6. "There is ONE BODY and ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD..." Agreement is had by East, West, North, and South churches that there is ONE SPIRIT, ONE HOPE, ONE LORD and ONE GOD but declaim that it is too narrow minded to be the same Author when he said "There is ONE BODY, ONE FAITH and ONE BAPTISM."

Christ prayed, remember, "That we all be one" and gave us the "ones" which would make us "one" in His word. Wouldn't it be so wonderful if we were all united, gathered together, Mk. 13:27; all of us "one in Christ," Gal. 3:28, but, I SUPPOSE, I'M JUST SUPPOSING!



What's Your Question?

QUESTION: CONCERNING THE JOHN BIRCH SOCIETY

+++++
 + "Do you think it is wrong to be a member
 + of the John Birch Society?" --Fla. +
 +++++

REPLY:

My knowledge of the John Birch Society is very limited. I know that it is an association of persons with a conservative political philosophy. The remainder of my knowledge has been gained through what the newspapers have said about it, and since most of them are owned or controlled by those of a liberal political philosophy, I realize that I cannot rely upon what they say. Thus, I am in a very poor position to give this question a direct answer. I will however, seek to lay down some principles that will enable the inquirer to answer the question for himself.

1. The Christian has the right, yea the obligation, to work for the good of his government (Rom. 13:1-7; 1 Pet. 2:13-15). If the John Birch Society helps him fulfill this obligation, then a Christian can be a member of it.

2. The Christian must put the kingdom of God first (Mt. 6:33). Hence, if a Christian does not allow the Birch Society to become more important than the church, he can be a member of it. I have heard of a case or two where brethren have disturbed a church by excessive enthusiasm for the Birch Society. I have also known of a case or two where the church was disturbed because non-Birchers wanted to dictate that their brethren could not be members of the Birch Society.

We should never disturb the church over a political philosophy. One may not like the way things are done in Washington, and he may join any group to oppose it, but he

must leave room for his brethren who sincerely differ. Neither a liberal nor a conservative political philosophy has anything to do with one's salvation, and all such activity should be kept strictly in the realm of private privilege.

Brethren sometimes allow their political preferences to affect their feeling toward other brethren. I am sure we have all heard the story of the brother who read Mt. 18:17 as follows, "But if he neglect to hear the church, treat him just like you would a republican". There is no doubt as to his political affiliation. I heard of a church once where the democrats and republicans sat on opposite sides of the house. I also heard of a brother who objected to appointing another brother as an elder because he was a democrat.

All such is completely out of place. We must learn the difference between faith and opinion, and things which are a part of the kingdom of God and those which belong unto Caesar (Mt. 22:21). We must not involve the church in any matter which is of a civic or political nature. The church is a divine spiritual organization. It is in this world but not of it. It must never lose sight of its primary and all-consuming mission of preaching the gospel and seeking the lost.

Members of the church must always realize that every activity in which they engage must come secondary to their obligation to the kingdom. They should also realize that they cannot rightly allow any political consideration to affect their feelings toward or fellowship with their brethren.

It is discouraging to see brethren get overly involved in political activity. It seems that many have forgotten that "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17), and that Christ is "the Prince of the kings of the earth" (Rev. 1:5). It is my firm conviction that after all political organizations have spent their millions to sway the country one way or another, God will still over-rule it as He sees best. In view of this we should not get too excited about political matters. JPM

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VOLUME II

WEDNESDAY, May 17, 1972

NUMBER 12

A Brief Report On The Philippine Trip

This will be only a brief report on our trip to the Philippine Islands. A fuller report will be given here and elsewhere when we have more time to evaluate our work, and when we have our pictures processed (We took about 2000 pictures, colored slides and black and white). There is much work to do before we can give a complete view of our trip, thus it is deemed wise to make only a brief report at this time.

We left Orlando Jet Port April 2, 3:45 PM. In late evening we landed at Los Angeles, where by pre-arrangement we were met by the elders and preacher of the Sepulveda church to discuss their interest in the Philippine work. We had a nice visit with them and discussed several aspects of the Philippine churches. We left Los Angeles at 7:30 and arrived at Honolulu at 11:55 PM, but with some 5 hours difference in the time between there and Orlando. We were met at the airport by bro. Ronald Howes, preacher for the Waipahu church, who took us to our hotel. We spent a day and a night in Honolulu, and brother Spears spoke to the church at Waipahu on April 3.

We caught our plane for Manila at 2:30 AM the next morning. It was supposed to have left at 11:30! Thus we learned our first lesson about Filipinos; they run from one to three hours late on just about everything! We arrived at Manila International Airport at 7:30 the next morning, but with the loss of more time (13 hours in all, and an entire day at the international date line). Thus we had completed the longest leg of our journey.

There was a contingent of some 30 or 40 brothers and sisters at the air port to meet us. We shook hands and visited for a while, then went to the church building at Pasay to begin our first series of lectures. The Pasay lectureship lasted from Wednesday thru Saturday with speeches morning, afternoon and evening. The brethren obtained the auditorium of the Philippine Christian College (Christian Church) for the evening lectures which were designed to teach the first principles of the gospel.

On Saturday afternoon April 9, I departed for Angeles City which is about 50 miles north of Manila. Three brethren from Angeles City came for me, and we travelled by taxi. We arrived in late afternoon, and I had dinner with the Castorio Gamits, local preacher at Angeles City. Following dinner, I went to Clark Air Force Base where I spent the night with brother Arnold Granke, an American soldier whose wife is from Orlando, and who is a faithful Christian. We arose the next morning, had breakfast at the base cafeteria, and went to the meeting place of the Angeles City church where I spoke to the morning assembly. Forty-four were present. Four were baptized following the service. The brethren in Angeles City have baptized 13 persons this year. Following lunch we had a couple of hours of lively Bible discussion on various questions, after which brother Gamit accompanied me back to Manila.

We travelled by a Philippine bus called "The Rabbit," my first encounter with this creature! These are antiquated buses with wooden bodies and seats which are driven at break-neck speeds over roads you would not believe! "Rabbit" properly describes how they hop!

I arrived back at the hotel in Manila at 4:30 PM. I found a heart-warming telegram on my bed saying that all was well at home. Brother Spears had remained in Manila to preach at Pasay and Baliwag near by. When he arrived at the Hotel, I learned that he had had a good day. Several persons had been baptized by him. Some in Manila Bay, and others in an irrigation ditch at Baliwag.

We arose early the next morning and departed for Baguio City, 120 miles north of Manila. In route we stopped at Bagbag where brother Joe Cruz preaches. We spoke to a large group of people at 2:00 PM. Several were members of a denominational group with which brother Cruz has been working. At the conclusion of the service five decided to be baptized. Being pushed for time, we departed and brother Cruz took them to a near-by stream for baptism.

We departed Bagbag at about four in the afternoon to complete our trip to Baguio. We travelled for two and a half hours over some of the most beautiful mountains one could ever hope to see. Behind us was the South China Sea in which we could see the reflection of the setting sun most of the way. It was a breath-taking sight. Again, we made this trip by an antiquated international Harvester bus driven over a very narrow road at break-neck speed. At times the road was a mere narrow shelf on the side of high mountains, without guard rails. When we met other buses, it looked impossible for us to pass, but the driver went full speed ahead!

We arrived at Baguio at 7:00 PM, April 11, and were met by brethren Andrew Gawe and J. C. Felix. They took us to our hotel for a badly needed night of rest. We met with them again at 7:00 AM the next morning and planned the Baguio lectureship. It began at nine that morning. The Baguio lec-

tureship was held in a rented hall, and was well attended. We had 126 present for the first evening session. The Baguio lectureship closed on the evening of April 13. We planned our return to Manila the next day. Before departure however, we travelled five kilometers out of Baguio to the Naguilian river where I baptized 8 people who had responded. We found the Naguilian river was about 150 feet straight down from the road, and that it must be reached over very rugged terrain. Our descent took several minutes. Once we reached the river I found a secluded place in the bushes for a dressing room. I changed into my baptizing clothes, and then searched for half an hour for water deep enough for immersion.

Following the baptizing, we returned to our hotel, refreshed ourselves and departed for Manila. We arrived in the late afternoon, and spent the night with the Rodi Tans (Native Filipinos who are not members of the church, but Rodi's uncle, brother Levi Mariavella, is a deacon in the Spring and Blaine church in St. Louis). Rodi and his good wife, Linda, have been very gracious and helpful to all American brethren who have visited the island.

We had a day of rest in Manila before departing for Mindanao. Rodi Tan showed us some of the sights around Manila area, and we prepared for our departure for Mindanao the next morning.

We caught our plane out of Manila to Davao City, Mindanao, at 5:50 AM. The flight lasted about an hour and a half and took us over the beautiful Visayan (middle) islands. We landed at Davao city 700 miles south of Manila at 7:30 AM, Saturday, April 15. We were met by some 8 or 10 brethren who had hired a world war II vintage jeep for the 100 mile trip to Lamgayong where we would hold our first lectureship on Mindanao.

Four hours later we had covered 60 miles of the roughest roads you can possibly imagine, with some 10 or 15 passengers in one worn-out jeep!

SEE NEXT PAGE

At about 12:30 PM, we arrived at the home of brother and sister Romulo Agduma, where we were scheduled to have lunch. After we had eaten, we found ourselves so exhausted that we decided to remain in M'lang for a night's rest before completing the trip to Lambayong. We checked in at a local hotel, attended services at M'lang Lord's day morning where we both spoke, and departed for Lambayong in the afternoon.

We were quite apprehensive about the trip from M'lang to Lambayong, since it took us through Muslim territory where civil war seems to be in the making. Many people have been killed already. All muslims we saw were carrying large knives in their hands, and we were told that they also had guns. About 15 minutes out of M'lang, we came upon a bridge which had been almost destroyed by an hurricane. It spanned a large stream, and it had slipped off its end supports. We were delayed for about an hour while a large crowd of muslims and "christians" watched the repair men! It was a bit touchy! Finally, we were allowed to cross on a bridge that appeared to be ready to fall into the river.

We were scheduled to speak at Lamgayong at 2:00, but we did not arrive until 3:30. When we arrived we were met at the nice new church building by about 200 people. They received us with leis and warm handshakes. We spoke only briefly, and went to the native house where we would be staying to prepare for the evening service, which was scheduled at 6:30. But about 6:30, it came a regular flood! We finally arrived at the building at about 8:00 o'clock, and had our lectures.

The Lambayong lectureship was a very eventful one. It was attended by the largest crowds of all our lectures even though it was in a very small rural community. It was here that we really got a good view of native Filipino life. The native house where we stayed was infested by about 100 large rats which romped and played all night, making it almost impossible to sleep. One of them got in bed with brother Spears the first night, and bit him on the foot. We were thankful it

did not break the skin. Dogs and hogs were quite numerous in the community and their yelping and squealing also made it difficult to sleep. (Incidentally, both of these are raised for food!). While I was speaking the first night of the Lambayong lectureship, a shot rang out near the building. I thought it was a firecracker, so dismissed it. On our way back to M'lang following the lectureship, we were told that a "christian" had killed a Muslim for stealing a water buffalo. We don't know if he were guilty or not, and no investigation was made by local authorities. The law allows the killing of thieves!

The Lambayong lectureship closed on Tuesday night, April 18. We arose early the 19 and prepared to return to M'lang for our final lectureship. Before leaving we baptized some people who had responded the night before. We left Lambayong about noon, travelling by jeepney back to M'lang. We again passed through the area of great political unrest in the Philippines. We arrived in M'lang at about 3 in the afternoon, had lunch and went to our hotel for a long awaited shower and some rest.

We started the M'lang lectureship on the morning of April 21, and closed it the following Sunday afternoon, April 23. Like the other lectureships, we had morning, afternoon and evening sessions. We probably had more preachers present at M'lang than at any other place. They came from all over the island of Mindanao. Several people were baptized at M'lang, including two preachers from denominational groups.

On the morning of April 24, we traveled by jeepney and bus to Davao City where we caught a plane back to Manila, with an intermediate stop on the isle of Negros. We had accomplished our purpose on Mindanao sooner than we had planned, and so we were able to return to Manila 2 or 3 days early. We had some more work to do in Manila, so we got it done earlier than we had planned originally, hence we were able to begin the second half of our trip two or three days ahead of schedule, and thus to arrive home in time for a couple of days rest before the Lord's day. (We shall continue this report next week). JPN

Order of Worship

SUNDAY AM 5-21-72

Announcements-----Marion Grant
Song Leader-----Ralph Autry
First Prayer-----Bruce Dudley
Dismissal Prayer-----C. S. Nicks
Sermon-----James P. Needham
Lord's Supper-----O-Gene Mooney
Jerry D. Copeland
O-Marvin Rockhold
Robert Carter
Ushers-----O. J. Duer, Jack Moore

SUNDAY PM 5-21-72

Announcements-----Marion Grant
Song Leader-----Ralph Autry
First Prayer-----James Holland
Dismissal Prayer-----Ronald Carter
Sermon-----James P. Needham
Lord's Supper-----Gene Mooney
Marvin Rockhold
Ushers-----O. J. Duer, Jack Moore

WEDNESDAY 5-24-72

Announcements-----Reed Exum
Song Leader-----Jack Farrington
First Prayer-----Ronald Carter
Read Scripture-----Jack Frost
Dismissal Prayer-----Frank English
Invitation-----Dave Kerce

IF YOU CANNOT SERVE, PLEASE CALL BOB
GAINES AT: 838-8390

IT'S GOOD TO BE HOME:

We arrived home last Thursday evening at 7:30. We appreciate all who were at the airport to greet us. It is truly good to be home again. We look forward to getting back to our work here. We had a real good day Sunday. It is good to see several new members who have placed membership in our absence. Things are sort of hectic with the bulletin this week, so we will hope to run a complete listing of these next week. Thanks to one and all for your many kindnesses.

jpn

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EVANGELIST
PHONE 831-3230 648-0480

James Cooper m
5680 Eutler--Warren
Wason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

THURSDAY, May 24, 1972

NUMBER 13

A Brief Report On The Philippine Trip

The Philippine Islands are half way around the world from Orlando, thus we planned before beginning our trip, to come home the other way, and to make some stops along the way since it costs no more to make such stops. Thus, in the evening of April 27, we flew out of Manila on our way home. We made stops in Kowloon, and Hong Kong, Bangkok Thailand, Bombay India, Tel Aviv, Rome, Frankfurt Germany, London, then to Washington, D. C. Atlanta, and Orlando. Kowloon--Hong Kong, and Rome were only one day stops. Bangkok and Bombay were airline stops for only a few minutes. We stayed in Israel four days, and in Frankfurt six days.

In Tel Aviv we rented a Simca. We first visited old Joppa where Peter was staying when he was called to preach to Cornelius. We then drove up the coast of the Mediterranean Sea to Caesarea where Cornelius lived. From here we continued Northward until we came to old Mt. Carmel where Elijah challenged the prophets of Baal. Next we saw Megiddo and the plains of Esdraelon where many battles were fought in Bible times. From thence we went to Nazareth which was Jesus' home until he entered His personal ministry (Mt. 2:23; Lk. 2:39 4:16). We then drove to Tiberias a city on the Sea of Galilee, built by Herod Antipas, and named after Tiberius who was then emperor. Here we spent the night. We had dinner in a nice restaurant at the water's edge, and saw the sun rise over the Sea of Galilee the next morning, a gorgeous sight indeed! Early the next morning we visited old Capernaum. Jesus spent much time in Capernaum, teaching and performing many miracles. There are the ruins of an old synagogue. It was here that Matthew, the tax collector, was called to be an apostle.

Leaving Tiberias, we drove down the Jordan valley on the Jewish side of no man's land which divides the warring Arabs and Jews. Here we saw many signs of war, and the perpetual enmity between these two peoples. We finally arrived at the Dead Sea and the Qumran caves where the Dead Sea Scrolls were found. We next went down to the Dead Sea which is 1300 feet below sea level, and its water is four times saltier than sea water. This area is the traditional location of Sodom and Gomorrah where Lot's wife was turned into a pillar of salt.

We next visited old Jericho where archaeologists have exposed parts of the old walls and from which one can see what is known as the mount of temptation where supposedly Jesus was tempted of the devil immediately following his baptism.

Our next stop was Jerusalem where we toured the old city which is so significant to all Bible students. It is where the old temple stood, where many of the prophets

lived and preached; where Jesus walked and taught, and where He was crucified. It is where the church was established, and it was from here that it spread to Judea, Samaria, and to the uttermost part of the earth (Acts 1:8). Jerusalem is the most controversial city in the world.

Before heading back to Tel Aviv we drove over to Bethlehem where Jesus was born. We saw Rachel's tomb, and other sights about the city. We then drove back to Tel Aviv where we turned in our Simca, spent the night, and caught our plane for Rome early the next morning.

We arrived in Rome early in the morning. From the air port we caught a bus into the heart of the city. From there we caught buses to the various sights of the city where Paul was imprisoned and where he was tried before the emperor. We also visited the Vatican, and the old coliseum where it is estimated that 70,000 early Christians died at the mouths of wild beasts for the entertainment of cheering crowds. In late afternoon we took a plane to Frankfurt Germany, arriving there at about 8:30 PM.

We were met at the air port by my wife's aunt and uncle whom I had not seen in 25 years. We spent 6 days in their house, seeing many beautiful sights in and around Frankfurt. On Tuesday night May 9, we met with a group of American service men in Wiesbaden. They comprise the only sound church known to us in the whole country of Germany. They meet in the town of Bad Kreuznach which is about 45 klm. from Wiesbaden. For more details one can contact bro. B. D. Gordy, USAFPCS, OL 301, Box 6111 APO, N. Y. 09653. We discussed the possibility of getting an American preacher to move to Germany to work with this group and also with the German population. Nothing positive has yet occurred, but we continue to work on it. Bro. Brooks Cochran, a young soldier, has been preaching for them, but he is now on his way home to Meridian, Miss

On the morning of May 10, we flew out of Frankfurt to London. We were met by bro. Fred Melton, an American preacher who is preaching for the church in Tonbridge Kent,

a few miles out of London. He showed us around London, then we went to his home where we visited with his family. Late in the evening we returned by train to our hotel in London, and the next morning took the plane we had waited for so long, the one that would take us home. We left London at 11:30 AM on May 11, and arrived back in Orlando at 7:30 PM that same day, but with some 6 hours difference in the time between London and Orlando.

Was it ever good to get home! We were two very tired, homesick preachers, but none the worse for the wear. We were met at the air port by our families and a large group of smiling faces from Par. Ave and Palm Springs Dr. churches. They were indeed a welcomed sight!

Now, having been home for almost two weeks, we have finally settled down to the point that we feel like we can evaluate our trip with some objectivity. It is very difficult to do so during or immediately following it.

First, it might be good to tell you that at least 63 persons were baptized in the course of our work in the Philippines. We do not feel by any means that these were altogether the result of our work. It was obvious that most if not all of these were taught by native brethren. We have received word that many more were baptized immediately after our departure.

Second, we found some very good men among the Filipino preachers. They are hard working, and very conscientious. They are also very fruitful. As one might expect, we also found some problems which had to be dealt with. We feel that, to a large extent, we gathered sufficient information to eliminate most of the problems.

Third, we are ready to share all information gained with any and all who are now supporting Filipino preachers, or who are planning to do so in the future. We took a large number of pictures of the work in the Philippines, and will be glad to show these and speak in the interest of that work wherever and whenever possible.

We do not feel that we are experts on the Philippine work, but we are certain that we have information that all interested parties should have, and we have some very definite and positive suggestions and advice for those who are supporting native preachers or who are planning to do so. We believe we also have information that will be invaluable to other American preachers who may visit the islands. To obtain this information, all you have to do is ask. We are glad to share it with you, either by mail, phone or either of us will be glad to speak along these lines should such be desired. My phone number is 645-0450, and bro. Spears; is 425-7021. Feel free to call upon us.

GOSPEL MEETING COMING UP

Our next gospel meeting will be June 12-19, with brother Wayne Cobia of Wauchula, Florida preaching. We are looking forward to a very good meeting. Now is the time for us to make ready. Begin now to call or write your friends and invite them. This is only two weeks away. This means that we must work now and work fast. We know bro. Cobia will preach the word in a plain and simple way. We urge all to attend every service.

EDITOR'S MEETINGS:

Due to having rearranged some meetings for the Philippine trip, I have a rather heavy schedule of meetings the rest of this year. I have two meetings back to back immediately following our meeting. The first, June 19-25, will be at Hilliard, Ohio, then on Monday June 26, I will move to Glasgow, Ky. I look forward to these meetings, and to seeing many old friends in these areas.

WELCOME NEW MEMBERS!!!

We ask that you add these to your directory:

QUESADA, August, Jr. 275-0514
Judith (Judy)
216 Mercado Rd.
Orlando, 32807

AUTRY, Ralph P. 323-5522
Betty
Rt. 1, Box 66-B
8 Stone Gate S.
Longwood, 32750

Order of Worship

SUNDAY AM 5-28-72

Announcements-----Robert Gaines
Song Leader-----Jack Farrington
First Prayer-----Dave Kerce
Dismissal Prayer-----O. J. Duer
Sermon-----James P. Needham
Lord's Supper-----O-Frank English
C. S. Nicks
O-Mike Farrington
Noel Sheffield
Ushers-----Danny Melvin, Reed Exum

SUNDAY PM 5-28-72

Announcements-----Robert Gaines
Song Leader-----Jack Farrington
First Prayer-----Bob Grant
Dismissal Prayer-----Mike Farrington
Sermon-----James P. Needham
Lord's Supper-----Frank English
Mike Farrington
Ushers-----Danny Melvin, Reed Exum

WEDNESDAY 5-31-72

Announcements-----Wayne Gey
Song Leader-----Marvin Rockhold
First Prayer-----Danny Melvin
Read scripture-----Morris Ruby
Dismissal Prayer-----Robert Carter
Invitation-----Marion Grant

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.

TERRY, Bill 645-2673
Thelma
David
Debbie
231 Shell Point E.
Maitland, 32751

ROCKHOLD, Marvin 645-1798
Nellie
475 Palmer Ave.
Winter Park, 32789

SINCERE OFFERS

We at Palm Springs Drive church of Christ are interested in furthering the knowledge of God's word throughout the world. We have several programs designed to accomplish this. We list them and some other pertinent matters below along with a name and address form for your convenience. Should you be interested, mark this form at the appropriate place or places and mail it to us at 600 Palm Springs Drive, Altamonte Springs, Florida, 32701.

I AM INTERESTED IN THE FOLLOWING:

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- ☐ A SERIES OF BIBLE CLASSES WITH MY FAMILY IN MY HOME
- ☐ TRANSPORTATION TO YOUR SERVICES
- ☐ HAVING THIS BIBLE QUESTION ANSWERED IN YOUR BULLETIN _____
- ☐ HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL
- ☐ HAVING MY NAME REMOVED FROM YOUR MAILING LIST
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PHONE 831-3230 645-0450

James Cooper m
5680 Butler--Warren
Mason, Ohio 45040

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Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

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VOLUME II

WEDNESDAY, May 31, 1972

NUMBER 14

You Are Cordially Invited To Hear

O. Wayne Cobia

◆ in a ◆

{ GOSPEL MEETING }

June 12-18

SUNDAYS 10 AM AND 6 PM _____

_____ MONDAY THROUGH SATURDAY 7:30 PM

_____ YOU WILL BE IMPRESSED BY _____

* THE SCRIPTURAL SERMONS

* THE CONGREGATIONAL SINGING

* THE FRIENDLY ATMOSPHERE

* THE SIMPLE MEANINGFUL PRAYERS

* THE WARMTH OF THE OCCASION

* THE SIMPLICITY OF THE SERVICES

ADVICE TO CHURCHES AND INDIVIDUALS ON
PHILIPPINE ASSISTANCE

Having spent 30 days working among the Filipino brethren, and having been associated with a large majority of all the preachers, brother Spears and I are rather heavy laden with advice for any and all who might be interested in assisting some preacher there. We are most anxious to be of help to anyone interested in sending support there. We hope you will feel free to either call or write us BEFORE you make your final decision. There are several things you need to know which will not be obvious to one who has not been there.

Should anyone be interested in helping the work there who has no information as to whom to help, we have a long list of pressing needs throughout the country and would be glad to advise and recommend as we can.

EDITOR TO BROOKSVILLE, FLA. TUES. NIGHT

Tuesday night of next week I will be speaking at Brooksville, Fla. on the Philippine work. Many interested individuals and churches are expected. Brooksville church and other churches and individuals in that area are assisting Filipino preachers. We are glad to report to them our findings while there.

OTHER INVITATIONS COMING IN

We are beginning to receive a number of invitations to speak and report on the Philippine work. We shall be glad to fill these as we have time and opportunity. Included in the report is a large number of colored slides which we took while there. We shall be glad to make this report to any church or individual who has any interest in the work, regardless of whether or not they have been supporting it.

We feel that each Christian is helped by learning of the work of the Lord in other places. All of us need to broaden our horizons in the work of the Lord, and become more interested in world-wide evangelism. If interested call or write us.

BOUND VOLUMES

I am sure those who ordered bound volumes of THE BULLETIN are wondering when you will receive them. I sent them to the bindery before I left for the Philippines with the promise that they would be waiting for me when I returned, but this was not the case. You can be assured that we will get them to you just as soon as they are received.

CORRESPONDENCE COURSE

We have had 30 or 40 people taking a correspondence course which we offer on page four of this bulletin. For some time we have not been able to respond to new enrollees because we were out of lesson #1, and could not obtain them. We now have received a new supply, but it is not enough to supply all our new requests. We have mailed all we have, and will hope to get a new supply soon. We appreciate the patience of all who have had to wait. We are glad to have you in this program.

GROWTH:

Palm Springs Drive has experienced considerable growth this spring. We have had several new families to place membership with us, and our Sunday morning attendance consistently exceeds a hundred, and our contribution remains between five and six hundred dollars per week. We believe we are now at our peak, and that we are entering a new era in our work in this community. With diligent prayer and hard work, the sky is the limit! We must now redouble our efforts. Let each one teach one!

PREACHER'S MEAL SCHEDULE

If you would like to have brother Cobia in your home during the meeting, place your name on the sheet on the bulletin board provided for this purpose. You may select the time you prefer. We are certain that all will be blessed as the result of such association. We hope to have the schedule on the board by Sunday morning.

OUR GOSPEL MEETING

Our next gospel meeting is just around the corner; it will begin one week from next Monday night, June 12-18. This means that we have only a few days to get ready. There is much to do and very little time in which to do it.

THE PREACHER: Brother Wayne Cobia will be our speaker each night at 7:30. We are looking forward to having him with us. He is a dedicated gospel preacher who loves the Lord and his word and work. He is a man of sterling character. A few years ago he quit a very lucrative secular job to give his full time to preaching the gospel, and has done good work wherever he has gone. He is a very diligent student of the scriptures and an untiring worker.

We believe sincerely that brother Cobia's lessons and his presence among us will be a blessing to one and all. We are thoroughly convinced that he will perform his work in an excellent manner.

THE CHURCH: What we need to realize is that brother Cobia can only preach among us. He, like all other preachers, will be somewhat handicapped because he will be, relatively speaking, a stranger to our community, and thus almost totally without influence over our neighbors, families and associates. What more need I say as to the tremendous responsibility this places upon us. We can depend upon brother Cobia for excellent lessons, but he must depend upon us, almost exclusively, for an audience. His lessons can be ever so well prepared and presented, but what good will they accomplish if they are delivered to empty pews?

In previous meetings we have canvassed the community around the church building with thousands of handbills. The business meeting decided not to do this for this meeting, but to rely upon the membership to make personal contacts with people they know. After all, this is the best method, if we will just use it. How about you?

Order of Worship

SUNDAY AM 6-4-72

Announcements-----Marion Grant
Song Leader-----Ralph Autry
First Prayer-----Bruce Dudley
Dismissal Prayer-----C. S. Nicks
Sermon-----James P. Needham
Lord's Supper-----O-Gene Mooney
Jerry D. Copeland
O-Marvin Rockhold
Robert Carter
Ushers-----O. J. Duer, Jack Moore

SUNDAY PM 6-4-72

Announcements-----Marion Grant
Song Leader-----Ralph Autry
First Prayer-----James Holland
Dismissal Prayer-----Ronald Carter
Sermon-----James P. Needham
Lord's Supper-----Gene Mooney
Marvin Rockhold
Ushers-----O. J. Duer, Jack Moore

WEDNESDAY 6-7-72

Announcements-----Reed Exum
Song Leader-----Jack Farrington
First Prayer-----Ronald Carter
Read Scripture-----Jack Frost
Dismissal Prayer-----Frank English
Invitation-----Dave Kerce

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-8390

NEW CHURCH DIRECTORY

One of the hardest things on earth to keep up-to-date is a church directory, but we do try. We plan to begin production of a new one in the very near future. Several families have moved in and our old directory is almost useless. This project takes some time, so please be patient.

SINCERE OFFERS

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WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

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VOLUME II

WEDNESDAY, June 7, 1972

NUMBER 15



You Are Cordially Invited To Hear

O. Wayne Cobia

◆ in a ◆

{ GOSPEL MEETING }

June 12-18

SUNDAYS 10 AM AND 6 PM _____

_____ MONDAY THROUGH SATURDAY 7:30 PM

_____ YOU WILL BE IMPRESSED BY _____

* THE SCRIPTURAL SERMONS

* THE CONGREGATIONAL SINGING

* THE FRIENDLY ATMOSPHERE

* THE SIMPLE MEANINGFUL PRAYERS

* THE WARMTH OF THE OCCASION

* THE SIMPLICITY OF THE SERVICES

WHAT'S YOUR QUESTION?

QUESTION:

+++++
 + "Does 1 Cor. 7:10,11 imply a separa- +
 + tion only with mutual consent? Does it +
 + include a separation against the de- +
 + sire of the other companion? What con- +
 + ditions would permit the exercise of +
 + verse 11?" --Texas +
 +++++

REPLY:

First we need to read the verses under consideration:

"And unto the married I command, Yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (1 Cor. 7:10,11).

Much misunderstanding of 1 Cor. 7 comes of a failure to observe the context, or to view everything that is said in the light of the conditions that prevailed at the time--the fact situation.

That a peculiar fact situation existed is indicated in the very first verse of the chapter. It seems that the Corinthians had written Paul for an application of God's marriage law in view of their unique circumstances, and immediately, Paul says: "It is good for a man not to touch a woman." No serious Bible student could conclude that this has universal application since God created woman because He saw it was not good for man to be alone (Gen. 2:18) and Paul by inspiration said, "I will therefore that the younger women marry" (1 Tim. 5:14). If 1 Cor. 7:1 has universal application, then we have an outright contradiction in the Bible; Paul saying in one place it is not good to marry, and in another that he wills that

the younger women marry. It is obvious then that a peculiar set of circumstances surrounds the matters discussed in 1 Cor. 7.

This is further indicated in v. 26 where Paul says, "I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be" (that is, unmarried). The reason for this unusual circumstance is stated in verse 29: "The time is short: it remaineth, that both they that have wives be as though they had none." (Forced separation).

Now with these things in mind, let us consider the questions:

1) "Does 1 Cor. 7:10,11 imply a separation only with mutual consent?" Verse 10 does. Verse 5 admonishes the married Christians not to defraud one another except with consent for a time, that they might give themselves to fasting and prayer. This strongly says that any separation between married Christians must be for spiritual purposes by mutual consent. We can hardly imagine Paul's giving instruction in verse 10 that contradicts his order of verse 5.

2) "Does it include a separation against the desire of the other companion?" I believe verse 11 is talking about a companion's being forced to leave because of the distress of verse 26. Paul wants it clearly understood that such does not dissolve the marriage, and in such an event, one has only the choice to remain unmarried or return to his or her companion. The separation frees neither party because of the conditions stated in Mt. 5:32 and 19:9. I do not believe the word "reconciled" here implies estrangement.

3) "What conditions would permit the exercise of verse 11?" I believe this part of the question is answered in #2.

I believe Paul's real aim in these verses is to prevent people from using what he says in the chapter as an excuse to break up their marriages. The unusual instruction given to the unmarried in view of the present distress, must not be misappropriated and misapplied to marriages already consummated.

Paul makes this clear in verse 27, where he says, "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife (Unmarried jpn)? seek not a wife."

1 Cor. 7 is admittedly a difficult chapter. As in all cases, the best way to understand it is in the light of its context. Much perversion of the chapter has occurred by isolating what is said from the fact situation in which it was written. The way to distinguish between the universal and the limited instruction in 1 Cor. 7 is to remember that the instruction regarding marriage found in 1 Cor. 7 that is also found elsewhere when the distress is not in the context, is of universal application. The rest is limited by the present distress, or similar circumstances today. I believe this will greatly assist one to a proper understanding of this chapter. jpn

LINDA MANGUM BAPTIZED:

Linda Mangum was baptized last Friday afternoon following a series of diligent Bible studies with this editor. She lives in New Smyrna Beach, but wants to be known as a member of this congregation since she and Danny Melvin are soon to be married and will make their home here. We congratulate her open-minded attitude and her forthright obedience to Christ.

PHILIPPINE REPORT WELL RECEIVED:

The Philippine report last Wednesday night was well received, even though it was much longer than anticipated. Since this was the first time I had given it, I had no idea it would take two hours!! But I have heard no complaints. Many were not able to be present, so we will plan another showing of it for them. Let us know the best time.

BROTHER COBIA'S MEAL SCHEDULE:

You will find a meal schedule on the bulletin board. If you would like to have brother Cobia in your home, write your name at the appropriate place on the schedule.

Order of Worship

SUNDAY AM 6-11-72

Announcements-----Danny Melvin
Song Leader-----Wayne Gey
First Prayer-----Jack Farrington
Dismissal Prayer-----Robert Gaines
Sermon-----James P. Needham
Lord's Supper-----O-Bill Terry
Earl Bates
O-Clay Garrison
Dave Kerce
Ushers Frank English, August Quesada

SUNDAY PM 6-11-72

Announcements-----Danny Melvin
Song Leader-----Wayne Gey
First Prayer-----Ralph Autry
Dismissal Prayer-----Marvin Rockhold
Sermon-----James P. Needham
Lord's Supper-----Bill Terry
Clay Garrison
Ushers-Frank English, August Quesada

WEDNESDAY 4-14-72

Announcements-----O. J. Duer
Song Leader-----Jack Frost
First Prayer-----Robert Gaines
Read Scripture-----Reed Exum
Dismissal Prayer-----Mike Farrington
Invitation-----Morris Ruby

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 383-3890.



WE WANT

YOU

TO ATTEND OUR MEETING

JUNE 12-18--7:30 NIGHTLY

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City _____

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EVANGELIST

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VOLUME II

WEDNESDAY, June 14, 1972

NUMBER 16

You Are Cordially Invited To Hear



11:00 AM

6:00 PM

O. Wayne Cobia

At Both Services This Sunday

WHAT'S YOUR QUESTION?

QUESTION: FOUNDATION GRANTS TO CHURCHES

 + "In reading the article on the church +
 + receiving funds from a trust or founda- +
 + tion, some questions come to my +
 + mind. First off let me say that I am +
 + not pursuing the thought that the +
 + Herald of Truth arrangement and trust +
 + benefits are parallel. If a preacher +
 + receives funds from a trust, that the +
 + trustee judges to be qualified, I sup- +
 + pose this would be well and good, but +
 + if bro. 'X' leaves the money and bro. +
 + 'Y' judges the church at Pleasantville +
 + to be faithful, he will send them so +
 + many dollars, where is the scripture +
 + for this? The Bible teaches, let each +
 + man give as he has purposed in his +
 + heart. If the dead brother can let +
 + bro. 'Y' decide for him which church +
 + is to receive the money, why can't I +
 + being alive have bro. 'Y' decide for +
 + me? Now the only fund I have ever had +
 + any dealings with (which I hope will +
 + be the last), we had to submit a re- +
 + port every so often to continue to re- +
 + ceive the money. If it is scriptural +
 + to make reports to receive a dead bro- +
 + ther's money, why can't I being alive +
 + ask for the same report before I con- +
 + tribute mine? Would you say these two +
 + examples are parallel, and if so, +
 + would they be scriptural? I believe +
 + they are parallel and not scriptural. +
 + --Florida +
 +*****

REPLY:

A few weeks ago I answered a question in this column concerning churches receiving funds from foundations. That question concerned a false parallel between foundation grants to churches and unscriptural cooperative arrangements such as the Herald of Truth. The above questions touch another aspect of the matter, and the writer makes it clear that he does not believe such to be parallel to the Herald of Truth, but

asks some other questions. It shall be our purpose to deal fairly and forthrightly with his inquiries.

Before getting into the questions, it might be well for us to explain just what a foundation is. Some of our readers may not know. A foundation is somewhat like a will. A person stipulates how all or part of his money shall be spent. Some wealthy brethren have set up foundations to support religious work. Provisions are made for one or more brethren to see that the will of the founder is carried out in the expenditure of the funds. The foundation may operate before or after the founder's death.

1. Our correspondent admits the right of such foundations to exist when he says, "If a preacher receives funds from a trust, that the trustee judges to be qualified, I suppose this would be well and good..." Hence we are agreed that it is right for one to create such trusts or foundations.

2. But he goes on to say, "...but if brother 'X' leaves the money and bro. 'Y' judges the church at Pleasantville to be faithful, he will send them so many dollars, where is the scripture for this?" Here we see a glaring inconsistency. The scripture for this action will be found in the same place where the one is found for the trustee to judge the qualifications of a preacher. How can it possibly be right for a trustee to judge the qualifications of a preacher, but not the faithfulness of a church? What scripture would allow the former, but disallow the latter? Does our inquirer argue that the foundation can send funds to a church but cannot pass judgment on its faithfulness? Would he, being alive, do this? I think not! Why then, should his brother, being dead, do it? Would not his logic force him to argue that it is alright for a foundation to send money to an unfaithful church, but wrong to send it to an unqualified preacher? I am not saying that he believes this, I am saying that this is the trend of his logic.

3. He further says, "The Bible teaches, let each man give as he has purposed in his heart." When a brother sets up a foundation which is governed by what he purposes to do

with his own money, is he not giving as he has purposed in his heart?

4. Then he asks, "If the dead brother can let bro. 'Y' decide for him which church is to receive the money, why can't I, being alive, have bro. 'Y' decide for me?" This brings us back to the inconsistency about which we spoke earlier. Our brother is arguing here that it is wrong for the trustees of a foundation to decide for the dead brother which church shall receive his funds, but he has already admitted that it is "well and good" for them to decide which preachers are qualified. Furthermore, it is illogical to ask why a dead man can do something a living man cannot! Beside that, our inquirer has already admitted that a dead man can allow someone to decide for him which preachers are qualified, so why can he not allow someone to judge the faithfulness of a church?

5. He then asks, "Now the only fund I have ever had any dealings with (which I hope will be the last), we had to submit a report every so often to continue to receive the money. If it is scriptural to make reports to receive a dead brother's money, why can't I, being alive, ask for the same report before I contribute mine?" I believe he not only can demand such a report before he gives his money, I think he should, otherwise, how does he know the money is being used scripturally? Would he argue that it is alright to support an unfaithful church as long as one doesn't know it? I believe when I send money to churches I have the right to expect that they will tell me how they use it, and the minute they refuse to give me a report, I will cease to give. All local churches should make periodic financial reports to the members (givers). They have the right to know what they are supporting. I am surprised that anyone would argue otherwise.

6. Our brother then concludes: "Would you say these two examples are parallel, and if so would they be scriptural? I believe they are parallel and not scriptural." I believe I have shown that the situations proposed are scriptural by our brother's own arguments. He argues that they are unscriptural, which means they violate the scriptures, but he cited no scriptures thus violated. jpn

Order of Worship

SUNDAY AM 6-18-72

Announcements-----James P. Needham
Song Leader-----Steve Campbell
First Prayer-----Marion Grant
Dismissal Prayer-----Gene Mooney
Sermon-----O. Wayne Cobia
Lord's supper-----O-Reed Exum
C. S. Nicks
O-O. J. Duer
Ricky Farrington
USHERS----Jack Farrington, Jack Moore

SUNDAY PM 6-18-72

Announcements-----James P. Needham
Song Leader-----Steve Campbell
First Prayer-----Danny Melvin
Dismissal Prayer-----Marvin Rockhold
Sermon-----O. Wayne Cobia
Lord's Supper-----Reed Exum
O. J. Duer
USHERS----Jack Farrington, Jack Moore

WEDNESDAY 6-21-72

Announcements-----Reed Exum
Song Leader-----Bob Grant
First Prayer-----Jack Frost
Read Scripture-----Morris Ruby
Dismissal Prayer-----Wayne Gey
Invitation-----August Quesada

IF YOU CANNOT SERVE, PLEASE CALL BOB
GAINES AT: 838-3890.

EDITOR TO BE GONE FOR TWO WEEKS:

I will begin a meeting in Hilliard, Ohio Monday night. This will be my second meeting with them. Grant Caldwell is the local preacher.

The next Monday, I will begin with the Westwood church in Glasgow, Ky. Everett Hardin is the preacher there. I will be away two Sundays.

SINCERE OFFERS

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City _____

Zip _____ ()member ()non-member

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-ason, Ohio 45040

ASSEMBLIES

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(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



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Palm Springs Dr. CHURCH OF CHRIST

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VOLUME II

WEDNESDAY, June 28, 1972

NUMBER 18



Inspiration Or Persperation?

We are constantly running into people who claim that the Lord talks to them in some mysterious way. He tells them everything from when to get up to what to say and do in almost every situation. The psychology of this is that it deceives the claimant into believing he has authority for what he decides to do; he can say, "The Lord told me to do it."

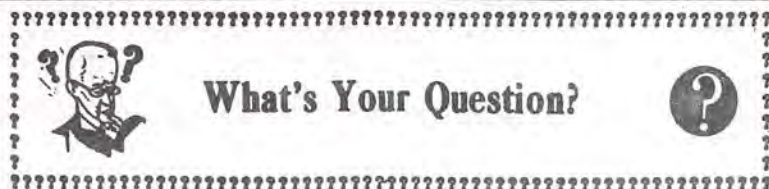
These people don't seem to realize that God does not speak to men today except through the written word, the Bible. It is a complete and perfect revelation of the mind of God (James 1:25), and to it men must go to find what God wants them to do. In the first century God did indeed speak to men directly by inspiration (1 Cor. 2:13), but what they got by inspiration, we must get by persperation (study)!

Men often say, "I just wait for the Spirit to move me." They refuse to listen when people who love them try to point out that they are being deceived. It is most difficult to teach one who thinks the Lord gives him all the answers when he needs them. We all need to realize that our preconceived ideas and our predispositions can play dirty tricks on us and cause us to be-

lieve a lie and be damned (2 Thess. 2:9,10). It pays to be honest, not only in business but in religion. He who thinks he knows it all, and refuses to listen to ideas contrary to what he has decided to believe, is a poor prospect for learning the truth and being saved. jpm

Jabez sez-

*Paul got by Inspiration
what I get by perspiration.*



What's Your Question?

INQUIRY:

"I would like your views on the kingdom of God and Christ and a child's relation to it. Some say that a little child is born into this kingdom and at the age of accountability and recognition of sin, he is cast out or separated from it and then must experience the new birth to re-enter. What say ye on this?"

--Jacksonville, Fla.

REPLY:

This is a new idea to me. I never heard the position advanced before that children are born in the kingdom, are then cast out at the age of accountability, then must be born again to get back in. I know of no scripture that remotely indicates that this is the case. I do not believe it to be in harmony with the truth for the following reasons:

1. THE KINGDOM OR CHURCH IS THE REALM OF THE SAVED: The saved are added to the church (Acts 2:27). Christ is the saviour of the body, the church (Eph. 5:23; Col. 1:18). How can children be in the realm of the saved when they have never been lost. It is impossible to save someone who has never been lost. One cannot save a person from drowning who is not in water. Christ cannot save one who is not in sin. Children are not saved; they are SAFE. There is a vast difference.

The innocence of children is clearly taught in the scriptures. (a) Israel filled "this place with blood of innocents." (Jer 19:4). The "blood of the poor innocents." (Jer. 2:34). They did this when they sacrificed their children. (Psa. 106:38; Jer. 32:35). (b) Jesus said one must "become as little children, to enter into the kingdom of heaven." (Matt. 18:3). Meaning that one must possess the innocence of children before

entering the kingdom.

2. FROM THE LEAST TO THE GREATEST IN THE KINGDOM KNOW THE LORD: In Jer. 31:34, Jeremiah prophesied of the kingdom or church in this manner: "...they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them." In this passage, he is contrasting the New Covenant with the Old Covenant. Under the latter, children were born into the covenant, and did not know the Lord until they became old enough to be taught about Him. Jeremiah says this will not be true under the New Covenant. No person with covenant relationship with God would be ignorant of Him. All shall know Him from the least to the greatest. To say that children are in the kingdom at birth is to deny this prophesy of Jeremiah which is quoted twice in the book of Hebrews. (8:11; 10:16).

3. ONE LAW OF ENTERANCE INTO THE KINGDOM Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5). Nicodemus thought he meant that one must be born of the flesh to enter the kingdom, and he asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (v. 4). If the birth of flesh put one into the kingdom, Jesus didn't know it, for he explained that he was not talking of physical but of spiritual birth.

Paul gives the same law of kingdom entrance in I Cor. 12:13, when he says, "For by one Spirit are we all baptized into one body." If there is any other way to enter the kingdom of God, I know nothing about it. It would be interesting to learn how a physical birth can make one a member of a spiritual kingdom. (John 18:36). Let us be careful lest we take a position not found in God's word.

JPN

EDITOR IN GLASGOW, KY.

When you read this the editor will be in a meeting with the Westwood church in Glasgow, Ky. I shall return home on Monday, July 3. The Westwood church is a good one, and brother Everett Hardin, a long-time friend, is the local preacher here. It is good to be associated with many old friends in the good state of Kentucky.

PHILIPPINE REPORT AT WAUCHULA THURS. NIGHT

Thursday night of Next week I shall be with the Wauchula church to present the Philippine report. They have helped several Philippine preachers with needed reference books. It will be good to be associated with them and brother Cobia again.

NEXT MEETING, BIRMINGHAM AREA

My next meeting will be a five-night special effort with the church at Mount Olive, Ala. They have asked me to deliver five lessons on THE HOME AS GOD WOULD HAVE IT, a series I have used in such special efforts for several years. I will not be gone over a Sunday in this effort. They plan to publish the outlines in booklet form before the meeting.

MANY REQUESTS FOR THE BULLETIN

We continue to receive many requests for the bulletin. We are glad to send it to any one who will read it. Sometimes we are a bit slow in getting new names on the mailing list. We appreciate your patience. We are pleased to serve you by way of the printed page.

QUESTIONS

"What's your question?" seems to be the most popular feature of the bulletin. We cannot keep current on questions and answers, but eventually get to all we receive. We do try to answer them in the order in which they are received, though there are a few exceptions. We appreciate the many favorable comments from our readers. The bulletin is a part of the teaching program of the Palm Springs Drive church. jpn

Order of Worship

SUNDAY 10-12 AM 7-2-72

Announcements-----Marion Grant
Song Leader-----Wayne Gey
First Prayer-----Bob Grant
Dismissal Prayer-----Ronald Carter
Sermon-----Guest Speaker
Lord's Supper-----O. Steve Campbell
Jerry Dale Copeland
O-Gene Mooney
Robert Carter
Ushers-----O. J. Duer, Reed Exum

SUNDAY 6:00 PM 7-2-72

Announcements-----Marion Grant
Song Leader-----Wayne Gey
First Prayer-----James Holland
Dismissal Prayer-----Frank English
Sermon-----Guest Speaker
Lord's Supper-----Steve Campbell
Gene Mooney
Ushers-----O. J. Duer, Reed Exum

WEDNESDAY 7:30 PM 7-5-72

Announcements-----August Quesada
Song Leader-----Jack Frost
First Prayer-----Ralph Autry
Read Scripture-----Reed Exum
Dismissal Prayer-----Danny Melvin
Invitation-----Morris Ruby

IF YOU CANNOT SERVE, PLEASE CALL BOB
GAINES AT: 383-3890



DON'T FORGET

Bible Study

SINCERE OFFERS

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(Classes for all ages)	
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VOLUME II

WEDNESDAY, June 21, 1972

NUMBER 19

A NEW CHURCH

We always come away from The General Conference with a new church every four years. New legislation is enacted and new structure is created. The Methodist Discipline is literally re-written.

Another General Conference closed yesterday in Atlanta. Among all the things that happened and the changes that were made let us hope that a new vitality and evangelistic fervor will emanate from those long sessions.

We are a great church, twelve-million strong! What mighty things God can do if we are fully committed to discovering and doing His Will as a community of faith! Let's give Him our best!

— Robert M. Blackburn

The above is clipped from the April 30, 1972 bulletin of THE FIRST UNITED METHODIST CHURCH, Orlando. I give it as an example of a basic difference between the Lord's church and the churches of men. Human churches are constantly changing. As this gentleman says, "We always come away from the General Conference with a new church every four years. New legislation is enacted and new structure is created. The Methodist Discipline is literally re-written." The Word of God which is the seed of the kingdom (Lk. 8:11) never changes (Mt. 24:35), thus the kingdom (church) never changes. The only way to change the church is to change the seed (word) that produces it, and that is severely condemned (Gal. 1:8,9; Rev. 22:18,19).

Also, the Bible says, "There is one lawgiver who is able to save and destroy..." (James 4:12). The above quotation speaks of "new legislation" and re-writing the discipline. That which is new in religion is not true, and what is true is not new. That which can be re-written is not the word of God, and those who are guided by human doctrines are engaged in vain worship (Mt. 15:9). Human churches, doctrines and creeds are condemned in the word of God. We call upon men to dispose of all such and stand upon the word of God. jpn

WHAT'S YOUR QUESTION?

QUESTION:

 * "Please explain 'The times of the Gen- *
 * tiles'" --Ky. *

REPLY:

THE PASSAGE READS: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. 21:24).

CONTEXT: A reading of the context will reveal that this is a parallel passage to Mt. 24, and concerns the destruction of the city of Jerusalem which occurred in 70 A.D.

PURPOSE: The destruction of Jerusalem was an act of God's "vengeance" (v.22) and of His "wrath" (v.23) against the Jewish nation for their rejection of Christ and their persecution of His followers (v.12).

WHO? The text says "Jerusalem shall be trodden down of the Gentiles." In Matthew 24:15, Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, (Dan.9:23,25,27), stand in the holy place...." These refer to the Romans (Gentiles) entering Jerusalem and finally the temple, and destroying them.

WHEN? Jesus said, "Verily I say unto you This generation shall not pass away, till ALL be fulfilled." (v. 32). Whatever Jesus said concerning the time of the Gentiles or the destruction of Jerusalem have to occur in the generation in which it was spoken; the first century. That it did is well known to the students of history. The Roman Emperor, Vespasian, with his son Titus, destroyed the city of Jerusalem in A.D. 70. Thus were fulfilled the prophecies of Jesus concerning the destruction of the "holy city."

MEANING OF "THE TIMES OF THE GENTILES?"

It is obvious that this expression must be kept in the context of where it is found. We dare not lift it therefrom, and begin the construction of some theory about the city of Jerusalem or the Gentiles. This is a very common error with many. The "Times of the Gentiles" were "fulfilled" when the Romans (Gentiles) had done all that God had prophesied they would do to the city of Jerusalem. In the sense in which it is used here, "The times of the Gentiles" refers to whatever time was necessary for the Gentiles to do to Jerusalem what God intended should be done.

Certain premillennial theorists lift the expression from its context here and pervert others in the construction of the theory that this is the "church age" and thus the "time of the Gentiles," and that sometime in the future there will be a general conversion of the Jews who, in the course of time, will return to take control of the city of Jerusalem. Thus, they say, "the times of the Gentiles" will be "fulfilled."

Such a theory is utterly fantastic and is born of theological theorizing, specious speculation, and pernicious perversion of the sacred scriptures (Gal. 1:7; 2 Peter 3:16). It comes of a mind which approaches the word of God to prove what is already believed rather than to discover what is to be believed (Rom. 10:17).

Be in a Bible class Sunday



EXCELLENT MEETING

I believe all will agree that bro. Cobis held us an excellent meeting. His lessons were scriptural, and well delivered. All were benefited by the experience. Brother Wayne endeared himself to the brethren at this place.

EDITOR IN HILLIARD, OHIO

When you read this, I will be in a meeting with the brethren at Hilliard, Ohio. I appreciate your making it possible for me to use myself fully in the greatest work on earth. It is a great privilege to be allowed of God to preach the gospel, and a great blessing to be associated with the Palm Springs Drive church. I cannot thank you enough for your many kindnesses.

THE MEETING AND THE MEMBERS

Some of our members were very faithful to attend the meeting. Others manifested an indifferent attitude toward it, for which we are sorry. You are definitely the loser. You cannot really know how much you missed. Some of us are quite indifferent toward the local church program, and the church here needs to manifest a deeper concern for such a condition. We need to teach, encourage and admonish one another. We do hope and pray that we will improve as time goes on.

OUR NEXT MEETING:

Our next meeting will be in the fall of this year. Perhaps in the month of November. The speaker for this effort is not yet chosen, but one year from now brother Gene Frost, brother to sister Eugenia Ruby and Jack Frost, will hold our spring meeting. This will be something to look forward to.

PLEASE GIVE CORRECT ADDRESSES:

We receive a good many requests for the bulletin from many states. Out of every 25 additions we must correct a half dozen addresses. Please, when you send us names to be added to the list, give us the correct address. It will lighten our work load.

Order of Worship

SUNDAY 10-12 AM 6-25-72

Announcements-----Danny Melvin
Song Leader-----Jack Farrington
First Prayer-----Ronald Carter
Dismissal Prayer-----Clay Garrison
Sermon-----Guest Speaker
Lord's Supper-----O-Ralph Autry
Mike Farrington
O-Bruce Dudley
Frank English
Ushers-----Wayne Gey, Bob Grant

SUNDAY 6 PM 6-25-72

Announcements-----Danny Melvin
Song Leader-----Jack Farrington
First Prayer-----Bill Terry
Dismissal prayer-----Ricky Farrington
Sermon-----Guest Speaker
Lord's Supper-----Ralph Autry
Bruce Dudley
Ushers-----Wayne Gey, Bob Grant

WEDNESDAY 7:30 PM 6-28-72

Announcements-----Dave Kerce
Song Leader-----Steve Campbell
First Prayer-----C. S. Nicks
Read Scripture-----Bob Grant
Dismissal Prayer-----Robert Carter
Invitation-----Marion Grant

IF YOU CANNOT SERVE, PLEASE CALL BOB
GAINES AT: 838-3890

PHILIPPINE NEWS

I am now receiving many letters from the Philippine brethren telling of the good they feel our work there did. They have also reported many baptisms since our tour. Some good men are in need of support, and we would be glad to put any church or individual in touch with needy preachers. The Philippines constitute a fruitful field, but brethren should not send help there without being well advised by those who are aware of the situation. We repeat: we are at your service along this line.

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VOLUME II

WEDNESDAY, July 5, 1972

NUMBER 19

DEAD CHURCHES HAVE NO PROBLEMS

We realize that such a statement can be misleading. One might get the idea that all live churches have problems. Or the way to settle problems in a church is to let it die. Or that a dead church is better off than a live one. None of these conclusions actually follows. The fact is, some live churches have no problems because they have worked and solved them. It is certain, however, that dead churches have no problems.

1. NO WORKING PROBLEMS: Dead churches have no problem getting people to work because nobody works, therefore nobody cares whether or not others work.

2. NO DISCIPLINE PROBLEMS: Dead churches have no disciplinary problems because nobody is concerned about the matter of right and wrong. Members are free to live and do as they please because nobody in a dead church is concerned about his own life, much less the other fellow's.

3. NO PREACHING PROBLEMS: A dead church has no problem with preaching to the heathen or helping gospel preachers in hard places because it is too concerned with worldly pleasure and its own selfish interest to get excited about the fact that the majority of the world is lost.

4. NO STUDY PROBLEMS: People in dead churches have no problem finding time to study and improve themselves because they are not looking for it.

5. NO ATTENDANCE PROBLEMS: Dead churches have no problems with attendance. The members just attend the services and classes when they get ready and feel no pangs of conscience when they miss, so there is no problem there.

THAT'S RIGHT! DEAD CHURCHES HAVE NO PROBLEMS so far as THEY are concerned, but they ARE a problem. All problems demand a solution. The Lord's solution to the dead church problem is clearly revealed. "Repent or I will come and move thy candlestick OUT of its place." (Rev. 2:5). JPN

"LOOKING FOR A LOOPHOLE"

The story is told of a person who was diligently searching his Bible one day when a friend approached him and asked: "Are you looking for a scripture?" He immediately received the reply, "No, I'm looking for a loophole."

A "loophole" is defined by Webster as follows:

"A means of escape; esp: an ambiguity or omission in the text through which the intent of a statute, contract, or obligation may be evaded."

It is a term that is very familiar in legal circles, but not at all rare in the field of religion.

In religion men constantly look for some loophole through which they can evade the intent of God's word. If the word of God obligates them to do that which doesn't please them, they begin to construct some fantastic theory, many times based upon a misapplication of scriptures, that seemingly sets aside the truth. A few instances of such action will suffice:

1. HONOR PARENTS: The Law of Moses commanded children to honor parents, which included financial support in their old age where needed. Jesus exposed the Jews' supposed loophole to evade this duty in Matt. 15:4-6. The Jews had invented the loophole of "it is a gift". That is, when their aged parents came for help they would say "I have given everything I own to God, hence I am not free to give you that which belongs to God." Jesus called them "hypocrites". This is His attitude toward loop-holers.

2. BAPTISM FOR SALVATION: There can be no doubt about the scriptures teaching of the essentiality of baptism to one's salvation. Such passages as I Pet. 3:21; Mark 16:16; Acts 22:16, etc. make it abundantly clear. Those who don't want to accept the truth have constantly used the imagined loophole of "what will happen to the person who gets killed on his way to be baptized?" Others bring up the quibble that

Mark 16:16, "does not say 'he that is baptized not shall be damned'".

3. INSTRUMENTAL MUSIC: The Lord's church has stood out in its opposition to perverting the worship of God by adding the human invention of instrumental music. We have done so on the basis that it is an unauthorized practice. The loophole seekers have come back with the question, "where does the Bible say, 'thou shalt not use instrumental music in the worship?'"

There seems to be no limit to man's efforts to evade the teaching of God's word. If men would spend just half as much time seeking the truth as they do in looking for loopholes, they would learn the truth and could spend the remainder of that energy teaching it to others.

When we are not satisfied to do what God says do the way God says do it, we will begin to look for loopholes. To those who walk by faith (II Cor. 5:7), it does not matter what God says do. They do not question it. They are not concerned with whether or not it suits them, but rather does it please God.

In studying religious issues, it should not matter with man WHAT THE TRUTH IS. He who has a preference as to what the conclusion of his investigation will be is not studying with the proper attitude. For instance, if you are studying the matter of instrumental music in the worship, you need to ask yourself the question, "DO I WANT THE TRUTH OR INSTRUMENTAL MUSIC?" If you desire to have instrumental music in worship, your study will consist of efforts to find a passage that will justify what you want rather than a sincere effort to find what God wants. Faith comes by hearing God's word (Romans 10:17), but if man already has his "faith" before he hears God's word he will only try to conform God's thinking to his, rather than his to God's. The Bible is designed to TELL US WHAT TO BELIEVE not to PROVE WHAT WE BELIEVE. May we never become loophole seekers.

JPN

TWO GOOD MEETINGS, 24 RESPONSES:

I just returned from two of the best gospel meetings I have ever had anything to do with: Hilliard, Ohio, and Glasgow, Ky. These are two very good churches. They had made excellent preparation for the meetings which was evidenced by the results. At Hilliard 7 responded to the invitation, and at Glasgow 17. This shows what churches can do when they really get serious about the work of the Lord.

GOOD MEETING HERE, 4 RESPONSES:

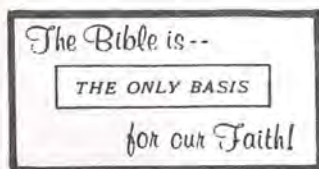
Our recent meeting with Wayne Cobia was also an excellent one. Four were baptized. Lynn and Barbara English, Mark Dubose and Terri Copeland. Bro. Cobia did a good job of presenting plain scriptural lessons in an excellent manner. All who heard him were certainly profited. We appreciate him and his good work. It was also good to have his family with us for part of the meeting.

GOOD REPORTS:

We have received excellent reports on the efforts of those who filled in while I was away: Bro. Bill Holliday of the Holden Heights church, and our own bro. August Quesada. Brother Quesada and Judy recently placed membership here, and we wanted to put "Augie" to work! He came through like a trooper! It is our desire to develop and use as much local talent as possible. It is a mistake not to do so. We thank Augie and Bill for their good efforts.

THANKS FOR HOSPITALITY:

Thanks are in order for all those who showed the preachers and their families such warm hospitality during our recent meeting. It was indeed a delight to see the fine spirit manifested by all.



Order of Worship

SUNDAY AM 7-9-72

+ Announcements-----Jack Farrington
+ Song Leader-----Steve Campbell
+ First Prayer-----Bill Terry
+ Dismissal Prayer-----Ralph Austry
+ Sermon-----James P. Needham
+ Lord's Supper:-----O-Frank English
+ David Terry
+ O-Marvin Rockhold
+ Ricky Farrington
+ Ushers: Marion Grant, Mike Farrington

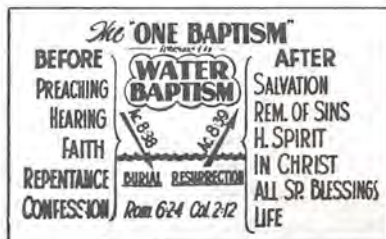
SUNDAY PM 7-9-72

```
+ Announcements-----Jack Farrington
+ Song Leader-----Steve Campbell
+ First Prayer-----Clay Garrison
+ Dismissal Prayer-----Bruce Dudley
+ Sermon-----James P. Needham
+ Lord's Supper-----Frank English
+                               Marvin Rockhold
+ Ushers: Marion Grant, Mike Farrington
```

WEDNESDAY 7-12-72

+ Announcements-----August Quesada
+ Song Leader-----Robert Gaines
+ First Prayer-----Dave Kerce
+ Read Scripture-----Danny Melvin
+ Dismissal Prayer-----Reed Exum
+ Invitation-----Jack Frost

+ IF YOU CANNOT SERVE, PLEASE CALL BOB
+ GAINES AT: 838-3890



SINCERE OFFERS

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PHONE 831-3230 848-0480

James Cooper m
5680 Butler--Harren
Tolson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Dr. CHURCH OF CHRIST

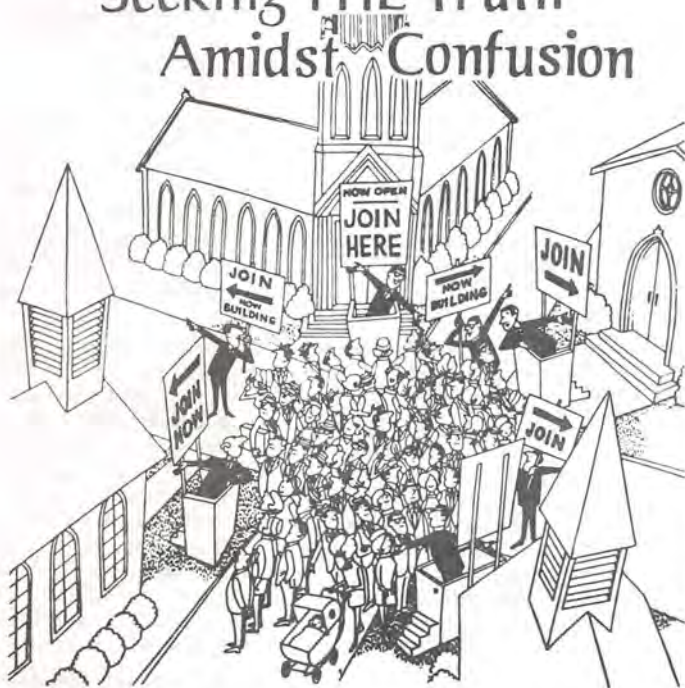
Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, July 12, 1972

NUMBER 20

Seeking THE Truth Amidst Confusion



"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be ONE; as thou, Father, art in me, and I in thee, that they also may be ONE in us; that the world may believe that thou hast sent me" (Jn. 20:20,21).

"Endeavoring to keep the UNITY of the Spirit in the bond of PEACE. There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD and Father of all, who is above all, and through all and in you all" (Eph. 4:3-6).

"Now we beseech you, brethren, by the name of our Lord Jesus Christ, that ye all SPEAK THE SAME THING, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT" (1 Cor. 1:10).

"God is not the author of CONFUSION, but of peace as in all the churches of the saints" (1 Cor. 1:14:33).

"Every plant which my heavenly Father hath not planted, shall be rooted up" (Mt.15:13).

Friend, are you bewildered by all the confusion in the religious world? Would you like to know why there are so many CONFLICTING doctrines, practices and churches in the world, and how we can stop the confusion and all be ONE in Christ? If so, please call the number found elsewhere in this publication and make an appointment for a Bible class in your home. Three hundred answers to the question, "WHAT MUST I DO TO BE SAVED?" can't all be right! Let us help you today. We are most anxious to serve.

jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: Concerning "Forsaking" Heb. 10:25
+ + + + +
+ "Is it proper to use Heb. 10:25 to con- +
+ demn occasional missing of assemblies +
+ when the word "Forsake" means to com- +
+ pletely abandon all assemblies?" +
+ --From several sources of late +
+ + + + +

REPLY:

Heb. 10:25 says,

"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."

The answer to the question is determined by the meaning of the word "forsaking," EGKATALEIPO in the Greek, that is, whether this word means to completely abandon all assemblies, or to miss one or more. In order to settle the matter, we must go to those who know the meaning of the original word translated "forsaking." I now call to your attention some of these:

1) W. E. VINE: "To leave behind, among, leave surviving, Rom. 9:29; To forsake, abandon, leave in straits, or helpless, said by, or of Christ, Mt. 27:31; Mk. 15:34; Acts 2:37,31; of men, 2 Cor. 4:9; 2 Tim. 4:10,16; by God, Heb. 13:5, of things, by Christians (negatively), Heb. 10:25" (EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, Vol. 1, p. 126, so also THAYER).

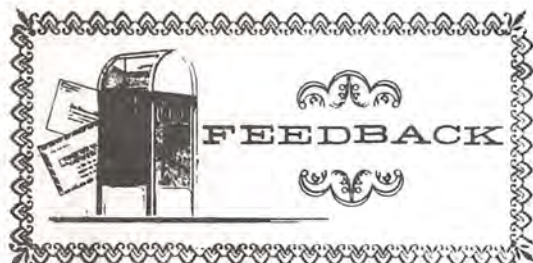
2) H. E. W. MEYER: "We are prevented how ever from thinking of an actual apostasy, (complete abandonment jpn) from Christianity by the addition of KATHOS ETHOS TISN, (even as is the custom with some jpn) according to which the EGKATALEIPEIN (forsaking) was an oft-recurring act on the

part of the same person. (Emp. mine, jpn) It has its tacit opposition in the alien, i.e. Jewish religious assemblies, and contains the indication that the TINES (punishment) gave the preference to the frequenting of the latter.--ALLA PARAKALOUNTES...but animating one another, namely, to the UNINTERRUPTED frequenting of our own christian assemblies" (p. 649,650), (See also Vincent's word Studies p. 502). (Emp. mine, jpn).

It becomes obvious that those who would seek to make EGKATALEIPO--forsaking--to mean COMPLETE ABANDONMENT of ALL ATTENDANCE of the assemblies rather than a one-time, or OCCASIONAL absence, are forcing a definition upon the word which is incorrect. This is proven by both the above authorities, and by the use of the word to describe God's action toward Christ on the cross, "My God, my God, why hast thou forsaken me?" (Mt. 27:46). God forsook Christ only once, thus the word EGKATALEIPO can certainly describe the abandonment of a thing or person only once. The person who carelessly and indifferently forsakes any assembling of the church has completely abandoned the church and its program for that one time, just as God did Christ on the Cross.

I realize that some brethren who make this argument are not seeking to excuse those who would miss an occasional assembly of the church, they just think Heb. 10:25 is not the passage that condemns an occasional absence. They think it is a case of teaching the truth with the wrong passage. While I realize that we sometimes do this, I cannot admit this to be a case of it. On the basis of my research and study I am convinced that the negligent forsaking of any assembly, even if only once, is a violation of Heb. 10:25, and therefore sinful.

Furthermore, if we admit that the complete abandonment argument is true, it is most difficult for me to see how one would not violate Heb. 10:25 by doing that which is absolutely essential to its violation, namely, missing the first service. One could never completely abandon the assemblies of the church without missing the first one! How do we decide how many services one must miss before he violates Heb. 10:25? jpn



LARRY HAFLEY, Plano, Ill. *"Just a note to thank you for your Jan. 26th bulletin. I've read Gus Nichols, Foy E. Wallace, Jr., and Guy N. Woods on unforgivable sins but none were as expressly clear and concise as you. I understand Heb. 6:4-6 as you do, but had never linked it with blasphemy against the Holy Spirit as you did. Well done, well said; thanks..."*

GABRIEL ORTIZ, Kerman, Calif. *"Thank you kindly for your bulletin. I appreciate the good work you are doing in the Lord's vineyard..."*

D. J. MYERS, Long Beach, Calif. *"I am a member of the Studebaker Road church of Christ in Long Beach, California. I recently was given one of your bulletins and enjoyed it very much. I am studying God's word with the idea of preaching in mind, and I would like to receive your publication as often as you print it."*

These letters are typical of many we receive from time to time. We do not have the space necessary to print all of them, but want to give our readers a sampling once in a while. We are thankful for the obvious good this work is accomplishing. jpn

PHILIPPINE REPORTS...

This editor will be making the Philippine report to the Wauchula church this Thursday night (July 13) at 7:30. The Wauchula brethren have contributed liberally to the Filipino work.

I will make the report also on July 29th to the 77th St. church in Birmingham, Ala. They are supporting a Filipino preacher on Mindanao.

Order of Worship

SUNDAY AM 7-16-72

+	Announcements	Marion Grant	+
+	Song Leader	Wayne Gey	+
+	First Prayer	Bruce Dudley	+
+	Dismissal Prayer	Steve Campbell	+
+	Sermon	James P. Needham	+
+	Lord's Supper	O-Ralph Autry	+
+		Earl Bates	+
+		O-Reed Exum	+
+		Jerry Dale Copeland	+
+	Ushers	Ronald Carter, Jack Moore	+

SUNDAY PM 7-16-72

+	Announcements	Marion Grant	+
+	Song leader	Wayne Gey	+
+	First Prayer	Bob Gaines	+
+	Dismissal Prayer	Mike Farrington	+
+	Sermon	James P. Needham	+
+	Lord's Supper	Ralph Autry	+
+		Reed Exum	+
+	Ushers	Ronald Carter, Jack Moore	+

WEDNESDAY 7-19-72

+	Announcements	Clay Garrison	+
+	Song Leader	Marvin Rockhold	+
+	First Prayer	Wayne Gey	+
+	Read Scripture	August Quesada	+
+	Dismissal Prayer	Morris Ruby	+
+	Invitation	Dave Kerce	+

IF YOU CANNOT SERVE, PLEASE CALL ROBERT GAINES AT: 838-3890.

EDITOR TO MT. OLIVE, ALA. FOR SPECIAL

I will be with the Mt. Olive church in the Birmingham, Ala. area for a series of special lectures on THE HOME AS GOD WOULD HAVE IT July 24-28. I have used this series on many such occasions, and look forward to another good session. This is a much needed study in these times. I will not be gone on a Lord's day.

SINCERE OFFERS

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Tolson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs DR. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, July 19, 1972

NUMBER 21

DENOMINATIONAL INFIDELITY

"William Johnson, an affirmed homosexual, listens as delegates of 19 San Francisco Bay area churches of the United Church of Christ debate on whether to approve his ordination. After a four-hour discussion in San Carlos, Calif., delegates voted to grant ordination to the 25-year-old graduate of the Pacific School of Religion in Berkley." (THE INQUIRER, June issue).

Human religion is influenced by human desires and deceives itself into believing that it satisfies human needs. But since it is invented by humans, ruled by humans and can be changed by humans, it does not serve human needs, but rather satisfies human wants. It gives its subjects what they want, not what they need! This is a very fundamental difference between human religions and the religion of the Lord revealed in the Bible. Human religion is changing constantly; in fact, this is the only thing about human religion that is constant! Remember the quotation printed in this space a few weeks ago in which a local Methodist preacher said, *"We always come away from The General Conference with a new church every four years"*?

Every proclivity of the human race can find sanction and out-right encouragement in the religions of men, and thus man-made religion is constantly being created in the image of human desire. This explains why we see human churches ordaining homosexuals to their clergyhood, sanctioning social drinking, endorsing pre-marital and extra-marital sex, denying the inspiration of the Bible, and denying the existence of hell. All of this and much more in human religions cater to the whims of men *"Whose God is their belly, and whose glory is in their shame, who mind earthly things"* (Phil. 3:19).

The religion of Christ is designed with man in mind! It's purpose is to give man what he needs, not what he wants. God made man and knows what he needs. He does not mollycoddle man's penchant for pleasure but demands *"That everyone of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles who know not God..."* (1 Thess. 4:4,5).

The religion of Christ is the one we read about in the Bible, not the one we hear about in General Conferences, Synods, Ecumenical Councils, creed books, catechisms and confessions of faith. The religion of the Bible has never been a headline grabber, but it is always at work. While human religions deceive men by bidding them god-speed in evil deeds (2 Jn. 9), we preach the salvation that comes through the blood of Christ as the result of the unconditional surrender of the will to Christ (Mt. 7:21,22). We are not interested in human religion or human praise, but in the praise of Him who shall judge us all, not by human creeds, but by the word of God (Jn. 12:48).

jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: *Concerning projection screen*

+++++
+ "By what authority do you have a pro- +
+ jection screen in your building? Is it +
+ scriptural to show movies in the church +
+ building?" --Fla. +
+++++

REPLY:

I am always happy when someone prefaces a question with, "By what authority?" This indicates that they are convinced of the need for scriptural authority for religious practice. This I also believe. The Bible teaches that what is not authorized is iniquitous (Mt. 7:21,22). We are commanded to "Make all things according to the pattern" (Heb. 8:5), and to "Do ALL in the name of the Lord Jesus" (Col. 3:17).

Many people, however, are confused about how to establish scriptural authority. Some have the mistaken idea that to be authorized, a thing must be specifically stated in the scriptures. This would rule out church buildings, song books, Bibles classes, chalk boards, study helps. None of these is specifically mentioned in the Bible, thus this rule would forbid all of them.

Others go to another extreme and say that everything is authorized which is not specifically forbidden. This would authorize beef and buttermilk on the Lord's table, instrumental music in the worship, the lighting of candles, counting of beads, etc etc. None of these is specifically forbidden. They are wrong because they are not authorized.

We must understand the difference between GENERIC and SPECIFIC authority. When a command is GENERIC, it authorizes everything essential to its obedience. TEACH is a generic command. We are at liberty to use any aid to teaching that does not add to or alter the command, or violate any principle of scripture. This would include printed helps, chalkboards, charts, maps, classes,

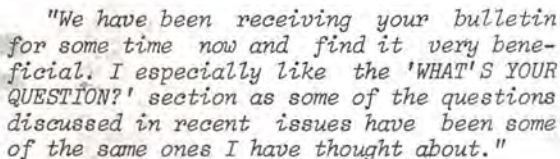
yes, and projectors and projection screens, and a hundred other aids to teaching yet to be invented. These things are authorized in the generic command to teach because they do not alter the command to teach.

But what about movies? There is no law that admits a still picture but forbids one that moves! The right to use one is the right to use the other. Both can be aids to teaching. But we must hasten to add that the right to use slides or movies as teaching aids is no authorization to use just any projection slides or movies. Remember, they must be AIDS TO TEACHING BIBLE TRUTH.

The Palm Springs Drive church has an 8 x 8 ft. projection screen behind the pulpit. I frequently use an overhead projector to project charts on it as aids to teaching. I also used it to show colored slides of my recent work in the Philippines and of Bible lands, these also have a teaching purpose. We have never shown a movie on the screen, and have no plans to do so, but there could not be any scriptural objection thereto, if the movie aided the teaching of God's word.

Those who object to a projection screen are quite inconsistent. They see nothing wrong with a chart, if it is on a chalkboard or painted on a piece of cloth or paper, but it becomes wrong if it is photographed or drawn on a transparency and projected on a piece of cloth! There is absolutely no scriptural or logical difference in these three methods of chart production. The right to use one is the right to use them all.

It is easy for us to become wedded to tradition. When this is the case, anything that differs from the way a thing has been done in our lifetime becomes wrong. If we have the right to be guided by this rule, so does everyone else. Communion sets, class room teaching of the Bible, printed helps for Bible study, register boards, electric lights, and a hundred other things were never used by our forefathers. We know this does not make them wrong, but some of our foreparents thought so, and churches were disturbed when they were introduced and some few still cling to some of these concepts. Right and reason must prevail. JPN



We are always glad to hear from our readers, and to know that our work is helpful. jpn.

I will leave Monday for a five night special meeting on THE HOME AS GOD WOULD HAVE IT with the church at Mt. Olive, Ala. (Birmingham area). Brother Billy K. Farris (Publisher of TORCH which I edit) is the local preacher. I look forward to working with him and the church there in this effort. As plans now stand, I will make the Philippine report to the 77th St. church in Birmingham on Saturday night, and arrive home at about 2:30 AM Sunday morning. I will not be gone over a Sunday.

ATTENDANCE AND CONTRIBUTION...

We are thankful for the nice increase in attendance and contributions of late. We are experiencing growth in every way. We are now in the midst of the vacation season but we still are averaging over a hundred for Sunday morning worship.

ATTEND SUNDAY NIGHT

SUNDAY AM 7-23-72

+ Announcements-----	Danny Melvin	+
+ Song Leader-----	Jack Farrington	+
+ First Prayer-----	Clay Garrison	+
+ Dismissal Prayer-----	Ricky Farrington	+
+ Sermon-----	James P. Needham	+
+ Lord's Supper-----	O-Bill Terry	+
	C. S. Nicks	+
	O-Noel Sheffield	+
	Robert Carter	+
+ Ushers:-----	Frank English, David Terry	+

SUNDAY PM 7-23-72

+ Announcements-----	Danny Melvin	+
+ Song Leader-----	Jack Farrington	+
+ First Prayer-----	Bob Grant	+
+ Dismissal Prayer-----	O. J. Duer	+
+ Sermon-----	James P. Needham	+
+ Lord's Supper-----	Bill Terry	+
	Noel Sheffield	+
+ Ushers:-----	Frank English, David Terry	+

WEDNESDAY 7-26-72

```
+ Announcements-----Robert Gaines +
+ Song Leader-----Jack Frost +
+ First Prayer-----C. S. Nicks +
+ Read Scripture-----Steve Campbell +
+ Dismissal Prayer-----Robert Carter +
+ Invitation-----Marion Grant +
+
+ IF YOU CANNOT SERVE, PLEASE CALL ROBERT +
+ GAINES AT: 838-3890. +
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NEW CHURCH DIRECTORY DELAYED...

A few weeks ago we announced that we would soon publish a new church directory. We heard a rumor that Winter Park is soon to change some of its phone numbers, so we will hold up until we learn the facts in this matter. Thanks for your patience.

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Palm Springs Dr. CHURCH OF CHRIST

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, July 26, 1972

NUMBER 22

THE PLAN OF SALVATION

THE LAW--THE GREAT COMMISSION

SCRIPTURE	WHAT?	WHOM?	REQUIREMENTS			RESULTS
MATT. 28:18-20	TEACH	ALL NATIONS			BAPTIZE	
MARK 16:15,16	PREACH	EVERY CREATURE	BELIEVETH		BAPTIZED	SHALL BE SAVED
LUKE 24: 44-47	PREACH	ALL NATIONS		REPENTANCE		REMISSION OF SINS
SUMMARY	PREACH	EVERY CREATURE IN EVERY NATION	BELIEF	REPENTANCE	BAPTISM	SALVATION

EXAMPLES

SCRIPTURES	WHO?	WHAT?	REQUIREMENTS					RESULTS
ACTS 2:14-41	PENITENTS	PREACHING 14-36	HEARING 37	BELIEVED 37	REPENT 38		BAPTIZED 38	REMISSION OF SINS 38
ACTS 8:5-13	SAMARITANS	PREACHING 5		BELIEVED 12			BAPTIZED 12	
ACTS 8:26-40	EUNUCH	PREACHING 35		BELIEVED 37		CONFESSED 38	BAPTIZED 38	REJOICED 39
ACTS 9:1-18 22:1-16	SAUL						BAPTIZED 18	WASH AWAY SINS 22:16
ACTS 10:1-11:18 15:6-11	CORNELIUS	PREACHING 10:34-43	HEARING 15:7	BELIEVED 11:17:15:7	REPENTANCE 11:18		BAPTIZED 10:48	LIFE 11:18
ACTS 16:12-15	LYDIA	PREACHING 13	HEARING 14	ATTENDED 14			BAPTIZED 15	
ACTS 16:25-34	JAILOR	SPAKE UNTO HIM 32		BELIEVED 31	WASHED STRIPES 33		BAPTIZED 33	SAVED—REJOICED 33,34
ACTS 18:1-8	CORINTHIANS	PREACHING 4,5	HEARING 8	BELIEVED 8			BAPTIZED 8	
ACTS 19:1-5	EPHESIANS		HEARING 5	BELIEVED 2		CONFESSED 18	BAPTIZED 5	
SUMMARY	ALL NATIONS: JEW & GENTILE	PREACHING ROM. 10:14	HEARING ROM. 10:17	BELIEVED HEB. 11:6	REPENTANCE LK. 13:3; ACTS 17:30	CONFESSION MT. 10:32,33 ROM. 10:10	BAPTIZED ROM. 6:1-4 GAL. 3:26,27 COL. 2:12 1 COR. 12:13	SAVED 2 TIM. 2:10

J.P.Needham

HAVE YOU OBEYED THE GOSPEL?

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: *Concerning God's holiness*

++++++
+ "How can we say that God is +
+ only good and holy when the +
+ Bible says He creates evil +
+ (Isa. 45:7; Amos 3:6; Job 2: +
+ 10). +
+ --Identity of inquirer +
+ misplaced +
++++++

REPLY:

The problem here is that the inquirer is seeking to force an unwarranted definition upon the word evil; seeking to make it always mean SIN. This is not the case. Evil sometimes means calamity, or punishment. Thus when God is said to "create evil" it means that He designed some calamity as punishment upon disobedient people. Men may consider such as evil, but God designs it for their good.

The Bible teaches that God is infinitely holy (Psa. 99:9), and sin is absolutely inconsistent with His nature. In the Old Testament He frequently was called "The Holy One of Israel." Christ, who was God in the flesh, (Jn. 1 14), "did no sin" (1 Pet. 2:22). In Revelation 4, we have God on His throne, and His creatures saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (v.8).

A rule of interpretation says that we should never interpret a difficult passage in a way that contradicts a plain one. Thus, when we read something in the Bible which seems to indicate that God is anything but holy, we must conclude that the problem is in our understanding, not in God's character. We must be careful lest we charge God foolishly (Job 1:22).

QUESTION: *Concerning John Mark*

++++++
+ "Who was John Mark's uncle?" +
+ --Kentucky +
++++++

REPLY:

Ordinarily, I would not give space to such a question as this, but I do so here in order to make a point. I am sure the person who sent in this question is sincere, but this is the type of question that is a waste of time. Its answer will not edify anyone, or draw anyone closer to God. It is trivial and almost worthless. It represents what some people call Bible study, which occupies one's mind with frivolous incidentals such as: was Balaam's ass male or female? what color was it? and what was its name? People who occupy themselves with such trivia are not true friends of the Bible, even though they think so.

The answer to the question is Barnabas. Col. 4:10 says Marcus was sister's son to Barnabas. John Mark was a nephew to Barnabas, thus Barnabas was his uncle.

News and Notes

BOUND VOLUMES OF THE BULLETIN...

We now have mailed a bound volume of THE BULLETIN to all who ordered one unless we have misplaced one or two. If any reader ordered one but has not received it, please notify us and we will see that you get one. Also, if any reader would like to have one who has not ordered it, we will be glad to send you one. The price is \$4. The bulletins are free, the \$4 covers binding and postage. So far we have filled about 20 orders. We are flattered by such interest in our bulletin.

GROUP TEACHERS MEETINGS...

Some are becoming indifferent toward the group teachers meetings. We believe you need to give this some more thought. This is a part of our local program, and we believe each member is OBLIGATED to support it. We are just now beginning a study of brother Homer Hailey's book, LET'S GO FISHING FOR MEN. It is a very profitable study, and is designed to help us be more effective soul winners.

QUOTABLE QUOTE: "A nation that listens only to its youth is decaying. A nation that doesn't listen to its youth has decayed. And a nation that doesn't make its youth listen will decay."

Rogers Norton, Interior Secretary...

Order of Worship

SUNDAY AM 7-30-72

Announcements-Jack Farrington +
Song Leader----Steve Campbell +
First Prayer-----Marion Grant +
Dismissal Prayer-Bruce Dudley +
Sermon-----James P. Needham +
Lord's Supper-O-Ronald Carter +
Bob Grant +
O-Frank English +
David Terry +
Ushers:-----Mike Farrington +
O. J. Duer +

SUNDAY PM 7-30-72

Announcements-Jack Farrington +
Song Leader----Steve Campbell +
First Prayer-----Dave Kerce +
Dismissal Prayer----Reed Exum +
Sermon-----James P. Needham +
Lord's Supper---Ronald Carter +
Frank English +
Ushers-----Mike Farrington +
O. J. Duer +

WEDNESDAY 8-2-72

Announcements--August Quesada +
Song Leader-----Robert Gaines +
First Prayer-----Jack Frost +
Read Scripture-----Bob Grant +
Dismissal Prayer-Danny Melvin +
Invitation-----Wayne Gey +
IF YOU CANNOT SERVE, PLEASE +
CALL BOB GAINES AT: 838-3890. +
+ , + + + + + + + + + + + + + +

SINCERE OFFERS

We at Palm Springs Drive church of Christ are interested in furthering the knowledge of God's word throughout the world. We have several programs designed to accomplish this. We list them and some other pertinent matters below along with a name and address form for your convenience. Should you be interested, mark this form at the appropriate place or places and mail it to us at 600 Palm Springs Drive, Altamonte Springs, Florida, 32701.

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- ☐ A SERIES OF BIBLE CLASSES WITH MY FAMILY IN MY HOME
- ☐ TRANSPORTATION TO YOUR SERVICES
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JAMES P. NEEDHAM
EVANGELIST
PHONE 831-3220 848-0480

James Cooper R
5680 Butler--Marren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, August 2, 1972

NUMBER 23



HELL IS NO JOKE!

Hell does not fit into modern theology, so it is looked upon as a sort of a joke, a myth, or fairy tale. There are some denominations which will not say hell is a joke, but they advocate a no hell doctrine. They claim it is either the grave, or annihilation, or some other theory that would deceive people into believing it is not as bad as the Bible pictures it as being. In either case, those who accept these deceptions are in for a rude awakening! They won't be in hell 10 seconds before they change their minds!

People want to take from the Bible what they like and reject everything else. One theologian said we must "demythologize" the Bible. The way to do this is to call everything you don't like a myth! Hell is unpleasant, so it is a myth! Heaven and love are pleasant, so they are true. That is a handy little system, but it is a colossal deception.

The same Bible that talks about heaven and love, talks about hell. It is nonsense for one to say, "I will accept one, but not the other." If we cannot believe some of the Bible, there is no good reason to believe any of it. It is either all true, or there is no way to determine if any of it is true. We must believe it all or not at all. There is no middle ground that is sensible or scriptural.

Jesus said, "*These shall go away into everlasting punishment: but the righteous into life eternal*" (Mt. 25:46). This statement was made by Christ. Those who would believe in heaven and not in hell, must accept half of His statement and reject the other half! That hardly comports with the demands of reason!

"*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works... And whosoever was not found written in the book of life was cast into the lake of fire*" (Rev. 20:12,15). --jpn

SEARCHED FOR TRUTH 890 HOURS

On our recent trip to the Philippine islands we met a brother by the name of Ramon Corino. He was a recent convert from the Missionary Alliance denomination. He had held many high offices in that denomination. He is one of the most able scholars we met in the islands. He told us the very interesting story of his conversion:

By chance he heard brother Edwardo Ramiro preach on the radio from Pagadian City. He was impressed by what he heard, and visited him. Brother Ramiro gave him a hand full of tracts. (One was a tract by this editor on THE ORGANIZATION OF THE CHURCH). He told us that he spent 890 hours reading them and studying the Bible references in them. He never saw brother Ramiro again until one Sunday morning he presented himself where he was preaching and demanded to be baptized for the remission of sins.

This necessitated his giving up his job and his income. Thus he was without a means of support for his wife and children. Since he wanted to preach the gospel, he did not want to take a secular job. Thus the church in Pagadian City agreed to pay the rent on his house, and two of his grown children (he has 13 children), hold secular jobs, and he is now depending upon them for family support.

Here is a man who loved the truth and was determined to have it at all costs. He is like the Bereans who "Received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). This is what one will do who is serious about his soul. It would have been easy for brother Corino to say, "I am satisfied with my religion." Jesus said, "Search the scriptures" (Jn. 5:39). jpn

Order of Worship

SUNDAY AM 8-6-72

Announcements-----Marion Grant +
Song Leader-----Wayne Gey +
First Prayer-----Jack Farrington +
Dismissal Prayer-----Marvin Rockhold +
Sermon-----James P. Needham +
Lord's Supper-----O-Bruce Dudley +
Ralph Autry +
O-Jerry Copeland +
Earl Bates +
Ushers-----Reed Exum, Bob Grant +

SUNDAY PM 8-6-72

Announcements-----Marion Grant +
Song Leader-----Wayne Gey +
First Prayer-----Dave Kerce +
Dismissal Prayer-----Bill Terry +
Sermon-----James P. Needham +
Lord's Supper-----Bruce Dudley +
Jerry Copeland +
Ushers-----Reed Exum, Bob Grant +

WEDNESDAY 8-9-72

Announcements-----Jack Farrington +
Song Leader-----Bob Grant +
First Prayer-----Bob Gaines +
Read Scripture-----Danny Melvin +
Dismissal Prayer-----Ronald Carter +
Invitation-----Morris Ruby +
IF YOU CANNOT SERVE, PLEASE CALL BOB +
GAINES AT: 383-3890. +



What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: PICNIC WORSHIP!!!

++++++
+ "Can members of the church go off on +
+ a picnic and gather in a group on +
+ Sunday and worship God acceptably?" +
+ --Florida +
++++++

REPLY:

This is a question that deserves some serious attention. The practice alluded to is becoming ever more prevalent in our society due to the advent of the travel trailer and the camping craze. We need to take a good look at what is happening.

Ever since I can remember, I have heard preachers admonish the "week-enders;" those who cannot wait until Friday afternoon when they can pack up and get out of town for the week end. One brother wrote an article entitled: WEEK ENDING WEAKENS THE CHURCH! It is true. I am certain that it is good, and even sometimes necessary for people to be out of town for the week end, but what I am concerned about are those families who are gone from the local church more than they are present, and those who subordinate their local church responsibility to their own pleasure.

It goes without saying that we do not find the practice alluded to in the question in the New Testament. All the churches we read about there were established churches, not transient ones; existing for one service to facilitate somebody's pleasure trip. At the same time, I realize that a thing does not have to be specifically mentioned in the Bible to be scriptural. Thus, I will not take the

position that God will not accept worship unless it is rendered in an established church. I will say that the practice of subordinating worship to pleasure is highly suspect. There is a vast difference between doing something when the unavoidable circumstances of life make it necessary and the deliberate creating of circumstances that make it "necessary" to facilitate our personal pleasure. A blind man should be able to see the difference!

God designed local churches as places of work for his people. His purpose is nullified, if it is right for us to do at the park or on the lake what He designated to be done in the assembly of the local church (Acts 20:7; 1 Cor. 16:1,2). The local assembly is sufficiently important that we are commanded not to forsake it (Heb. 10:25). Are we not doing this when we load up our families in our campers and head out for the lake or the park with a bottle of grape juice and a piece of unleavened bread? Can anyone think for a moment that this is what God had in mind when he designed the local assembly?

In striking contrast to this attitude is the one manifested when we hear brethren say, "We don't like to be gone from the local church unless it is absolutely necessary." This attitude expresses the feeling of local responsibility that should characterize all of us. We all understand that it is necessary and good for people to "get away" from the usual grind of life, especially if they are under considerable pressure in their secular employment, but this is a far cry from those vagabonds who are gone so much that they cannot be depended upon to take any part in the local church program even though they may be worshiping with a local assembly, to say nothing of those who take a bottle of grape juice and a piece of bread to the lake or park! --jpn

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EVANGELIST

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James Cooper
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Tucson, Ohio 45040

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(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN

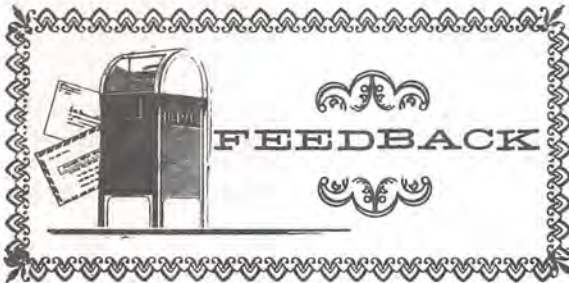
Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, August 9, 1972

NUMBER 24



When one sets out on a given work he knows not everyone will approve of what he does, unless he is naive or a super-egotist. We are now about half way through our second year of publication, and feel that it is in order to evaluate the response THE BULLETIN is receiving.

At this time we have over one thousand on our mailing list. These are scattered all over the world. They have been gathered from various sources, but mainly from our members here, and interested readers.

This publication is not for sale. It is a part of the teaching program of the Palm Springs Drive church. It is sent FREE to all who request it, or to all for whom it is requested.

Many names on our mailing list are there at the request of someone other than the recipient; a friend, relative, or interested party. This will explain why some of our readers do not know why

they receive this periodical.

It is not our desire to force this paper on anyone. If you receive it and had rather not do so, just indicate your desire with the handy form we provide on page four. We had much rather send the teaching to those who will seriously read it.

Of the many hundreds we have put on our mailing list, only a very few have requested that their names be removed. It saddens us to do so, but we always comply. It is disappointing to realize that there are even a few persons who refuse to study anything that disagrees with what they already believe. We have never requested or expected readers to agree with everything we write, but it cannot be too much to request and even expect that they will give it a fair hearing. Certainly, we welcome your comments on anything we publish whether you agree with it or not.

We receive a large volume of mail in response to this publication. About 95% of it is very favorable to our efforts. We do occasionally receive an intemperate request for cancellation. It is easy to find some good this work has accomplished. The fact that 25 people have ordered bound volumes of the first year of publication speaks for itself.

We shall continue in this work, and we shall hope for your continued support. jpn

What's Your Question?

+ + + + +
+ "Is it scriptural to call upon liber- +
+ al church members to lead singing or +
+ prayer in our assemblies?" --Florida
+ + + + +

This would largely depend upon the circumstances and the attitude of the person called upon. One thing is certain: If those we call upon to participate in our services must agree with us upon everything we teach and practice, we are going to have a hard time finding anyone to lead singing or prayer. This is not intended to throw the door open, but to show that there are more things to be considered than what one believes about institutionalism and congregational cooperation. Some brethren have turned these issues into a party creed; making them the major, if not the only, standards of soundness.

I could not call upon a brother I think is in error, if he or others thought my doing so sanctioned his error (2 Jn. 9). But the mere fact that I use him does not argue that I do so, else I could not use anyone with whom I disagree without sanctioning that with which I disagree. In that case I could use almost nobody, since we all disagree with most people on something.

A lot depends upon the attitude of the person I consider to be in error. If he has ceased to study, and vows that he has learned everything and all who disagree with him are in sin, then I could not be for using him. But there are some breth-

ren in error who are sincere. They are searching for the truth, and will find and embrace it, if somebody who has it doesn't slam the door in their faces with some sectarian holier-than-thou attitude. I am not for sanctioning or encouraging anyone in error, but I am for being as tolerant with others as I would want them to be with me, if the tables were reversed (Gal. 6:1-4). Many people are in error today, and will die in it, because of the arrogant sectarian attitude manifested by some "sound" brether. When I act in such a way that one in error would not accept the truth from me, if he were convinced I had it, I have failed as a teacher. Too often our attitudes close doors before we get inside.

Brother David Lipscomb expressed my understanding of this matter better than I can, when he said:

"...no Christian, observant of the laws of the Lord, can properly withdraw from a brother, aiming to do right, but ignorant of the truth of God...So long as a man really desires to do right, to serve the Lord, obey His commands, we cannot withdraw from him. We are willing to accept him as a brother, no matter how ignorant he may be, or how far short of the perfect standard his life may fall, due to this ignorance. We will maintain the truth, press it on to him, compromise not one word or iota of the truth, yet forbear with the ignorance or weakness of our brother who is anxious but not yet able to see the truth. Why should I not when I fall so far short of the perfect knowledge myself?

"How do I know the line beyond which ignorance damns is behind and not before me? If I have no forbearance with his ignorance, how can I expect God to forbear with mine?

"So long as a man exhibits a teachable

disposition, is willing to hear, learn and obey God's truth, I care not how far he may be, or how ignorant, I am willing to recognize him as a brother." (GOSPEL ADVOCATE, April 25, 1875).

The fact that David Lipscomb said this does not make it so, but I believe he said it because it is so! He expressed my firm conviction on this timely subject.

It should be obvious to all that the application of the principles herein stated calls for individual judgment; that is, one may judge that a certain person should not be called upon, while someone else might judge otherwise. This emphasizes again the need of tolerance and patience. Others have violated my judgment in this matter, that is to say, I have seen brethren called on when I thought they should not have been, but I have not raised a big fuss about it. When it is mine to make the decision as to who should be called upon, I will use my judgment and expect others to be as tolerant of mine as I was of theirs. --jpn

OUR CONDOLENCES TO BRO. NICKS' FAMILY...

We extend our heart-felt condolences to the family of brother C. S. Nicks who passed from this life last Monday morning at 5:30. Brother Nicks was 86 years old, thus the oldest member of this congregation. He had been a member of this church almost from its beginning. We will miss him.

WELCOME TO NEW MEMBERS...

Glenda Dinkelacker of 3776 Kingsley Dr. Casselberry placed membership with us last Wednesday night. We welcome her and her family among us. They come to us from Mississippi.

EDITOR IN TRENTON, FLA.,...

This editor will be engaged in a series of meeting in Trenton, Fla. when you receive this paper.

Order of Worship

SUNDAY AM 8-13-72

+ + + + +
+ Announcements-----Danny Melvin +
+ Song Leader-----Steve Campbell +
+ First Prayer-----Bruce Dudley +
+ Dismissal Prayer-----Frank English +
+ Sermon-----Guest Speaker +
+ Lord's Supper-----O-Marvin Rockhold +
+ Robert Carter +
+ O-Clay Garrison +
+ Jerry Dale Copeland +
+ Ushers--Marion Grant, Mike Farrington +

SUNDAY PM 8-13-72

+ Announcements-----Danny Melvin +
+ Song Leader-----Steve Campbell +
+ First Prayer-----Bill Terry +
+ Dismissal Prayer-----Ricky Farrington +
+ Sermon-----Guest Speaker +
+ Lord's Supper-----Marvin Rockhold +
+ Clay Garrison +
+ Ushers--Marion Grant, Mike Farrington +

WEDNESDAY 8-16-72

+ Announcements-----Robert Gaines +
+ Song Leader-----Jack Frost +
+ First Prayer-----Bob Grant +
+ Read Scripture-----Morris Ruby +
+ Dismissal Prayer-----Reed Exum +
+ Invitation-----August Quesada +
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+ GAINES AT: 383-3890. +

Come and Share
With Us in Our
Class

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★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, August 16, 1972

NUMBER 25



One of the most difficult tasks is to get people to work together as a team. This is true because there is no "I" in TEAM! Working together as a team necessitates the forgetting of self, and always doing what is best for the team. This calls for unselfishness, a willingness to use one's talents to help others, rather than for self aggrandizement. Team effort eliminates personal glory

hunting, and insists that all honor be given to the team rather than to some individual member.

One of the greatest team efforts in the world is THE LOCAL CHURCH. Each member is a part of the team, and bears equal responsibility to the function of the whole. It is no place for PERSONAL GLORY, or selfishness. No member of the team has any right to expect something from others which he does not give, namely, his best effort.

Paul makes this truth very clear. In Rom. 12 he shows that all members have varying talents that must be used for the good of all. In Phil. 2:3,4, he says, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." In Rom. 12:10, he says, "Be kindly affectioned one to another; in honor preferring one another." In 1 Cor. 12, he shows how each member is dependent upon every other and cannot say, "I have no need of you" (v.21). Let each Christian remember, we are all necessary parts of a team, and it has no "I" in it.jn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1400 Oneco St., Winter Park, Fla. 32789

QUESTION: "LIBERAL" and "ANTI"

+++++
+ "Would you please tell me where to +
+ find the words anti and liberal in +
+ the Bible? If you can add either one +
+ to the name of the church, then you +
+ may as well add string music or any- +
+ thing else you or man wants. It says +
+ in the Bible not to lay up riches, yet +
+ some churches of Christ will have a +
+ treasure built up of thousands of dol +
+ lars. In some cases taking out a small +
+ amount each week to have the preach- +
+ er's lawn mowed. Yet they wouldn't +
+ help an orphan or a child that didn't +
+ ask to be born. Aren't you straining +
+ the gnat and swallowing the camel?" +
+
+ --Kentucky +
+++++

REPLY:

1. I have not added "anti" and "liberal" to the name of the church. I don't know of anyone who has, and doubt seriously that the querist does. Nobody has any right to add anything human to anything divine, whether to the designation of the church, its work, worship, etc. I use the term liberal to describe the attitude of some brethren, not as a part of the name of the church. "Anti" is a term I don't use alone, I use it as a modifier of something else like anti Bible classes brethren, etc. To simply call someone "anti" without telling what he is against, is an effort to prejudice people against him. This is frequently done, and is wrong.

I wish it were not necessary to identify some of my brethren as liberal, but that is what they are, so it cannot be wrong to accurately describe a person. Some brethren are taking liberties with the word of God; they are not abiding in

the doctrine of Christ (2 Jn. 9). Many brethren are not identified with them, and want it to be known; hence, they identify them as "liberal brethren." This is exactly what our respondent has done in her letter. She describes some churches which she claims do some things she disapproves in terms she cannot find in the Bible to set them apart from herself. Thus she does what she condemns others for doing! "Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things... thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:1,21). Has she added something to the name of the church?

Our querist objects because the terms "anti" and "liberal" are not found in the Bible. This is an old quibble that won't stand up. Does the inquirer ever use such expressions as: "Bible," "great Commission," "gospel meeting," "Bible Class," "church building," "pulpit," "baptistry," etc. etc.? None of these is found in the Bible! It is true that they accurately describe what they concern, but so do the terms under question. The Bible commands us to "speak as the oracles of God" (1 Pet. 4:11). That does not mean that everything we say must be a verbatim quotation from the Bible, but it must accurately express Bible teaching, thought and idea.

2. That churches with large treasures will mow the preacher's yard, but will not help an orphan or a needy child is a misrepresentation. I don't know of such a church, and neither does our querist! Our correspondent has overly simplified the problem. I will not defend any church which has "a treasure built up of thousands of dollars without a plan to use it for scriptural purposes, but I will maintain that churches have no right to help anyone by making a contribution to some human institution. Our respondent is defending such human institutions.

Her over simplification does not say this, but this is the issue. Since our respondent evidently believes in staying with Bible language and thought, perhaps she will give us the book, chapter and verse for church grants to human institutions. If she cannot do so, or contends as do some brethren that she does not need to, would it be proper to say she is liberal?

jpn

TRENTON MEETING....

The meeting at Trenton, Fla. closed last Sunday evening. Attendance averaged well over a hundred, and good interest was shown. It was good to be associated with Roy Fudge, the local preacher, and many old friends of days gone by. Two young ladies were restored.

AREA GOSPEL MEETING....

Umatilla church will conduct a gospel meeting Aug. 21-27 with Oaks Gowen of Holden Heights preaching each night at 7:30. Brother Henry Myers, a former member at PSD, is the local preacher. All are invited.

QUESADAS LEAVING....

It is with much regret that we announce the departure of the Quesadas. They are returning to Gainesville where Augie will be assistant dean of the law school at the University of Fla. We congratulate him on this appointment, though we hate to lose them. He has accepted the position for two years. At the end of that period he hopes to return to Orlando. We are going to hold them to it!!!

A LITTLE WORD

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter
God help me speak the little word
And take my bit of singing,
And drop it in a lovely vale
To set the echoes ringing.



Order of Worship

SUNDAY AM 8-20-72

+	Announcements	Marion Grant	+
+	Song Leader	Wayne Gey	+
+	First Prayer	Dave Kerce	+
+	Dismissal Prayer	Mike Farrington	+
+	Sermon	James P. Needham	+
+	Lord's Supper	O-Reed Exum	+
+		Earl Bates	+
+		O-O. J. Duer	+
+		Jerry Copeland	+
+	Ushers	Bill Terry, Frank English	+

SUNDAY PM 8-20-72

+	Announcements	Marion Grant	+
+	Song Leader	Wayne Gey	+
+	First prayer	Bruce Dudley	+
+	Dismissal Prayer	Bob Grant	+
+	Sermon	James P. Needham	+
+	Lord's Supper	Reed Exum	+
+		O. J. Duer	+
+	Ushers	Bill Terry, Frank English	+

WEDNESDAY 8-23-72

+	Announcements	Jack Farrington	+
+	Song Leader	Marvin Rockhold	+
+	First Prayer	Morris Ruby	+
+	Read Scripture	Ricky Farrington	+
+	Dismissal Prayer	Robert Carter	+
+	Invitation	Jack Frost	+
+			+
+	IF YOU CANNOT SERVE PLEASE CALL	BOB	+
+	GAINES AT 838-3890.		+

Come and Share
With Us in Our
Class

SINCERE OFFERS

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- ☐ HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL
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JAMES P. NEEDHAM
EVANGELIST
PHONE 831-3230 848-0480

James Cooper m
5620 Butler--Warren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, August 23, 1972

NUMBER 26

**"... what shall be the end of them
that obey not the gospel of God?"**

I Peter 4:17

THIS IS ONE of the great questions of Holy Writ. Have you ever taken the time to consider it seriously? Do you realize it is answered in the Bible?

Paul said, "... t h e Lord Jesus shall be revealed from heaven with H i s mighty angels, in flaming fire taking vengeance on them that know not God, and that obey

not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

The gospel is "the power of God unto salvation..." (Rom. 1:16). There is no other means of salvation. The doctrines and commandments of men render worship vain (Mt. 15:9). False doctrine does not lead to heaven.

The gospel is the most important thing in our lives, yet there are many who have never seriously considered it, much less surrendered their lives to it. Now is the only time we have (2 Cor. 6:2). Yesterday is gone forever, and tomorrow is only a probability. Procrastination is a thief of the soul, it says tomorrow, but means never. Now is the only time you own.

We are genuinely interested in your soul because we believe what the Bible says about what will happen if you don't obey the gospel. We are dedicated to the work of preaching the gospel at every opportunity. We have three regular services per week at our building in which we endeavor to preach the gospel. We are anxious to come to your home for a series of Bible studies, and we offer a Bible correspondence course which you can take by mail. Will you let us help you to know more about the gospel? Will you not become more interested in spiritual matters? There is no time like now. Give us a call, or write us today. We will be more than glad to assist you in every way possible. We want you to know that we are interested in you, and are anxious to help. Let us hear from you before it is too late.

jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St., Winter Park, Fla. 32789

QUESTION: WOMEN SINGING GROUPS

++++++
+ "Is it scripturally correct for a +
+ group of women singers (no men in the +
+ group) to sing religious songs and +
+ prayers at weddings and funerals? If +
+ it is not right for the women to sing +
+ religious songs and prayers, can they +
+ sing secular songs at weddings in the +
+ church building? Please give scrip- +
+ tures for your answers." --Ark. +
++++++

REPLY:

As one can see, there are two questions involved. Both questions are quite controversial in nature. They concern some practices in which we engage out of tradition and which probably come to us from the denominational world. I have some very serious doubts about the practices under question.

1. I find no scriptural authority for special group singing at any public service of the church. Singing in the New Testament is fellowship; joint participation of all worshipers in praise, admonition and teaching (Eph. 5:19; Col. 3:16). I know of nothing that indicates that some are to sing while others listen. If this be correct, then this answers the first question for if there is no authority for group singing, then whether there are men in the group is beside the point.

2. The answer to the first question answers the first part of the second. The last part of the second question concerns the singing of secular songs at weddings in the church building. There is no authority for using the church building for any SECULAR activity. The church building

is bought with the Lord's money. The divine pattern (Heb. 8:5) shows that there is one way to collect this money (1 Cor. 16:1,2) and three ways to spend it: Evangelism (2 Cor. 11:8; Phil. 4:15), Edification (Acts 11:22), and benevolence (Acts 6:1-4). Since the building is purchased with the Lord's money, it can only be used for the purposes for which the money can be used. There is no difference in principle between misappropriating the money and misappropriating that which the money buys. It is absurd to contend that it is unscriptural to use the Lord's money to throw a party, but scriptural to use the church building for one. The Lord's money is being expended in both cases, only in a slightly different way.

Thus it is not scriptural to use the church building for any SECULAR activity, singing or whatever! This naturally raises the question of what constitutes a secular song? Are the songs traditionally sung at weddings secular songs? Such as: "I love you truly," "O promise me," etc. Does a song have to be in our hymn book to be a spiritual song? (Some songs in our hymn books are not very spiritual!) Does a song have to mention the name of God to be a spiritual song? Does the expression of a scriptural idea make a song a spiritual song? Do the intention of the singers and the occasion have anything to do with the nature of a song? These are all questions that must be answered in the consideration of the matters under discussion.

Weddings and funerals in church buildings are scripturally justifiable only if they are spiritual, or teaching services. If they are spiritual teaching services, then everything inconsistent with this purpose should be eliminated from them. If it would be unscriptural to have special group singing at a Lord's day service, how can it be scriptural to have it at another service? What is the difference? For a long time I have question-

Questions like these should be calmly studied. They should not be occasions for divisive strife within churches, and we shall not knowingly be a party to making them such. Those who are conscientiously opposed to the practices under question should refrain from participating, but should not seek to force their convictions on others until all have had the opportunity to thoroughly explore the matters from all angles. This attitude will lead us to a scriptural solution to almost any problem. It is when some want to make their consciencies everybody else's guide before all have studied the question that we have division and strife. Trouble comes when one or more wants to set the pace for all. Unless everybody thinks like they think, when they think it, they write them off as insincere and unworthy of their fellowship. Let this not happen to any of us on any question that may arise for discussion. jpn

+++++

Order of Worship

SUNDAY AM 8-27-72

+ Announcements-----Clay Garrison +
+ Song Leader-----Steve Campbell +
+ First Prayer-----August Quesada +
+ Dismissal Prayer-----Ralph Autry +
+ Sermon-----James P. Needham +
+ Lord's Supper-----O-Bill Terry +
+ David Terry +
+ O-Noel Sheffield +
+ Robert Carter +
+ Ushers--Ronald Carter, Jerry Copeland +
+
+ SUNDAY PM 8-27-72 +
+
+ Announcements-----Clay Garrison +
+ Song Leader-----Steve Campbell +
+ First Prayer-----Dave Kerce +
+ Dismissal Prayer-----O. J. Duer +
+ Sermon-----James P. Needham +
+ Lord's Supper-----Bill Terry +
+ Noel Sheffield +
+ Ushers--Ronald Carter, Jerry Copeland +
+
+ WEDNESDAY 8-30-72 +
+
+ Announcements-----Wayne Gey +
+ Song Leader-----Jack Farrington +
+ First Prayer-----Marvin Rockhold +
+ Read Scripture-----Reed Exum +
+ Dismissal Prayer-----Frank English +
+ Invitation-----Marion Grant +
+
+ IF YOU CANNOT SERVE, PLEASE CALL BOB +
+ GAINES AT: 838-3890. +
+ + + + +

SUNDAY AM 8-27-72

+ Announcements-----Clay Garrison +
+ Song Leader-----Steve Campbell +
+ First Prayer-----August Quesada +
+ Dismissal Prayer-----Ralph Autry +
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+ Sermon-----	James P. Needham +
+ Lord's Supper-----	Bill Terry +
+ Noel Sheffield +	
+ Ushers--Ronald Carter, Jerry Copeland +	

WEDNESDAY 8-30-72

```
+ Announcements-----Wayne Gey +
+ Song Leader-----Jack Farrington +
+ First Prayer-----Marvin Rockhold +
+ Read Scripture-----Reed Exum +
+ Dismissal Prayer-----Frank English +
+ Invitation-----Marion Grant +
+
+ IF YOU CANNOT SERVE, PLEASE CALL BOB +
+ GAINES AT: 838-3890. +
```

WELCOME NEW MEMBERS...

We welcome Al and Mary Summers of 404 Ellendale Dr., Winter Park, Telephone 671-2213. They come to us from Decatur, Ill.

SINCERE OFFERS

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PHONE 831-2230 645-0450

James Cooper m
5680 Butler--Warren
Mason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, August 30, 1972

NUMBER 27

Editor Begins Fourth Year

ON August 15, this editor completed three years of work in the Orlando area. I moved to Orlando on August 15, 1969. I moved to Par Avenue for the specific purpose of beginning the Palm Springs Drive work which they had planned for several years. They had purchased the lot, and set aside a sizeable amount toward the building fund.

The new work started on Dec. 17, 1969. We met for almost a year in the Casselberry Woman's Club while we were constructing the new building.

We had 67 present for the first service. We have ranged from that up to a record crowd of 136. We had 123 present last Sunday morning. Our membership has fluctuated due to employment transfers.

These three years have been quite rewarding to us all. We have seen the church grow numerically and spiritually. The work has experienced a great deal of maturity during the past year. We believe it is now one of the best works to be found anywhere.

The church has been self-supporting from the beginning, but during the last year it has prospered financially in a very good way. The 1972 budget called for almost \$100 per week more than 1971. It seemed high at the time, but we have

come very close to meeting it, and may have done so. We believe we will have done so at the close of the year.

The brethren have always been very unselfish. They have been anxious to get into a position where they could preach the gospel in other places. They have been glad to send the local preacher wherever he was needed. During 1972 they played a large part in his trip to the Philippine islands to work for 30 days among the churches there. At the beginning of 1972 they began supporting brother Wayne Sullivan at Azalea Park locally, and have now committed \$100 per month to brother Spears in the German work, and another \$100 per month to the Philippine work.

There is good reason to believe we can be debt free by the end of this year. If we reach this coveted goal, we then can broaden our horizons even more.

It is a joy to be associated with Palm Springs Drive church. I never worked with better people, nor with a group more anxious for me to do the work of an evangelist (2 Tim. 4:5). Harmony and good-will prevail among us, and we believe everyone is thankful for the privilege of being a part of the group. (Continued on next page)

As we begin our fourth year together I would like to use this medium to express my deep appreciation for the very generous support you have given me, financially and otherwise, and for your obvious good will toward me and mine. You are dear to our hearts, and every act of kindness and generosity is appreciated more than words can express. I shall make it my constant aim to be worthy of your continued support.

I also want to say that I think our greatest days are ahead. We are located in a thriving community. Buildings of all kinds are going up around us so fast that the face of the community is changing almost daily. We should determine now to take full advantage of all our many opportunities to preach the gospel and spread the borders of the kingdom in our own community as well as other places.

GOOD LESSON FROM BILLY K. FARRIS...

We had a good lesson from brother Billy K. Farris of Mt. Olive, Ala. last Sunday evening. He delivered a very timely lesson on GOD'S PLAN FOR UNITY. We appreciate his coming our way.

QUESADA'S MOVING THIS WEEK...

Last Sunday was the Quesada's last services with us for a while. As announced in last week's bulletin, they are moving back to Gainesville this week. They will be there two years. We look forward to having them back then, and from time to time in between. We have grown to love and appreciate them.

EDITOR TO COLUMBUS OHIO NEXT WEEK...

I will begin a meeting with the Broad St. church in Columbus, Ohio. Mon. night. Brother Ellis Webb is the local preacher. I will stop over in Atlanta on the way home and make the Philippine report to the Snapfinger Rd. church. They support a Filipino preacher.

PSD TO HELP TWO MORE PREACHERS....

At the last business meeting it was decided to take on two hundred more dollars per month in support of preachers other than the local preacher. We will give brother Dudley Spears \$100 per month toward the fulfillment of his plans to move to German by next spring, and \$100 per month for the support of a preacher in the Philippine islands. This means that we are now spending \$300 per month to support others than the local preacher. We send bro. Sullivan \$100 per month in the work at Azalea Park locally.

We certainly do not want this to sound boastful, but as a matter of record and commendation to PSD, our contribution has averaged right at \$500 per week since our first meeting less than three years ago. We have been self-supporting since the beginning. We have a property conservatively estimated to be worth \$150,000, and should be debt free by the time we are three years old.

The Lord has prospered us tremendously, and we are thankful. We shall show our appreciation by continually expanding our program to be of the greatest service possible to the greatest cause on earth.

MORE DEPARTURES...

We regret to announce the departure of Steve and Patsy Campbell. They will be moving to Birmingham, Ala. the middle of September. They have been an asset to us in every way. They are a fine young couple.

Also, Bob Grant and Beth Shulenberg left this week to enter Florida College. We will miss them all.

A STEPPING STONE BETWEEN SUNDAYS
 *The Mid Week Service*
 © Attend And Participate In This Inspirational Meeting

 *
 * IS THE GOSPEL RELEVANT? *
 *

TODAY we hear much about making the gospel "relevant to our times." It is contended that the gospel as God gave it is not suited to man where he is found today. It argues that God's word is in need of the genius of modern man to adapt it to the age in which we live. If this be true, God is not the God the Bible says He is. He is depicted in the Bible as an all-knowing, all-powerful God. If He knew all things from the beginning, He knew what man's needs would be for all time. If he were all-powerful, then He gave us a revelation suited to man's needs in all generations.

This idea of relevance makes man smarter than God. It exalts man's wisdom above God's, and makes God dependent upon man. *"Is anything too hard for the Lord?" (Gen. 18:14), "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed Him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" (Isa. 40:13,14).*

The fact is, God's word is relevant to man's needs whenever and wherever we find him, It tells him of his origin, mission and destiny. What else does he need? What can man's wisdom give him beyond this?

Today's relevance, therefore, is just another word for man's rebellion against God. It has always been so. God's way has suffered more from human "improvements" in every generation than from any other source. It sometimes parades under the guise of "progressiveness," "the end justifies the means," or just plain "relevance." We should always be aware of it and stop it before it starts.

++++++
Order of Worship

SUNDAY AM 9-3-72

Announcements	Marion Grant
Song Leader	Al Summers
First Prayer	Clay Garrison
Dismissal Prayer	Gene Mooney
Sermon	James P. Needham
Lord's Supper	O-Bruce Dudley
	Jerry Dale Copeland
	O-Reed Exum
	Ricky Farrington
Ushers	O. J. Duer, Ralph Autry

SUNDAY PM 9-3-72

Announcements	Marion Grant
Song Leader	Al Summers
First Prayer	Danny Melvin
Dismissal Prayer	Marvin Rockhold
Sermon	James P. Needham
Lord's Supper	Bruce Dudley
	Reed Exum

WEDNESDAY 9-6-72

Announcements	Robert Gaines
Song Leader	Jack Frost
First Prayer	Dave Kerce
Read Scripture	Wayne Gey
Dismissal Prayer	Mike Farrington
Invitation	Morris Ruby
IF YOU CANNOT SERVE, PLEASE CALL BOB	
GAINES: 838-8390	

++++++

GET INVOLVED

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WELCOME TO ONE AND ALL!



BULLETIN

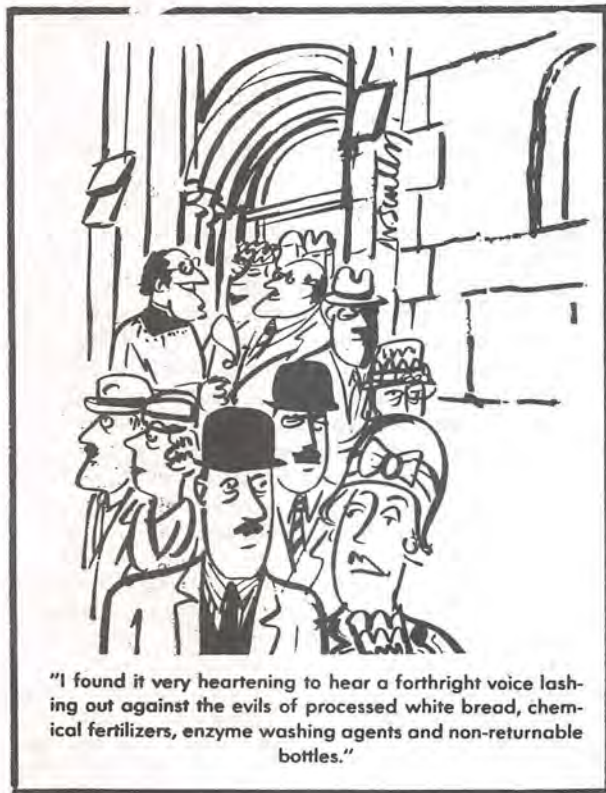
Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, September 6, 1972

NUMBER 28



The Church And Social Action

*Went
10-5-72*

THE ACCOMPANYING CARTOON appeared in FLORIDA MAGAZINE, Aug. wo, 1972. It illustrates beautifully the current trend in religion. There is a marked tendency today to involve the church (either directly or indirectly) in social action programs such as: integrating the races, open housing, civil rights, war on poverty, ecology, and politics. While I do not question the underlying principles involved in most of these programs, I deny that the struggles now in progress in these areas are legitimate fields of church action.

The church of Christ is a divine spiritual organism (Mt. 16:18; Jn. 18:36; Rom. 14:17,18). It is not now, and

never was intended to be, a tool for political, social, economic or ecological advantage. It has one design and that is to preach the gospel to save the souls of men and women. Christ did not die to purchase the church that men might be saved physically, ethnically, politically, socially, or economically, but SPIRITUALLY. Certainly the church has LIMITED physical obligation to its needy members (Acts 6:1-6; 11:28-30), but even this has a spiritual purpose because of a spiritual relationship. To make any physical or worldly action the primary function of the church is to prostitute the divine organization to a purely human and temporal cause for which it was never intended. Such is unscriptural and demonstrates more interest in this life than in the one to come. That is known as the SOCIAL GOSPEL.

While individual Christians have an obligation to "do good unto all men" (Gal. 6:10), the greatest good they can do for any man is to teach him the gospel that his soul might be saved. Certainly, as a citizen, a Christian can engage in social action programs that are consistent in FACT and TACT with his profession, but he must not lose sight of his fundamental spiritual obligation to seek the salvation of souls, not of bodies, worldly status or standing.

The social issues that are now raging in our country are just that, SOCIOLOGICAL struggles. They relate only indirectly to the mission of the church. The church has the responsibility to preach and teach the gospel. The gospel condemns the sins of hatred of God's creatures (James 3:10), symptoms of which are: Prejudice, exploitation, and respect of persons. I say that the church is related INDIRECTLY to these problems because it has no scriptural right to isolate these ungodly principles and wage a direct sociological war upon them which is unrelated to the salvation of men's souls. The church must proclaim the gospel to men and seek to persuade them to become Christians. When they do so, they will divest themselves of any and all hatred of humanity. This is the indirect result of the church's doing its work, it is not her PRIMARY or DIRECT mission.

That this is true is evident to every close Bible student.

In Luke 12:13ff, a man came to Jesus and requested, "*Master, speak to my brother that he divide the inheritance with me.*" Here was a case of social injustice, or exploitation. What did Jesus say to this request? Did He get up a group of demonstrators and print up some clever placards and journey to the capital and sit-in, lie-in, or go on an hunger strike to dramatize the need for better laws for the protection of heirs? No! He said,

"Man, who made me a judge or a divider over you?" (v.14). He then condemned the underlying PRINCIPLE of covetousness. He never confronted the brother who had wronged the man, or sought by political or economic pressure or boycott to force him to divide the inheritance.

Slavery was rampant during the days of Christ and the early church. We would all agree that it is a social evil. But where did Christ, the apostles or the early church ever directly seek to eradicate it? Where? NOWHERE! Why? *Because it was and is a SOCIAL evil, and social evils are not within the direct mission of Christ or His church.* If they are, it is very strange that Christ and the early church never performed this mission. Inspired writers told slaves and masters to manifest the principles of love, fairness and justice in their dealings (Eph. 6:5-9). Paul converted a run-away slave, and told him to return to his master (Book of Philemon). Why? Did Paul think slavery was a good practice? I doubt it. But it was a part of the society in which he lived, and the solving of such gross social problems did not fall within his duty as an apostle. His main concern was the salvation of both master and slave!

I would rejoice to see ALL social evils eliminated from society. I wish there were no hate, violence, war, exploitation, injustice, hurtful discrimination, pollution, political corruption, etc. If the current struggles result in bettering conditions for any, I shall be elated, but I will not, and should not sanction a diverting of the church from her God-given mission of saving souls or spend my time doing what will not better men spiritually. This may not be a popular course with a society that has been BRAINWASHED with social gospel propaganda, but I shall not let that worry me in the least. After all, *"...if I yet pleased men, I should not be the servant of Christ"* (Gal. 1:10).

jpn

THE SOCIAL GOSPEL is a philosophy in religion that the church should concern itself with worldly problems rather than with spiritual ones. It is more interested in ecology, biology, psychology and sociology than in theology. It is more concerned about preserving the whooping crane and the alligator than about preaching Christ the emancipator. It spends more time fighting earthly pollution that MAY damage the body than with fighting spiritual pollution that will certainly damn the soul.

The social gospel is more interested in feeding the body than in nurturing the soul. Its goal is education not salvation; recreation not sanctification; fraternity, not eternity. It concerns itself with "the new morality" rather than with immortality; birth control rather than self control; ministering to the inner city rather than seeking the heavenly city; slum clearance rather than with spiritual perseverance.

The social gospel philosophy is more interested in helping men make a living than in helping them make a life. It is more concerned with civil rights than with spiritual fights; civil laws rather than spiritual flaws; revolution rather than revelation; civil disobedience rather than scriptural obedience; communism rather than faith, repentance and baptism.

The social gospel is a lame duck spiritually because it is without the power to fulfill the lasting needs of the human race. It preaches Christ as a great social reformer, rather than as a spiritual savior. It limits His work to earthly benefits for mankind, and Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Thus, at its best, social gospelism can only leave man spiritually miserable, poor, blind and naked!

SUNDAY AM 9-10-72

+ Announcements-----	Danny Melvin	+
+ Song Leader-----	Steve Campbell	+
+ First Prayer-----	Wayne Gey	+
+ Dismissal Prayer-----	Bruce Dudley	+
+ Sermon-----	Guest Speaker	+
+ Lord's Supper-----	O-Frank English	+
	Earl Bates	+
	O-Gene Mooney	+
	Jerry Copeland	+
+ Ushers---	J. Farrington, M. Farrington	+

SUNDAY PM 9-10-72

+ Announcements-----	Danny Melvin	+
+ Song Leader-----	Steve Campbell	+
+ First Prayer-----	Ronald Carter	+
+ Dismissal Prayer-----	Al Summers	+
+ Sermon-----	Guest Speaker	+
+ Lord's Supper-----	Frank English	+
+ _____	Gene Mooney	+
+ Ushers---J. Farrington, M. Farrington		+

WEDNESDAY 9-13-72

```
+ Announcements-----Ralph Autry +
+ Song Leader-----Robert Gaines +
+ First Prayer-----Jack Farrington +
+ Read Scripture-----Steve Campbell +
+ Dismissal Prayer-----Reed Exum +
+ Invitation-----Marion Grant +
+
+ IF YOU CANNOT SERVE, PLEASE CALL BOB
+ GAINES: 838-3890. +
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All The Family -

At All The Services

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Zip _____ () member () non-member

Church of Christ

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, September 13, 1972

NUMBER 29

Lucille Ball's Comments On Today's Movies

 * "...most of the new stuff is just disgusting..The new ones have some very good *
 * cinematography but the subject matter is unbelievable. I don't know who's out *
 * there asking for this type of thing: I don't think anyone is, they just take *
 * what's shoved down their throats. I'm convinced that for the last five years *
 * most movies were made by plain dirty old men just for themselves. The crime is *
 * that our young people have been subjected to them." --SKY, 1972. *

I found this very interesting comment in SKY, a magazine published by Delta Airlines. It is quoted from an interview with Lucille Ball. It is quite significant since it comes from one of America's all-time great stars of stage and screen. Her name is a household word throughout America, and other parts of the world. Her castigation of today's movies is right on target, and right in line with what I have often said about them.

Many of today's movies glorify practically every sin in the devil's catalog. They are filled with nudity, obscenity and vulgar language. The majority of today's movies do not commend morality and decency and parade under the guise of "art."

We must never forget that movies are not made just for entertainment; they carry a message, the particular political, philosophical or moral message of the writers and producers. Like Lucille Ball, I find it hard to believe that today's movies are what the great majority of the public demands, but what it very unwisely patronizes for lack of anything better. I am not defending them in this, but trying to give them the benefit of the doubt. Movies are made for profit, and when the public wakes up and ceases to patronize the filth peddlers, the profit motive will put them out of business.

Parents will do well to take note of what their children are seeing on the silver screen whether it is in the local theater or on the TV set in the living room. To fail to do so is to abdicate parental responsibility and turn the moral training of our youth over to the filth peddlers and the pornographers. This is hardly rearing our children in the "nurture and admonition of the Lord" (Eph. 6:1-4). --jpn

COLUMBUS OHIO MEETING...

The meeting with the Broad St. church in Columbus, Ohio closed last Sunday night. It was characterized by good interest and attendance. The Broad St. church is an old church, and is doing a very good work. They engage in the support of several gospel preachers in many different parts of the world. Brother Ellis Webb, the local preacher, has worked with Broad Street for 5 years, and continues to do a good work.

PHILIPPINE REPORT AT SNAPFINGER RD...

I stopped in Atlanta, Ga. on my way home and made the Philippine report to the Snapfinger Rd. church in the Atlanta area. We had a nice attendance, and much enthusiasm was shown. They have been supporting a preacher in the Philippines.

THREE MORE MEETINGS THIS YEAR...

I have three more meetings booked for this year. They are as follows:

- Oct. 9-14--Plant City, Fla.
- Oct. 23-29--Columbus, Ga. (Rose Hill)
- Nov. 6-12--Louisville, Ky. (X-Way)

As one can see, I will be gone only two more Sundays this year, since the Plant City meeting does not include a Lord's day. I have some Philippine reports to make in the central Florida area but they will be taken care of on week nights.

THANKS AGAIN...

It is never too often to thank PSD for your generous attitude in allowing me to range so widely in the work of the Lord. I believe your attitude toward world evangelism is unsurpassed by anyone. jpn

AREA GOSPEL MEETINGS...

Granville Tyler, Holden Heights, Sept. 25-Oct. 1.

Austin Mobley, Pine Hills, Oct. 30-Nov. 5.

Make your plans to attend these gospel meetings to be held by two very dedicated gospel preachers.

VACATIONS VANISH...

School vacation is over and parents and children must now settle back down to the normal routines of family life. We are going to be very careful to see that our children are in their classes at the proper time, and that they have their school books all in order. Let us be just as scrupulous about their religious training. We have classes for all ages at Palm Springs Drive, and capable teachers who conscientiously seek to instruct their students in the word of God.

With many of our regular members getting back into "pocket" and new residents moving into our community in time to get the "kids" in school, we should note a marked increase in attendance at all services. Let us breath renewed vigor into all phases of our local work.

If you have not been attending our assemblies, we urge you to begin now. We welcome you and your family. We know that both you and your children would benefit from our Bible classes and all other phases of our local church program. If you are at all interested, let us hear from you. While you may not need it at all, we would be most happy to furnish you and your family with transportation to and from our services. We want you to know that we are interested in YOU! jpn

*Come and Worship With
Us. You Are Welcome!*

LOOK FOR LOCAL NEWSPAPER STORY...

Subscribers for the local newspapers may be interested in a story soon to be published on our recent trip to the Philippines. A religious reporter from the paper found out about it, and has interviewed this writer and brother Spears. We do not know at this point just when it will be published, possibly this Saturday. We appreciate the interest shown and have done our best to insure its accuracy.

DISTINCTIVELY DIFFERENT...

In the course of the interview the reporter stated, *"Most people believe that all protestant churches are about the same, but I find you to be distinctly different..."* The reason we are "distinctly different" from protestants is because we are NOT PROTESTANTS! We are neither JEWISH, CATHOLIC, NOR PROTESTANT! That seems strange to people in our society, but it is true. We are New Testament Christians. If we are not that, we have no right to exist as a church. We strive constantly to keep this very important fact before the public.

LESSONS ON AUTHORITY START THIS SUNDAY...

Beginning this Sunday morning, I shall deliver a series of several sermons on the subject of SCRIPTURAL AUTHORITY. This is one of the most important series I have preached since I have worked here. It will run for 3 or 4 weeks, both Sunday morning and evening. Don't miss a single one. This is where it all begins! If we miss it here, we wind up in a maze of religious confusion and error. Ignorance on this subject, or an unhealthy attitude toward it, accounts for all religious error. We must get it right, or be wrong at almost every turn in our religious life.

SEE YOU SUNDAY NIGHT

Order of Worship

SUNDAY AM 9-17-72

* Announcements-----Jack Farrington *
 * Song Leader-----Al Summers *
 * First Prayer-----Marion Grant *
 * Dismissal Prayer-----Danny Melvin *
 * Sermon-----James P. Needham *
 * Lord's Supper-----O-Clay Garrison *
 Robert Carter *
 O-Jerry Copeland *
 Noel Sheffield *
 * Ushers-----David Terry, Bill Terry *

SUNDAY PM 9-17-72

* Announcements-----Jack Farrington *
 * Song Leader-----Al Summers *
 * First Prayer-----Marvin Rockhold *
 * Dismissal Prayer-----O. J. Duer *
 * Sermon-----James P. Needham *
 * Lord's Supper-----Clay Garrison *
 Jerry Copeland *
 * Ushers-----David Terry, Bill Terry *

WEDNESDAY 9-20-72

* Announcements-----Reed Exum *
 * Song Leader-----Robert Gaines *
 * First Prayer-----Morris Ruby *
 * Read Scripture-----Ronald Carter *
 * Dismissal Prayer-----Ralph Autry *
 * Invitation-----Jack Frost *
 * IF YOU CANNOT SERVE, PLEASE CALL BOB *
 * GAINES AT: 838-3890. *

All The Family -

At All The Services

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Florida (metropolitan Orlando). Editor, James P. Needham.

VOLUME II

WEDNESDAY, September 30, 1972

NUMBER 30

Man's Inhumanity To Man--The Olympics

THE MURDEROUS, POLITICALLY BIASED AND HIGHLY CONTROVERSIAL OLYMPICS are now over! What a relief! They serve as a reliable index to the state of the world, and it is not very pretty. No event in modern times has so vividly portrayed so much bias, racial prejudice and vengeful hate as did the olympics. Yet the olympics are promoted as a means of peaceful competition where everyone is supposed to forget their biases and recognize each other as equals. It's a good line but it has seldom turned out that way. Hate is one of the strongest passions in man, and it will almost inevitably surface in his every activity.

We all recognize that the trouble did not start at Munich, and all the effort of some to blame German security is futile. As one official said, "*In a free society there is no way to prevent people from killing each other if they want to.*" The Germans didn't cause the trouble, and they could not prevent it. The trouble was brought to Munich in the hearts of those who were involved. That trouble is so deep-seated that the wisdom of Solomon couldn't unravel it. It has endured for centuries and likely will never be settled to the satisfaction of all.

The animosity between Arabs and Jews is like many other tensions in the world. It originated in man's inhumanity to man. Selfishness and greed are at the base of all such national hatreds. It stems from the philosophy that "Might makes right." If one nation has the MIGHT to take what another has, it feels it is right to do so. The resulting enmity is carried over from one generation to another.

As long as nations are nations, nations will rise up against nations! (Isa. 2:4). The only way to stop this is for "all nations to flow unto" the kingdom of God (Isa. 2:2). Only as men do this will they "beat their swords into plowshares, and their spears into pruninghooks..." and learn war no more (Isa. 2:4). The road to peace is a ONE WORLD GOVERNMENT with the prince of peace on the throne in every man's heart (Isa. 9:6). I do not speak of a POLITICAL ONE WORLD GOVERNMENT, but of a spiritual one where men of every nation sit down as fellow-citizens in a kingdom that is "not of this world" (Jn. 18:36; Eph. 2:19).

Some are crying for cancellation of future olympics. Do they think this will cure hate, prejudice and brutality! Will aspirin cure cancer! Let's not be naive! The cure for hate is love for all mankind. The way to love for all mankind is through understanding the brotherhood of man and his responsibility to his maker. jpn

PSD To Support Ramon Carino

We recently announced that PSD would begin the support of a Filipino preacher in the amount of \$100 per month. We have now decided the man will be RAMON CORINO who preaches in the Pagadian City area of Zamboanga province which is in the eastern part of the island of Mindanao. The first check has already been sent to him by registered airmail.

We met and were rather closely associated with bro. Ramon on our recent trip. In fact, he stayed in the hotel with us in M'lang. He has been a Christian a little over a year. The story of how he learned the truth is quite interesting.

He was preaching for the Missionary Alliance church on Mindanao. He held several high offices in that denomination. He heard one of our brethren preach on the radio, and was attracted by what he heard. He went to see the preacher, bro. Eddy Ramiro, and had a talk with him. Bro. Ramiro gave him a hand full of tracts. Bro. Carino said he never saw Ramiro again for some time. Meanwhile, he said he spent 890 hours studying the tracts! Convinced that he had found the truth, he attended the Sunday morning assembly where Ramiro was preaching and demanded to be baptized for the remission of his sins.

This necessitated his giving up his position in the denomination, thus the only means of support he had for his family. (Incidentally, he has 13 children). Since he wanted to preach the gospel, he did not want to obtain a secular job, so he has been living off the help given him by two grown sons, plus the fact that the church in Pagadian City is paying the rent on his house. He is engaged in preaching in and around Pagadian city.

Ramon is one of the most scholarly men

we met in the Philippines. As indicated by his having spent 890 hours studying the tracts, he is very studious. His knowledge of the truth on everything that came up in our open forums absolutely astounded us. We studied a large variety of questions but he never came up short!

We will be receiving regular reports from him, and they will be passed on to you. We believe he is a worthy man and that the Lord's money will be well spent. Let us diligently pray for him, his family and his work. In time, we want various people in the congregation to write him and let him know we are behind him in his work. He will need our encouragement. If you have any questions, feel free to ask them. jpn

PSD NOW SENDING TO THREE MEN....

We are now spending \$300 per month for evangelism beside our local preacher. We are sending \$100 per month to the following:

DUDLEY ROSS SPEARS for his work in Germany. He will be going to Germany in November for almost a month for some meetings and planning. He will move to the Frankfurt A/M area next spring.

WAYNE SULLIVAN in his work at Azalea Park in the Orlando area. We have been sending to him since the first of 1972. His monthly reports are found on the bulletin board.

RAMON CORINO for his work in the Pagadian City area, Philippine islands.

We hope to be able to take on more as time goes on. The interest of this congregation in world evangelism is to be commended. We know it is pleasing to the Lord (Mt. 28:18-20). jpn

THAT NEWSPAPER STORY,...

The newspaper story we mentioned last week appeared when I predicted, last Saturday. It covered most of an entire page in the ORLANDO EVENING STAR. We think it was well done, in spite of two or three small inaccuracies which are almost impossible to avoid in a thing of this kind. As stated last week, the reporter found the church of Christ quite different from all other churches, thus in one or two places she did not quite comprehend some things we told her.

BROADWELL LESSON WELL RECEIVED,...

Brother Martin Broadwell of Atlanta, Ga. was a guest speaker at PSD last Sunday morning. He had an excellent lesson. Many have commended it very highly. It was good to have him and his son with us.

We have made arrangements with brother Broadwell to conduct a week-end seminar December 8,9,10. The subject will be TEACHING AND LEARNING. Brother Broadwell is a specialist in the field and travels all over the world lecturing on this subject. His seminars for churches are designed to assist Christians in becoming better teachers (both private and public) and learners. This will be a most outstanding event and can be of utmost value to each and all. We want to advertise it widely and create the widest possible interest in it.

THE SICK,...

Little DERIN GEY is in Orange Memorial hospital for testing... sister Zelma McCartney is not well at all. She needs our prayers and encouragement... GERRY CARTER and Marlyn have both been ill during the past week.

WHY NOT COME SUNDAY NIGHT TOO?

Order of Worship

SUNDAY AM 9-24-72

ANNOUNCEMENTS-----Marion Grant
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Bruce Dudley
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Danny Melvin
Jerry Dale Copeland
O-Mike Farrington
David Terry
USHERS--Ronald Carter, Jerry Copeland

SUNDAY PM 9-24-72

ANNOUNCEMENTS-----Marion Grant
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Dave Kerce
DISMISSAL PRAYER-----Al Summers
SERMON-----James P. Needham
LORD'S SUPPER-----Danny Melvin
Mike Farrington
USHERS---Ronald Carter, Jerry Copeland

WEDNESDAY 9-27-72

ANNOUNCEMENTS-----Clay Garrison
SONG LEADER-----Marvin Rockhold
FIRST PRAYER-----Wayne Gey
READ SCRIPTURE-----Ricky Farrington
INVITATION-----Reed Exum
DISMISSAL PRAYER-----Robert Gaines
IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.

Sermons

HEAR SERMONS TWO AND THREE ON

SCRIPTURAL AUTHORITY

THIS SUNDAY

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Tucson, Ohio 45040

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(Classes for all ages)	
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Evening worship	6:00

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Evening Bible Study	7:30
(Classes for all ages)	

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★ BULLETIN ★

Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

WEDNESDAY, September 27, 1972

NUMBER 31



Why Christians Cannot Support United Appeal

Those who have read our bulletin for any length of time know that we do not support UNITED APPEAL. We realize this may seem to be a strange position to many, so during the annual fund raising campaign we restate our position for clarification.

(1) *Not because we are not benevolent:* We would gladly compare what we give to and for the unfortunate with the average UNITED FUND giver. We give into the church treasury every Sunday, and contribute to various causes individually as we see fit. The Bible teaches that we should love our neighbor as ourselves. We diligently seek to practice this.

(2) *Not because we object to all the work done by UNITED APPEAL.* We would agree that most of the agencies supported by UNITED APPEAL are worthy of our support, but we cannot support UNITED APPEAL without contributing to causes which we consider to be unworthy and/or wrong.

(3) *We object to some of the tactics used by UNITED APPEAL:* We detest the coercive tactics employed by the agency. Some employers apply unfair pressure to employees in an effort to FORCE them to contribute through the agency. Those who refuse to give are branded as some sort of second-class citizens for refusing. They are sometimes demoted, or fired for such refusal. We believe this to be a violation of their civil rights guaranteed by the constitution.

(4) *We object to some of the agencies supported by UNITED APPEAL:* It is true almost without exception that UNITED APPEAL supports agencies which propagate MORAL and/or RELIGIOUS error. They sometimes support USO, and other organizations which sponsor dances which the Bible condemns. They almost inevitably support agencies which propagate religious beliefs and practices which we believe to be in error. We never ask non-members to financially or morally support our religious beliefs. We believe it would be unfair to do so. By the same token, it is unfair for UNITED APPEAL to try to force us to violate our consciences, and it is unfair for the religious agencies to seek funds from the public. They should not undertake projects which they cannot support. Individuals who do so are said to be poor managers. What of religious organizations that do the same? *(Continued on next page)*

UNITED APPEAL (Continued)

CAMPAIGN NOW UNDERWAY--DON'T GIVE: The annual Madison Avenue campaign is now getting underway. We are seeing and hearing all kinds of "commercials" about it through the media. These ads are designed to make one feel like an heel if he does not give. This is the same tactic used by some employers. We urge you to stand up and be counted. Don't follow the line of least resistance. It is more pleasant but that has nothing to do with what is right and what is wrong. Doing right is seldom easy.

SEND FOR BOOKLET: This editor is author of a booklet entitled: WHY CHRISTIANS CANNOT SUPPORT UNITED APPEAL. It elaborates upon some of the points made in this article, plus it contains a written discussion I had with the Executive Director of UNITED FUND in Louisville, Ky. It is a very revealing discussion. We will be glad to send you one of these booklets free. If you would like to have one, let us know. Churches or individuals who might be interested in distributing several of these booklets, they can be ordered from the editor at \$20 per hundred.

THE BULLETIN TO 111 FILIPINO PREACHERS...

As of this issue, we are adding 111 Filipino preachers to our mailing list. This requires more work and a little more expense, but we believe they will greatly profit from the material appearing on these pages.

We are constantly enlarging our efforts to preach the gospel throughout the world. Those on our mailing list number about 1300, and they are scattered all over the world. We constantly receive letters of appreciation for our efforts through this medium. While we are always glad to know that we are being helpful, the glory be to God for enabling us to serve in this capacity.

FEEDBACK...

"I've enjoyed reading your bulletin while visiting with my parents in Holiday Fla. Keep up the good work. I'd like to have your bulletin sent to my home if possible." --Larry Ciolkosz, Ill.

"I...enjoy your bulletin so very much"
--Jimmy Winsted, Ga.

"We were recently exposed to your bulletin and would like to be added to your mailing list...Godspeed in your efforts for Christ." --Eva Nicholson, O.

"We continue to enjoy your bulletin. You are doing a good work."
--Ed Walker, Fla.

"We have been receiving your bulletin. We moved. I sent a change of address to bro. Needham, but he must have failed to make note of it in your records. We DO want to get the bulletin..."
--Vivian Patterson, Ky.

(EDITOR'S NOTE: You are right! I did fail to take care of this. Sorry. Our readers will get better service by sending changes of address to 600 Palm Springs Drive rather than to my house. I get so much mail that things get lost in the shuffle! Thanks for reminding me. jpn)

"I have been a subscriber to the bulletin (a recipient, since the bulletin is sent free jpn) for only a short time and found all the answers to the questions sent in most satisfying. Your views portray answers straight from the Bible and not personal ones...I enjoy your bulletin very much, although I am not a member of the church of Christ..."

--Edward W. Book, Fla.

(EDITOR'S NOTE: This good reader sent along some interesting questions which we will answer in the weeks to come. Thanks jpn We are happy to have you "aboard." jpn).

"Enjoy the bulletin very much--it is one of the very few that I still file and keep around for future references."

--Hayse Reneau, Texas

(EDITOR'S NOTE: We continue to emphasize that THE BULLETIN is a part of the teaching work of PALM SPRINGS DRIVE CHURCH OF CHRIST. It is not for sale, but is sent free to all who request it. There are many cases where one individual has requested it for other individuals. We have no way of knowing whether they want it or not. If they do, we are happy for them to have it. If they don't, we will be happy to remove their names when we are requested to do so. We have provided a convenient form for this purpose on the back page. We are delighted that a very few have ever asked that we remove their names. We ask only that you read with an open mind and Bible. jpn).

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Matin Broadwell* ★

10 Hours of Instruction

By An Internationally

Recognized Authority

Order of Worship

SUNDAY AM 10-1-72

* Announcements-----Gene Mooney *
* Song Leader-----Jack Farrington *
* First Prayer-----Robert Gaines *
* Dismissal Prayer-----Mike Farrington *
* Sermon-----James P. Needham *
* Lord's Supper-----O-Jerry Copeland *
* Earl Bates *
* O-Ralph Autry *
* Noel Sheffield *
* Ushers -----O. J. Duer, Frank English *

SUNDAY PM 10-1-72

* Announcements-----Gene Mooney *
* Song Leader-----Jack Farrington *
* First Prayer-----Bill Terry *
* Dismissal Prayer-----Clay Garrison *
* Sermon-----James P. Needham *
* Lord's Supper-----Jerry Copeland *
* Ushers-----O. J. Duer, Frank English *

WEDNESDAY 10-4-72

* Announcements-----Danny Melvin *
* Song Leader-----Jack Frost *
* First Prayer-----Al Summers *
* Read Scripture-----Reed Exum *
* Dismissal Prayer-----Robert Carter *
* Invitation-----Marion Grant *

* IF YOU CANNOT SERVE, PLEASE CALL BOB *
* GAINES: 838-3890. *



HEAR SERMONS FOUR AND FIVE ON AUTHORITY

HOW TO TELL WHICH N. T.
EXAMPLES ARE BINDING

SINCERE OFFERS

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- ☐ HAVING THIS BIBLE QUESTION ANSWERED IN YOUR BULLETIN _____

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Zip _____ ()member ()non-member

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JAMES P. NEEDHAM
EVANGELIST

PHONE 831-2220 648-0450

James Cooper m
5680 Butler--Harren
Wason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

WEDNESDAY, October 4, 1972

NUMBER 32

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: ORIGINAL SIN

* "What was the original sin of Adam *
* and Eve? and what is meant by the *
* tree of good and evil? Many insist *
* it was a sexual act between Adam and *
* Eve. They suggest had it not been, *
* why then, were they ashamed of their *
* nakedness and clothed themselves? *
* They knew no shame before they sin- *
* ned. *
* "Why are we born in sin? Is sin *
* transferable from one generation (to *
* another jpn)? Is it hereditary? ... *
* Is it wrong to assume that if the *
* teen-agers today knew why they were *
* born in sin, it may hasten their *
* steps to salvation?... " --Fla. *

REPLY:

1) "What was the original sin of Adam and Eve?" The original sin of Adam and Eve was eating of the tree of which God said they "shouldest not eat" (Gen. 3:11). For the extensive account read the entire third chapter of Genesis.

2) "What is meant by the tree of good

and evil?" It was not "the tree of good and evil," but "the tree of the KNOWLEDGE of good and evil" (Gen. 2:17). I take this to mean EXACTLY what it says. There was a tree "in the midst of the garden" which they were forbidden to touch and of which they were forbidden to eat (Gen. 3:3). Eating of and/or touching this tree was a transgression of God's law which is sin (1 Jn. 3:4). Thus, they knew not sin (evil) until they violated the one prohibition God gave them.

3) "Was it a sexual act?" The question is, was the tree of the knowledge of good and evil a sexual act? The answer is no--it was a tree, not a sexual act! I know I am what modern theologians call a "Biblical literalist," but I am unashamed of it! There is no rule of interpretation that would admit that the "tree of the knowledge of good and evil" was anything else but a tree.

I will go one step further and say that there is no way the forbidden tree could have been the sexual act. The reason being that when God made man and woman, it is said, "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth..." (Gen. 1:28). They could not do this with out the sexual act, thus they were commanded to use this God-given means of reproduction. How could their obedience to God's command be sinful (evil)?

The fact that sin awakened in them a sense of shame does not prove that their sin was a sexual act. It only proves that shame accompanies sin. Previous to the knowledge of good and evil shame did not exist. With the knowledge of sin came a sense of shame.

4) *"Why are we born in sin?"* We are not born in 'sin! I know this is contrary to so-called theology, but it is in harmony with God's word. There is no passage in the Bible that says we are born in sin. There are some passages that are MISinterpreted to mean that. Everything about sin makes it impossible to inherit.

From a biological point of view sin cannot be inherited because acquired characteristics are not hereditary. Sin was an acquired characteristic of Adam and Eve. They were "made...upright" (Eccl. 7:29). The only way a thing can be inherited by natural generation is for it to get into the germ plasm. How on earth could Adam and Eve's act of disobedience get into the germ plasm? Hereditary sin, therefore, is unsound theologically as well as biologically.

In Rom. 7:9, Paul says, *"I was alive apart from the law once; but when the commandment came, sin revived, (sprang to life jpn) and I died."* If Paul were born in sin, when did he live (spiritually) without the law? According to the doctrine of hereditary total depravity all men from Adam have been born DEAD in sin (spiritually dead). Paul knew nothing of this because he said that at one time in his life he "was alive apart from the law." This strikes a death blow to the doctrine of hereditary sin.

Furthermore, Jesus was "made of a woman" (Gal. 4:4) who was a descendent of Adam and Eve, therefore, according to the doctrine of hereditary sin guilty of the sin of Adam and would have passed it on to her offspring. Thus, Jesus would

have been guilty of the sin of Adam. Was Jesus born in sin?

5) *Would it help today's teen-agers to know why they are born in sin?* No, because, as I have shown, they are not born in sin. It would help today's (and every day's) teen-agers to realize that they are in sin. Not because they were born guilty of sin, but because they have become guilty of sin through transgression of God's law (1 Jn. 3:4). No person (teen-ager, middle-ager, or old ager) will ever "hasten their steps to salvation" until they realize that they are sinners and such realization motivates them to seek salvation through obedience to God's law of pardon which demands that one hear and believe the gospel (Rom. 10:17); which shows him how sinful he is. This leads him to Godly sorrow which worketh repentance (2 Cor. 7:10), or a turning away from a life of sin. Repentance in turn leads one to a verbal confession of his faith in Christ as his Lord and Saviour (Rom. 10:10), and to obedience to His command to be baptized for the remission of past sins (Acts 2:38; Mk. 16:16; 22:16; 1 Pet. 3:21).

(EDITOR'S NOTE: *We welcome all Bible questions from any source. All questions are answered through this column except in very special cases. We reserve the right to edit the questions, but not to change their content. Equal space to reply is offered those who may disagree provided it is sincere and in good taste. jpn.*)

EDITOR TO ZEPHYRHILLS FOR PHILIPPINE REPORT...

I will be with the Zephyrhills church this week to make the Philippine report. I was at 14th Ave. in St. Petersburg last week. I will be at Titusville the first Wednesday night of November.

NEWS & NOTES

Brother Marvin Rockhold is in Winter Park hospital (intensive care) with a serious heart attack. NO VISITORS, PLEASE... Sister McCartney is confined at home with a serious illness. She can have visitors. Her address is 5617 Carris Ct. which is north of Lee road west of 17 and 92... Terri Copeland was unable to be at worship last Sunday, as also was Mary Summers... A post card from sis. Fairbanks sends greetings to all. We anxiously await her soon return to Fla.... Our sympathy to Ronald Carter in the passing of his grandfather in Tenn. ... It was good to have Jerry Copeland at worship Sunday, we thought he might be in Thailand. We are thankful he was able to get a delay in orders.

PLANT CITY MEETING NEXT WEEK...

I will be preaching at Plant City next week each evening at 7:30, Monday through Saturday. I will not be gone on a Sunday. Jerry Eubanks is the local preacher.



HEAR SERMONS SIX AND SEVEN ON AUTHORITY
THIS SUNDAY

GENERIC AND SPECIFIC AUTHORITY

EVERYONE WELCOME!

Order of Worship

SUNDAY AM 10-8-72

Announcements-----Marion Grant
Song Leader-----Al Summers
First Prayer-----Clay Garrison
Dismissal Prayer-----Ronald Carter
Sermon-----James P. Needham
Lord's Supper-----O-Bruce Dudley
Robert Carter
O-Bill Terry
Ricky Farrington
Ushers-----Reed Exum, David Terry

SUNDAY PM 10-8-72

Announcements-----Marion Grant
Song Leader-----Al Summers
First Prayer-----Jack Farrington
Dismissal Prayer-----Frank English
Sermon-----James P. Needham
Lord's Supper-----Bruce Dudley
Bill Terry
Ushers-----Reed Exum, David Terry

WEDNESDAY 10-11-72

Announcements-----Reed Exum
Song Leader-----Robert Gaines
First Prayer-----Jack Frost
Read Scripture-----Danny Melvin
Dismissal Prayer-----O. J. Duer
Invitation-----Wayne Gey

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.



HAVE YOU CALLED
THOSE PERSONS
YOU HAVE BEEN MISSING
AT CHURCH???

jpr

WHY DON'T YOU COME SUNDAY NIGHT?

SINCERE OFFERS

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Zip _____ () member () non-member

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SUNDAY

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<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



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Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
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VOLUME II

WEDNESDAY, October 11, 1972

NUMBER 33

Promises Controversy 'Rebel Jesus'

HOLLYWOOD (NANA) A picture, now in its final editing stages, is bound to cause controversy. It's called "The Rebel Jesus."

For instance, it takes the premise that Christ did not die on the cross — actually cheated death and then escaped from the tomb.

Much of the picture concerns the redeemed prostitute Mary Magdalen nursing Christ back to health and hiding him from the Romans.

The hideout is a brothel where Mary Magdalen once had worked.

Producer Lawrence Buchanan, who also coauthored the script, says he believes that the movie will answer a lot of questions about the founder of Christianity.

HE SAYS THAT Universal, which is making "Jesus Christ Superstar," wants to buy his film. "I won't sell because I know it will end up on their shelf to protect the investment in 'Jesus Christ Superstar'."

Buchanan's picture was shot in Tunisia. Israel, he says, has too many television antennas — too many signs of progress.

Lee Zagon, who plays Mary Magdalen, said she tries to make love with Jesus in the movie. It is not reciprocated.

Buchanan has had the script since 1963 but couldn't get it on the road until this year.

THE MOVIES AGAIN--

In the Sept. 13 issue of this publication, we printed Lucille Ball's comments about the lewdness in today's movies. The accompanying article about a movie soon to be made is from ORLANDO EVENING STAR, Oct. 5, 1972. It is a blatant piece of blasphemy in that it denies the fundamentals of the religion of Christ.

The producer claims the film "Will answer a lot of questions about the founder of Christianity." The fact is, it will not answer any questions about "The founder of Christianity," but perpetrate many of the same old lies that atheists have parroted through the centuries. The film is designed to deceive and destroy people's faith in Christ and the gospel, and it will succeed. Surely nobody doubts the influence of movies on the minds of the public. Somehow, seeing a thing on the silver screen gives it substance it would not have otherwise.

One thing is for sure: the producers of this piece of trash will not give supporting evidence of their charges and claims, and much of the gullible public will demand none. Will you see this film?
jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1402 Oneco St. Winter Park, Fla. 32789

QUESTION: Deacons without elders?

* "Is it scriptural for a congregation *
* to have deacons without elders?" *
* --Fla. *

REPLY:

The scripturally organized church has a plurality of deacons. The qualifications of these workers are found in 1 Tim. 3. It is generally agreed on good evidence that deacons (servants) work in the field of physical service (Acts 6:1-7), while elders are overseers of all phases of the work in the local church (1 Pet. 5:2). The question is (and it is an old one), if nobody qualifies for the eldership, would it be scriptural to appoint deacons, if men were qualified for this office?

I believe it is scriptural to have deacons in the absence of elders for the following reasons:

1) *Since in the absence of elders their work is carried on by regular business meetings of the congregation, it could also oversee the work of deacons.*

2) *Deacons serve the congregation, not the elders, therefore the absence of elders does not dispense with the work of deacons.*

3) *If we cannot have deacons without elders, how can it be scriptural to have elders without deacons?*

4) *Paul says, "They that have used the office of a deacon well purchase to themselves a good degree, and great*

boldness in the faith which is in Christ Jesus" (1 Tim. 3:13). I am convinced that this "good degree" is the eldership. Thus, the deaconship is a training ground for the eldership. By giving men the responsibility of deacons, they will in time qualify as elders.

I have never known of a church that had deacons in the absence of elders, and I doubt that any reader has, but does that make it right?

It is objected that if we have deacons without elders, there is the danger that they will just be unqualified elders. That may be a danger, but this would be the fault of the church. They could not become such without the church's allowing it to happen through negligence and indifference. The fact that dangers lurk in a given course is no reason to fail to take it if it is scriptural. There are dangers in almost every scriptural action.

One of the great failures among us is a lack of appreciation for the importance of deacons. Many churches appoint elders, but are very slow to appoint deacons. Some never appoint them. The purpose of deacons is to give more order to the physical service of the church: seeing after the physical needs of the congregation. In many congregations, neither the elders, deacons or the members understand what is the work of deacons. Consequently, "deacons" are appointed and "hung up" in the congregation as "wall flowers," mere decorations! Deacons have become vestigial organs in the body of Christ in many places. Brethren feel that the scriptures demand that we have them, so we had better appoint them, but we don't know for what or why!

God's plan will work, if we will work God's plan! jpn

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Matin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

EDITOR IN PLANT CITY, FLA.,...

When you receive this, the editor will be in a meeting with the church in Plant City, Fla. (60 miles from home). It will close on Saturday evening and I will be at home for both services on the Lord's day to continue our study of the subject of SCRIPTURAL AUTHORITY.

NEXT TO ROSE HILL IN COLUMBUS, GA.,...

I will be home one week before beginning the meeting in Columbus, Ga. on the 23. We look forward to being associated with Rose Hill, and the Steinborns and Patti Oates, former members here. One more meeting in Nov. will complete my schedule for 1972.

WHY DON'T YOU COME SUNDAY NIGHT?

Order of Worship

SUNDAY AM 10-15-72

Announcements-----Danny Melvin
Song Leader-----Wayne Gey
First Prayer-----Marion Grant
Dismissal Prayer-----Robert Gaines
Sermon-----James P. Needham
Lord's Supper-----O-Ronald Carter
Jerry Dale Copeland
O-Noel Sheffield
Jerry Copeland
Ushers--Frank English, Ralph Autry

SUNDAY PM 10-15-72

Announcements-----Danny Melvin
Song Leader-----Wayne Gey
First Prayer-----Dave Kerce
Dismissal Prayer---Mike Farrington
Sermon-----James P. Needham
Lord's Supper-----Ronald Carter
Noel Sheffield
Ushers--Frank English, Ralph Autry

WEDNESDAY 10-18-72

Announcements-----Al Summers
Song Leader-----Robert Gaines
First Prayer-----Jack Farrington
Read Scripture-----Morris Ruby
Dismissal Prayer--Ricky Farrington
Invitation-----Jack Frost

IF YOU CANNOT SERVE, PLEASE CALL
BOB GAINES AT: 383-3890.

PHILIPPINE REPORT AT CHIEFLAND TUESDAY..

I will be giving the Philippine report at Chiefland, Fla. next Tuesday evening. We are thankful for so many opportunities to inform the brethren about the Philippine work.

SINCERE OFFERS

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VOLUME II

WEDNESDAY, October 18, 1972

NUMBER 34

TEACHING-LEARNING

SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

10 Hours of Instruction

**By An Internationally
Recognized Authority**

The seminar will get under way on Friday night, Dec. 8, at 7:30. There will be 3 sessions on Saturday: Morning, afternoon and evening. Brother Broadwell will then preach on Sunday morning and conduct the auditorium class and a concluding session on Sunday afternoon.

Sermons

FAITH AND OPINION

Hear these lessons this Sunday. They will be closely connected to the lessons on SCRIPTURAL AUTHORITY. They will answer many questions many people wonder about, Such as:

1. What is the difference between FAITH AND OPINION?
2. How can one distinguish between them?
3. In what area do religious differences arise most often, faith or opinion?
4. How is the best way to handle differences in the area of opinion?
5. What do we do about differences in the realm of faith?

You will not want to miss these timely lessons. Bring your friends, your Bibles and your pencils and paper.

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1400 Oneco St. Winter Park, Fla. 32789

QUESTION: GOODWILL INDUSTRIES

* "May a Christian give his discards *
* to GOODWILL INDUSTRIES? Is it re- *
* ligiously oriented or owned? What is *
* an acceptable organization to which *
* a Christian may donate unwanted mer- *
* chandise?" --Florida *

REPLY:

A Christian cannot donate his discards to GOODWILL INDUSTRIES without affiliating himself with denominationalism. Investigation will show that the driving force behind GOODWILL INDUSTRIES is religion. It is rather closely connected with the METHODIST CHURCH. In fact, we find the following information in the METHODIST DISCIPLINE:

"The following provisions and limitations shall be observed by the bishop when fixing the appointments....He may make the following appointments annually....superintendents of Goodwill industries affiliated with The Methodist Church" (Sec. 432, par. 136,137).

"1. The SECTION OF NATIONAL MISSIONS shall have the following departments, or such departments and administrative units as the board, upon recommendation of the division, may determine....(c) Department of Goodwill Industries" (Sec. 12:15, p. 296).

"THE DEPARTMENT OF GOODWILL INDUSTRIES shall provide for the religious, educational, social, and industrial welfare of the handicapped and unfortunate. It shall promote and establish Goodwill Industries in various centers; shall re-

view missionary askings and administer appropriations for Goodwill Industries; shall endorse and assist only those local Goodwill Industries which are organized and conducted according to its standards, rules, and regulations; and shall urge them to cooperate with the departments, sections, divisions and boards of the Methodist Church, and other organizations serving the handicapped and unfortunate. The department may conduct national and regional INSTITUTES, and such other special training activities as will help to develop the specialized leadership required for the direction of Goodwill Industries" (Sec. 1232, p. 303).

In researching the answer for this question, I called Mr. Nicholas, Executive Director of GOODWILL INDUSTRIES of central Florida and asked him to what extent GOODWILL INDUSTRIES is affiliated with the Methodist church. While his answer was quite devious and obscure, he did tell me that he is "an ordained Methodist minister on special assignment to Goodwill Industries." With the strong ecumenical winds of today, no denominational group wants to leave the impression that they are sectarian, so Mr. Nicholas told me that GOODWILL INDUSTRIES is inter-denominational and is supported by all denominations.

In view of all this, I would strongly urge Christians to find some other way to dispose of unwanted items lest one be involved in promoting human religion.

This brings us to the second part of the question, and that is, *"What is an acceptable organization to which a Christian may donate unwanted merchandise?"* This might differ from community to community. There are several organizations throughout the country that do work similar to GOODWILL INDUSTRIES. One should inquire as to their affiliation before contributing to them.

We contribute our used items to the Indians. (I know of nobody more deserving). These items are received by BULL'S PAWN SHOP at 5609 E. Colonial in Orlando.

Also, we could ship our unwanted clothes, etc. to needy brethren in all parts of the world, or find needy persons in our own community who can use them.

We must never knowingly lend assistance to false religious organizations. To do so is to fight against God (Acts 5:39). To bid godspeed to error is to partake of it (2 Jn. 9-11).

We realize that these religious organizations do much good work for the unfortunate. We are for the work, but we cannot support it through an organization that promotes what the Bible condemns, namely, false religion (Mt.15:9).
jpn

MANY REQUESTS FOR BOOKLET,...

We have received many requests for the booklet: WHY CHRISTIANS CANNOT SUPPORT UNITED APPEAL. One of these booklets will be sent free to those requesting them. Large quantities of them for wider distribution may be purchased from the editor at \$20 per hundred.

GOOD RESPONSE TO AUTHORITY SERMONS,...

We are elated by the warm response to the 9 lessons on SCRIPTURAL AUTHORITY. It is rewarding to know that one's efforts have helped others. Be sure to hear the lessons this Sunday of FAITH AND OPINION. They are related to the ones on authority.

WHY NOT COME SUNDAY NIGHT TOO?

Order of Worship

SUNDAY AM 10-22-72

Announcements-----Gene Mooney
Song Leader-----Jack Farrington
First Prayer-----Bruce Dudley
Dismissal Prayer-----Clay Garrison
Sermon-----James P. Needham
Lord's Supper-----O-O. J. Duer
Kenneth Reel
O-Ralph Autry
Earl Bates
Ushers--Marion Grant, Jerry Copeland

SUNDAY PM 10-22-72

Announcements-----Gene Mooney
Song Leader-----Jack Farrington
First Prayer-----Wayne Gey
Dismissal Prayer-----Dave Kerce
Sermon-----James P. Needham
Lord's Supper-----O. J. Duer
Ralph Autry
Ushers--Marion Grant, Jerry Copeland

WEDNESDAY 10-25-72

Announcements-----Robert Gaines
Song Leader-----Jack Frost
First Prayer-----Danny Melvin
Read Scripture-----Ronald Carter
Invitation-----Dave Kerce
Dismissal Prayer-----Jerry Copeland

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 383-3890.



HAVE YOU CALLED
THOSE PERSONS
YOU HAVE BEEN MISSING
AT CHURCH???

jpn

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☐ A SERIES OF BIBLE CLASSES WITH MY FAMILY IN MY HOME

☐ TRANSPORTATION TO YOUR SERVICES

☐ HAVING THIS BIBLE QUESTION ANSWERED IN YOUR BULLETIN _____

☐ HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL

☐ HAVING MY NAME REMOVED FROM YOUR MAILING LIST

☐ HAVING MY ADDRESS CHANGED TO THE ONE GIVEN BELOW (be sure to include old address and zip code number)

☐ HAVING YOUR BULLETIN SENT TO THE ENCLOSED ADDRESSES

Name _____

Address _____

City _____

Zip _____ () member () non-member

Church of Christ

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ALTAMONTE SPRINGS, FLA. 32701

JAMES P. NEEDHAM

EVANGELIST

PHONE 881-3230 848-0450

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James Cooper m
5620 Butler--Warren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

WEDNESDAY, October 25, 1972

NUMBER 35

THE SUNDAY MORNING SCENE IN
FAR TOO MANY HOMES.

(See page two)



THE SUNDAY MORNING SCENE...

What is the scene at your home on Sunday morning? Everyone rushing around getting the beach and fishing equipment in order for a day of recreation, or everyone clammy preparing for a day of worship? I am afraid it is the former in far too many cases.

People who rear their children with the idea that fun is more important than God should not be surprised in later years to find them practicing what they learned.

The Bible says, *"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"* (Heb. 10:25).

We all have heard this passage quoted a thousand times, but its significance seems never to occur to some. What we need to realize is that when we absent ourselves from an assembly of the church through negligence and indifference, we have **DISOBEYED** this command. The Bible says those who fail to do God's commandments will be barred from heaven (Rev. 22:14). People who can willfully absent themselves from assemblies of the church have either not considered the serious consequences of their actions, or else they don't believe the Bible means what it says.

God knows our needs better than we do. The assemblies are designed for our good. Whether or not we realize it, when we absent ourselves from an assembly, we damage ourselves. God does not need our attendance, but we do. God is not "worshipped with men's hands, as though he needed any thing..." (Acts 17:25). God doesn't need us--we need Him. jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: CONCERNING DEATH

* "Who is the author of death"--Fla. *

REPLY:

This is one of those questions that could be answered in more than one way. It all depends upon the angle from which one views the question.

From the standpoint of the absolute origin of death, we would have to say that God is the author of death. Obviously, he made man capable of dying or else death could not have occurred. The reason for this is that the scheme of redemption was all planned and purposed before the creation (Eph. 3:10,11), and yet it involves death. There could be no redemption without death because "without the shedding of blood is no remission" (Heb. 9:22).

From another point of view, satan is the author of death. He originated sin which brings death (Rom. 6:23). He was the original sinner (Jn. 8:44). He brought death to the human race by leading man to sin (Gen. 3).

Yet, from another point of view, we could say man is the author of death. While he was created capable of sinning, he did not die until he sinned. Thus he held the power of life and death in his own hands. This is still the case with every man. Whether we live or die spiritually is determined by whether we choose obedience or disobedience. jpn

COMING AND GOING...

The EXUMS left us last week to return to their home in West Tennessee. They will live near Sharon, Tenn.

JERRY COPELAND has been transferred to Thiland for one year. He is with the Air Force. We will miss him, and should pray for him and his family in their separation.

We welcome the LUFFMANS to PSD. They placed membership last Wed. night. Enter them in your directory as follows:

LUFFMAN, Wayne 838-3580
Donna (Mrs.)
112 Essex St., Apt. 40-C
Altamonte Springs, Fla. 32701

They come to us from the Embry Hills church in Atlanta, Ga.

FEEDBACK...

"I'm still enjoying your bulletins. It is interesting to read of the work you and Dudley did in the Philippines" (Ralph Williams, Red Bluff, Tex.).

"We are certainly enriched by receiving and reading your bulletin. It is one of the more thought provoking ones I receive..." (Author W. Adams, Gary, Ind)

TEACHING--LEARNING SEMINAR...

We urge one and all to make arrangements to attend each session of our teaching-learning seminar with Martin Broadwell of Atlanta. Be sure to invite all your friends and associates. This will be an outstanding event. It can well be the greatest event in the history of this congregation since it deals with the most fundamental feature of the religion of Christ.

Order of Worship

SUNDAY AM 10-29-72

Announcements-----Marion Grant
Song Leader-----Al Summers
First Prayer-----Bruce Dudley
Dismissal Prayer-----Ralph Autry
Sermon-----Guest Speaker
Lord's Supper-----O-Frank English
Noel Sheffield
O-Mike Farrington
Robert Carter
Ushers-----Ronald Carter, O. J. Duer

SUNDAY PM 10-29-72

Announcements-----Marion Grant
Song Leader-----Al Summers
First Prayer-----Bill Terry
Dismissal Prayer----Ricky Farrington
Sermon-----Guest Speaker
Lord's Supper-----Frank English
Mike Farrington
Ushers-----Ronald Carter, O. J. Duer

WEDNESDAY 11-1-72

Announcements-----Morris Ruby
Song Leader-----Robert Gaines
First Prayer-----Dave Kerce
Read Scripture-----Jack Farrington
Invitation-----Jack Frost
Dismissal Prayer-----Robert Carter

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.



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Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



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VOLUME II

WEDNESDAY, November 1, 1972

NUMBER 36

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

SPEARS TO GERMANY MONDAY....

Brother Spears will be leaving for West Germany next Monday. He will spend 30 days there preaching and making final plans to move there next spring. As you know, we are supplying \$100 per month to ward his support. Pray for his work.

NEWS & NOTES

EDITOR TO LOUISVILLE, KY.....

Next Monday evening I shall begin a meeting with the Expressway church in Louisville, Ky. I lived and worked with this good church for 7 years and 4 months previous to moving to this area. It is always a great compliment to be invited to return to a church where one has worked. We look forward to a very good meeting.

ROSE HILL MEETING, COLUMBUS, GA.....

The meeting with the Rose Hill church in Columbus, Ga. closed last Sunday evening. It was characterized by good interest and attendance, and two responded to the Lord's invitation. The Dick Steinborns and Patti Oates send warm greetings to one and all.

THE SICK....

Brother Rockhold is home, but not doing as well as we could hope for. The same is true of sister McCartney. Let us all be more mindful of the less fortunate.

SEMINAR JUST FIVE WEEKS AWAY....

Let us begin now to arrange our affairs so we can attend all sessions.

PREACHERS AND CHURCHES

IS IT ANYTHING LESS THAN REASONABLE to expect an amiable and congenial relationship to exist between preachers and those churches with whom they labor or by whom they are supported? Distrust and suspicion ought never to be the order of the day.

SOME PREACHERS feel that you have to be wary of your brethren lest they make life miserable for you. They may be fully convinced that most churches look upon preachers as objects of charity--perhaps even parasites; that they want to pay preachers as little as they can; that they want to muzzle their mouths, burden their backs and oppress their families. I cannot believe that most churches are anything like this, and if ever the time comes that I have no more confidence in my brethren than this, may the Lord grant me enough presence of mind to quit preaching.

SOME CHURCHES may feel that preachers are to be viewed with suspicion, kept constantly under surveillance. They may think that most preachers become preachers because they are too lazy to work and have taken an easy way out. They may be in favor of keeping them on minimum wages and of holding the threat of being fired like a weight above their heads. They may insist that most preachers sleep late, gad about through most of the day-light hours, study a little and in general take life easy. I cannot believe that most preachers are anything like this. Most of those whom I know personally are dedicated and tireless workers who are preachers because they want to serve God and save souls. Most of them have a splendid education; some of them gave up lucrative secular jobs in order to preach; perhaps all of them could make much more money doing something else.

ONLY A BLIND PERSON OR A FOOL would deny there are some preachers and some churches far below God's standard for them. Yes, there are preachers who are lazy, who do not study, who do not live exemplary lives, who do not pay their debts, who spend much

time socializing, slapping backs and enjoying themselves--but they are a small minority. Yes, there are churches that have become sanctuaries of worldliness, that are fraught with contentions, that are mercenary, that will not tolerate the truth, that want preachers who will scratch their ears, that will pay a hireling well or that will keep a diligent man on starvation wages--but this is certainly not the norm.

Most preachers have become accustomed to the little jibes of thoughtless brethren such as, "Well, you preachers really have it easy. You can sleep late every morning and take a nap in the afternoon. You can loaf all week and work a little on Sunday. And for so little to do, you get mighty good wages. Yes, you really have it made. You ought to see how hard I have to work." If such remarks were half as true as they are "cute", you would hear of brethren all over the land giving up their secular jobs to become preachers, but rather than this, we have a great shortage of preachers. All over the land we have churches pleading for and places going begging for preachers. We hear occasionally of a man giving up a high salaried secular employment to give his time to preaching, but we hear of more preachers giving up preaching for secular employment. (We have some faithful brethren who provide their own support by secular labor and then give generously of the remainder of their time in preaching the gospel and working with small churches.)

Churches ought to be engaged in making preachers from among their faithful men, and preachers ought to be engaged in establishing more churches and building up existing ones. (Even so-called "Christian colleges", with increased enrollments, have suffered decreases in students planning to make preachers.) ...you have an imperfect preacher and you constitute an imperfect church, but we both have a perfect standard by which to improve ourselves.

--By Bill Crews

HOW TO TELL WHEN YOU ARE GETTING WEAK

1. When you had rather stay at home than assemble with the saints.

2. When you had rather watch TV than visit the sick and teach the lost.

3. When you had rather read a magazine or the daily paper than the Bible or other religious materials.

4. When you find a political speech inspiring but a gospel sermon boring.

5. When you pray for the preacher but sleep through his sermons.

6. When you thank God for church leaders, but refuse to cooperate with them.

7. When you sing with your lips what you don't truly mean in your heart.

8. When you talk long and loud about what the church should do, but never do your part in what it is now doing.

9. When you look upon spiritual work as a chore rather than as a privilege.

10. When you spend more of your money on personal pleasure than you give to the Lord.

11. When you arrive late at the assemblies, and complain that they are too long.

12. When you criticize those who do their best, but refuse to do yours.

13. When you make rules for others you refuse to keep.

14. When you are offended by an article like this.

--jpn

Order of Worship

SUNDAY AM 11-5-72

Announcements	Danny Melvin
Song Leader	Wayne Gey
First Prayer	Robert Gaines
Dismissal Prayer	Frank English
Sermon	James P. Needham
Lord's Supper	O-Ronald Carter
	Jerry Dale Copeland
	O-Kenneth Reel
	Ricky Farrington
Ushers	Marion Grant, David Terry

SUNDAY PM 11-5-72

Announcements	Danny Melvin
Song Leader	Wayne Gey
First Prayer	Clay Garrison
Dismissal Prayer	Ralph Autry
Sermon	James P. Needham
Lord's Supper	Ronald Carter
	Kenneth Reel
Ushers	Marion Grant, David Terry

WEDNESDAY 11-8-72

Announcements	Al Summers
Song Leader	Jack Farrington
First Prayer	Jack Frost
Read Scripture	Morris Ruby
Invitation	Marion Grant
Dismissal Prayer	Mike Farrington

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<i>(Classes for all ages)</i>	
Morning worship	11:00
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Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

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VOLUME II

WEDNESDAY, November 8, 1972

NUMBER 37

NEWS & NOTES

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

The seminar will get under way on Friday night, Dec. 8, at 7:30. There will be 3 sessions on Saturday: Morning, afternoon and evening. Brother Broadwell will then preach on Sunday morning and conduct the auditorium class and a concluding session on Sunday afternoon.

EDITOR'S LAST MEETING...

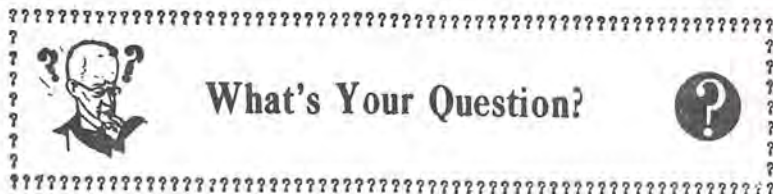
When you receive this, I will be in my last meeting of 1972. I am looking forward to being at home for an extended period of time. There are several things I want to do at PSD this winter, such as conduct some special classes for our members, and set up some Bible classes in some homes. I would like for you to be thinking about special classes you think are needed. More will be said about this as our plans materialize.

TEACHING--LEARNING SEMINAR...

The teaching--learning seminar to be held Dec. 8-10 will be the first effort in our special winter program. Our desire and design is to improve our overall performance as a congregation. The only way to do that is to improve as individuals. I ask again that you make specific plans now to be present at all sessions of the seminar. It will be a busy weekend but it will be well worth our time and effort. Brother Broadwell is qualified both spiritually and professionally for this effort. Invite your friends to come.

HUNTING SEASON....A TIP!!!

Since hunting season is here, did you know that the easiest animal to find is a scapegoat?



What's Your Question?

DO WE HAVE A "CHURCH SANCTUARY"?

INQUIRY:

+++++

"What about the term 'church sanctuary'? Denominational folk so often speak of their sanctuaries and ask us if certain things (i.e. taking of pictures, etc.) are allowed in ours. Please give some background on this term." --LOUISVILLE.

+++++

REPLY:

DEFINITIONS OF SANCTUARY:

"Generally a place set apart for the worship of God. Specifically the Temple at Jerusalem, most especially the Most Holy Place, or Holy of Holies. It is also used as meaning a refuge, or place of protection." Cruden's Concordance, p. 563.

"A consecrated place: as a: the ancient Hebrew temple at Jerusalem or its holy of holies b: the most sacred part of a religious building (as the part of a Christian church in which the altar is placed)."

The first definition (given above) is the Biblical usage of the word. It is evident that it is used in the scriptures mostly in reference to the O. T. temple or tabernacle, particularly the "Most Holy Place." In Hebrews 8:1,2, the writer shows that it was typical of heaven. (not of the church).

In the second definition (given above in part b) we have the current usage of the term: "the most sacred part of a re-

ligious building (as the part of a Christian church in which the altar is placed.)"

It is easily seen that this is not a Biblical usage of the term. It is not so used in the scriptures. Note the following errors in the definition: (a) "The most sacred part of a religious building." Under the N. T. there is no authority for a "religious building." A church building is no more religious than a gymnasium in so far as the building itself is concerned. Both are made of physical materials. This being true, there is no sense in which a building would have a "most sacred part." If we call some part of the building "sacred", the next question is, who made it so? and by whose authority?

(b) "The part of a Christian church in which the altar is placed." This goes along with the previous part of the definition which spoke of a "religious building." Here we have, "the part of a Christian church in which the altar is placed." This calls the building a "Christian church" with a "most sacred part." The N. T. knows nothing of this sort of concept. The church is not a building, it is people. In Acts 2:47, the Lord added to the church daily those that were being saved. Did He add them to a building?

Hence, the concept of a "sanctuary" and an "altar" as physical structures has no place in the vocabulary of those who would speak "as the oracles of God." (I Peter 4:11). The church is a divine spiritual institution. It has no sacred physical areas or structures. It worships in a physical building as an expediency. It could worship under an oak tree just as acceptably. The building is no more sacred than the oak tree would be. JPN

NO BITTERNESS... --Leslie Diestelkamp

Paul wrote, "Let all bitterness...be put away from you" (Eph. 4:31). Christians today need this admonition so very badly. In the midst of all the controversies now raging among brethren, bitterness is everywhere evident.

One of the most dreadful things about this problem is that few are able to see any signs of bitterness in themselves. It is only in others that we see this fault. We all stoutly declare our own innocence.

Yet bitterness toward brethren often shows in the following ways:

1. *A critical spirit:* This does not mean that constructive criticism is wrong, but this critical spirit manifests itself in that we become faultfinders almost habitually. We may seek to find faults.

2. *Those with whom we differ become constant victims of our ire.* Whatever they do, we search it with a critical eye, seeking error in it.

3. *Sometimes our criticism is in complete conflict with principles of common decency, and courtesy.* We make our criticism actual attacks upon people for whom we should be deeply concerned and for whom love should fill our hearts even if we do disagree with them.

This bitterness is a double--barrelled problem. Bitterness in my heart will hurt the one whom I oppose, but bitterness will hurt me more than it will him. My own heart is sure to fall victim and be shrunk into an evil one. In other words bitterness is accumulative--a speck of it will grow into a mountain in our own heart.

Bitterness will undoubtedly keep many out of heaven. Let's put it out of our lives, for it is altogether unbecoming to the gospel of Christ which we believe and to which we have claimed to give our allegiance.

Order of Worship

SUNDAY AM 11-12-72

Announcements-----Marion Grant
Song Leader-----Wayne Luffman
First Prayer-----Wayne Gey
Dismissal Prayer-----Bruce Dudley
Sermon-----Guest Speaker
Lord's Supper-----O-Gene Mooney
Earl Bates
O-O. J. Duer
Ralph Autry
Ushers---Frank English, Danny Melvin

SUNDAY PM 11-12-72

Announcements-----Marion Grant
Song Leader-----Wayne Luffman
First Prayer-----Dave Kerce
Dismissal Prayer-----Mike Farrington
Sermon-----Guest Speaker
Gene Mooney
O. J. Duer
Ushers---Frank English, Danny Melvin

WEDNESDAY 11-15-72

Announcements-----Clay Garrison
Song Leader-----Robert Gaines
First Prayer-----Ronald Carter
Read Scripture-----Ricky Farrington
Invitation-----Al Summers
Dismissal Prayer-----Jack Farrington

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All The Family -

At All The Services

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Morning worship	11:00
Evening worship	6:00

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Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

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★ BULLETIN ★

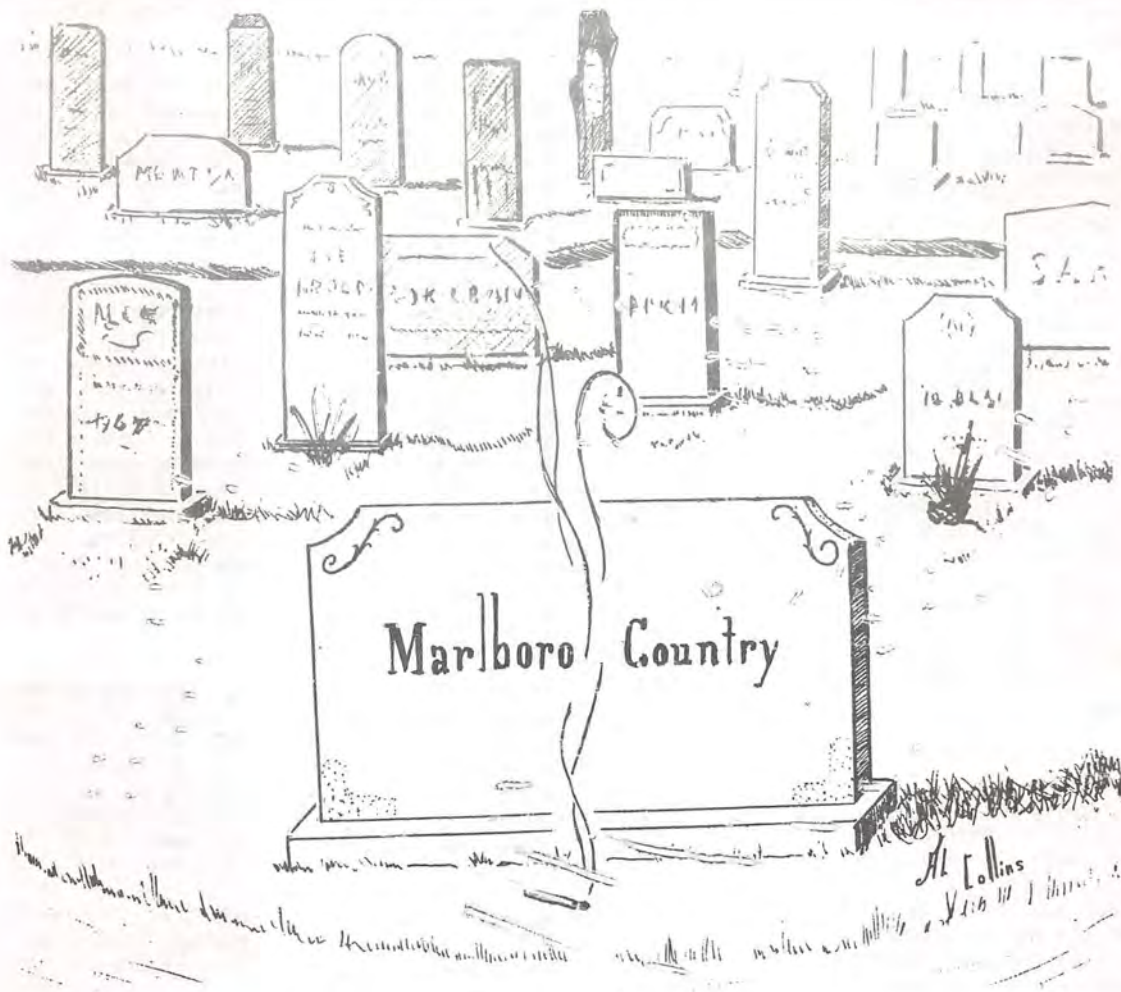
Palm Springs Drive Church of Christ


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VOLUME II

WEDNESDAY, November 15, 1972

NUMBER 38



??
 ???
 ???  ???
 ??? What's Your Question? ???
 ???
 ???
 ???
 ???

QUESTION:

 * "Is I Cor. 7:39, "Only in the Lord" a *
 * command, or is it also Paul's judg- *
 * ment? Can you say verse 40, goes with *
 * verse 39?"--Ohio *
 * *****

REPLY:

The passage reads: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God."

This is indeed a difficult passage. I believe the restriction "only in the Lord" has the force of a command. The difficulty is deciding when does it apply? Is it a general command to be applied at all times, or is it limited to the "present distress"? Like other restrictions on marriage in the chapter? For instance: in verse 1, Paul says, "It is good for a man not to touch a woman." Yet, the whole spirit of the Bible encourages marriage. If this command is of general application, we have a clash of ideas in the Bible. The only sensible conclusion, then, is that 7:1, is limited by the "present distress" of 7:26, and would be applicable only under similar conditions.

To be consistent, one must also say that the restriction "only in the Lord" (v.39) is also limited by the "present distress." This would mean that a Christian whose companion has died, must marry "only in the Lord" under similar circumstances. It is quite arbitrary to bind one generally but not the other. The more one studies I Cor. 7, the more will he be convinced of this. Remember, a text must be kept in context.

Now, to verse 40. Yes, I believe verse 40 belongs with verse 39, but what Paul says there is that the widow "is happier if she so abide" (unmarried). This is what was Paul's "judgment"; not that the widow should marry "only in the Lord"; that was a command. Had Paul forbidden marriage he would have contradicted himself (I Tim. 4: 3). It was his judgment in the Spirit that a widow would fare better unmarried under the circumstances. In v. 29, he says, "the time is short: it remaineth, that both they that have wives be as though they had none." His point is, why marry since this is true? But, he contends, if you feel you must marry under these present conditions, marry only a Christian.

The logical question now is, what was the "present distress"? I am not able to say with certainty. Of the original word for distress, Vine says, "A necessity, imposed whether by external circumstances, eg. Luke 23:17, or inward pressure, e.g., straits, distress, Luke 21:23; I Cor. 7:26; I Thess. 3:7; the last two refer to the lack of material things." (Vine p. 325) In verse 28, Paul says, "Nevertheless such shall have trouble in the flesh..." He evidently refers to some severe persecution which was accompanied by displacement and deprivation. Under such extreme circumstances one would fare better unmarried. The next best condition to being unmarried, was to be married to another Christian. To marry an unbeliever under such extreme circumstances would indeed be foolish. The unbeliever would not share the Christian's woes, nor sympathize with his plight. An unbelieving companion would be an additional burden.

What I have said is not intended to encourage anyone, widow or anyone else, to marry an unbeliever. I have tried to give an honest exegesis of this difficult passage. We are very often guilty of "proof-texting"; taking a text out of context to prove what we want to believe. Such is wresting the scriptures (II Pet. 3:16). If it is sinful to marry out of the Lord, this is not the proof text. This text deals with a special circumstance and must not be applied where a similar circumstance is absent.

JPK

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

Martin Broadwell

1 Hour of Instruction

By An Internationally
Recognized Authority

FEEDBACK....

"I enjoy reading your bulletins as the information is very interesting to me." --Chas. Bramble, Jr. Baltimore, Md.

"I appreciate the timely lessons in the bulletin. I would appreciate your extending your mailing list to include the following..."--Billy Raymer, Augusta, Ga.

"I wrote and asked you to change the address on your mailing list some time ago...I have to pay postage on your church paper, so if the address isn't changed the next time I receive one of your papers, I will have it sent back as I do not want to pay postage on them any more. I do enjoy your paper, so please change the address..."

(EDITOR'S NOTE: I quote the above letter to make a point. I don't remember hearing from this reader before, and beside, we are understaffed and overworked and we desperately need and beg for the patience of our readers. This bulletin is INDEED a labor of love. JPN).

Order of Worship

SUNDAY AM 11-19-72

+ Announcements	Marion Grant
+ Song Leader	Al Summers
+ First Prayer	Clay Garrison
+ Dismissal Prayer	Gene Mooney
+ Sermon	James P. Needham
+ Lord's Supper	O-Bruce Dudley
	Jerry Dale Copeland
	O-Reed Exum
	Ricky Farrington
+ Ushers	O. J. Duer, Ralph Autry

SUNDAY PM 11-19-72

+ Announcements	Marion Grant
+ Song Leader	Al Summers
+ First Prayer	Danny Melvin
+ Dismissal Prayer	Marvin Rockhold
+ Sermon	James P. Needham
+ Lord's Supper	Bruce Dudley
	Reed Exum

WEDNESDAY 11-22-72

+ Announcements	Robert Gaines
+ Song Leader	Jack Frost
+ First Prayer	Dave Kerce
+ Read Scripture	Wayne Gey
+ Dismissal Prayer	Mike Farrington
+ Invitation	Morris Ruby
+ IF YOU CANNOT SERVE, PLEASE CALL BOB	
+ GAINES: 838-8390	

What shall it Profit a Man

if he
shall
gain



and lose
his own
soul

SINCERE OFFERS

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- ☐ HAVING YOUR BULLETIN SENT TO THE ENCLOSED ADDRESSES

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City _____

Zip _____ () member () non-member

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PHONE 931-2230 8:15-6:40

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

WEDNESDAY, November 22, 1972

NUMBER 39

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

JUST A FEW MORE DAYS...

Yes, just a few more days until our teaching--learning seminar with brother Martin Broadwell of Atlanta. It will begin at 7:30 PM December 8. That is only two weeks from this Friday night.

We are all looking forward to this great event. As we have pointed out before, brother Broadwell is a professional expert in the field of teaching-learning. He is recognized as an expert in his field all over the world. He is a dedicated and highly involved Christian wherever he goes. He is to be commended for his willingness to use his great talent in the cause of Christ.

Remember, this will not be just a series of lectures on how to teach and learn, but a personal participation arrangement where you will be at liberty to be involved in the class discussion. You will be free to ask him any question you might have regarding teaching or

learning. Next week we will list a schedule of the subjects to be discussed.

Have you made all your arrangements so you can be in town the week-end of Dec. 8? Have you arranged your affairs so as to permit you to be present at all sessions? Surely, you will not want to miss a single one, and it is not asking too much of any one thus to do. You will be the loser if you fail.

We want you to understand that this is not a secular type of thing. Brother Broadwell does not use the church as a means to teach secular subjects. This is a Bible-centered program. The Bible is his guide. It will become evident in the course of the sessions that all good teaching methods where and are used in the Bible. Another proof of its divine origin.

jpn

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION:

* "In your Nov. 8 bulletin I noticed *
* you advertised a teaching--learning *
* seminar; and in regard to this I *
* have a question for your WHAT'S YOUR *
* QUESTION column. *
* "Is the word seminar biblical or *
* is it denominational? If it is al- *
* right for Christians to use this *
* word in reference to the work of the *
* church, why is it not alright to use *
* such words as youth rallies, crusad- *
* es and the like? Personally I belie- *
* ve all such is leading toward denom- *
* inationalism. I will be watching for *
* your answer in the bulletin." --Tenn *

REPLY:

First, I want to say that I am doing something I don't usually do; answering a question in an unsigned letter. I am stretching a point because I believe this brother to be asking a sincere question, and because the letter questions something we are doing. Ordinarily I do not reply to unsigned letters. I do not use names in this column as a matter of policy, but I don't usually dignify an anonymous letter with a reply.

The question concerns the scripturalness of the term "seminar" which we use in advertising the series of studies we are about to have with brother Martin Broadwell. Several questions are asked concerning the word. Let's consider them:

1. "Is the word seminar biblical?" The word "seminar" like the words "Gospel meeting," "church building," "Sunday

school," "Bible class," "baptistry" "singing school," "men's training class," "teacher training class," etc. is not found in the Bible, but like them, it expresses a biblical idea. To "speak as the oracles of God" (1 Pet. 4:11), does not require us always to quote the Bible when we talk, but to speak things which "become sound doctrine" (Tit. 2:1)

The word "seminar" is defined as "A meeting for giving and discussing information: a brief session" (Web.). Is this descriptive of a meeting designed to teach better methods of communicating the gospel? If so, then it "befits sound doctrine."

2. Is it denominational? Certainly not. In fact, I never saw it used by denominational people, but the mere fact that they use it does not make it wrong. They use such terms as: "Bible class," "training class," etc., but that does not make such terms denominational, or wrong. The term "seminar" is most frequently used in the secular world, in medicine, education, etc.

3. "If it is alright for Christians to use this word in reference to the work of the church, why is it not alright to use such words as youth rallies, youth crusades and the like?" The words "seminar," "crusade," and "rally," do not carry the same connotation. Rally and crusade have been used to describe meetings in which unscriptural arrangements and work are carried on, such as unscriptural cooperation, church-furnished recreation, etc. In their basic meanings, "crusade" and "rally" could describe certain scriptural gatherings. It is the common unscriptural activities connected with their use that has given them fixed meanings that hinder their ability to connote scriptural ideas. Without this factor, they could be used to describe scriptural gatherings; that is, if they simply described a calling together, or an assembling.

CONCLUSION: This writer concludes by saying, *"Personally, I believe all such is leading toward denominationalism."* He is really expressing a personal opinion. He certainly has the right to hold such an opinion, provided he does just that! I hope he will openmindedly consider the answer I have given and alter his thinking accordingly. I am willing to change any opinion or position I hold if it is proven to be inconsistent or unscriptural. I believe it is wrong to have any other attitude. We are happy to have this question, but we hope that any further communication from this brother will contain his name. jpn

LAST MEETING COMPLETED....

I have just concluded my last meeting of this year. I came home exhausted and really happy at the prospect of being at home with my family and PSD for a few months. It has been the busiest year of my life, what with the Philippine trip. I hope to give a general run-down of it in the near future.

The meeting with Expressway was a very interesting one. We had good attendance and good interest. It was good to be associated again with people with whom I worked for over seven years.

In addition to the meeting, I showed the Philippine slides three times while I was gone. I have other showings scheduled, but will arrange them so as not to conflict with services at home.

SPECIAL CLASSES...

I am willing and anxious to conduct any special classes desired by a sufficient number of members. Please let me know what you are interested in. I will be making suggestions soon.

I am most anxious to arrange private classes in homes. Let us start some of these soon.

Order of Worship

SUNDAY AM 11-26-72

Announcements	Danny Melvin
Song Leader	Wayne Gey
First Prayer	Bill Terry
Dismissal Prayer	Gene Mooney
Sermon	James P. Needham
Lord's Supper	O-Frank English
	Robert Carter
	O-Dave Kerce
	David Terry
Ushers:	Marion Grant, Mike Farrington

SUNDAY PM 11-26-72

Announcements	Danny Melvin
Song Leader	Wayne Gey
First Prayer	Jack Farrington
Dismissal Prayer	Ralph Autry
Sermon	James P. Needham
Lord's Supper	Frank English
	Dave Kerce
Ushers:	Marion Grant, Mike Farrington

WEDNESDAY 11-29-72

Announcements	Clay Garrison
Song Leader	Al Summers
First Prayer	Robert Gaines
Read Scripture	Kenneth Reel
Dismissal Prayer	Ricky Farrington
Invitation	Jack Frost

IF YOU CANNOT SERVE, PLEASE CALL B. GAINES AT: 838-3890.



HAVE YOU CALLED.
THOSE PERSONS
YOU HAVE BEEN MISSING
AT CHURCH???

SINCERE OFFERS

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JAMES P. NEEDHAM
EVANGELIST
PHONE 831-3230 645-0450

James Cooper m
5620 Butler--Warren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

WEDNESDAY, November 29, 1972

NUMBER 40

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

Subjects To Be Discussed

FRI. 7:30 PM--THE BIBLE AS A TEACHER TRAINING GUIDE

SAT. 10:00 AM--THE TEEN AGE TEACHER AND STUDENT

SAT. 3:00 PM--SPECIAL PROBLEMS--ALL LEVELS

SAT. 7:30 PM--BETTER LEARNING TECHNIQUES

SUN. 10:00 AM--BIBLE EXAMPLES OF TEACHING

SUN. 11:00 AM--RELEVANCY AND BIBLE TEACHING

SUN. 3:00 PM--OVERVIEW--BIBLE TEACHING-LEARNING TECHNIQUES.

NOTICE that this is NOT A TEACHER TRAINING course; it is a TEACHING-LEARNING seminar. Therefore, it is not JUST FOR CLASS ROOM teachers, but for everybody. There is no person, regardless of his or her ability, who would not profit from these sessions.

ALSO BE AWARE that this is not a series of formal lectures where those attending are just passive participants, but a real informal, class participation type of study. Nobody will be FORCED to participate, but all will be encouraged to.

YOU CAN LEARN from brother Broadwell how to be a better teacher, public or private, and how to be a better learner. After these sessions you should be able to get more out of every sermon you hear and every class you attend. Thus you will be a more effective servant of Christ.

Brother Broadwell is an internationally recognized authority in this field, and we are assured of the highest caliber of instruction. You will be at liberty to ask him any question you desire that pertains to his field. DON'T MISS A SINGLE SESSION!

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION:

* "Please explain Rom. 7:15,16,20, and *
* 8:1,2" --Fla. *

REPLY:

First, let's read the passages under question:

Rom. 7:15,16,20--"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good...Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Rom. 8:1,2--"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The common MISapplication of these passages is using them to support the theory of the impossibility of apostasy. Those who do such must take them out of their context. In order to understand them properly, let us note:

In chapters 1-3, Paul had shown that both Jew and Gentile had had access to God, but both had failed to take advantage of it, therefore, both were concluded under sin by the death of Christ (3:9). Paul then uses several chapters to show man's (both Jews and Gentiles) condition without the death of Christ.

To accomplish this, Paul uses himself as an illustration. That this is true will be seen from 7:9-11 where Paul says "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." Now in this spiritually dead state--separated from God by sin--Paul says, "I am carnal, sold under sin."

In this state of sin and death, Paul says he (man) has a constant war within him to determine who will dominate: the inner man, or the outer man (2 Cor. 4:16; Eph. 3:16). Paul says, "For I delight in the law of God after the inward man" (v.22), and "So then with the MIND I myself serve the law of God; but with the FLESH the law of sin" (v.25).

Thus, in Rom. 7:15, 16,20, Paul is verbalizing the experience of every sinner, namely, within him is a constant longing for a better life; a desire to do better than he does, but he seems to be trapped and exclaims in desperation, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). Paul then exclaims with equal emotion, "I thank God through Jesus Christ our Lord" (v.25). He (man) has found the answer; Christ is the only one capable of cutting man loose from the old man of sin (Rom. 6:6). In 8:37, Paul says "...we are more than conquerors through him that loved us."

Now, in Rom. 8:1,2, Paul is describing the security of man's triumph in Christ. There is no condemnation to those who are in Christ (Whom they enter by baptism Rom. 6:1-4), PROVIDED they "Walk not after the flesh, but after the spirit." Once the inner man has conquered the outer man, he must continue to dominate through obedience to the law of Christ (Heb. 5:9). --jpn

PHILIPPINE REPORT...

I have a request to make the Philippine report at Lake Shore in Jacksonville. I hope to do this within the next few days. I have made the Philippine report to approximately 20 churches since returning, and have other bookings in the making. We believe these reports have done much to inform brethren of the work and possibilities in the Philippines and around the world. Those who have seen the slides and heard the lecture have described it as a very edifying experience. I will be happy to make this report to any church desiring it.

PHILIPPINE BENEVOLENT HELP...

We recently announced the benevolent needs of brethren in the Philippines due to natural calamities. PSD members have contributed in the neighborhood of \$300 which I have sent to bro. Arnold Granke, an American service man stationed at Clark Airforce Base and who has volunteered to use his time and talent to see that it is properly used. Some brethren and churches where I recently have made the report have also sent funds. We hope their suffering will be relieved.

THE SEMINAR...

Remember, the seminar starts next Friday night at 7:30. I again plead with all PSD members to arrange your affairs so as to permit you to attend every possible session.

BULLETIN MAILING SCHEDULE TO CHANGE...

We have been unable to remedy the delay in delivery of your bulletin. The problem is with the Post Office. We mail it presently by noon every Wednesday. Some who live in this area frequently do not receive it until the next week. Beginning next week, we shall mail it on Monday. We shall see what we shall see.

Order of Worship

SUNDAY AM 12-3-72

ANNOUNCEMENTS	Marion Grant
SONG LEADER	Wayne Luffman
FIRST PRAYER	Bruce Dudley
DISMISSAL PRAYER	Ralph Autry
SERMON	James P. Needham
LORD'S SUPPER	O-Jack Farrington
	Earl Bates
	O-Noel Sheffield
	O. J. Duer
USHERS	Ronald Carter, Al Summers

SUNDAY PM 12-3-72

ANNOUNCEMENTS	Marion Grant
SONG LEADER	Wayne Luffman
FIRST PRAYER	Dave Kerce
DISMISSAL PRAYER	Danny Melvin
SERMON	James P. Needham
LORD'S SUPPER	Jack Farrington
	Noel Sheffield
USHERS	Ronald Carter, Al Summers

WEDNESDAY 12-6-72

ANNOUNCEMENTS	Ralph Autry
SONG LEADER	Jack Farrington
FIRST PRAYER	Jack Frost
READ SCRIPTURE	Wayne Gey
DISMISSAL PRAYER	Robert Carter
INVITATION	Robert Gaines

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 383-3890.

GET INVOLVED

GET INVOLVED

GET INVOLVED

GET INVOLVED

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Tucson, Ohio 45040

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Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

MONDAY, December 4, 1972

NUMBER 41

TEACHING-LEARNING SEMINAR

Dec. 8--10

WITH

★ *Martin Broadwell* ★

**10 Hours of Instruction
By An Internationally
Recognized Authority**

Subjects To Be Discussed

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Bible Answers to Bible Questions. Send to: James P. Niedham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: CONCERNING PITCH PIPES

* "Is the pitch pipe considered a *
* musical instrument, as it does pro- *
* duce a note? It is being used in *
* the worship service, and in Eph. 5:19 *
* and Col. 3:16, the 'heart' is the in- *
* strument commanded by God to be us- *
* ed." --Florida

REPLY:

Yes, the pitch pipe is a musical instrument. The usual chromatic pitch pipe contains all the notes in the scale, thus is capable of sounding all notes essential to a piece of music. Thus it is in every sense, a musical instrument.

The querist affirms that "It is being used in the worship service..." which is correct, but the pitch pipe is not used in worship. It is used to determine the pitch of the songs and is STILLED before the song (worship) ever starts. Many things are used in "the worship service" which are not used IN the worship.

1. Collection plates are used in the "worship service," but we don't worship WITH collection plates. We worship by "laying by in store, as God has prospered..." (1 Cor. 16:1,2). The collection plate is only an AID to worship.

2. Song books are used in the "worship service," but we don't worship WITH a song book. We worship by "teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your (our) hearts to the Lord" (Col. 3:19). Song books are only AIDS to worship.

Pitch pipes are an AID to singing exactly parallel to the song book and the collection plate. When these items are used, nothing is added to what we are commanded to do.

When we use a SONG BOOK in singing, we are performing ONE act, SINGING. We are not SINGING and BOOKING!

When we use a pitch pipe TO DETERMINE THE PITCH OF A SONG, we are performing only ONE act, SINGING. We are not SINGING and PITCH PIPING!

But when we ACCOMPANY the singing with a MECHANICAL INSTRUMENT, we are performing TWO acts: SINGING and PLAYING. We have added another kind of music. We are forbidden to add to God's word (Gal. 1:8,9; 2 Jn. 9-11; Rev. 22:18,19).

The querist is correct in saying that "...in Eph. 5:19, and Col. 3:16, the heart is the instrument commanded by God to be used." But the pitch pipe does not SUBSTITUTE for the heart, nor does it accompany the singing, thus it does no violence to Eph. 5:19, and Col. 3:16, or any other scriptural principle.

Manifested in this question is a failure to distinguish between AIDS and ADDITIONS. An aid never adds to the command, and is SUBORDINATE to the command. For instance, glasses are not another way of seeing, they are an aid to seeing. A collection plate is not an addition to the act of giving, it is an aid to giving. It does not add to the command. A pitch pipe is not an addition to singing, it is an aid to singing. It aids in the doing of that without which no song can be sung, namely, getting a pitch. Without it we may get the wrong pitch, but no song can be sung without a pitch! Our minds need to be "exercised to discern both good and evil" (Heb. 5:14)

--jpn

DON'T FORGET THE SEMINAR FRIDAY NIGHT...

We have done everything we know to do to keep the teaching-learning seminar on your minds. This bulletin should reach you before the first session. Don't let the Lord and His church down by being negligent in attendance. We are anticipating good interest and a great series of beneficial lessons in the seminar. It could be the greatest thing that has happened in the history of this church. Every Christian needs improvement in the area of teaching and learning the Bible. This is our very best effort to give the needed help. Let's make it just as great as it is capable of being. I know you will. I have confidence in you.

CONGRATULATIONS, SHARMAN...

Our congratulations to Sharman Grant Wilson on receiving her BA degree in Atlanta last week end. A great accomplishment for a great person.

OAKS GOWAN IN HOSPITAL...

Bro. Oaks Gowan, preacher at Holden Heights and father of our Brenda Gey, is in Orange Memorial with a pinched nerve. He is in great pain. Let us all pray for his soon recovery. Bro. Gowan is a sound and able preacher of the gospel.

BULLETIN MAILED EARLIER...

You will notice that this bulletin is dated and mailed on MONDAY, rather than the usual WEDNESDAY. We are determined to have the bulletin in your hands previous to the Lord's day each week. Be sure to keep us informed when you receive it.

THE UNSUNG...

We frequently fail to give credit where it is due. Thanks to the corps of women, and bro. Duer for faithfully printing and mailing the BULLETIN. --jpn

Order of Worship

SUNDAY AM 12-10-72

ANNOUNCEMENTS-----Marion Grant
 SONG LEADER-----Wayne Gey
 FIRST PRAYER-----Robert Gaines
 DISMISSAL PRAYER-----Frank English
 SERMON-----Martin Broadwell
 LORD'S SUPPER-----O-Ronald Carter
 Jerry Dale Copeland
 O-Kenneth Reel
 Ricky Farrington
 USHERS-----O. J. Duer, David Terry

SUNDAY PM 12-10-72

ANNOUNCEMENTS-----Marion Grant
 SONG LEADER-----Wayne Gey
 FIRST PRAYER-----Clay Garrison
 DISMISSAL PRAYER-----Ralph Autry
 SERMON-----James P. Needham
 LORD'S SUPPER-----Ronald Carter
 Kenneth Reel
 USHER O. J. Duer, David Terry

WEDNESDAY 12-13-72

ANNOUNCEMENTS-----Al Summers
 SONG LEADER-----Jack Farrington
 FIRST PRAYER-----Jack Frost
 READ SCRIPTURE-----Danny Melvin
 DISMISSAL PRAYER-----Mike Farrington
 INVITATION-----Marion Grant

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES: 383-3890

GET INVOLVED

GET INVOLVED

GET INVOLVED

GET INVOLVED

GET INVOLVED

GET INVOLVED

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SINCERE OFFERS

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- ☐ HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL
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- ☐ HAVING YOUR BULLETIN SENT TO THE ENCLOSED ADDRESSES

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Address _____

City _____

Zip _____ () member () non-member

Church of Christ

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Jason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

MONDAY, December 11, 1972

NUMBER 42

REPORT... ★

on those we support

RAMON CARINO--PHILIPPINES...

Bro. Carino reports the beginning of a second congregation in Pagadian City on Oct. 22. He is now preaching for this group. (Pagadian City is a city of some 17,000 souls on the southern island of Mindanao). Attendance is running around 30. Total collections since the beginning is 18 pesos and 85 centavos. (A peso is about 16 cents, thus indicating the poverty of the people). Bro Carino equipped the meeting place with benches, blackboards, additional lights, chairs, etc. from his own funds.

He reports 3 baptisms on Oct. 21, including a preacher from the EVANGELICAL CHURCH OF CHRIST. This brother is now preaching the pure gospel, and has 7 people about ready for baptism. He conducts Bible study 3 times a week with a group, and "Many of them have already shunned the use of musical instruments in the worship and other teachings which are foreign to the N. T. church."

I quote the following paragraphs from

brother Carino's report:

"The Sulu archipelago (a group of islands off the south-western tip of Mindanao jpn) is a 'dark' place, spiritually speaking. No church of the Lord is found there. Not one! Bro. Weipin Lu, the other baptized convert used to be a 'lay preacher' of the Alliance in one of these islands known as Sitangkai. It is situated in the southernmost part of the Philippines and is the last island of the Sulu archipelago, near Borneo (Sabah) in Malaysia. Shortly after the Second Global War (1949), bro. Lu labored in Sitangkai among the Badjao tribe, a sea-faring people who live in vintas (sailboats). He moved to Pagadian in 1961, and associated with the Alliance church here. Almost a year ago, he began to study New Testament truth. Last Saturday he decided to break away from denominational errors and was baptized. He, too, wants to go back to Sulu to preach the pure gospel among the people he used to work with. Most of the people in Sitangkai and neighboring islands embrace paganism. Some hold the Moslem faith. We hope that in the not-too-distant future he will be able to open a work in that place.

"We need your prayers and fellowship in the work."

Bro. Carino's address is: 683 La Solidaridad St. Pagadian City N-321. Republic of the Philippines. Why not write him. (Continued on page 2)

What's Your Question?

Bible Answers to Bible Questions. Send to James P. Needham
1400 Oneco St. Winter Park, Fla. 32789

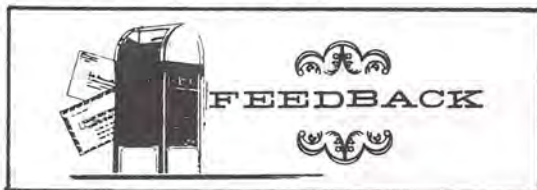
REPORT (Continued)

DUDLEY ROSS SPEARS--GERMANY...

This is being written on Thursday and bro. Spears is due to arrive home from a thirty-day investigative trip to Germany on Friday. Thus, we don't have too much to report about the German work just now. We hope to make a fuller report next week. A letter from bro. Spears from Germany is both good and bad. The prospects for the work look very good, but the cost of living is very, very high.

WAYNE SULLIVAN--AZALEA PARK, FLA.

Bro. Sullivan's Nov. report indicates that the Asalea Park work continues to move rather slowly, as do most works in Fla. Two recently identified with them. He has now started a Tuesday morning ladies' Bible class with good interest. He continues to make new contacts which he hopes will be fruitful. He recently held meetings at St. Cloud, Fla. and Jessup, Ga. He expresses appreciation for our continued support.



LUTHER BLACKMON: "I appreciate your sending the bulletin to me. Your articles and explanations are always interesting, and I think, correct."

LEONCIO ADAP, Philippines: "I found it (bulletin jpn) informative and educational..."

RAMON CARINO, Philippines: "Thank you for sending me...your weekly bulletin, I am sure I will be able to obtain not only additional knowledge, but also ideas from it..."

QUESTION: APPOINTING ELDERS

* "Does the word 'appoint' used by *
* Paul indicate that the evangelist *
* has the responsibility to decide *
* which men will be appointed? Does he *
* hold veto power?" --Ohio *

REPLY:

The evangelist is commanded to "set in order the things that are wanting, and ordain elders in every city..." (Tit. 1:5). The word "appoint" means "to appoint to do something" (Thayer). This indicates that the evangelist has the responsibility to take the lead in organizing churches after the N. T. order. A study of the N. T. will establish the following pattern in appointing officers

1. The brethren "look out" among them those who meet scriptural qualifications (Acts 6:3).

2. The evangelist "appoints" or makes known to the congregation those who are thus selected.

It is difficult to give a "yes" or "no" answer as to whether the evangelist holds veto power. I could say "yes" from this point of view: If the congregation selected a man or men I knew were not qualified, I could not conscientiously appoint them. I could say "no" from this point of view: The evangelist does not have the right to veto those whom the church selects unless he can PROVE them to be unqualified. He cannot arbitrarily decide he will not appoint a given person.
--jpn



HEY!... ☆
let's talk it over

Beloved brethren in Christ, may I appeal to you about a matter that I consider to be very serious. It concerns a very prevalent indifferent attitude toward the work of the Lord at PSD. The time has come when we must speak and speak plainly. Some of the members here are flirting with disaster by their lukewarm, don't care disposition toward the program of this congregation. Here are some symptoms of the problem:

1. *We announced a work day at the building last Saturday morning. Only five families were represented.*

2. *Our Sunday and Wednesday evening services are only about half of what they ought to be attendance wise. The first Wednesday evening of each month is given to singing, and some seem to think this gives them a reason to stay at home if they choose. Attendance at this service is consistently smaller than at the other Wednesday evening services.*

3. *Interest in and attendance at our group teachers meetings have reached the crisis point. We have had some special meetings of late to try to revamp and revive the program.*

Jesus wrote a letter to a lukewarm church in Rev. 3 and told them that if they did not repent he would spue them out of his mouth. Do you think He has a different attitude toward lukewarm churches today?

Some seem to want to be NOMINAL members of this congregation. They want their names on the roll, but refuse to accept any responsibility. We can all improve--may we count on you? --jpn



PROGRAMS

SUNDAY AM 12-17-72

ANNOUNCEMENTS ----- Gene Mooney
SONG LEADER ----- Al Summers
FIRST PRAYER ----- Bruce Dudley
DISMISSAL PRAYER ----- Clay Garrison
SERMON ----- James P. Needham
LORD'S SUPPER ----- O-Ralph Autry
Earl Bates
O-Mike Farrington
David Terry
USHERS-- Ronald Carter, Frank English

SUNDAY PM 12-17-72

ANNOUNCEMENTS----- Gene Mooney
SONG LEADER----- Al Summers
FIRST PRAYER----- Marion Grant
DISMISSAL PRAYER ----- Wayne Luffman
SERMON----- James P. Needham
LORD'S SUPPER----- Ralph Autry
Mike Farrington
USHERS-- Ronald Carter, Frank English

WEDNESDAY 12-20-72

ANNOUNCEMENTS----- Danny Melvin
SONG LEADER----- Jack Frost
FIRST PRAYER----- Dave Kerce
READ SCRIPTURE----- Jack Farrington
DISMISSAL PRAYER----- Robert Carter
INVITATION----- Morris Ruby

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.



If your salvation
depended upon winning
a soul to Christ--

Would You Be Saved?

SINCERE OFFERS

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PHONE 831-3230 848-0480

James Cooper
5620 Butler--Warren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Fla. (Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

MONDAY, December 18, 1972

NUMBER 43

PSD HAS THIRD ANNIVERSARY

On December 14, this congregation had its third anniversary. It is appropriate at this time to survey the history of this church.

The Palm Springs Drive church is the result of long-range planning of the Par Avenue church in Orlando. They saw the need for a congregation on the fast-growing north side of this metropolitan area, and so bought and paid for the lot on which our building now stands.

In August of 1969, Par Avenue church employed James P. Needham to work for a few months at Par Avenue and then to move out with the new church. This was done in December of that same year. The Palm Springs Drive church began in the Casselberry Woman's Club, December 14, 1969, with 67 people present for the first meeting--all of them from Par Ave.

Par Avenue transferred \$54,000 to our building fund, and plans were made to construct the present meeting house. We first occupied it in the late summer of 1970.

This congregation has been self-supporting from the earliest moment of its existence, and has sustained a full pro-

gram of work. Contributions for the first year averaged almost \$400 per week. They probably average around \$500 now.

In order to complete the present structure, we borrowed about \$30,000. Since finishing our building, we have sold some excess property and are practically debt free at this time. We are now spending \$300 per month to support the preaching of the gospel in other places. Also during 1972, the congregation made it possible for the local preacher to make a thirty-day preaching trip to the Philippine islands.

Altamonte Springs is a fast-growing community. When we began our building, none of the houses adjacent to our property had been built. All the land between our building and highway 436 was vacant. It is practically all developed now! What does the future hold? For us, unlimited opportunities to preach the gospel.

Many people have come and gone in the three years of our existence. Probably only about half of the charter members are still here. This means that we are a very transient area. The "income" and "outgo" of people seems to be about equal. We are just slightly larger now than when we started. We now have about 100 members.

What's Your Question?

Bible Answers to Bible Questions. Send To: James P. Needham
1600 Oneco St. Winter Park, Fla. 32789

QUESTION: "IN THE LORD"

=====

*"I noted your answer to a question =
= on 1 Cor. 7:39. You said 'in the =
= Lord' means a Christian. In Eph. 6: =
= 1, children are told to 'obey your =
= parents in the Lord.' Certainly a =
= child is to obey his parents wheth- =
= er they are Christians or not, and =
= that would be right. Just how would =
= you reconcile these commands?" Ala. =*

=====

REPLY:

This is an age-old question. It must be settled by contextual study. In answering the question in 1 Cor. 7:39, concerning whether or not a widow's marrying "in the Lord" means that she must marry only a Christian, I said it did THEN, but the restriction is not universal because it has a contextual limitation, "the present distress" (v. 26). Some deny that this is the significance of the passage, saying that "in the Lord" means that the marriage must be in accordance with the Lord's marriage law (Mt. 5:32; 19:9). I affirm that the context of 1 Cor. 7 will not allow this.

Now, as to whether or not the command for "children, obey your parents in the Lord" means that the parents are Christians, I think it does in view of the context of Eph. 6. The context makes it very clear that Paul is instructing Christians in their duties, not general humanity. For instance, v. 4 says, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This is not

instruction to unbelievers.

A study of the many instances where the term "in the Lord" is used convinces me that it describes locality, thus the relationship of one who has been translated from without to within the Lord by obedience (Rom. 6:1-4; Gal. 3:27). Note the following instances of its use:

RECEIVE in the Lord (Rom. 16:2).
BELOVED in the Lord (Rom. 16:8).
LABOR in the Lord (Rom. 16:12).
CHOSEN in the Lord (Rom. 16:13).
GLORY in the Lord (1 Cor. 1:31).
FAITHFUL in the Lord (1 Cor. 4:17).
CALLED in the Lord (1 Cor. 7:22).
MARRY in the Lord (1 Cor. 7:39).
WORK in the Lord (1 Cor. 7:1).
MAN AND WOMAN not without each other
in the Lord (1 Cor. 11:11).
HOLY TEMPLE in the Lord (Eph. 2:21).
OBEY PARENTS in the Lord (Eph. 6:1).
BRETHREN in the Lord (Phil. 1:14).
WIVES SUBMIT TO HUSBANDS in the Lord
(Col. 3:18).
RECEIVED MINISTRY in the Lord (Col. 4:17).
OVER YOU in the Lord (1 Thes. 5:12).
DIE in the Lord (Rev. 14:13).

To say that "in the Lord" means one in Christ, a Christian, does not mean that children can disobey parents who are not in the Lord, but general parental authority is not taught in Eph. 6:1. There Paul is speaking specifically to and of fathers who are Christians. Children's duty to obey parents is inherent in the very nature of parent-child relationships. There is no need to pervert a passage of scripture in a vain effort to prove that "in the Lord" does not always mean one who is a Christian. The fact that both parents and children are Christians makes submission to parents all the more significant.

--jpn

PHILIPPINE REPORT FROM BRO. GRANKE...

In a letter from bro. Arnold Granke he says in part:

"I received the \$250.50 check which the Palm Springs Drive church sent (it was actually from individual members jpn) for the relief of needy saints in the Philippines. I appreciate the trust you have placed in me, and am grateful to have fellowship with you in this work of benevolence.

"The response of American churches and individual Christians has been most gratifying. Nearly \$5,000 has been sent to me to distribute among the needy faithful, and while approximately 300 souls have already received various portions of the aid, depending upon each one's degree of need, distribution continues. I have not received any news of the amount of aid other saints here and on the other islands have received directly, although I am told others have also receive contributions. Once again, this proves what the Bible teaches, and what we have known all along, that co-operative benevolence does work without centralization, contrary to what some of our brethren may claim, and when the need arises, faithful Christians do something about it. Not only does the Lord's way work, but the cost of implementing this work has been so low as to be almost unnoticeable."

We deeply appreciate the willingness of bro. Granke to act as our messenger to convey this help to our needy brethren in the Philippines. He is to be commended for taking on this tremendous task. He tells me in a lengthy letter of the terrible conditions existing there after the flood, but says that the needs of brethren within his acquaintance have been met. We shall keep you informed as further information is received. May God bless each one who responded to the call for help. --jpn



PROGRAMS

SUNDAY AM 12-24-72

ANNOUNCEMENTS	Marion Grant
SONG LEADER	Wayne Luffman
FIRST PRAYER	Bob Grant
DISMISSAL PRAYER	Gene Mooney
SERMON	James P. Needham
LORD'S SUPPER	O-Frank English
	Robert Carter
	O-Danny Melvin
	Noel Sheffield
USHERS:	Wayne Gey, Jack Farrington

SUNDAY PM 12-24-72

ANNOUNCEMENTS	Marion Grant
SONG LEADER	Wayne Luffman
FIRST PRAYER	Bill Terry
DISMISSAL PRAYER	Kenneth Reel
SERMON	James P. Needham
LORD'S SUPPER	Frank English
	Danny Melvin
USHERS:	Jack Farrington, Wayne Gey

WEDNESDAY 12-27-72

ANNOUNCEMENTS	Ralph Autry
SONG LEADER	Robert Gaines
FIRST PRAYER	Morris Ruby
READ SCRIPTURE	Ronald Carter
DISMISSAL PRAYER	Mike Farrington
INVITATION	Al Summers

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 383-3890.

REPORT ON THE SEMINAR NEXT WEEK...

Due to lack of space, we are unable to carry a full report on the seminar this week. Look for it in our next issue. It was a great experience. jpn

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WELCOME TO ONE AND ALL!



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Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

MONDAY, December 25, 1972

NUMBER 44



Holiday Message



We are now in the midst of the most popular holiday season in our society. It means different things to different people. Many people celebrate Christmas as the birthday of Christ, and attach to it the highest religious significance. "Nativity scenes" are seen on the front lawns of many homes and church buildings, and many songs are sung about the birth of Christ. The average person never stops to think about the Biblical aspects of this matter, but accepts it as a long-revered tradition without question.

We strongly insist that there is absolutely no Biblical or historical evidence that Christ was born on the 25th of December, and if it could be proven to be the date of His birth, there is absolutely no scriptural authority for it to be observed in any religious sense. For that reason, we attach absolutely no religious significance to "Christmas." We realize full well that such a stance seems quite strange to people who see no need for scriptural authority for their religious practice. We contend that we must have scriptural authority for everything we teach, believe and practice. We are governed in our religious life by God's word, not by human tradition.

There are many others who look upon "Christmas" as a NATIONAL holiday with no religious significance. It has become "the festive season" in a NATIONAL sense, and as such, is observed by just about everyone, including Jews, atheists, etc. As a NATIONAL holiday, "Christmas" is a warm, pleasant time of year. Good will and friendliness prevail, evidenced by the giving and receiving of gifts. It is in this vein that we view this holiday season. And with this in mind we at Palm Springs Drive, and especially the editor, wish for you and yours a most pleasant and joyous holiday season.

Also involved in this holiday period is the ushering in of a new year. It is also our pleasure to wish each of you a very happy and prosperous new year. We appreciate having you in our reading audience, and trust that our efforts are profitable to you and yours. We would be glad to hear from you.

--James P. Needham

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1400 Oneco St. Winter Park, Fla. 32789

QUESTION: SALVATION ARMY

"Would you please comment on the Salvation Army's street begging at this time of the year?" --Fla.

REPLY:

There are several things wrong with this practice. I will list some of them.

1) *It is not the Lord's plan for the support of His work:* The Bible teaches that the Lord's work is to be financially supported by His people. In 1 Cor. 16;1,2, Paul says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you (Christians jpn) lay by him in store, as God hath prospered him, that there be no gatherings when I come." This is the only way the Bible authorizes the Lord's church to raise money. Street begging therefore is unscriptural and anti-scriptural.

It is quite absurd to think the Lord would expect His work to be supported by others than His people: the general public. Why should the work of believers be supported by unbelievers? This is why the church of Christ never solicits money from anyone who is not a member of it. Why should we expect people to support the work we do when they do not accept what we teach? Looking at it from the other side, members of the church should never contribute to something in which they don't believe. To do so is to bid godspeed to evil, and therefore to partake of it (2 Jn. 9).

2) *It relegates religion to the ranks of a street beggar:* Not many people respect a street beggar. They generally feel that most of them do it because they are too trifling to work and support themselves. I venture to say that this is the same concept that many persons have of a begging religion. Many people can't resist giving a dime or a quarter to save embarrassment when some dear old lady or some sincere teenager rings a bell in their face and makes an eyeball to eyeball appeal, (I hate to think so, but I fear some of my brethren are guilty of this) but basically, they have no respect for the set up.

3) *The Salvation Army is a false religion:* Some people have the misconception that The Salvation Army is just a civic organization with a mission of mercy for the unfortunate. This is not the case. The Salvation Army is a church, a religion. It was started by Wm. Booth in London in 1876. Booth was a Methodist preacher. It is strongly Calvinian in theology, and maintains meeting houses and a regular schedule of worship assemblies. These places of worship are served by "pastors," or regular preachers.

It is true that Salvation Army does much good for the unfortunate. From this point of view, they are strongly oriented to social gospel theology, namely, that one of the main missions of the church is to meet man's physical and social needs in this life. The Bible teaches that the Lord's church is a divine spiritual organization with a divine spiritual mission. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). To the Salvation Army, the kingdom of God is meat and drink.

While I realize that there are many

unfortunate people in society that are deserving of help, and while we are commanded to love our neighbor as ourselves, and while I try to practice this as an individual, I also know that there are many freeloaders in society who just sit around and wait for some organization like Salvation Army to feed them while they do nothing toward helping themselves. To help such a person is to contribute to his delinquency. I know this is true because every year I get several calls from such people inquiring if this church provides Christmas baskets for the poor. I have had some evidence that these same people call other churches for the same purpose and accept as many "Christmas baskets" as they can get. The Bible says, "If a man would not work, neither let him eat" (2 Thess. 3:10). There is reason to believe that much of the benevolence of the Salvation Army goes to just such persons.

I know this will sound like a hard line to many people who don't understand, and who feel that it doesn't matter how one does good work just so he does it. I also realize that such liberal thinking people will not likely be influenced to change their minds, and will continue to drop their dimes and quarters in the little black kettles. Well, that is strictly their business and I have no power to stop them, but then let them grant me the freedom to refuse to do so for conscience sake. But whether they grant me the freedom or not, I plan to exercise it, and that without any embarrassment whatsoever. jn

SEMINAR HIGHLY SUCCESSFUL...

Our teaching-learning seminar with bro. Broadwell was very successful. It received the highest percent of membership attendance of any event in the history of this congregation. Bro. Broadwell said it was the best attended church seminar he has ever conducted, except in a



PROGRAMS

SUNDAY AM 12-31-72

ANNOUNCEMENTS-----Danny Melvin
 SONG LEADER-----Wayne Gey
 FIRST PRAYER-----Marion Grant
 DISMISSAL PRAYER-----Bruce Dudley
 SERMON-----James P. Needham
 LORD'S SUPPER-----O-O. J. Duer
 Earl Bates
 O-Ralph Autry
 Mike Farrington
 USHERS-----Kenneth Reel, Al Summers

SUNDAY PM 12-31-72

ANNOUNCEMENTS-----Danny Melvin
 SONG LEADER-----Wayne Gey
 FIRST PRAYER-----Ronald Carter
 DISMISSAL PRAYER-----Frank English
 SERMON-----James P. Needham
 LORD'S SUPPER-----O. J. Duer
 Ralph Autry
 USHERS-----Kenneth Reel, Al Summers

WEDNESDAY 1-3-73

ANNOUNCEMENTS-----Robert Gaines
 SONG LEADER-----Jack Farrington
 FIRST PRAYER-----Clay Garrison
 READ SCRIPTURE-----Ricky Farrington
 DISMISSAL PRAYER-----Dave Kerce
 INVITATION-----Jack Frost

IF YOU CANNOT SERVE, PLEASE CALL BOB
 GAINES AT: 383-3890.

case or two where the church was made up of a very small number. We are thankful for this good support and his excellent work.
 jpn

SINCERE OFFERS

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JAMES P. NEEDHAM
EVANGELIST

PHONE 831-3230 645-0480

James Cooper m
5680 Eutler--Warren
Mason, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

MONDAY, January 2, 1973

NUMBER 45

HEAR THE ANNUAL

★ **State Of The Church** ★

**MESSAGE
SUNDAY JAN.14**



● **INCLUDING THE 1973 BUDGET** ●

ALL PSD MEMBERS, PLEASE BE PRESENT

We have chosen Jan. 14, as the date for our annual STATE OF THE CHURCH message because this will be after the January business meeting, which will have approved the 1973 budget. We are giving it this advance publicity so that all members can arrange to be present on that Sunday. Don't plan any trips, or other affairs that will take you out of town. It is very important that you be present at both services that Sunday. It is our determination that every member be fully informed about all phases of our work, and thus to be involved in its accomplishment. Lets make 1973 a great year. jpn

SYMPATHY...

Our heart-felt sympathy to bro. O. J. Duer in the death of his brother, Max. He lived in Opalika, Ala.

We are also saddened at the passing of sister Jean Tyner. She was a member here, but was living with a friend in South Florida. She has been blind for several years, and has endured much suffering.

QUESTIONS...

We nearly always have a backlog of questions for our WHAT'S YOUR QUESTION column. We have room for only one per week, so some readers may think we are quite slow in getting to theirs. We are very happy for your interest in this feature of our paper, and assure you that we will get to your questions as soon as possible. Thanks for your patience.

SEMINAR OUTLINE...

Yes, I remember that I promised it, but I just have not been able to get it done yet! Perhaps in the next few days, now that the church has very graciously provided part time help in the office. This should make for much more efficiency in many areas.

BUSINESS MEETING MINUTES...

We provide printed copies of the minutes of every business meeting at PSD. We hope each and every one will read and comment upon these. We want everything done in this church to be open and above board. We want every member to be fully informed about all activities. We encourage you to read the minutes of the last business meeting which are on the table in the vestibule. In many ways, it was one of the best meetings we have had in our history. We appreciate the spirit of cooperation manifested by all. jpn



PROGRAMS

SUNDAY AM 1-7-73

ANNOUNCEMENTS-----Wayne Gey
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Wayne Luffman
 DISMISSAL PRAYER---Mike Farrington
 SERMON-----James P. Needham
 LORD'S SUPPER-----O-Bill Terry
 David Terry
 O-Jack Farrington
 Ricky Farrington
 USHERS Frank English, Marion Grant

SUNDAY PM 1-7-73

ANNOUNCEMENTS-----Wayne Gey
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Dave Kerce
 DISMISSAL PRAYER-----Gene Mooney
 SERMON-----James P. Needham
 LORD'S SUPPER-----Bill Terry
 Jack Farrington
 USHERS Frank English, Marion Grant

WEDNESDAY 1-10-73

ANNOUNCEMENTS-----Danny Melvin
 SONG LEADER-----Jack Frost
 FIRST PRAYER-----Ronald Carter
 READ SCRIPTURE-----Kenneth Reel
 DISMISSAL PRAYER-----Ralph Autry
 INVITATION-----Marion Grant

IF YOU CANNOT SERVE, PLEASE CALL
 BOB GAINES AT: 383-3890.



HAPPY NEW YEAR

What's Your Question?

Bible Answers to Bible Questions. Send to: James P. Needham
1400 Oneco St. Winter Park, Fla. 32789

QUESTION: WOMEN WEARING SLACKS

=====

"Do you think it is wrong for a woman to wear slacks when working in the yard, fishing, or in her home?"

-----Fla.-----

=====

REPLY:

I do not. There are some activities in which women are more modest in slacks or a pant suit than in a dress: Fishing, working in the yard, washing windows, and certain recreational activities, to name just a few.

Some brethren are quite inconsistent in their objections to pant suits and slacks when they argue that they are interested in modesty, and yet advocate wearing attire that could hardly be more immodest in certain activities.

It is generally accepted that modesty involves being properly covered, and yet the average dress would do anything but cover in the activities we have described. A "mother hubbard" dress might cover during such activities, but what woman would go fishing, wash windows or work in her yard in a "mother hubbard" dress?

Some brethren go so far as to say that a woman has no business engaging in any activity where she would be immodest in a dress. This is a very dogmatic and unreasonable position. Such brethren feel that women should at all times alter their activities to conform to their prejudices, and if they don't they are violating the scriptures. It is very

difficult for them to see that their opinions are not law and gospel. I am of the very strong conviction that such brethren have an unhealthy attitude toward women, and are not happy when women are not kowtowing to them.

There are certain principles however that must be held inviolate by both men and women.

1. *Modesty*: Paul enjoins upon women modesty and shamefacedness (1 Tim. 2:9). Modesty has in its definition the ideas of "orderliness," and "decency" (Vine). A woman fishing in slacks or a pantsuit is not necessarily modest. That would depend upon what kind of slacks she is wearing, and her attitude. When a woman wears excessively tight slacks to show off her figure, she is not modest. In deed that which is covered in such a way as to emphasize it, had might as well be uncovered!

2. *Sex identity*: 1 Cor. 11:2-16 enjoins sex distinction. Men and women are forbidden to dress or wear their hair in ways that would blur sex identity. Today many men are guilty of this in the most obvious ways; such as letting their hair grow long like women, and wearing feminine clothes. Some women are guilty in that they wear men's clothing, and cut their hair in masculine fashions. In either case, sin is committed.

On this point, some brethren contend that slacks and pant suits are men's clothing, thus women should not wear them. This is not true. Pant suits and slacks (feminine) are made for women, not for men. A normal man has never seen a pant suit or a pair of woman's slacks he would wear. This apparel is designed and manufactured for women, thus it is not men's apparel, and does not violate 1 Cor. 11. Let us not swing to extremes, but stay with the truth in between. jpn

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EVANGELIST
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James Cooper to
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-fason, Ohio 45040

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SUNDAY

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(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!



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Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
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VOLUME II

MONDAY, January 8, 1973

NUMBER 46

HEAR THE ANNUAL

★ **State Of The Church** ★

**MESSAGE
SUNDAY JAN.14**



● **INCLUDING THE 1973 BUDGET** ●

ALL PSD MEMBERS, PLEASE BE PRESENT

We have chosen Jan. 14, as the date for our annual STATE OF THE CHURCH message because this will be after the January business meeting, which will have approved the 1973 budget. We are giving it this advance publicity so that all members can arrange to be present on that Sunday. Don't plan any trips, or other affairs that will take you out of town. It is very important that you be present at both services that Sunday. It is our determination that every member be fully informed about all phases of our work, and thus to be involved in its accomplishment. Lets make 1973 a great year. jpn

What's Your Question?

Bible Answers to Bible Questions.

QUESTION: INDWELLING OF THE SPIRIT

=====

= "What is the meaning of the indwell-
 = ing of the Holy Spirit in the Chris-
 = tian?" --Ky. =

=====

REPLY:

I am firmly convinced that the indwelling of the Holy Spirit in the Christian is the "gift of the Holy Spirit" in Acts 2:38. The indwelling of the Spirit is spoken of in many places in the New Testament (Acts 5:32; Gal. 4:6; 1 Thess. 4:8 1 Cor. 3:16; Eph. 1:13; Rom. 8:9-11, etc).

How the Spirit dwells in the Christian is difficult to explain. We cannot explain how our own spirits dwell in us, much less the Holy Spirit. But our inability to explain how He dwells in us does not obviate the fact that He does. The Bible is not very explicit on HOW the Holy Spirit dwells in the Christian. There are many theories, but none of them is completely satisfactory. I believe He dwells in the Christian through the medium of the word which He communicated to us (Jn. 16:13), but the word and the Spirit are not the same--not identical. They are inseparable, but not identical. Jesus said, "...the words that I speak unto you, they are spirit, and they are life" (Jn. 6:63). The Word is the Spirit's agent, but there is always a distinction between an agent and that which employs it. Making this distinction is one thing, explaining it so people can understand it is something else. If, as some claim, the Spirit and the word are the same, there would only be 2 members of the God head.

The indwelling of the Spirit is spoken of in various ways in the New Testament. It is called the "communion" or "fellowship" with the Spirit (2 Cor. 13:14; Phil. 2:1). It is the Spirit's witness which He bears with our spirit which we have received (Rom. 8:23). It is the "intercession" which the Spirit makes in our behalf (Rom. 8:26). It is the help He gives our infirmities (Rom. 8:26). It is the leading which the Spirit gives us (Eph. 2:18). It is the strength which the Spirit gives our "Innerman" (Eph. 3:16). This is specifically what is the indwelling of the Spirit.

The evidence of the indwelling of the Spirit is fruit. Jesus said that a tree is known by its fruit (Mt. 7:16-20). Hence, the indwelling of the Spirit is something concrete, capable of being witnessed by its recipient as well as by others. The fruit of the Spirit is: "Love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance ... (Gal. 5:22,23). Thus, the indwelling of the Spirit is not some mystical, better-felt-than-told something, but is witnessed by its fruits. It rests upon firmer ground than subjective emotionalism, or mere human testimony.

The indwelling of the Spirit is both subjective and objective. That is, the person who is indwelt by the spirit is aware of this blessing. He comes as "seasons of refreshing from the presence of the Lord" (Acts 3:19). From the standpoint of others (objectively) the indwelling of the Spirit comes as "love, joy, peace, longsuffering, gentleness, meekness, and temperance..." (Gal. 5:22, 23). These are the fruits that others can observe and thereby know that we have received the gift of the Holy Spirit, rather than having to rely upon some unfounded and unprovable claim. It is noteworthy that all of these fruits are a direct result of obedience to the word of God.

ENROLL IN FREE BIBLE CORRESPONDENCE COURSE



Learn the Bible by mail--FREE! Just write to the address appearing elsewhere in this bulletin and ask to be enrolled. It will be enjoyable and profitable. Eight lessons in all. When we receive your completed lesson, we grade it and return it to you with your next lesson. Why not enroll NOW?

FEEDBACK....

"I enjoy the bulletin from Palm Springs Dr. church very much, and especially the WHAT'S YOUR QUESTION column, and I enjoyed the letters about your trip to the Philippines. Thanks for sending me the bulletin."

--Frances Schuler, Blue Ash, O.

"I have been getting your bulletin for a long time. I like to read every one, then I give them to some one else. I keep some of them so I can teach others...You all are doing a good work. Keep up the good work for we need more good Christians..."

--Ed and Carrie Harper

"We are certainly enriched by receiving and reading your bulletin. It is one of the more thought provoking ones that I receive..."

--Arthur Adams

"Just a note to let you know I enjoy your writing. You have a rare ability, I think, to say what needs saying..."

--Luther Blackmon



PROGRAMS

SUNDAY AM 1-14-73

ANNOUNCEMENTS	Al Summers
SONG LEADER	Wayne Luffman
FIRST PRAYER	Robert Gaines
DISMISSAL PRAYER	Wayne Gey
SERMON	James Needham
LORD'S SUPPER	O-Noel Sheffield
	Jerry Copeland
	O-Ronald Carter
	Robert Carter
USHERS:	O.J.Duer, Danny Melvin

SUNDAY PM 1-14-73

ANNOUNCEMENTS	Al Summers
SONG LEADER	Wayne Luffman
FIRST PRAYER	Bill Terry
DISMISSAL PRAYER	Ricky Farrington
SERMON	James Needham
LORD'S SUPPER	Noel Sheffield
	Ronald Carter
USHERS:	O.J.Duer, Danny Melvin

WEDNESDAY 1-17-73

ANNOUNCEMENTS	Wayne Gey
SONG LEADER	Robert Gaines
FIRST PRAYER	Ralph Autry
READ SCRIPTURE	Jack Farrington
DISMISSAL PRAYER	Frank English
INVITATION	Jack Frost

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EVANGELIST
PHONE 831-2220 648-0480

James Cooper m
5680 Butler--Warren
-fason, Ohio 45040

ASSEMBLIES

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(Classes for all ages)	
Morning worship	11:00
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WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

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Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ
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VOLUME II

MONDAY, January 15, 1973

NUMBER 47

What's Your Question?

Bible Answers to Bible Questions.

QUESTION: BLASPHEMY AGAINST THE H. S.

=====

"What do you think the 'Blasphemy a-
gainst the Holy Spirit' is?" --Ky.

=====

REPLY:

This question continues to plague many people. They think there is a sin or some sins which God refuses to forgive. Some have almost driven themselves to insanity for fear they have committed such. *It is safe to say that the person who is worried about the problem, doesn't have it! The reason for this will become evident.*

There are three passages of scripture which bear upon this problem. Let us look at them:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Mt. 12:31,32).

The sin of blasphemy against the Holy Spirit is saying that Jesus "had an unclean spirit" (Mk. 3:30), or that He did His miracles by the power of satan. Some deny that this can be done today, since Jesus is no longer in the flesh. But one can have every attitude toward Christ today that men had toward Him in the flesh. It is logical that the same attitudes would produce the same results.

Christ had come as the Messiah, but the Jews had rejected Him (Jn. 1:11). There was yet the outpouring of the Holy Spirit to come upon the Apostles and make them witnesses of the resurrection of Christ (Acts 1:8). Those rejecting this divinely inspired testimony, would place themselves beyond help. They would thus cut themselves off from all means of forgiveness. Forgiveness is based upon repentance. Repentance is based upon faith, but faith comes by hearing the Spirit's testimony (Rom. 10:17), but if one rejects the Spirit's testimony, there remains no help for him. One cannot be brought to repentance when he rejects the only means by which it can be induced.

This explains the part of the passage which says there is no forgiveness in this world (age) or the world (age) to come. The first age was the one in which Jesus then lived, the Jewish age. The one to come is the present age which began on Pentecost in Acts 2. It is in a special way, the Spirit age. Jesus did His miracles

by the Holy Spirit (Mt. 12:28). But the Spirit works in a much broader sense in the age which began on Pentecost. To reject the Spirit age is to reject the means by which the Messiah works, thus to put oneself beyond all help.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4,5).

This passage has the same explanation as the previous one. It speaks of Jews who shared the guilt of the crucifixion of Christ who later repented, as did many in the Book of Acts. But, due to persecution and other causes, some renounced Christ and returned to their old hostile attitude toward Him which would lead them to *"crucify to themselves the Son of God afresh, and put him to an open shame."* In effect, they would be committing the sin Jesus described in Mt. 12:31,32.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 Jn. 5:16).

This passage does not speak of THE SIN unto death, but *"a sin* unto death." Thus, it does not speak of a specific sin. When one studies the context of the passage, which is really the entire book of John, he discovers that any sin can be a sin unto death. Notice:

1. *By the blood of Christ, God will remove every sin one will confess (1:7,9).*

2. *But a brother can commit a sin unto death (5:16).*

3. *Therefore, a sin unto death which a brother can commit which the blood of Christ will not remove is any sin which a brother will not confess.*

Now, which sins are not forgiven? In view of these passages it is safe to say that sins that are not confessed and therefore not repented of, are not forgiven, and cannot be as long as they remain unconfessed.

We need to put one thing down and never forget it: *God will forgive every sin of which one can repent.* Let us note some facts about God:

1. *He wills "that ALL should come to repentance" (2 Pet. 3:9).*

2. *He wills that "ALL men be saved and come to the knowledge of the truth" (1 Tim. 2:4).*

He could not will that all men repent and be saved, then refuse to forgive anyone who repented and wanted to be saved. Thus, *any inability to be saved must be due to man's inability to repent.* It is impossible for some men to repent (Heb. 6:4-6), therefore, impossible for them to be saved. I believe this is the case with those whom Jesus described as blaspheming the Holy Ghost. Such are so depraved as to be beyond repentance. By His infinite wisdom, Jesus knew this and affirmed it. It is not mine to say, *"But what if..."* It is mine to walk by faith (2 Cor. 5:7). I do not question it. If someone thinks he knows of an exception, my answer is that said person had not done what Jesus described. jpn

GOSPEL MEETING AT TITUSVILLE...

Brother Paul Keller of Moundville, W. Va. will begin a meeting at Hopkins St. Titusville, next Tues. night. The meeting will close the following Sun. night. Services nightly at 7:30.

NEWS & NOTES

SYMPATHY....

To JACK FARRINGTON in the death of his aunt. She lived in Orlando. Also to BILL TERRY in the death of his uncle. He lived in Va.

WELCOME TO FOUR NEW MEMBERS...

PLACED MEMBERSHIP: Pattie Anderson, of 106 Timbercove So. Longwood. Pattie comes to us from Memphis. Barry and Carol Gore, of 620 Parkwood Ave., Altamonte Springs. They come to us from Huntsville, Ala.

BAPTIZED: Randy Summers. He is the eldest son of our own Al and Mary Summers.

We welcome each of these, and look forward to working with them.

EMERY AND LINDA SIMS NEW BABY...

Emery and Linda Sims, former members here but now of Tampa, have a baby girl born Dec. 23, 1972. Name: Jenifer Marie. She weighed in at 4 lbs., 13 ozs.

NEW DIRECTORY NOW OUT...

We finally completed the new directory. Each family should have one, or more if you need them. If you have not received yours, see Maria Needham.

GIVE ALL ANNOUNCEMENTS TO MARIA NEEDHAM

We now have help in the church office. This will enable us to coordinate many things which formerly were left to chance. You should call or give all announcements pertaining to our work to Maria Needham. You may call her at the church office (831-3230), or at home (645-0450) at any time.



PROGRAMS

SUNDAY AM 1-21-73

ANNOUNCEMENTS	Marion Grant
SONG LEADER	Wayne Gey
FIRST PRAYER	Bruce Dudley
DISMISSAL PRAYER	Danny Melvin
SERMON	James P. Needham
LORD'S SUPPER	O-Clay Garrison
	Kenneth Reel
	O-Barry Gore
	Randy Summers
USHERS	Al Summers, David Terry

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	Barry Gore
USHERS	Al Summers, David Terry

WEDNESDAY 1-24-73

ANNOUNCEMENTS	Robert Gaines
SONG LEADER	Jack Farrington
FIRST PRAYER	Jack Frost
READ SCRIPTURE	Al Summers
DISMISSAL PRAYER	Robert Carter
INVITATION	Dave Kerce

IF YOU CANNOT SERVE, PLEASE CALL BOB GAINES AT: 838-3890.

DONALD SMITH BAPTIZED...

Donald Smith (husband of Sherry Du Bose Smith) was baptized last Thurs. night. Add him to your new directory. They live on Airport Blvd. Sanford. Welcome, Don!

EIGHT MEMBERS WITHDRAWN FROM...

A statement of withdrawal from the following members was read before the congregation last Sunday morning:

1. Wilbure Tyner
2. Martin Hearn
3. Margaret Hearn
4. Syble Williams
5. Richard Carter
6. Robert Carter
7. Cynthia Carter
8. Faye Roberts

We have made various efforts to help these people without results. Some have been delinquent for over a year. While it saddens us to make this announcement, we must follow God's instructions found in 1 Cor. 5; 2 Thess. 3. While we have not given all the details behind this action here, we are willing to discuss each case with any interested person. It is our prayer that something may yet be said or done to cause these dear souls to come to repentance.

THE BUSINESS MEETING

QUESADAS HAVE BABY GIRL...

August and Judy Quesada, former members here, but now of Gainesville, have a baby girl born Jan. 10. She weighed 9 lbs., 8 ozs. She answers to the name of Lesa Nicole. They promise to bring her to see us soon, and they are looking forward to the time when they can again make their home with us. So are we!

DIRECTORY ERRORS, PLEASE CORRECT...

Please change sis. Wackenhuth's address and phone no. to: 250 Oxford Rd., Apt. V-3, Fern Park, 32730. Telephone 831-3981. Cindy Davis' phone number is: 323-3948 (Sanford). Sorry about these errors.

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Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Fla. (Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

MONDAY, January 22, 1973

NUMBER 48

REPORT... on those we support

RAMON CARINO, PHILIPPINES

"At Pagadian City we encounter some difficulty in securing grape juice for there is no grape juice (pure) anywhere here to be sold. There are concentrates. ..I purchased a few bottles from Zamboanga City and intend to keep a stock on hand just in case. A small bottle of one pint costs P11.80 now. (This is about \$1.90!!Jpn). And the price is likely to increase since very few are using this kind and importation from New York is somewhat difficult due to government import control restrictions. The majority of Filipino people are content with the substitutes. There are 3 places where we can buy the grape juice, namely: Ozamis City which is one half day travel; Cotabato City which is one night travel by ship or motor launch; or Zamboanga City which is 11 hours travel over rough and very bumpy roads...Another problem we meet is that once opened, the juice ferments rapidly in our kind of weather unless it is kept in a refrigerator or

freezer. I tried to look around for small tins which could be opened and used in one serving, but I think there is no more stock of these tins anywhere in the Philippines. So we have to be content with buying the juice in bottles.

"We have been kept busy teaching several people, most of them ministers of the Alliance. I have engaged them on many occasions--twice I studied with one of them from 7:30 o'clock in the evening up to a little past midnight. Even their American 'missionary' was here one day to try to persuade me to return to the Alliance fold. He told me they are praying for me to return to the Alliance; and, according to him (I think he was sincere when he said this) that he prays for my return to the Alliance denomination daily! Bro. Jim, I had a good laugh over this incident and I told him very kindly, but firmly, that I will never go back to the denominations.

"Well we parted from each other with a heavy heart. I even suggested to him that I am willing to have another round of talks if he can find time to welcome me even in his own home. It is my conviction that the denominations--all of them--are very much disturbed over my conversion to the church of Christ.

"Again I want to express my thanks to you brethren at PSD and for your interest in world evangelism. I want to thank

(CONTINUED on page 3)

What's Your Question?

Bible Answers to Bible Questions.

QUESTION: THE ONE NEW MAN

=====

= "What is 'the new man' of Eph. 2:15? =

= Is it the Christian or the church? =

= --Ky. =

=====

REPLY:

First, let us read the text under question:

"For he (Christ) is our peace, who hath made both (Jews and Gentiles) one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:14,15).

There is no doubt about it, Paul's one new man is the church, and not the individual Christian because Paul argues that,

TWO MAKE ONE

Paul's "One new man" in Ephesians two is made up of two, namely, Jews and Gentiles. A careful reading of the book of Ephesians will show this clearly; especially the second chapter. He begins chapter 2 by showing how the Jews and Gentiles were both alienated from God because "we all had our conversation in times past in the lust of our flesh" (v.3), "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us (plural) together (made us one) with Christ." (5,6).

In verse 11, Paul shows that Jews and Gentiles were alienated from each other

by the Law of Moses, but this "middle wall of partition between us (them)" was "abolished in his (Christ's) flesh" thus destroying "the enmity" for to make in himself of twain (TWO) one new man, so making peace" (15).

Thus, in verses 1-10, of Eph. 2, Paul shows that Jews and Gentiles were alienated from God by their respective sins. In verses 11-13, he shows that they were alienated from each other by a "middle wall of partition," the Law of Moses in verses 14-22, he shows that when Jews and Gentiles accept Christ his blood takes away their sins, and his death abolished the Law of Moses, thus all cause for enmity between them and God, and between themselves was removed, resulting in making of both Jews and Gentiles "one new man," in Christ. By accepting Christ, Jews and Gentiles were made one WITH Christ which resulted in their being one IN Christ.

Thus, Paul's "one new man" is made up of two: Jews and Gentiles. How could this be said of an individual Christian?

This two-make-one equation is repeated frequently in Eph. 2. Notice the following list of synonymous expressions:

JEWES AND GENTILES WERE

"Quickened together with Christ" 5.
 "Raised up together to sit together in heavenly places" 6.
 "Made "both one" 14
 "Make (made) of the twain one new man" 15
 "Reconciled both unto God in one body" 16
 "Fellowcitizens with the saints, and of the household of God" 19
 "Fitly framed together" 21
 "Builded together for an habitation of God through the Spirit" 22

Some object that this means that the church which is said to be the bride of Christ is spoken of in the masculine

gender, and that cannot be. Who said so? Who made the rule that the church cannot be spoken of in the masculine gender? Such a contention is based upon what is called in hermeneutics (the science of interpretation) "mixing figures." It would be like saying Christ cannot be the door of the church (Jn. 10:9) because he is the foundation (1 Cor. 3:11). It is contrary to proper interpretation to force the imagery of one figure of speech or analogy upon another. Such practice results in much biblical misunderstanding.

It is proper to say the church is feminine when it is spoken of under the imagery of a bride. *It is erroneous to say that the church must be feminine in all analogies because it is feminine in the bride analogy.*

We must never approach Bible study with a pre-conceived idea. To do so will always give us a bad case of misunderstanding. The present question is an outstanding illustration of this. The inquirer approached Ephesians two with the pre-conceived idea that *the church can never be spoken of in the masculine gender*. This preconception makes it impossible to interpret the "one new man" as anything else but the individual Christian. Thus, the preconception stands as a roadblock to properly understanding Ephesians two.

If gender is the proper basis of interpreting this passage, I could with as much logic say that the "one new man" could not refer to the individual Christian because "man" is masculine and some individual Christians are women, feminine, therefore the "one new man" must refer to something other than the individual believer.

Again, the context becomes the master key of interpretation. We continue to emphasize this because it is important.

CONTINUED (from page 1)

you in advance for the 'other books' which you will be sending me in time. I consider that books is one of the best gifts one can send to a friend. I look forward to the day when they will be already here.

"Our total collection since we last reported to you has gone up to P49.25. We are planning to send one among us to make an on-the-spot survey of the Sulu archipelago in the near future to look into the peace and order problem there. And also the possibility of holding gospel meetings if the peace and order should warrant it. Our weekly attendance since our last report: 27, 24, 21, 28. We have an afternoon class for children. My eldest daughter teaches this children's class which is composed of the children of the neighborhood. Their parents are Roman Catholics. I am thrilled to see their number increased almost equal to that of ours in the morning. As recorded by her, her weekly attendance follows (for the same period as ours): 25, 27, 18, and 22. We will appreciate it if the brethren at PSD will remember her and her work."

--Ramon Carino

(EDITOR'S NOTE: The above details from bro. Carino's reports are given to help you to realize some of the difficulties under which he labors. so many blessings we have are taken for granted. Let us all pray for his work, and I urge any of you to write him and encourage him whenever you can. His address is: 683 La Solidaridad St. Pagadian City N-321, Republic of the Philippines. JPN)

DEBBIE TERRY RESTORED...

Debbie Terry confessed unfaithfulness and requested the prayers of the church last Wednesday night. We commend Debbie for her desire to live for Christ. We are thankful for all our young people.



PROGRAMS

SUNDAY AM 1-28-73

ANNOUNCEMENTS-----Gene Mooney
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Barry Gore
 DISMISSAL PRAYER-----Dave Kerce
 SERMON-----James P. Needham
 LORD'S SUPPER-----O-Frank English
 Earl Bates
 O-Mike Farrington
 David Terry
 USHERS Ralph Autry, J. Farrington

SUNDAY PM 1-28-73

ANNOUNCEMENTS-----Gene Mooney
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Bill Terry
 DISMISSAL PRAYER-----Ronald Carter
 SERMON-----James P. Needham
 LORD'S SUPPER-----Frank English
 Mike Farrington
 USHERS Ralph Autry, J. Farrington

WEDNESDAY 1-31-73

ANNOUNCEMENTS-----Jack Frost
 SONG LEADER-----Robert Gaines
 FIRST PRAYER-----Jack Farrington
 READ SCRIPTURE-----Ralph Autry
 DISMISSAL PRAYER-----Randy Summers
 INVITATION-----Wayne Gey

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Morning worship	11:00
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Palm Springs Drive Church of Christ

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VOLUME II

MONDAY, January 29, 1973

NUMBER 49

It Takes More Than A Right Name To Make A Church Scriptural

The story is told of two boys who were playing with a cat. One said to the other, "If you called a cats tail a leg, how many legs would he have?" His playmate replied without hesitation, FIVE! But the other said, "No he wouldn't." To which his companion answered, "I know he would. He has four legs, and if you call his tail a leg, that would make five." The other youngster, with a gleam in his eye, replied, "No it wouldn't, because calling his tail a leg wouldn't make it one!"

So it is in religion. Some folks think all we have to do to make a church scriptural is put up a sign with "church of Christ" on it. In the vein of the little boy we say, "Calling a group a church of Christ does not make it one."

We are not minimizing the necessity of calling the church by scriptural titles. We believe it is necessary to speaking as the oracles of God (1 Pet. 4:11), and we are always happy to see people forsake error and embrace the truth. It is necessary however, to point out the need for abandoning all error. We must believe and practice the truth, the whole truth and nothing but the truth. There is no salvation and should be no consolation in being half right.

It is encouraging to see some of the Christian churches changing their name to "church of Christ" and they are to be commended for such forsaking of error, but it is of little consequence when they continue in many other errors such as: The use of instrumental music in their worship, talent shown, social gospelism, political action, the operation of secular schools, begging from the public, etc. etc. all of which are just as wrong as an unscriptural name. To be scriptural a church must not only be right in name, but also in doctrine and practice. It is always good to see people come nearer the truth, but it would be much better to see them come all the way. For this we shall pray and work.

As we have said many times, "If we are wrong show us. We will change." Our pulpit is open to any reputable person who will come and try to show us where we are wrong provided he will allow us the same privilege. We don't know how to be fairer than that. Will anyone else in this area make that proposition? jpn

What's Your Question?

Bible Answers to Bible Questions.

QUESTION:

=====

"After the giving of the Old Law, =
 = did not the Israelites perform their =
 = religious duties as a result of a =
 = direct command? I have not found =
 = where they bound 'Mosaical example' =
 = (so to speak) as we bind 'approved' =
 = apostolic example' in the church. If =
 = this be true, does consistency in =
 = rightly dividing God's word allow us =
 = the authority for binding 'approved' =
 = apostolic example' upon the church?" =

ILL.

=====

REPLY:

I know of no instance where "Mosaical example" was used that would equate apostolic example under the New Testament, but what does this prove? It certainly does not prove that apostolic example is not binding. It only proves that divine authority was not established in the Old Testament in the same way as under the New.

The absence of "Mosaical examples" as a means of establishing divine authority does not make the binding of apostolic examples inconsistent any more than the absence of baptism in the Old Testament makes it inconsistent to require it under the New. The basic assumption in the question is that the Old and New Testaments must be identical, and nothing could be further from the truth. A large portion of the New Testament is given to a discussion of the many differences between the two covenants. Any argument that demands that the Old and New Testaments must be identical is obviously

false in the very nature of things.

In spite of the fact that "Mosaical example" was not a means of establishing divine authority in the Old Testament, it is specifically enjoined in the New. Paul said:

"Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

"Be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17).

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you". (Phil. 4:9).

Further, approved apostolic example was used in Acts 15 to prove that Gentiles did not have to be circumcised to be saved. The brethren came together to consider this matter. Peter told the meeting how he preached at the house of Cornelius (a Gentile) and the Holy Ghost fell on them as it had on the apostles at the beginning (V. 8), and that God said nothing about circumcising them. Barnabas and Paul then addressed the meeting and showed how God had accompanied their work among the Gentiles with miracles, and had not required circumcision of them.

On the basis of these examples of obvious divine authority for accepting the Gentiles without circumcision, a letter was sent out to all the churches by the direction of the Holy Spirit forbidding the binding of circumcision on Gentiles (v. 20-29).

Thus, not only does the New Testament enjoin the use of approved apostolic examples to establish divine authority, we have instances of their being used for this purpose. The fact that a similar method was not used in the Old Testament has nothing to do with it. JPN

SINCERE OFFERS

We at Palm Springs Drive church of Christ are interested in furthering the knowledge of God's word throughout the world. We have several programs designed to accomplish this. We list them and some other pertinent matters below along with a name and address form for your convenience. Should you be interested, mark this form at the appropriate place or places and mail it to us at 600 Palm Springs Drive, Altamonte Springs, Florida, 32701.

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[] A SERIES OF BIBLE CLASSES WITH MY FAMILY IN MY HOME

[] TRANSPORTATION TO YOUR SERVICES (*Local residents only*)

[] HAVING THIS BIBLE QUESTION ANSWERED IN YOUR BULLETIN _____

[] HAVING YOUR PREACHER TO VISIT MY HOME FOR SPIRITUAL COUNSEL

[] HAVING MY NAME REMOVED FROM YOUR MAILING LIST

[] HAVING MY ADDRESS CHANGED TO THE ONE GIVEN BELOW (be sure to include old address and zip code number)

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<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



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Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

MONDAY, February 5, 1973

NUMBER 50

Standing Between Woe And Go

JOHN TROTTER, COLUMBUS, GA.

Contrary to what many Christians seem to believe, God cannot be mocked. In his epistle to the Galatian brethren, the Apostle Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). As a Christian, what have you sown? Are you so naive as to think you can fool God? Many have tried; none have succeeded.

Do you study (not merely read) your Bible daily? The word of God is your only spiritual food and therefore, you have no other means by which you can grow (I Pet. 2:2). The only way you can show yourself approved unto God is by studying His word (2 Tim. 2:15). Furthermore, Luke records the Bereans as being more noble than the Thessalonians because they "received the word with all readiness of mind, and searched the scriptures daily..." (Acts 17:11). Do you let a day pass without consuming food for your physical needs? If not, how can you let a day pass without consuming the "sincere milk of the word" for your spiritual needs?

Do you teach the gospel to your friends and relatives? If you don't, you're one of God's unprofitable servants. Teaching the gospel is definite-

ly a duty and responsibility of every Christian. In Matthew 28:19, Christ said, "Go ye therefore and teach all nations..." Also in Mark's account of the gospel, Christ, giving the great commission, said, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15).

Many Christians have complacent attitudes. They are satisfied with their knowledge of the truth and are unwilling to teach it to others. Evidently, these Christians may know the truth, they don't love it. If these Christians loved the truth, they would have unquenchable desires to speak it to others (Eph. 4:15).

On the other hand, there are Christians who don't teach the gospel because they are afraid of offending someone. These Christians would rather not teach the gospel at the expense of making enemies. However, Christians shouldn't worry about making enemies; but worry about fulfilling the commission that Christ gave. Paul, in his epistle to the Christians at Galatia, after he had harshly rebuked them for their sins, bluntly asked, "Am I therefore become your enemy because I tell you the

CONTINUED ON PAGE THREE

What's Your Question?

Bible Answers to Bible Questions.

QUESTION: THE WOMAN'S COVERING

=====

"I have a question concerning the head covering for woman in worship services. Please explain 1 Cor. 11: 1-16, and any other scriptures referring to coverings, etc. --N.M."

=====

REPLY:

The artificial covering of 1 Cor. 11 was a veil. It is translated from the Greek word "KATAKALUPTO" and is defined as follows by Thayer's Greek Lexicon:

"Down from, down:...hence, K A T A KEFALEIN (a veil hanging down from his head) e k o w n, 1 Cor. 11:4. KALUMMA, T O S, t o, (KALUPTO), a v e i l, a covering; 2 Cor. 3:13; (Exo. 39:33; K A L U M M A, or its equiv. is suggested to the reader by the context in 1 Cor. 11:4. KATA KALUPTO...to cover up...to veil or cover one's self: 1 Cor. 11:6" (Thayer, p. 327, 331).

The nature and purpose of this veil is seen from the one Moses put over his face when he returned from receiving the law (2 Cor. 3:13). The Greek word for "veil" there is KALUMMA, and is from the same root word as the word in 1 Cor. 11, and Moses used it "that the children of Israel could not...l o o k..." Thus, the covering must do two things: (a) Cover, and (b) conceal. T h a t which is transparent and/or does not cover, will not suffice.

The regulations given by Paul did not

pertain to a general assembly of the church because women were to "keep silence there" (1 Cor. 14:23,34).

The veil under consideration was a Corinthian custom, as Paul affirms three times in this chapter.

1. "SEEMLY"--"Judge in yourselves, is it seemly that a woman pray to God uncovered" (v.13). "Seemly"--"To be becoming, seemly, f i t" (Thayer 535). They were to judge in themselves in the light of what was fitting in view of their customs whether a woman should "pray or prophesy" unveiled.

2. "NATURE"--"Doeth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him, but if a woman have long hair it is a glory to h e r" (v.14). "Nature"--"A natural feeling of decorum, a native sense of propriety, e.g. in respect to national customs in which one is born and brought up; 1 C o r. 11:14..." (Robinsons Greek-English Lexicon). (Emphasis mine, jpn).

3. "CUSTOM"--"But if any man seem to be contentious, we have no such custom, neither the churches of God" (v.16). "Custom"--"Custom, customary usage, Jn. 18:39; 1 Cor. 11:16; or force of habit; 1 C o r. 8:7; R. V. 'being u s e d to.'" (W. E. Vine, EXPOSITORY DICTIONARY OF N. T. WORDS, p. 263).

The veil pertained to a custom that prevailed in Corinth which had a bearing on the divine principle of man's headship over women. Women in Corinth who had received the same spiritual gifts as men thought this made them equal to men, thus they wanted to dress like men, at least where the veil was concerned. Paul forbade this.

The lesson for us in this chapter is that we should not break down the custo-

CONTINUED FROM PAGE ONE

truth?" (Gal. 4:16). The Apostle Paul did not worry about offending anyone with the truth. No matter who the audience was, Paul preached the whole counsel of God (Acts 20:27). Finally, revealing the necessity and urgency of preaching God's word; Paul declared, "Woe unto me, if I preach not the gospel!" (I Cor. 9:16). Now, where do you stand between "woe" and "go"?

(EDITOR'S NOTE: John Trotter, author of the above article is the young preacher who will be working with us for about three months this summer. It is his first effort at writing, and it is certainly a creditable job. John is a freshman in college, and preaches quite frequently. This church plans to employ and help some young preachers in the future. John is just the beginning. We want to guide and train young men in the great work of preaching. Jpn)

CONTINUED FROM PAGE TWO...

many outward signs of sex distinction, such as: the length of the hair (v.14) and apparel. 1 Cor. 11:1-16 does not bind a specific headdress upon today's women either in or out of the assembly; nor does it specify the length of hair on men or women as long as there is sufficient difference in length to distinguish the sexes. (Some current hair styles and apparel on both men and women violate this principle and are sinful).

There were other matters of custom in N. T. times which had bearing upon divine principles which are not bound upon us; such as: The washing of feet to show hospitality (1 Tim. 5:10), and kissing as a show of cordiality (1 Cor. 16:20). It would be inconsistent to bind the covering of 1 Cor. 11:1-16, as a means of showing women's subjection to man, and not bind kissing as a means of showing cordiality, and feet washing as a means of showing hospitality. ➤



PROGRAMS

SUNDAY AM 2-11-73

ANNOUNCEMENTS-----Danny Melvin
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Jack Farrington
 DISMISSAL PRAYER-----Clay Garrison
 SERMON-----James P. Needham
 LORD'S SUPPER O-Bill Terry
 Earl Bates
 O-Noel Sheffield
 Robert Carter
 USHERS-Ronald Carter, Frank English

SUNDAY PM 2-11-73

ANNOUNCEMENTS-----Wayne Gey
 SONG LEADER-----Al Summers
 FIRST PRAYER-----Robert Gaines
 DISMISSAL PRAYER--Ricky Farrington
 SERMON-----James P. Needham
 LORD'S SUPPER Bill Terry
 Noel Sheffield
 USHERS-Ronald Carter, Frank English

WEDNESDAY 2-14-73

ANNOUNCEMENTS-----Marion Grant
 SONG LEADER-----Jack Frost
 FIRST PRAYER-----Dave Kerce
 READ SCRIPTURE-----Kenneth Reel
 DISMISSAL PRAYER-----Don Smith
 INVITATION-----Barry Gore

IF YOU CANNOT SERVE, PLEASE CALL
 BOB GAINES AT: 838-3890.

(EDITOR'S NOTE: Those interested in a more comprehensive study of this question may send for a booklet containing an exhaustive exchange between this editor and bro. Hiram Hutto. 50¢ each. Jpn)

REPORT... ☆

on those we support

Dear Brethren:

Four more became identified with the church in Azalea Park since my last report. This is encouraging to all the brethren and especially to me.

I am now studying with some of the young men one night a week on subjects that should strengthen their faith and better equip them to teach. We have got to get more personal work done if we are to accomplish the work that can and must be done. The ladies continue to show good interest in their class on Tuesday mornings.

We have scheduled a meeting with brother Roy Foutz for May 7th - 13th. We may try and schedule another meeting for the fall.

I continue to give thanks for your generous support. Yours in Christ,
Wayne Sullivan

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★ BULLETIN ★

Palm Springs Drive Church of Christ

Published weekly by Palm Springs Drive church of Christ meeting at 600 Palm Springs Drive, Altamonte Springs, Fla. (Metropolitan Orlando). EDITOR: James P. Needham.

VOLUME II

MONDAY, February 12, 1973

NUMBER 51

Spears In Need Of Support For German Work

As most of our readers know, Dudley Ross Spears plans to move to Germany this spring to preach the gospel. The time is getting short and support pledges are not yet sufficient to meet his needs. For that reason we are using this space to inform our readers of the status of his plans.

His needs are as follows: He has \$2600 of his \$7,000 travel and transfer fund. Before brethren decide this is too much, let them consider that it includes \$2000 for air travel, replacement furniture, exorbitant fees connected with renting a dwelling, like: first and last month's rent when contract is signed, 3 month's rent for landlord's fee, 1 month's rent for "caution money," etc. It also includes money with which to advertise the work, rent on a meeting place for Bible classes, tracts, etc.

He needs \$500 more for his personal support. He has \$500 promised: \$400 from Par Ave. and \$100 from PSD. This will include his work fund and house rent. Again, before brethren decide that this is too much, they need to check prices. Ground beef in Germany is \$3 a pound, coffee is \$2 a pound. A gallon of gas is about a dollar. To obtain a German driver's license for him and his wife will cost \$400. When Dudley was in Germany back in November, the only three-bedroom apartments available rented for \$500 per month. With all the money necessary for the Spears family to make this move, they will have less personal income than they are now receiving.

NEED IS URGENT! Bro. Spears was fairly certain that a church was going to give him about all of his personal support. After most churches have made up their 1973 budgets, and committed most of their money, he learns that this church decided to put the money elsewhere. Thus Dudley is disadvantaged. Anyone reading this who can help, or knows some church which can help, please contact bro. Spears at 35 W. Par Ave., Orlando, Fla. 32810. His departure date is between June 15 and July 1, but it is imperative that the support and travel fund be in hand by April 1. jpn.

What's Your Question?

Bible Answers to Bible Questions.

QUESTION: CONCERNING THE STICKS OF EPHRAIM AND JUDAH

== "What is meant by the 'stick of Ju-
= dah' and the 'stick of Ephraim' and
= by the statement that they would be
= joined 'one to another i n t o one
= stick; and they shall become one in
= thine hand?'" --Texas ==

REPLY:

This question concerns Ezk. 37. The Mormons make the 'stick of Ephraim' The Book of Mormon and 'the stick of Judah' the Bible, and say that God caused Ezekiel to prophesy that these would become one; meaning, of course, that The Book of Mormon is a part of God's revelation to man. They state the argument as follows:

Ezekiel saw in vision the coming together of the stick of Judah, and the stick of Joseph, signifying the Bible and The Book of Mormon...The Nephites were then of the tribes of Joseph; and their record or 'stick' is as truly represented by The Book of Mormon as is the 'stick' of Judah by the Bible" (Talmage, THE ARTICLES OF FAITH, p. 276).

That this is far-fetched is evident to anyone who will take the time to read carefully Ezk. 37.

It is in the context of that vision of dry bones seen by Ezekiel. T h e s e bones represented "the whole house of Israel" (v. 11), (both Judah and Israel) who were at this time scattered among the nations (v. 21 ASV). God interpreted

the vision in verse 12, "Thus saith the Lord God; Behold, O my people, I will open your graves, and bring you into the land of Israel."

The merging of the sticks of Ephraim and Judah follows this vision, and depicts what God would do when the vision of dry bones was fulfilled, that is, when Judah and certain remnants of Israel, who was in Assyrian captivity, were returned to Palestine. He promised that they would be merged into one kingdom as Ezekiel was told to merge the sticks of Ephraim and Judah. Notice, "...I w i l l take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all...and David my servant shall be king over them...and my servant David shall be their prince for ever" (vss. 21,22,24,25).

The reason the ten tribes were called the 'stick of Ephraim' is that Jereboam under whose leadership they defected from the house of David was from the tribe of Ephraim. In fact, Ephraim became a popular name for Jereboam's kingdom (the ten tribes, or Northern Kingdom) (I s a. 7:8,9; Hos. 4:16,17; 5:3; 9:3).

The Mormons have given this prophecy a fanciful interpretation (perversion) which is based wholly upon wild assumption. There is not one thing in the text or context that looks or sounds like The Book of Mormon. One would be just as safe to say that 'the stick of Ephraim' represents The Methodist Discipline which was to become one with the Bible. Mormonism is based upon a whole series of irreverent tinkering with the Bible. Their

CONTINUED FROM PAGE TWO...

interpretations (perversions) are about as far-fetched as a battle ship in the middle of a desert!

This is vividly demonstrated by the fact that The Book of Mormon refutes their own argument. In his NOTES ON MORMONISM, Homer Hailey makes the following argument: "According to the Book of Mormon the North American Indians are not descendents of Ephraim, but of Manasseh, therefore the Book of Mormon could not be the 'stick of Ephraim': 'I am Amulek; I am the son of Gibbonah, who was the son of Ishmael, who was a descendent of Nephi who was the son of Lehi, who came out of the land of Jerusalem, who was a descendent of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren'" (Alma 10:2,3, p. 219).

Hence, The Book of Mormon teaches that the North American Indians were not Ephraimites, but Manassehites. The claim that The Book of Mormon is 'the stick of Ephraim' is false, according to their own witness. For an explanation of this blunder, see Talmage, ARTICLES OF FAITH, p. 504. Then compare 2 Nephi 1:28, where Lehi claims the sons of Ishmael as his, hence also Manassehites! It is impossible, according to their own testimony, for Ezekiel to have been referring to The Book of Mormon as the 'stick of Ephraim'" (NOTES ON MORMONISM, p. 9,10).

CONCLUSION

Mormonism is a system of groundless assumptions. They can "prove" anything if their assumptions are not challenged. The best way to meet them is to call upon them to prove every assumption they make. Experience has shown that when this is done, they will soon fold their tents and move on.



PROGRAMS

SUNDAY AM 2-18-73

ANNOUNCEMENTS-----Marion Grant
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Barry Gore
DISMISSAL PRAYER-----Danny Melvin
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Jerry Copeland
O-Bruce Dudley
Randy Summers
USHERS----Ralph Autry, David Terry

SUNDAY PM 2-18-73

ANNOUNCEMENTS-----Marion Grant
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Al Summers
DISMISSAL PRAYER-----Bill Terry
SERMON-----James P. Needham
LORD'S SUPPER Frank English
Bruce Dudley
USHERS----Ralph Autry, David Terry

WEDNESDAY 2-21-73

ANNOUNCEMENTS-----Don Smith
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Ronald Carter
READ SCRIPTURE-----Jack Farrington
DISMISSAL PRAYER--Ricky Farrington
INVITATION-----Jack Frost

IF YOU CANNOT SERVE, PLEASE CALL
BOB GAINES AT: 838-3890.



HAVE YOU CALLED
THOSE PERSONS
YOU HAVE BEEN MISSING
AT CHURCH???

jpm



"Please add the enclosed list of names to your bulletin mailing. I was in Newton, N.C. for a meeting in October. Your bulletin will do them good. I appreciate it very much."

Doyle Banta, Athens, Ala.

"Bro. Jerry Parker at Muskogee suggested I send in my name to the church there and ask you to send the bulletin. I will be looking forward to the bulletin, and appreciate your spreading the truth by the bulletin."

Jerrel Sturdy, Ponca City, Okla.

BOUND VOLUMES OF THE BULLETIN...

Last year we announced that we would make available bound volumes of the bulletin each year. Thus far we have placed about 30 of Volume one. We have managed to put together 4 or 5 more. This will be all of volume I. I will send them to the first persons who order them. They are \$5 each. This covers binding, postage and handling. The church here donates the bulletins. They should be ordered from the editor, not the church. My Address: 1600 Oneco Ave., Winter Park 32789.

VOLUME II NEARLY FINISHED...

This issue is number 51. This means that after one more issue, we will be ready to bind volume II. Again, these will go on a first come, first served basis. We have a few more available this year, but the supply is still limited. If you would like to have one, let us know. We will reserve it for you. Same price as last year.

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EVANGELIST
PHONE 831-3230 645-0450

James Cooper m
5680 Butler--Warren
Tucson, Ohio 45040

ASSEMBLIES

SUNDAY

Morning Bible study	10:00
<i>(Classes for all ages)</i>	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
<i>(Classes for all ages)</i>	

WELCOME TO ONE AND ALL!



★ BULLETIN ★

Palm Springs Drive Church of Christ

*Published weekly by Palm Springs Drive church of Christ
meeting at 600 Palm Springs Drive, Altamonte Springs, Fla.
(Metropolitan Orlando). EDITOR: James P. Needham.*

VOLUME II

MONDAY, February 19, 1973

NUMBER 52

— When Human Life Is Cheap —

Human life is sacred. The taking of it has always been a sin before God. The first recorded case of murder is Cain's slaying of his brother, Abel (Gen. 4). Cain was cursed for this sin, and in Gen. 9:6, God said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Dr. Albert Einstein coined the famous phrase, "reverence for life." He also practiced it.

The Christian must reverence human life, for it is sacred. No amount of human reason, or philosophy can justify violating God's prohibition of taking human life, except as He directs.

We have lived to see the price of human life drastically decline in our own beloved country. To be sure, life has never been very precious in the minds of politicians who, often under false pretenses, have gotten us involved in wars designed to protect the commercial interests of the multi-millionaires who have foreign investments. But today, the value of human life has declined in the minds of the general American public. I have reference to the wide-spread approval and practice of abortion in our country. Over the past four or five years hundreds of thousands of legal abortions have been performed, and that without shame! The Supreme Court has now ruled in favor of it.

General Giap, the master mind of the North Vietnamese military machine has been quoted as saying, "The life and death of human beings means nothing. Every minute thousands of people die all over the world." (ORLANDO EVENING STAR, Dec. 23, 1972). The price of human life has always been cheaper in the Oriental mind, than in the West. Are we being influenced by their philosophy? *(Continued on page three)*

What's Your Question?

Bible Answers to Bible Questions.

QUESTION

 * "Please explain Isa. 35:8. What is
 * the meaning of 'the wayfaring men,
 * though fools, shall not err' in the
 * way?" --Fla.
 * *****

REPLY:

It would be well first to read the passage in its entirety.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

Isaiah is called the Messianic prophet because he prophesied so much of the Messiah and His kingdom. But it is always well to look first for an immediate fulfillment of a prophecy. Some of them have both an immediate and a N.T. fulfillment. I think this is one such. Isaiah lived previous to the Babylonian captivity, and the immediate fulfillment of this passage is the way God prepared for the faithful remnant (Isa. 1:9) to return from Babylon in 536 B.C., and thereafter. The Bible student will remember that God put it in the heart of Cyrus, king of Persia, (the Persians conquered Babylon) to assist in this return (See Isa. 44:28; 45:1-14; Ez. 1:1-11; 5:13,14; 6:3; B o o k o f Ezra). God promised to be the leader of this way (Isa. 35:4), thus in their return He would protect them from harm and danger (v. 9), thus the simplest of those travelling this way could not go astray because God was the leader and protector.

The secondary (N.T.) fulfillment of the prophecy is the church. That it is Messianic admits of little doubt in view of the context. The church was frequently referred to as "the way." This way is for the redeemed (v.9), and not for "the unclean." The "wayfarer" (the redeemed who travel this way), regardless of how simple (foolish, or unreasoning) he might be would have no excuse for erring (going astray) from this way.

The reason for this is very simple: No person can enter the church who is too simple to understand the requirements of membership; to "live soberly, righteously and godly in this present world (Tit. 2:12). In prophesying of this WAY, Jeremiah said, "For they shall know me (God) from the least to the greatest..." (Jer. 31:34). Under the O.T. system one had covenant relationship with God by virtue of physical birth. It was a national religion. Thus there were many who were in that way who were incapable of understanding its terms and requirements (Infants and imbeciles). This cannot be true in the N.T. way, for "they shall ALL be taught of God" and "EVERY MAN" must hear and learn BEFORE he can come to Christ (Jn. 6:44,45).

The logical conclusion, then, is that the person who is capable of understanding the terms of entrance into the Messiah's kingdom, i s also capable of understanding the requirements of citizenship in it, and, regardless of how simple or foolish he may be, there is no excuse for erring therein, and one cannot do so with impunity.

This does not mean that citizenship in the kingdom requires sinless perfection for we know this is impossible for humans. There are terms of forgiveness which the child of God must meet. The point is, one cannot live a life of sin in the King's highway, and expect His approval. jpn

WRITTEN DEBATE ON USE OF CHURCH BUILDING

I am presently engaged in a written debate on whether it is scriptural to use the church building for "social and/or recreational purposes." Affirming such use is brother Ray Hawk of the East Gadsden, Ala. church. There will be an exchange of four six-page articles which will be published concurrently in TORCH (which I edit) and BIBLE BEACON (which he edits). The first installment is now complete.

This issue needs some airing. it is one of the issues between the "liberals" and the "conservatives." It has received very little attention. This will be the only printed debate on the subject, to my knowledge.

CONTINUED FROM PAGE ONE...

Life has drastically declined in value in this country when the Supreme Court rules in such a way as to protect the murderer (no capital punishment) and yet allows the wanton slaying of helpless unborn infants (abortion). This will have to go down as the absurdity of the century. Revelation 21:8 says "Murderers...shall have their part in the lake of fire and brimstone: which is the second death."

jpn



AM--WORSHIP--Objects of

PM--DIVINE DESCRIPTIONS OF GOD'S
PEOPLE-- "The house of God"

COME ONE--COME ALL!



PROGRAMS

SUNDAY AM 2-25-73

ANNOUNCEMENTS-----Barry Gore
SONG LEADER-----Al Summers
FIRST PRAYER-----Dave Kerce
DISMISSAL PRAYER-----Bruce Dudley
SERMON-----James P. Needham
LORD'S SUPPER O-Robert Gaines
Mark DuBose
O-Mike Farrington
Earl Bates
USHERS----Marion Grant, Bill Terry

SUNDAY PM 2-25-73

ANNOUNCEMENTS-----Barry Gore
SONG LEADER-----Al Summers
FIRST PRAYER-----Wayne Gey
DISMISSAL PRAYER-----Ralph Autry
SERMON-----James P. Needham
LORD'S SUPPER Robert Gaines
Mike Farrington
USHERS----Marion Grant, Bill Terry

WEDNESDAY 2-28-73

ANNOUNCEMENTS-----Clay Garrison
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jack Frost
READ SCRIPTURE----Ricky Farrington
DISMISSAL PRAYER-----Randy Summers
INVITATION-----Al Summers

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WHY NOT COME SUNDAY NIGHT TOO?

Plain Talk...

THAT TAKES THE CAKE, PLATTER AND ALL!



I've about had it with man's selfishness, greed and materialism

which not only makes him insensitive to the sufferings and hardships of others, but also to their joys and triumphs. I just about "blew my cool" when I heard that a certain T.V. station received several complaints because "The Virginian" was interrupted for a replay of the prisoner's of war arriving at Clark Airforce Base in the Philippines!!! I just cannot find words to describe such ingratitude and lack of compassion!

The Bible describes people who were not thankful, and their "foolish heart was darkened" (Rom. 1:21). We have seen another concrete case of it. Here are men who have suffered immeasurably, some of them for as much as 8 years, returning to safety and the love of their families and some who during that time have been basking in the luxury of extravagance, are not willing to sacrifice one silly T. V. program that their families might see them on television. Christians "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). --jpn

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ASSEMBLIES

SUNDAY

Morning Bible study	10:00
(Classes for all ages)	
Morning worship	11:00
Evening worship	6:00

WEDNESDAY

Evening Bible Study	7:30
(Classes for all ages)	

WELCOME TO ONE AND ALL!