





# bulletin

Palm Springs Drive church of Christ

## THE CLOCK OF TIME

The clock of time is moving on--

Another year is past;

It lingers not for you or me,

Though it be our first or last.

Its spring was wound by the Master's hand

And no man has the power

To speed the pace at which it moves,

Or save a single hour.

Once that spring has spent itself,

It can't be wound again;

It wears not out nor needs repair;

And does not lose nor gain.

We can't turn back its moving hands

To re-live the year that's passed,

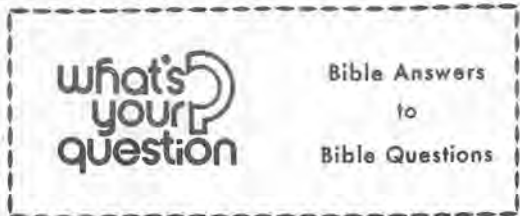
But we can make the one before us

So much better than the last.



**Father Time**

James P. Needham  
12-29-75



### Intercession of the Spirit

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Does Rom. 8:26,27 refer to the ?  
 ? Holy Spirit or to the human ?  
 ? spirit? If t h e Holy Spirit, ?  
 ? isn't this (intercession) some- ?  
 ? thing the Spirit does for us ?  
 ? that the word does not do? TN. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

This passage reads:

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: b u t the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

The question is whether the Spirit in the passage is the human spirit or the Holy Spirit.

I see no sensible way that "spirit" can refer to the human spirit. If this be the case then it is possible for my spirit to know something I don't know! There are unutterable groanings within me that I cannot express, but my spirit can! According to the scriptures man is made up of body and spirit (Jas. 2:26). So, this explanation would mean that my

spirit knows something my body doesn't know, but this is absurd for my body can't know anything without the spirit, for without the spirit it is dead! Furthermore, if my spirit knows my unutterable groanings--things I cannot express--why doesn't it tell me? Why does it tell them to God instead of to me? Obviously, I could pray for them if I knew them. According to this view, my spirit knows them but tells them to God rather than to me!

Furthermore, v. 27 says that God knows what is in the mind of the spirit (my spirit according to this view), for my spirit makes intercession according to the will of God. Here again, we have an absurdity. "I" don't know how to pray for my infirmities according to the will of God, but my spirit does! My spirit is far superior to me! I can't utter my groanings, and I don't know how to pray for them according to the will of God, but my spirit knows both! I submit to you that this is a glaring absurdity that is invented out of necessity in an effort to fit this passage into the preconceived notion that everything the spirit does, the word does. As indicated in the question, if "the spirit" in this passage is the Holy Spirit, this passage cannot be fitted into this pat mold.

The second question has to do with this very point, i.e. If the Holy Spirit is under consideration, isn't this intercession something the Spirit does for us that the word does not do? I believe the answer to that question is in the affirmative. While we learn about this office of the Spirit through the word, I don't know of any passage that says the word makes intercession for our unutterable groanings. This is indeed something the Spirit does for us which the word doesn't do. This may do violence to a preconceived notion, but not to the Divine plan.

It is true that what the Bible says the Spirit does it says the word does FOR THE ALIEN, but this does not hold true for the child of God. I know of no passage that teaches that the Spirit makes intercession *for the alien*, but this passage plainly says He makes intercession "FOR THE S-A-I-N-T-S" (v.28). It should be noted that this is done "according to the will (word) of God" (v.27), so while it is something the Spirit does that the word does not do, it is not done SEPARATE and APART from the word. This is what we have contended through the years, i.e. that the Spirit does not work SEPARATE AND APART FROM THE WORD.

It is unfortunate that brethren sometimes get bent in a certain direction so they bend every passage in that same direction regardless of what it takes to do it! It is like a sectarian trying to harmonize the scriptures with his creed; absurd and outlandish perversions are perpetrated to protect the creed.

This "what the Spirit does, the word does" scenario is a good and true one when properly understood, but it is bad when misunderstood and persons determine to defend it at all costs. The intercession of the Spirit for our unutterable groanings is one of the extraordinary benefits of being a child of God. Every child of God has needs he does not know how to supply; longings and yearnings he cannot express, and groanings he cannot articulate in his prayers. This beautiful passage tells him that when he has done his best and there are still vacuums he cannot fill, take comfort in the fact that "*He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*" jpn

NEWS...

about us 'n things

## HAPPY NEW YEAR!

Believe it or not, this is the first week of the year of our Lord 1977! We do so hope it will be a happy and spiritually prosperous one for all our many readers all over the world. The years are rushing by us. We all need to be reminded that "now is the accepted time, now is the day of salvation" (2 Cor. 6:2).

## MANY MEMBERS AWAY

At this writing, many PSD members are out of town for the holidays. Our A.M. service on Dec. 26 was fairly well attended, because we had several visitors, but the P.M. services was quite small. We certainly hope all have happy and pleasant visits with loved ones, and that all will return home safely and with renewed interest in the work of the Lord at this place.

## S. CLAUS DIDN'T ROB GOD

Many church bulletins warn brethren not to let Santa rob God. Well, we issued no such warning this year, and it was not needed. On Dec. 20, we had the largest contribution in our history: \$1359, and on the 26 we were just a few dollars short of our budget of \$545, with many of our regular members out of town. One of the outstanding characteristics of this church from its beginning has been its liberal giving. Even though the secession has reduced our contribution by about \$200 per week, we have continued to operate in the black. We have cut back our work only slightly. Commendations are in order.





# Programs Of Worship

SUNDAY AM 1-9-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Clay Garrison  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Mike Farrington  
   Robert Carter  
   O-Jack Farrington  
   Steven Kapelka  
 USHERS-Ronald Carter, M. Farrington

SUNDAY PM 1-9-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Danny Melvin  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Mike Farrington  
   Jack Farrington  
 USHERS-Ronald Carter, M. Farrington

WEDNESDAY 1-12-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Gene Mooney  
 READ SCRIPTURE-----Jimmy Smith  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Howard Martin

MONTHLY ASSIGNMENTS----Jan. 77

POST PROGRAM-----Steven Kapelka  
 MONTHLY SINGING-----Jack Farrington  
 CLOSE BUILDING-----Wayne Gey  
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JAMES COOPER  
 5794 BUTLER WARREN RD.  
 WAGON, 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



## SENSE OR CENTS ?

IT IS A MATTER OF PERSPECTIVE

DID YOU KNOW you can hold a coin so close to your eye that you can't see anything but the coin? If you move the coin away from your eye, it becomes much smaller and the world around it becomes much larger. It is all a matter of perspective, and you determine that perspective.

So it is with money in our lives. Getting all we can and canning all we get can become an obsession. Nobody should be censured for being industrious or frugal, but when the making and saving of money becomes an end within itself, rather than a means to the end of serving God, then we are holding the coin too close to our eye. It restricts our vision of our surroundings, and has become too important.

The Bible says, "*The LOVE of MONEY is the root of all kinds of evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*" (1 Tim. 6:10). We should observe that the passage does not say "MONEY IS THE ROOT OF ALL KINDS OF EVIL," but "THE LOVE OF MONEY is the root of all kinds of evil." One doesn't have to possess a lot of money to love it. One can love money even though he may have very little. Covetousness is called idolatry (Col. 3:5).

But, did you ever know of anyone who confessed to the sin of covetousness? I never did. I guess none of us is guilty! We see children of God who think money, talk money, and live m o n e y, but nobody is covetous!! We see members who forsake their spiritual responsibilities, neglect their families, and destroy their health for money, but nobody is covetous!!!

"WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO" (Matt. 6:21) BEWARE.

--jpn



### IS LIBERAL A SCANDALOUS TERM?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? *Some brethren object to being* ?  
 ? *called "liberal," saying that* ?  
 ? *this term refers to those who* ?  
 ? *do not believe in the virgin* ?  
 ? *birth of Christ, the inspira-* ?  
 ? *tion of the Bible, miracles,* ?  
 ? *etc. thus they feel that the* ?  
 ? *term scandalizes them. Is this* ?  
 ? *true?* Fla. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

This is a frequently heard objection from those we call "liberal brethren." It is a label for the purpose of distinguishing those who believe in such unscriptural arrangements as the Herald of Truth, church support of human institutions, church-furnished recreation and other such promotions. I fully recognize the dangers involved in labels, but reasonable persons can certainly understand the message they convey.

As the terms "liberal" and "conservative" have come to be used among brethren in the controversy over the above mentioned promotions, it is most difficult for me to believe that any fair-minded brother can think that it lumps him together with what is known as "classical," or "theological liberalism." One cannot help but think this is just a clever piece of sophistry de-

signed to muddy the water and confuse the minds of the unwary.

One cannot help but discern the connotation of the term "liberal" in the literature and preaching among brethren over the past 30 years. For anyone to think that the term is thus used in the classical sense is either extreme naivete or a deliberate effort to confuse.

Apart from the above, however, it should be pointed out that there are some of the brethren we have identified as "liberals" among us, who are adopting the views of the "classical" or "theological liberals". Thus, our having coined the term "liberal" was not as far afield as some would like to think. Particularly is this the case with those identified with MISSION MAGAZINE. These brethren espouse the view that there are Christians in all denominations, the apostles didn't know they were writing scripture, theistic and even organic evolution, etc. These are some of the specific tenets of the theological or classical liberal.

It is unfortunate that there are many brethren among those we call liberals who may get tagged with such beliefs even though they don't hold them, but this is a new development among the liberals, and it may necessitate the coining of some other term to distinguish the two. In fact, such has already been done to some extent. The institutional/sponsoring church brethren are called liberals, and the classical liberals are identified as "classical liberals" or "ultra liberals."

It is unfortunate that labels have to be invented to distinguish brethren. It is necessitated by the departure of some into unscriptural practices. Faithful brethren refuse to be identified with unscriptural practices. jpn

**NEWS**

about us 'n things

**WELCOME, NEW MEMBER**

We welcome Cathryn A. Peake as a new member. She placed membership on Jan. 2. She has been attending regularly here for a good many months. Her address is 104 Stoney Ridge Ct. Longwood 32750. We are glad to have Cathy and trust our association will be profitable.

**New Literature-- Please Take Care**

The literature of the first quarter of 1977 is here. We urge all parents to insist that your children take care of their books. It is not unusual to find copies of this expensive material in the building with funny pictures and writing all over them. This is a sad commentary on what is going on in our Bible classes.

**Save The Song Books & Pew Bibles**

While we are on the subject of abuse, let's talk a bit about the song books. This is a common problem. Song books really come in for a beating. Ugly pictures, markings, knotted markers, ripped out pages, and you name it. Do you know that these song books now cost \$3.00 per copy?!!!

Let us all decide now that from now on we will take better care of the song books. Resolve to do the following:

1. Always place the marker inside the book before returning it to the pew rack.

2. Always put the book in the pew rack with the front of the book toward you.

Always observe these don'ts:

1. Don't leave song books or pew Bibles in the seats.

2. Don't allow children to abuse the song books or Bibles.

3. Don't mark on song books or Bibles, and never allow children to do so.

**TRACTS**

We try to keep a good supply of informational tracts on hand. Like everything else made of paper, they are about twice as expensive as they were 2 or 3 years ago. Take only what you will use, and please don't allow your small children to use them as toys. It is not unusual to see a 6 or 7 year old child taking tracts from the rack. We find them later on the floor and useless because they have been defaced by various markings. This amounts to sinful waste.

**SICK AND SHUT IN**

Sis. ANNIE ALEXANDER is still at the home of her daughter in Sanford recovering from a broken arm...ANNETTE GARRISON broke her collar bone and is confined at home...INEZ ULICNEY has had pneumonia recently, but is improving at this writing.

**VOLUME VII**

This issue is number 2 of volume VII. At the last minute last week I decided to end Vol. VI with the calendar year, rather than in Feb. This will be less confusing. Order your bound volume VI now. \$5 each.





# Programs Of Worship

SUNDAY AM 1-16-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Clay Garrison  
 DISMISSAL PRAYER-----Howard Martin  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Jim Milam  
   Gene Mooney  
   O-Danny Melvin  
   Frank English  
 USHERS-M. Farrington, Ronald Carter

SUNDAY PM 1-16-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Mike Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Jim Milam  
   Jimmy Smith  
 USHERS-M. Farrington, Ronald Carter

WEDNESDAY 1-19-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Howard Martin  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Jimmy Smith  
 INVITATION-----Gerald Durrett

MONTHLY ASSIGNMENTS----Feb. 77

POST PROGRAM-----Mark DuBose  
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 (Classes for all ages)  
 Morning worship . . . . . 11:00  
 Evening worship . . . . . 6:00

### WEDNESDAY

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 (Classes for all ages)

*WELCOME TO ONE AND ALL!*



# bulletin

Palm Springs Drive church of Christ

## OUT ON A LIMB IN YOUR LIFE?



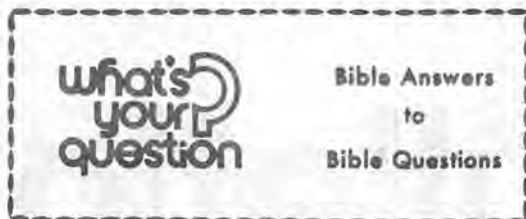
ARE YOU LOST? UNDONE? CONFUSED? DON'T KNOW WHAT TO DO? DO YOU feel like you are out on a limb in your life, and someone is about to saw it off? Do you see the judgment approaching, and you are scared half to death because you know you are not prepared? If so, why don't you do something about it? Things don't have to be this way, you know. Provisions have been made for your blessed assurance, and peace of mind, but

appropriating them to your particular case is strictly up to you. You can do like the proverbial ostrich and stick your head in the sand, but the feeling of uncertainty won't go away. Superficial remedies won't work. Many persons try to drug their troubles away, but once the binge is over, the problems are still there plus a hang over!

God's word is your answer. It can solve all problems, if we will but follow it. But you have trouble understanding how to apply it to your situation? Then seek some help. Call 831-3230, or 645-0450 and seek assistance. We will be glad to have a Bible study with you, or advise you about spiritual matters. This is our desire and intention; to be of help to you. Give God a chance in your life. Nothing else will really do the job. Something else may give you some temporary help, but nothing else will ever take away your fear of dying and the judgment before the Great God and creator of the universe--the Father of your spirit.

We don't have any magic formula of our own. We don't have any sensational plan to offer you that has "Madison Avenue" appeal in the whoopla spirit of "I FOUND IT." Just the plain and simple word of God is all we offer, and all you need. The passing fancies of men may give some temporary help, but what you really need is a permanent solution. Only God and His word have it. All you have to do is learn what it is, then sincerely apply it.

You don't have to live on a limb; always feeling scared; uncertain; confused; insecure. Why not give God a chance in your life, and get off that limb? jpn



SEPARATING THE L.S. FROM THE GIVING

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Since we have the contribution ?  
 ? immediately following the ?  
 ? Lord's supper, isn't there a ?  
 ? danger that uninformed persons ?  
 ? will think it is a part of the ?  
 ? Lord's supper? Fla. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I have heard this fear expressed many times, but honestly, I don't see any problem. In order to avoid this possibility, some churches have the contribution at some other time during the Lord's day service, like at the end of the service, or sing a song between the Lord's supper and the contribution. All of which is fine. The scriptures give no pattern as to the order of service in the assembly.

The Lord's supper and the contribution are the only two acts of worship restricted to the first day of the week (Acts 20:7; 1 Cor. 16:1,6), and they have traditionally been done together, but I never knew anyone who thought they were any part of each other. I have heard the fear expressed many times, as I said, but I never knew of a single case of anyone's thinking they were one and the same thing.

I have suspicioned that some feel that having the contribution in connec-

tion with the supper sort of profanes or secularizes the supper. They think of money as a material thing, and the supper as a spiritual matter. Such a concept is far afield. We need to remember that the ELEMENTS of the Lord's supper are material things; they are material fruit of the vine and unleavened bread. The supper is a spiritual matter only when the persons partaking make it so in their own minds, "discerning the Lord's body" (1 Cor. 11:29). The contribution is a material/secular matter only when the contributors fail to give as prospered (1 Cor. 16:1,2) and/or give "grudgingly or of necessity" as opposed to cheerfully (2 Cor. 9:7).

When done in accordance with God's word, there is no difference whatsoever between the *nature* of the Lord's supper and the contribution. Both are commanded acts of worship, and both are to be done in the proper attitude.

Money is not profane or unclean just because it is "money." The Bible speaks of money as "filthy lucre" (1 Tim. 3:8; Tit. 1:7), but the definition of this term is "eagerness for BASE gain." (emphasis mine jpn). Money properly obtained, and rightly used is one of God's blessings, and should be thought of as such. When it is given in the proper spirit, and in the proper amount it is as much an act of worship as is the Lord's supper, singing, etc. Money can be a curse to the giver, but the Lord's supper can be damnation to the partaker (1 Cor. 11:29). It all depends upon the motive and spirit of the participant in either case.

I think in this imaginary problem may be revealed one of the great problems with our giving. It is not thought of as worship. When we think of it as such, our giving will become a significant part of the Lord's day worship. And will likely increase. jpn

## NEWS... about us 'n things

### SICK AND SHUT IN

Sis. MADELYN MELVIN was ill and unable to be at worship on Jan. 9...same was true of sis. MARTHA MARTIN...Sis. ANNIE ALEXANDER is still shut in at her daughter's home in Sanford with a broken arm. The pins will be removed now in a few days, and we hope to see her at worship soon...she is looking forward to coming again. Her phone number at her daughter's is: 322-5126. Give her a call...Sis. ANETTE GARRISON was out for the first time on the morning of Jan. 9 since breaking her collar bone. She is still in the brace, and suffering some from the pain...SHERRY ROBINSON was unable to be at worship on Jan. 9...Sis INEZ ULICNY was out on Jan. 9 for the first time since her "bout" with pneumonia. She is feeling better, but still not back to normal...

### Change in Sunday night service

It was decided at the business meeting to make a slight change in the way the Lord's supper is served on Sunday evening. Take note of this:

At the close of the invitation song, and with the audience remaining standing, the song leader will ask all who wish to partake of the Lord's supper to come to the front. Once they are there, he will sing an appropriate hymn. At the conclusion of that hymn, the person waiting on the table will serve the supper.

It will be a little confusing until we get used to it, but we think it will be an improvement.

### 1977 budget presented

At the evening service on Jan. 9, the 1977 budget was discussed. Each member was given a copy of it to examine while it was explained. All should feel free to ask any question about it which may occur.

As shown, we had a marked decline in contribution in 1975, but the trend was upward in 1976, and we hope it will be even more so in 1977. Let's all examine our giving, and see if we are doing all we should. Remember, giving is an act of worship, and is pleasing unto God only when properly done.

### Contributions to bulletin

We continue to receive contributions to the bulletin from interested readers. In 1976, readers contributed over \$400 to the publication of the bulletin. We appreciate this, but as stated before, this is not solicited.

We received a contribution last week with the following note: "...I am sending...as it will help pay for the church bulletin which I do enjoy reading and which helps me understand much of the Bible that seems sometimes difficult for me. Thanks again. Best wishes to the church. Good to hear things are doing good in the area." This good letter comes from Pa.

### VISITORS WELCOME

We are having many winter visitors to our assemblies now. Let us all make a special effort to make them feel welcome. As we all know, many winter visitors often become permanent residents at retirement, so they will likely be with us permanently, if we make them feel welcome and accepted. Be alert. Talk to someone beside your regular circle of friends. It's important.





# Programs Of Worship

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ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Wayne Gey  
 DISMISSAL PRAYER-----Robert Gaines  
 SERMON-----James P. Needham  
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   Clay Garrison  
 USHERS-M. Farrington, Ronald Carter

WEDNESDAY 1-26-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 READ SCRIPTURE-----Jack Farrington  
 DISMISSAL PRAYER-----Ronald Carter  
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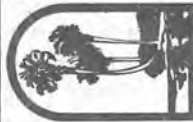
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Let's



Cut out

**INDIFFERENCE**  
(1 COR. 15:58)

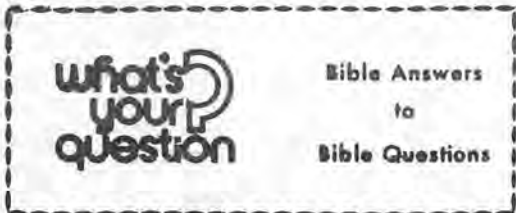
**LUKEWARMNESS**  
(REV. 3:17)

**ABSENTEEISM**  
(HEB. 10:25)

**LACK OF STUDY**  
(1 TIM. 2:15)

**INACTION**  
(JOHN 9:4)

**EXCUSES**  
(ROM. 1:20)



### Adultery, forgiveness, remarriage

?????????????????????  
 ?  
 ? Please give your comments on ?  
 ? the following situation: A sis- ?  
 ? ter discovered her husband was ?  
 ? unfaithful to her. He pleaded ?  
 ? with her to forgive him and ?  
 ? give him another chance. S h e ?  
 ? forgave him and is trying to ?  
 ? save the marriage because o f ?  
 ? two children. S h e finds she ?  
 ? cannot trust him, and that she ?  
 ? checks up on him, and is tor- ?  
 ? mented by what has happened. ?  
 ? Has she forgiven him? Is she at ?  
 ? liberty to put him away? Could ?  
 ? she remarry? --Fla. ?  
 ?  
 ??????????????????????

### REPLY

1. *Has she forgiven him?* Only t h e sister can know for sure. I do not believe the difficulties she is experiencing necessarily mean that she has not forgiven him. The present problems are the result of what her husband has done, and they constitute part of the price he must pay for his sins. She can forgive him in the sense that she does not harbor ill will about the matter, but her present s t a t e of mind is a natural reaction in most situations of this kind. The Lord knew this, thus he gives the innocent party the right to avoid this misery.

2. *Is she at liberty now to put him away?* I believe she is. If she puts him

away for his unfaithfulness, then that is the very basis upon which Jesus allows it (Mt. 5:32;19:9). All reasonable persons must admit that everyone will be better off if the marriage is saved, provided he has reformed, and she can rid herself of the distrust. But in the absence of these two factors, all would be better off separated. For her to remain in the present situation will destroy her mental and physical health, plus leave a very bad mark on her two children. They will be adversely affected by the atmosphere presently prevailing in the h o m e! It would be a tragedy for them to be reared in this environment of distrust and suspicion. It will be a tragedy for them to grow up as children of a broken home too, so one must make a choice between two evils. The wife and mother must make the choice, it is her life as well as theirs.

3. *Could she remarry?* Yes, I f she divorces him for fornication, she will be at liberty to remarry (Mt. 5:32;19:9). I would caution her not to put him away for some other cause while using what he did as an excuse t o cover it up. I have known this to happen. Also, I think she must decide soon what she will do. If she agreed to try to save the marriage, and finds she can't live with it, that is one thing. But to let the thing drag on for years, then d e cide to put him away, will create doubt that she did it for fornication. In such an event, her right t o remarry would be highly questionable.

CONCLUSION: My advice would be that this sister should give serious thought to all angles of her situation, and do nothing rashly. It is possible that her present distrust and suspicion are well founded. She may see subtle signs that create and nurture it. These are things only she can judge and know. While others can advise, only she can decide.jpn

**NEWS**

about us 'n things

**SICK AND SHUT IN**

Just about all those who have been ill recently are back in the assemblies for which we are thankful. Sis. ANNIE ALEXANDER is still out at this writing. She should be back soon...ANNETTE GARRISON is able to attend some assemblies, but still must wear her brace for a broken collar bone....

**NEW DIRECTORIES**

The new church directories were given out on Jan. 16. Each family was given one, but may have more if you need them. Please request one at the office if you didn't get one, or you need extra ones.

One error has been called to our attention: We have Deborah DuBose listed as a member, and Mark not a member. It is the reverse: Mark is a member and Debbie is not. Please change this in your copy. Mention other errors when you find them.

**SLIDES OF BIBLE LANDS**

The auditorium class has enjoyed three class periods of Bible lands slides in connection with a study of the life of Christ. Many have commented about the benefits derived from these showings. We will be showing more from time to time. They help to make our Bible study more real.

I think everyone in the church has seen the slides, but I will be glad to make an appointment to show them to any who didn't. Just make a request.

**CONTRIBUTIONS TO THE BULLETIN**

We continue to receive help on the bulletin from interested and appreciative readers. Here is a typical example:

*Please accept this check to help with the postage to mail the bulletin. I have gained a lot of knowledge from your articles and I hope you can keep up the good work. We received the bulletin for a long time while you were at Louisville and we always looked forward to getting them.*

When I get weary of the many hours and expense we invest in the bulletin, I get a letter like this one and it all seems worthwhile. What greater satisfaction could a church or a preacher ask for than to have someone say, "I have gained a lot of knowledge" from your work. After all, that is what it's all about. The church is a teaching institution, and the field is the world. If our work results in increasing Bible knowledge, our work is complete and very satisfying.

Just last week we received over 30 requests to be placed on our mailing list. We mail about 2500 per week now, and more and more persons are wanting on the mailing list. The expense is tremendous. We spent about \$2,500.00 last year to publish the bulletin. That figures out to about one dollar per subscriber per year. It's a lot of work and a lot of money, but it does a lot of teaching.

In addition to this, we place about 50 bound volumes of our bulletin per year on private library shelves all across the country, and only time will tell the good that will do. I have several books in my library that are 100 years old! Think of that, 100 years from now--when this scribe is gone and forgotten, people will be reading bound volumes of the PSD BULLETIN!







# bulletin

Palm Springs Drive church of Christ

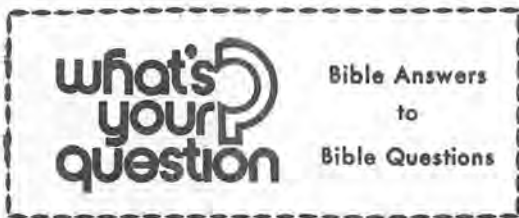


## THE SHIFTING OF THE SHEEP

FROM TIME TO TIME members of the church decide to change their place of worship from one congregation to another for various reasons. Here I list a few:

1. *Personal like and dislikes:* Perhaps someone has failed to extend to them common courtesy, or has offended them by some careless word or act. (We are all capable of this). But rather than meet the offender and talking it out like the Bible teaches (Mt. 18:15), they simply slip away and move their membership. Then they may childishly say, "I quit that congregation and not a soul contacted me." May I ask, "Why should they?" When a grown man or woman who claims to be a Christian decides to just walk away from a church and go to another one without saying one word, why should anyone contact them? I might retort, "You know, those people just walked away without saying a word." What do such persons want the church to do, beg them to stay?

2. *Church not friendly:* Do such persons mean to tell us that they were perfectly friendly, but nobody would respond? Really, now! When we say "the church (of which we are members) is not friendly," aren't we members of that church? And if so, aren't we talking about ourselves? Whose fault is it that "the church is not friendly enough?" Just as surely as we are part of the church, we are part of the problem! It is a fact that some persons' idea of friendliness is everyone's being nice to me! After almost 30 years of observation, I can say without fear of successful contradiction that most of the persons who complain about unfriendliness in the church are themselves partly the cause of it. They frequently are not very friendly to others. They are clannish; that is, they make a few friends and spend all their time at worship and in social activities with these. Their actions seem to say to others, "This is our party, our group, so please stay away." It is hard to be friendly to persons who seem to want to keep one at arm's length! Solomon said, "A man that maketh friends must show himself friendly..." (Pr. 18:24). Those who make such complaints should look in a mirror! (See pg. 3)



consist of a great deal of legendary nonsense, with some gross historical errors" (ALL ABOUT THE BIBLE, p. 49).

Some of the reasons for the rejection of these books are as follows:

1. There is no INTERNAL or EXTERNAL evidence which would admit these books into the Canon of scripture.

2. The Old Testament was written in Hebrew, but none of these books exist in that language.

3. The Bible claims to be the inspired word of God, but none of the Apocryphal writers make that claim, and one, the author of II Maccabees, openly disclaims inspiration.

4. The Jews to whom the Old Testament scriptures were immediately directed, have never acknowledged the Apocrypha as being from God, and it was not part of their Septuagint version.

5. The New Testament does not make even one reference to any Apocryphal book, but it makes 263 quotations from, and 370 allusions to passages in the Old Testament.

6. The basic Catholic Bible is the Latin Vulgate translated by Jerome. He called these addition books "Apocrypha" which means "of doubtful origin. The bishops of the Council of Hippo in 390 A.D. declared Jerome to have been infallible in producing his Latin translation, yet they include books in their Bible the inspiration of which he disavowed.

7. They were rejected by the most eminent of the early writers such as: Origen, Athanasius, and Jerome.

It should also be noted that all these books are in the Old Testament in the Catholic Bible, but we are not under the Old Testament (Col. 2:14). jpn

### APOCRYPHAL BOOKS

?????????????????????  
 ?  
 ? Please explain the books con- ?  
 ? tained in the Catholic Bible ?  
 ? which are not in the King James ?  
 ? Version. Fla. ?  
 ?  
 ??????????????????????

#### REPLY

These books are called the APOCRYPHA, meaning of doubtful origin; not authoritative; of dubious authenticity. There are 14 of them, as follows:

1. I Esdras
2. II Esdras
3. Tobit
4. Judith
5. Parts of Esther not found in the Hebrew or Chaldee originals.
6. The Wisdom of Solomon
7. The Wisdom of Ecclesiasticus
8. Baruch
9. The Song of the Three Holy Children.
10. The History of Susanna.
11. Bel and the Dragon.
12. The Prayer of Manasses, King of Judah.
13. I Maccabees
14. II Maccabees

These books did not meet the canon of scripture, the rules by which books were determined to be inspired.

Of these books, Collet, says, "Some few of them--particularly, the books of Maccabees--may and do contain excellent history, but, generally speaking, they

CONTINUED FROM PAGE 1

3. *Not enough social activity:* This is a common complaint in this pleasure-mad society. Today, many want to be entertained, even in the church. It is a fact that it is good for brethren and sisters to be together socially, but let us settle one thing; this is an individual responsibility--it is not a church duty. That being the case, then social activities should be promoted by individuals.

But, as shown above, those who are able to do the most (have the most money and the most room in their homes) do the least. So, again, their idea of a church with a lot of social activity is everyone inviting them!

4. *Petty disagreements:* Some church members are self-willed, and want every thing to go their way. They can't be satisfied in a congregation that does anything that disagrees with their personal preference, or their self-made creed. The slightest disagreement will send them looking for somewhere else to worship.

I do not believe the Bible stipulates where one should worship, as long as he worships correctly. We have no right to tell anyone in which loyal church he must have his membership, yet it should go without saying that if a person feels strongly enough about conditions in one congregation that he cannot conscientiously worship there, he cannot scripturally worship anywhere else until he at least tries to correct those with whom he disagrees.

The all-too-common practice of just walking away from a church then making comments about it that cast aspersions

and ugly refelotions upon it, is just not in keeping with the teaching of the New Testament. We should either face the accused, or make no comment about them to others.

Churches sometimes feel flattered when they receive such members. They think it is an indication of congregational virtue that members are flocking to us, but let this be understood: Those who will simply walk away from one church over something petty and childish, will walk away from any church for the same reasons. Changing churches doesn't change character!

I have known some brethren of the dispositions described in this article who have moved through every church in an entire area. I lived in one area where some members came to us from another church. I was told that they left this church several years ago over some petty little disagreement and had been through every church in town. Thus they were now starting over! As sad as it is, such persons never lend strength to a church. To a large degree, they are mere spectators, rather than active participants. They spend most of their energy looking for flaws in the performance of others. They are looking for a PERFECT church--perfect by their own definition of course. But let this be understood; should they ever find such a church they should not become a part of it, because they would ruin it!

I have not yet found a perfect church. All churches have weaknesses, but no sincere Christian can strengthen such weaknesses by simply walking away. Such is always a sad occasion. It reveals one's own weakness. Let us never rejoice at the SHIFTING OF THE SHEEP, or when a drifter drifts, or a shifter shifts. jpn







# bulletin

Palm Springs Drive church of Christ

## INSTRUMENTAL MUSIC

HAVE YOU EVER STOPPED TO THINK just how much the New Testament says about instrumental music in worship? From the way some religious bodies use it, one would get the idea that it is mentioned on every page, but let us read every passage in the N.T. that has anything to do with music in worship, and see for ourselves:



Matt. 26:30--"And when they had SANG an hymn, they went out into the mount of Olives."

Acts 16:25--"And at midnight Paul and Silas prayed, and SANG praises unto God."

Rom. 15:9--"As it is written, For this cause I will confess to thee among the Gentiles, and SING unto thy name."

1 Cor. 14:15--"I will SING with the spirit, and I will SING with the understanding also..."

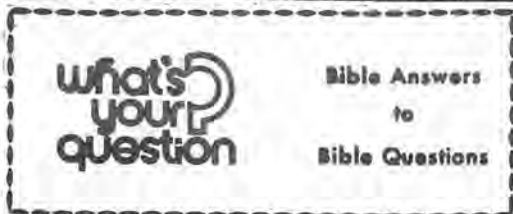
Eph. 5:19--"Speaking to yourselves in psalms, hymns and spiritual songs, SINGING and making melody in your heart to the Lord."

Col. 3:16--"Teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING with grace in your hearts to the Lord."

Heb. 2:12--"I will declare thy name unto my brethren, in the midst of the church will I SING praise unto thee."

Jas. 5:13--"Is any among you merry? Let him SING psalms."

The conclusion is simple: The New Testament says a sum total of NOTHING about instrumental music in worship. It is thus a doctrine of men that renders worship vain (Mt. 15:9).



## Feet washing

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
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 ? Since you claim the church of ?  
 ? Christ follows the Bible, w h y ?  
 ? don't you wash feet in your ?  
 ? services? FL. ?  
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 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

## REPLY

The basis for this question is found in Jn. 13:1-17. Some churches believe this enjoins a ceremonial foot washing as an act of public worship. A casual reading of this text will show that this incident took place in a private house, after a common meal. It is sometimes objected that the Lord's supper was instituted at a private meal and not at a public worship. But the fact remains that Jesus said it was something he would do with his disciples in his kingdom (Mt. 26:29), and following the establishment of the church it was practiced "when the disciples came together" (Acts 20:7). We have no such information about foot washing.

Furthermore, a careful reading of the text will show that Jesus used feet washing as a means of teaching humility. The real point was not the feet washing, but the humility it symbolized. This becomes evident from the following:

1. In verse 6, Peter said, "Lord, doest thou wash my feet?" Do we think

Peter was seeking information? Surely he was not so dull that he didn't know the Lord was washing their feet! Verse five has already said this is what the Lord began to do.

2. After finishing, Jesus asked, "Know ye what I have done to you?" Are we to suppose that Jesus has now washed 24 feet, and now enquires if the recipients know what he has done? Is there even a remote possibility that these 12 men would not have known that he had washed their feet? This question indicates that something else is involved beside the mere act of foot washing.

3. Jesus applies the lesson he intended to teach in verses 16,17: "*Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.*"

How can a person honestly consider the above matters and think that foot washing is the lesson Jesus meant to teach? He was teaching the apostles the lesson of humility. They needed to learn it. There had been discussions among them as to who would be the greatest in the kingdom (Mt. 18:1; Lk. 9:46; 22:24). This incident was designed to solve that once and for all. Jesus said "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (v.14), that is, be equal to each other.

The only subsequent mention of feet washing in the N.T. is found in 1 Tim. 5:10 where Paul is discussing the qualifications of the widow who is to be "taken into the number." He says, "If she have washed the saint's feet." This speaks of an individual act, and has nothing to do with public worship. jpn

## NEWS

about us 'n things

## FEEDBACK

We continually receive very interesting letters as the result of the bulletin. I know you will be interested in the following received last week:

*While I do not know you, I feel compelled to write to you and tell you what a fine bulletin you put out. I had opportunity to read one after a relative (distant) passed away and I read the lovely tribute that you wrote about him (O. J. Duer). I never had the opportunity to meet him, but he sounds like he was such a nice man! (I'm a granddaughter of his uncle).*

*Would it be possible for you to put our name on the mailing list of your bulletin? I'm church secretary for Eastwood Heights church of Christ here in Hutchinson, Kansas and appreciate news and views from all over the brotherhood.*

What a coincidence! We have no idea how the PSDB came into the hands of this person. We have added her name to the mailing list.

## SICK AND SHUT IN

T. L. WEEMS has recently had surgery on his face, but seems to be doing very well. Is able to be out to church... RUSTY WEEMS has also been ill of late, and unable to attend... Sis. ANNIE ALEXANDER is still unable to attend worship, but is looking forward to returning soon after suffering a broken arm. Sister WACKENHUTH was ill Jan. 30, and unable to be at worship.

## WORD FROM THE GRANTS

I saw Tommy Wilson last week, and he tells me the Grants will be home for a visit in March of 1977. They are doing well, and looking forward to coming home for a few weeks. We also had a card from Jo written from Jerusalem.

## LADIES' BIBLE CLASS

As announced earlier, the ladies of the church are having a monthly Bible class in various homes. I still have three of the text books, in case you need one. Be sure to check into this and attend if you can.

## BOOKS FOR OVER SEAS

I recently made reference to the fact that our brethren in foreign lands constantly are asking for all kinds of Biblical literature. Even class books that have been used. I suggested that we keep our books nice, and send them when we are finished with them. Since then, several have turned in numerous books. Perhaps you have some around the house that you no longer use. Turn them in at the office, if you would like to send them to needy brethren. Also any used Bibles that are in a fair state of repair would be greatly appreciated.

## EDITOR'S FIRST MEETING

This writer's first meeting in 1977 will be with the Clermont church. I am looking forward to being with these good brethren. Vernon Love is the local preacher. I have a heavy schedule of meetings this year in many parts of the country. If that winter doesn't break up North, I just may decide to stay at home!!!!





*Programs  
Of Worship*

SUNDAY AM 2-13-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Clay Garrison  
 DISMISSAL PRAYER-----Wayne Gey  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Jim Milam  
   Steven Kapelka  
   O-Gene Mooney  
   Gerald Durrett  
 USHERS--Danny Melvin, Howard Martin

SUNDAY PM 2-13-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER----Mike Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Jim Milam  
   Gene Mooney  
 USHERS--Danny Melvin, Howard Martin

WEDNESDAY 2-16-77

ANNOUNCEMENTS-----Gerald Durrett  
 SONG LEADER-----James Smith  
 FIRST PRAYER-----Robert Gaines  
 READ SCRIPTURE-----Danny Melvin  
 DISMISSAL PRAYER----Mike Farrington  
 INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS-----Feb. 77

POST PROGRAM-----Mark DuBose  
 MONTHLY SINGING-----Robert Gaines  
 CLOSE BUILDING-----Gene Mooney  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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JAMES COOPER  
 5794 BUTLER WARREN RD.  
 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

## **ARE YOU THANKFUL ?**

*HOW CAN WE REALLY EXPRESS APPRECIATION ?*

- LOVE • FORGIVE • WORK
- ENCOURAGE
- TEACH
- ATTEND





### How know first day of week?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? *How do we know that our first* ?  
 ? *day of the week is the anniver-* ?  
 ? *sary of the resurrection of the* ?  
 ? *Lord, since calendars have been* ?  
 ? *changed over the centuries? Is* ?  
 ? *it necessary that we know this* ?  
 ? *in order to meet scriptural de-* ?  
 ? *mands? Ky.* ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

The proper arrangement of the calendar is one of the oldest controversies in the world. Calendars have to do with the proper measurement of the passage of time. The two basic units of such passage are DAY and YEAR. The measurement of time in terms of days began in Genesis one where the Spirit moved Moses to record that "the evening and the morning were the first day" etc. (Gen. 1:5). This method, whereby e a c h day consists of a period of light and darkness, has been basic in nearly all time reckoning throughout history.

A DAY is thus the interval between two successive passages of the sun across a given meridian. Generally, it is computed from the midnight passage across the INFERIOR meridian (the one on the opposite side of the globe from any given locality). Thus the beginning

of the civil day is midnight at any given locality.

The Year is determined by the length of time it takes the sun to complete a circuit in the heavens and return to the point in the zodiac where it started. The calendrical problem here is how to accurately divide this period so everything will remain in balance, for this time period is not exact. It takes the sun something over 365 days to travel from the vernal equinox back to the same point one year later. This has been the astronomical headache for all calendar makers.

Thus, it would take a genius to construct a calendar by which we could determine the exact "first day of the week" upon which our Saviour arose. I suppose it could be done with some expensive instruments, and detailed knowledge of the solar system. All of this says it is quite absurd to think that such knowledge is essential to the proper observance of the Lord's Supper and other "f i r s t day of the week" observances (Acts 20:7; 1 Cor. 16:1,2).

It is also noteworthy that this would also have to be calculated for many different points on the globe, for there is a vast time difference from locality to locality. That is to say that when it is "first day of the week" in the USA it may be something else in India or Jerusalem! And at the International Date line there are 24 hours difference in the time, meaning that one either loses or gains a day depending upon which direction he is traveling.

All of this is very complicated, and

## NEWS

about us 'n things

**SICK AND SHUT IN**

Well, the "flu" bug is among us. The health Department says it has almost reached epidemic proportions. It was obvious in our attendance on Feb. 6. MARIA NEEDHAM was absent due to a severe cold...MADELYN MELVIN is still not able to be out. She has a doctor's appointment the day this is written, and there is a possibility she may have to enter the hospital...Sis. ANNIE ALEXANDER is still not able to be at worship, and continues at the home of her daughter in Sanford...RITCHIE and D A V I D MARTIN were shut in with colds on Feb. 6, as were SHERRY and LOUISE ROBINSON. T. L. WEEMS' facial surgery is coming along nicely, though he suffers some pain, but he is able to be at worship.

SIS. MYERS IN TAMPA

Sister FRANCIS MYERS is visiting her son in Tampa for a few days. We always miss her when she is away.

**Con't. from pg. 2**

confusing. An understanding of it is not essential to acceptable worship.

Whatever is computed to be the first day of the week wherever one happens to live is the day he should observe the Lord's supper, etc. All Acts 20:7 and 1 Cor. 16:1,2 mandate is the first day of the week. Nothing is said about constructing a chronology that would accurately determine each successive 8th day from Pentecost A. D. 33.

**TEACHING PROGRAM**

Our teaching program has regressed a bit over the past year due to loss of members and teachers due to transfers, etc. We are now in process of revamping it a bit. Bro. O. J. Duer has done an excellent job with it for a long time, and now we have lost him. At the last business meeting brethren GERALD DURRETT and GENE MOONEY were put in charge of the program, and they are now trying to arrange a teacher's meeting to dig into the problem and see what we can do to improve it.

For some time we have planned to have sister BOBBIE MILLER for a return engagement for our women folk, but sickness in her family has prevented this. We hope to make some announcement about this in the near future. Her previous visit did more for our teaching program in the lower grades than anything we have ever done. We believe a return visit will get us on the right track again.

We could engage in a little self-help if all of us would give the program our enthusiastic support, and do what we can to help. Parents could be more diligent in seeing that children prepare lessons, and then make sure that the whole family is present at every possible occasion. Too many have an indifferent attitude toward this phase of our work. We allow too many trivialities to interrupt our attendance. Can we count on you to make a new start and have a better attitude toward the program? We hope so.

WE DO NOT WISH TO FORCE THIS BULLETIN ON ANYONE, IF YOU HAD RATHER NOT RECEIVE IT, PLEASE NOTIFY US.



# Programs Of Worship

## SUNDAY AM 2-20-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Gerald Durrett  
 DISMISSAL PRAYER-----Frank English  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Lynn Robinson  
                                   Jack Farrington  
                                   O-Wayne Gey  
                                   Howard Martin  
 USHERS--Howard Martin, Danny Melvin

## SUNDAY PM 2-20-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER-----Ronald Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Lynn Robinson  
                                   Wayne Gey  
 USHERS--Howard Martin, Danny Melvin

## WEDNESDAY 2-23-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Gene Mooney  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Robert Gaines  
 MONTHLY ASSIGNMENTS----March 77  
 POST PROGRAM-----Robert Carter  
 MONTHLY SINGING-----Wayne Gey  
 CLOSE BUILDING-----Danny Melvin  
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**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

## CONCERNING SOUTH SEMINOLE'S KINDERGARTEN

January 18, 1977

Palm Springs Drive Church of Christ  
600 Palm Springs Drive  
Altamonte Springs, Fla.

To the members at Palm Springs:

Having realized the importance of a strong spiritual foundation for our children, the elders at South Seminole are beginning a program of preschool education. Beginning February 1, 1977 we will be offering pre-kindergarten classes for 3 and 4 year old children, and beginning in September we will add classes for 5 year old kindergarten children.

The purpose of this program is to provide a pleasant, caring environment in which a child may develop spiritually, as well as intellectually and physically.

We want to extend to the members at Palm Springs, an invitation to take advantage of this program. Due to facilities, we will be limited to ten (10) children in each class.

Applications are enclosed and any information may be obtained by calling the director, Mrs. Gerry Thompson at 678-7034, or one of the teachers, Mrs. Betty Mills at 831-0795.

Sincerely,

*Larry Mills*  
Larry Mills  
Deacon in charge



# Church of Christ

600 PALM SPRINGS DRIVE  
ALTA MONTE SPRINGS, FLA. 32701  
PHONE 831-5230

JAMES P. NEEDHAM, EVANGELIST

1800 ONECO AVE.  
WINTER PARK, FLA. 32789  
PHONE 848-0450

WHERE GOD'S WORD IS THE LAST WORD!

2-15-77

The elders  
church of Christ  
5410 Lake Howell Rd.  
Winter Park, Fl. 32789

Dear brethren:

Having received from Larry Mills, deacon in charge, a request that we announce the beginning of your "Child Enrichment Center"(Kindergarten), we feel a spiritual obligation to respond and explain to you why we cannot conscientiously comply with your request. We humbly beseech you to consider this matter. We believe your program is well-intentioned, but very unscriptural for the following reasons:

1. You state that the purpose of your program is to give children a strong spiritual foundation, and to help them develop spiritually--which is good--we can quite agree. But you also say you will develop them "intellectually and physically." This we find to be out of harmony with the scriptural work of the church. We would humbly request that you furnish us with the scriptural authority for the church to provide facilities and instruction for intellectual and physical development. We find scriptural authority for the church to engage in evangelism, edification and benevolence, neither of which includes intellectual and physical development.

2. But, if we were just to forget about the intellectual and physical development part of your program, and concentrate on the spiritual foundation you propose to give to children, we cannot find the scriptural authority for the church to charge tuition and registration fees for spiritual instruction. If you can charge tuition for your kindergarten classes, why not for your Sunday morning Bible classes. Why not for a gospel meeting? There is absolutely no difference, as we see it. If you know a difference, we would be happy to learn about it. Also, you plan to charge a \$5 supply fee. Do you also charge supply fees for Wed. and Sun. Bible classes? If not, we would be glad to learn why not. We believe it is unscriptural for the church to engage in a business.

We would like to impress upon you that our objections are conscientious, and we are most anxious to have you or your preacher to come and occupy our pulpit and provide us with the scriptural authority for this program, or we would be happy to send our preacher to your pulpit to explain to the congregation there why we are unable to participate in or announce your program here. We believe this matter needs some further study, and we urge upon you to seriously consider it before you get involved in it. It is a serious matter to pervert the scriptural work of God's church.

We shall eagerly anticipate your early response.

Brotherly,  
*James P. Needham*  
James P. Needham, for the church

RECEIPT # _____	(FACSIMILIE)
DATE _____	
SOUTH SEMINOLE CHILD ENRICHMENT CENTER	
SCHOOL YEAR _____	
NAME OF CHILD _____	Sex _____
NAME CHILD IS CALLED _____	Birthdate _____
ADDRESS _____	ZIP _____
Parent's Name _____	Home Phone _____
Father's Occupation _____	Bus. phone _____
Mother's Occupation _____	Bus. phone _____
Church Affiliation _____	
Other Children in Family: _____ Age _____ Sex _____	
Has child had previous nursery school experience? Yes _____ No _____ If Yes, where _____	
How many months? _____	
Costs:	
Registration fee of \$10.00 (Non-refundable) to accompany this application.	
Tuition due monthly Feb. through May (PAYMENT DUE ON THE FIRST OF EACH MONTH).	
Supply fee \$5.00 due Feb. 1.	
Please check one:	
<input type="checkbox"/> 4 YEAR--3 Day (Mon., Wed., Fri.) \$24.00	
<input type="checkbox"/> 3 YEAR--2 Day (Tues., Thurs.) \$16.00	
**APPLICATION MUST BE RETURNED BY JAN. 28, '77	

### COMMENTS

THIS ISSUE OF THE PSD BULLETIN contains some documents we have received from the South Seminole church requesting that we announce this program, Page 1 is their letter of solicitation. Page 2 is PSD's reply decided upon in the regular business meeting Feb. 13, 1977. The inset at the top of this page is an application for registration which accompanied their letter stating the fees, tuition, etc. It was the decision of the business meeting that these matters be published in this paper that all might see them.

Our response letter is self-explanatory, but here I would like to make an observation or two.

1. WHO IS RESPONSIBLE FOR DIVISION? It ought to be obvious to every reasonable person that those who introduce unscriptural programs for which they cannot and will not give scriptural authority must bear responsibility for the division.

2. WHAT WILL THE DISSIDENTS DO? We know there are some members in the S. Seminole church who say they believe this type of program is unscriptural, but they remain there to exercise a restraining influence for good. Whether they are able to put the brakes on this program should be sufficient proof of their success in such an effort.

One thing is for certain, they will either restrain the program or be guilty of tacitly endorsing it by their continued presence there. If they think otherwise, let them tell us what they would do should the elders add instrumental music to the worship. If they could not restrain them, could they continue to worship there without lending sanction to the practice? If not, then the same is true in this case!

3. Furthermore, we anxiously await a response to our proposal that their preacher occupy our pulpit, or our's their's, to discuss the scriptural merits of this program. Whether the dissidents there can bring this about should also be an acid test of their ability to wield an influence for good. We devoutly hope they can. We believe such is badly needed, and we earnestly desire such an opportunity.

We would very much like to be united with these brethren, and the best way to effect that is to honestly discuss our differences. jpn





# bulletin

Palm Springs Drive church of Christ

NEWS...

about us 'n things.

## CLARK GEY BAPTIZED

Following the Wednesday night service Feb. 8, Clark Gey was baptized into Christ. We commend his for the dedication of his life to Christ in his youth. We pray he will have a long and useful life in the service of our Lord.

## LENGTHY ANSWER THIS WEEK

Both inside pages of this issue are taken up with the discussion of the genealogy of Christ. It is about twice the space we usually give to questions, but it is not an easy matter. Perhaps it will be helpful, and the reader will keep it for future reference.

## SICK AND SHUT IN

Sis. Madelyn Melvin is still unable to attend worship at this writing. She is under medical treatment and testing, and is also in much pain. We hope she will be better soon...Sis. Annie Alexander is still unable to attend worship, having suffered a broken arm.

## SPECIAL CLASS SUN. EVENINGS

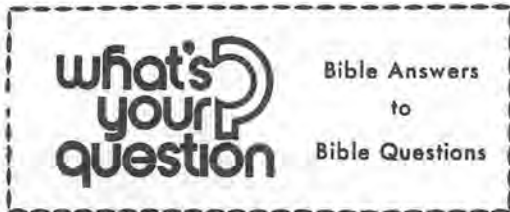
We are now having a training class on Sunday evening instead of the children's singing class. This will last 10 or 12 weeks. It is for both men and women, and the matter to be studied has to do with how to study for and prepare Bible lessons. It will cover tools, study habits, note taking and outline construction. This class has great potential for good, if you will attend and give it your best.

We emphasize that the class is not for any one special group, but for all who would like to attend: young, older, men, women, and you name it!

TIME: FIVE O'CLOCK SHARP!

## PORTABLE OXYGEN UNIT

At the last business meeting the brethren decided to purchase a portable oxygen unit for the church building. Heart attacks are so prevalent today, we feel that such is almost a necessity, and could very well save someone's life. The price of the unit is \$116, and we are asking individuals to make contributions toward this, if you would like. Give any amount you desire to contribute to bro. Ronald Carter.



## Genealogies of Christ

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Would you please comment upon ?  
 ? the different genealogies of ?  
 ? Christ given in Matt. 1, and Lk ?  
 ? 3? Why does Luke trace his gen- ?  
 ? ealogy through Nathan and Matt. ?  
 ? through Solomon? Ky. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

## REPLY

ABOUT ALL I CAN DO HERE is make a few general observations on this matter which may be of some help.

1. It is obvious that these genealogies use "son" in a very general way. For instance, in Matt. 1:1, David is called "the son of Abraham." Thus, the word "son" simply means descendent. This, then, must prevent us from trying always to lay the names "end-on-end," as it were. Whole generations are, indeed, passed over to suit the purposes of the genealogy.

2. It is impossible for us to understand all the intricacies of these genealogies since we are not told the particular purposes of the genealogists. Certain purposes seem evident from a careful study of the lists, but we cannot be conclusive on this matter.

3. Luke traces the genealogy of Jesus from David through Nathan--not

through Solomon as does Matthew--because his purpose was to prove Christ's descent from David through His mother.

This would be necessary because He is said to be "the son of David according to the flesh" (Rom. 1:3; 2 Tim. 2:8). Bible students know that Joseph was not His father in the flesh, but rather his foster or adopted father.

4. Matthew's purpose seems to be to trace the genealogy of "Joseph, the HUSBAND of Mary" (Mt. 1:16). He traces the genealogy back to David through Joseph, Jesus' adopted father. (see Matt. 1:20). Thus, Jesus is established as the son of David both from a legal and a natural point of view. (Adopted children are legal heirs.)

5. Luke traces Jesus' genealogy through his fleshly mother all the way back to Adam, seemingly, to prove that He is the "son of man" as well as the "son of God" (Lk. 1:32).

6. It should be noted that these two lists match perfectly from Abraham to David, from whom they take differing directions, which demonstrates different purposes.

7. Any seeming difficulties are caused by our lack of knowledge of the purposes of the compilers. For instance Joseph, the husband of Mary, is said to be the son of Jacob in Mt. 1:15,16, but the son of Heli in Lk. 3:23. As stated earlier, we must observe the loose use of the word "son." It is more likely that he was the son-in-law of Heli, who was the father of Mary, his wife, for, as stated earlier, Luke traces the genealogy of Mary rather than Joseph,



I now want to give a few very pertinent quotations from authorities which have been helpful to me:

*Of the many theories which have been constructed to explain the foregoing six peculiarities of the genealogy of Mt. altogether the most satisfactory is that of Professor Zahn. His contention is that the list was framed not to prove the NATURAL connection of Jesus with the house of David--a fact which no one doubted--but to defend the one vital point where attack had been made, namely, the LEGITIMACY of Jesus' connection with David. No one seems to have questioned that Jesus was born of Mary and was closely connected with the royal house. The question was whether He was of legitimate birth. It was charged--and the slander which was very early original and circumstantial in character obtained an extraordinary hold upon the hostile Jewish mind--that Jesus was the illegitimate offspring of Mary. The Gospel of Mt. meets that slander by giving a bird's-eye view of the movement of the history from Abraham to the Messiah in the form of a genealogy of Joseph, who in the light of all the facts concerning the origin of Jesus marries Mary and gives her the protection of his stainless name and royal lineage. The extraordinary boldness and brazenness of this apologetic method ought not to be overlooked. The formal charge that Jesus is son of Mary, not of Joseph, is admitted--the slander involved is refuted by bringing Joseph forward as a witness for Mary" (ISBE, Vol. 2, pp. 1196, 1197).*

Much of the difficulty is removed when we realize the real possibility that Joseph and Mary were related in some way. On this matter, note the following quotation:

*Most of the difficulties are removed at one stroke, and the known facts harmonized, by the simple supposition that Lk. has given us the meeting-point of the lineage both of Joseph and Mary WHO ARE AKIN (Emphasis mine jpn). This explains the apparent choice of Joseph's list; the peculiar position of his name in the list; the reversal of the order; the coincidences and discrepancies with reference to Mt's; the early tradition of Mary's Davidic origin; the strange reference in the Talm (Haghigha 77:4) to Mary as the daughter of Heli; the visit of Mary with Joseph to Bethlehem at the time of the registration; the traditional discrepancy of ages between Joseph and Mary, such that (apparently) Joseph disappears from the scene before Jesus reaches maturity" (ISBE, Vol. II, p. 1198).*

All of these considerations, and more, invalidate the absurd claims of skeptics that the genealogy of Jesus is an hodgepodge of monumental confusion to the point of rendering it absurd. Admittedly, the genealogy is not simple, but neither is it without organization, and a sense of purpose. Most of its difficulties arise from our inability to know for sure what were God's purposes in giving it in two versions.

The reader will find very helpful discussions on this matter in Clark's commentary, and INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA. jpn





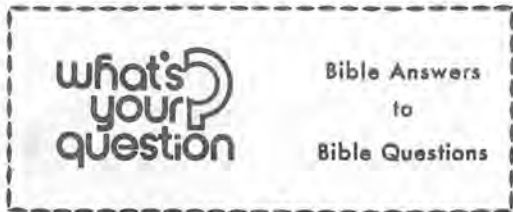
# bulletin

Palm Springs Drive church of Christ



Our lives are albums written  
through  
With good or ill, with false  
or true;  
And as the blessed angels turn  
the pages of our years,  
God grant they read the good  
with smiles,  
And blot the ill with tears!

—Whittier.



### High school dancing

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What about high school dancing? ?  
 ? Some can see it is wrong to do ?  
 ? t h e "go-go" dancing in t h e ?  
 ? night clubs, but think it sure- ?  
 ? ly is not wrong to do it at the ?  
 ? prom, or for entertainment. FL. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

Dancing that calls for close bodily contact between unmarried males and females is wrong regardless of where it is practiced; on t h e dance floor of some exotic night spot, on the glassy floor of the high school gymnasium, or in someone's carpeted living r o o m. The rightness or wrongness of it is not determined by where it is done.

It is a fact t h a t dimly lighted rooms, alcoholic beverages a n d such like may escalate the danger of dancing but the absence of these don't make it a morally healthy practice.

We need however, to make one clarification: All dancing is not sinful! I know that may give someone apoplexy, but so be it! Tap dancing is an art that is not wrong. But someone asks: What about the indecent attire that often accompanies it? The indecent attire is wrong; but not the tap dancing.

Again, if married couples want to dance, that is their privilege and nobody has the right to deny them. It goes without saying, however, that many things are innocent between marital partners which are forbidden to others.

What we need to realize is that the motivation of dancing which calls for close contact between males and females is SEXUAL ATTRACTION. Sexual attraction is a perfectly healthy matter, but it must be kept within proper bounds, and should not be tantalized o r it very likely will get out of hand.

This is why dancing between man and wife is not wrong because the fulfillment of s e x u a l attraction is legal there. But I can describe a situation that nobody ever heard of: an evening of dancing where everyone present danced only with his/her marital partner! Such a dance would be very boring and unattractive to those who like to dance.

Christian Dior, the famous designer, once said, *"For the first time I have done away with corsets, even for dance dresses. I have often heard men complain that in dancing they couldn't feel a living form under women's corsets."*

Prof. Harry Stribes, renowned champion dancer and originator of many society dances said, *"I will say that I do not believe a woman can waltz virtuously and w a l t z well, for she must yield her p e r s o n completely to her partner."*

The Bible deals with the sins involved in dancing under two terms: *Lasciviousness*, and *revelling*. Let us take a look at the meanings of these two words.

## Con't. from pg. 2

LASCIVIOUSNESS: The word is used some 10 times in the New Testament, and is defined by Thayer as, "*Unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence: wanton (acts or) manners, as filthy words, INDECENT BODILY MOVEMENTS, UNCHASTE HANDLING OF MALES AND FEMALES...*" (Emphasis mine jpn). The words in caps could not possibly describe social dancing more accurately.

Now, the word lasciviousness is in the list of the works of the flesh given by Paul in Gal. 5:19-21. Now just how bad are these works of the flesh? Paul says in verse 21, "*They which do such things SHALL NOT INHERIT THE KINGDOM OF GOD.*"

REVELLING: Of this word Lidell and Scott, renowned Greek scholars, say: "*KOMOI, a jovial festivity, with music and DANCING; a carousal, merry making.*" (Emphasis mine, jpn).

This word is also included in the works of the flesh in Gal. 5, for which one "*shall not inherit the kingdom of God.*"

Well, I could go on and on, but this should be enough for every sincere child of God. What more could I say? If this is not convincing, nothing else would be!

There are all kinds of defences and rationalizations put forth by those who are determined to engage in this sinful practice. But reasonable and Bible believing persons will not be deceived by these. They can never destroy the fact that dancing is a work of the flesh that will keep one out of heaven. jpn

## NEWS...

### about us 'n things

## SICK AND SHUT IN

At this writing MADELYN MELVIN is much improved, but her husband "Dek" is in the hospital with a broken leg...Sis ANNIE ALEXANDER is still unable to be at worship, and remains at her daughter's home in Sanford...RON CARTER was unable to be at worship on Feb. 20, due to an injury to his foot. We don't have details at this writing.

## CONDOLENCES

We extend our heartfelt condolences to BETTY DUBOSE in the sudden death of her father of Lake Wales. He was buried on Feb. 21.

## TRAINING CLASS

Our new Sunday evening training class is off to a good start. We had about a dozen for the first session, and the class period was given to a discussion of "TOOLS--A BASIC LIBRARY." The second class was given to a discussion of how to take notes and file them. Then several class sessions will deal with how to outline a Bible lesson. The men in the class are preparing an outline for a 10 minute talk which will be given in the class, and eventually on Wednesday night at the end of our service.

**REMEMBER, when you send a change of address, we need BOTH your OLD and your NEW addresses and zip codes.**





# Programs Of Worship

SUNDAY AM 3-13-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Gerald Durrett  
 DISMISSAL PRAYER----Frank English  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Gene Mooney  
   Robert Carter  
   O-Danny Melvin  
   Steven Kapelka  
 USHERS----Clay Garrison, S. Kapelka

SUNDAY PM 3-13-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Wayne Gey  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Gene Mooney  
   Danny Melvin  
 USHERS----Clay Garrison, S. Kapelka

WEDNESDAY 3-16-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Ronald Carter  
 READ SCRIPTURE-----Jimmy Smith  
 DISMISSAL PRAYER----Robert Carter  
 INVITATION-----Gerald Durrett

MONTHLY ASSIGNMENTS---March 77

POST PROGRAM-----Robert Carter  
 MONTHLY SINGING-----Wayne Gey  
 CLOSE BUILDING-----Danny Melvin  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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EDITOR: JAMES P. NEEDHAM

## Palm Springs Drive Church of Christ

600 Palm Springs Drive  
 Altamonte Springs, Florida 32701  
 (Metropolitan Orlando)  
 Phones: 831-3230; 645-0450



JAMES COOPER  
 5794 BUTLER WARREN RD.  
 MASON, OHIO 45040

Return Requested

## 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!

Volume VII, Number II, March 14, 1977

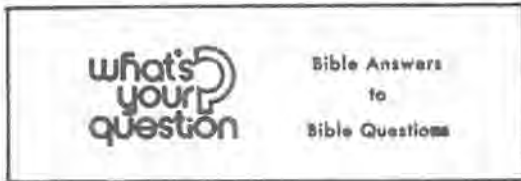


# bulletin

Palm Springs Drive church of Christ

THE ONLY DIFFERENCE  
BETWEEN  
STUMBLING BLOCKS  
AND STEPPING STONES  
IS THE WAY  
YOU USE THEM





## Would God have destroyed Israel?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? *My question deals with Exo. 32:*  
 ? *7-14. If God had destroyed Is-*  
 ? *rael, wouldn't He have violated*  
 ? *the promises He made to Abraham*  
 ? *Isaac, and Jacob? If so, didn't*  
 ? *this show an uncontrollable (and*  
 ? *sinful) anger of God? N o w, if*  
 ? *Moses' objections were not cor-*  
 ? *rect (that God would violate*  
 ? *the promises made), then w h y*  
 ? *did his arguments change the*  
 ? *mind of God? I realize that God*  
 ? *was going to spare Moses, v.10,*  
 ? *and that He would make of Moses*  
 ? *a great nation, but this would*  
 ? *have destroyed the lineage of*  
 ? *Judah which was to bear the*  
 ? *Christ (Gen. 49:10). M o s e s*  
 ? *would have been a poor substi-*  
 ? *tute, since he was of Levi. M I*  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

WE MUST BE VERY CAREFUL in judging God by human standards, or by the standards He stipulates for humans. We must also exercise caution in drawing conclusions from such events as are recorded in Exo. 32. God doesn't always reveal to us all that is in His mind (Deut. 29:29), and in such a case we must not presume to know.

Purely on the basis of the facts revealed in this case, and judging purely

from a finite point of view, our ~~en~~-quirer's questions and reasonings seem logical and sensible. But are we sure we know all God had in mind in this case?

From a human point of view, I also have trouble with God's command to Abraham to offer Isaac (the son of promise and the only seed) as a sacrifice. How can we square God's command with His own law that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6)? As we view that case from our vantage point, it seems conclusive that God never intended for Abraham to kill the son of promise, the whole episode was a trial of Abram's faith.

It is my conviction that this matter is similiar to that one. I think God never intended to destroy Israel, but He was using the incident to drive home a point with Moses; to stamp indelibly upon his mind that nothing could prevent His fulfilling His eternal purpose. One m u s t concede that Moses' emotional appeal to God to spare Israel shows his grasp of that eternal purpose. He could see clearly that a destruction o f Israel would create all kinds of difficulties with reference to God's promises and purposes.

But what about God's "repenting" of the evil (calamity) which He had purposed to bring upon Israel? We should not get carried away with such expressions. We often make the mistake of giving a word only one connotation. A Hebrew lexicon will list a host of meanings for the verb REPENT. It is used many times in reference to God, but there is one sure guide line in determining its meaning in every such case: "God is not a man, that he should repent; neither the son of man, that he should repent" (Num. 23:19). One o f the meanings of the verb REPENT is to

## Continued from pg. 2

comfort oneself. It could v e r y well mean that the Lord comforted Himself concerning the evil (calamity) He spoke of bringing u p o n Israel, that is, changed His mind (insofar as this test is concerned) and comforted Himself in the great faith demonstrated by Moses.

There is no sense in which God ever repents as a man does when he sins for God never sins. He *can't, won't* and *doesn't*? So there is one sure fact that must always be remembered when God is said to repent--it is not the same as human repentance.

The enquirer asks, "*Why did his (Moses') argument change the mind of God?*" I understand this best in the light of the trial of Abraham in God's command to offer Isaac? God seemingly changed His mind there too, but did He? Did He really intend to have the seed of promise killed? He did so far as Abraham was concerned, but obviously, insofar as God was concerned that never was a viable alternative.

I think the same is true here. God was testing Moses' faith, and understanding of His eternal purpose, so He throws before Moses a difficult problem to see how he will handle it.

Should anyone question God's right to so act, let him consider Paul's words to the Romans, "*Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the p o t t e r power over the clay...?*" (9:20,21). The God who made the world and all things in it, is not subject to human standards of conduct.

jpn



### BONES

The bones of the body  
Are two hundred or more,  
But for sorting out people  
We need only four.

### WISHBONES

They hope for, they long for  
They wish for, and sigh;  
They want things to come, but  
Aren't willing to try.

### FUNNYBONES

They laugh, grin, and giggle,  
And twinkle the eye;  
If work is a joke, sure  
They'll give it a try.

### JAWBONES

They scold, jaw, and splutter,  
They froth, rave, and cry;  
They're endless on talk, but  
They're short on the try.

### BACKBONES

They strike from the shoulder,  
They never say die;  
They're winners in life, for  
They know how to try.

--Barney Coan

**OUR SERVICES ARE RATED "G"**



# Programs Of Worship

SUNDAY AM 3-20-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Wayne Gey  
 DISMISSAL PRAYER----Mike Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Lynn Robinson  
   Howard Martin  
   O-Jim Milam  
   Clay Garrison  
 USHERS----Clay Garrison, S. Kapelka

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 DISMISSAL PRAYER----Clay Garrison  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Lynn Robinson  
   Jim Milam  
 USHERS----Clay Garrison, S. Kapelka

WEDNESDAY 3-23-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Jimmy Smith  
 FIRST PRAYER-----Gerald Durrett  
 READ SCRIPTURE-----Danny Melvin  
 DISMISSAL PRAYER-----Gene Mooney  
 INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS----April 77

POST PROGRAM-----Steven Kapelka  
 MONTHLY SINGING-----Robert Gaines  
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 Church of Christ**  
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 Phones: 831-3230; 645-0450



JAMES COOPER JR.  
 5794 BUTLER WARREN RD.  
 MASON, OHIO 45040

**Return Requested**

## 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!*



Volume VII, Number 12, March 21, 1977



# bulletin

Palm Springs Drive church of Christ

---





### 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 re- =  
 = ferring to coverings, etc. --IN. =  
 =

### 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-

## Editor's meeting schedule thru April

Clermont, Fla. March 13-18  
 Conway, Ark. April 3-8  
 So. Bend, Ind. April 11-17  
 Alexandria, Ind. April 18-24

I will give future parts of the schedule as time draws nearer. I have a rather heavy schedule this year because I tried to stay home last year due the condition of the work here brought on by the job situation. This kind of crowded my schedule for 1977. I feel a bit freer to fulfill my meeting commitments, now that we have some congregational talent to fill the pulpit in my absence. Pray for these efforts.

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## Continued from pg. 2

---

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.

## RESPONSE TO BULLETIN

We continue to receive wide-ranging response from the PSD bulletin. Every mail brings letters of appreciation from all parts of the country. The WHAT'S YOUR QUESTION column receives most frequent mention as the most beneficial part of the publication. We mail about 2500 per week, and new requests continue to come in. Some send along some financial help, realizing that bulletin publication has become an expensive operation. We appreciate such consideration, but, of course, this is not solicited or expected.

We are always glad to send the bulletin to those who are genuinely interested in it. We are also glad to remove the names of any who had rather not receive it.

## Now churches can save 11¢ on returned bulletins

Brother Gutherie Dean of the Franklin Road church in Nashville, Tenn. has discovered a way second class publications can get returned bulletins for 14¢ instead of 25. This is done by printing "Postage guaranteed" in the area of the address label, rather than "Return requested." In this way the Post Office will return the bulletin, but with no address correction. This is cheaper. Since we pull all receivers who don't send us a corrected address, we are going to save this 11¢. We feel that if a person is interested in the bulletin, he will keep us informed of his correct address.

We thank Gutherie for this "spicy" bit of information. As we used to say in the country, "There are more ways than one to skin a cat!!!"



## Programs Of Worship

SUNDAY AM 3-27-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Gerald Durrett  
                                   Robert Gaines  
                                   O-Mike Farrington  
                                   Jim Milam  
 USHERS----S. Kapelka, Clay Garrison

SUNDAY PM 3-27-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Gerald Durrett  
                                   Mike Farrington  
 USHERS----S. Kapelka, Clay Garrison

WEDNESDAY 3-30-77

ANNOUNCEMENTS-----Gerald Durrett  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Danny Melvin  
 INVITATION-----Jimmy Smith  
MONTHLY ASSIGNMENTS---April 77

POST PROGRAM-----Steven Kapelka  
 MONTHLY SINGING-----Robert Gaines  
 CLOSE BUILDING-----Ronald Carter  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BROTHER J. FARRINGTON AT: 293-2279.

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JAMES COOPER  
 5794 BUTLER WARREN RD.  
 WASON, OHIO 45040

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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**

## SOUTH SEMINOLE CHURCH OF CHRIST

OFFICE PHONE, 678-0033

5410 LAKE HOWELL RD.  
WINTER PARK, FLORIDA 32789

March 3, 1977

**ELDERS**

John L. Donelson  
Royce A. Powell  
W. Arnold Wilkerson

**MINISTER**

Johnny R. Mackey  
678-0033

**SERVICES:**

**Sunday**

10 A.M. Bible Study  
11 A.M. Worship  
5 P.M. Singing  
Workshop  
6 P.M. Worship

**Wednesday**

7:30 P.M. Bible  
Study/Worship

Church of Christ  
600 Palm Springs Drive  
Altamonte Springs, Florida 32701

Dear Brethren:

Reference is made to letter dated January 18, 1977, subject: Program of Pre-School Education. This letter indicated that the elders of the South Seminole Church of Christ was initiating a pre-school kindergarten program with set tuition fees.

The South Seminole Church of Christ has not initiated, nor does it intend to initiate, a pre-school education program under the oversight of the elders of this congregation. A pre-school kindergarten is utilizing the building facilities, but is entirely separate from any efforts of the South Seminole Church of Christ. It is neither under the direction of the elders, nor was it initiated by the elders as a part of the work of the congregation. The church does not set tuition fees, charge tuition, or receive any funds generated by the school.

It was unfortunate that a choice of words was used that indicated this was a program of the South Seminole Church of Christ under the direction of the elders. We accept full responsibility for this oversight.

We trust that this will be adequate clarification of this situation and the elders of the South Seminole Church of Christ consider this to be closure of the matter. We would appreciate and trust that you will give as wide distribution of this letter of clarification as was given to subject letter dated January 18, 1977.

Sincerely,

*John L. Donelson*  
John L. Donelson, Elder

*Royce A. Powell*  
Royce A. Powell, Elder

*W. Arnold Wilkerson*  
W. Arnold Wilkerson, Elder



## COMMENTS ON ELDERS' LETTER

ON PAGE ONE we reproduce a letter of explanation from the South Seminole elders in response to the one printed in the BULLETIN Feb. 8, 1977. We pointed out some unscriptural aspects of their kindergarten program in which they solicited our participation.

This second letter from them is more shocking and revealing than the first! I still am absolutely astounded at the implications of this letter, and wonder if the elders at South Seminole and I have been reading the same book! I want to point out some things contained in this letter that shock me beyond words to describe:

1. *The kindergarten was not initiated by, and is not under the oversight of the elders, and the church does not receive any of the funds it generates.* I would have you note that this is supposed to prove that the program is scriptural!

Here is a program the elders didn't start, and don't oversee but which charges tuition and registration fees which the church doesn't receive, using church facilities as a basis of operation. So, what is it? *It is a self-governing human organization separate and apart from the church engaging in business on church property!*

It is very significant that the letter over the signature of the South Seminole elders makes not one reference to any scripture, and makes no claim to scriptural justification! There is no attempt at scriptural defense of the program. One wonders what these brethren think of Paul's mandate: *"Whatsoever ye do in word or in deed, do a l l*

*in the name of (by the authority of) the Lord Jesus Christ..."* (Col. 3:16). And what about Peter's injunction to *"speak as the oracles of God"* (1 Pet. 4:11). Don't these passages mean anything to these brethren?

Elders are supposed to *"Be able by sound doctrine both to exhort and convince the gainsayers"* (Tit. 1:9). We are gainsaying their program at South Seminole and we get a letter from their elders which contains absolutely no sound doctrine since it makes no reference to scripture!

The elders apologize for wording that seemed to indicate that the program is that of South Seminole church of Christ, and they *"take full responsibility for this oversight."* Think of that, it was an oversight that the elders of a church indicated that a program operated on church property was presented as a church program! I can hardly believe this letter! It is just beyond my comprehension that men who claim to be elders in a church of Christ could put themselves in such an untenable position.

2. *"Closure of the matter."* In the final paragraph of their letter they let us know, in a very diplomatic way, that this matter is closed. I take this to mean that they not only have not attempted a scriptural defense of their actions, but that they will not do so in the future. I suppose this is their answer to my suggestion that they send their preacher, or anyone else for that matter, to our pulpit to attempt a scriptural defense of the whole matter. Their answer is a letter completely void of scripture telling us that there

will be no further discussion of the matter. This also precludes my suggestion that I be invited to their pulpit to point out where I think the program is unscriptural.

I regret the attitude that these brethren have taken. There is little wonder that there is division among the churches in this area when brethren take this attitude toward well-intentioned brethren who call in question some of the things churches are doing. One brother recently commented to me that the churches in the area need to discuss their differences with a view to settling them. I couldn't agree more, but from this present situation we can all clearly see who is responsible for the lack of discussion.

Just here we need to point out that the letters we printed in the Feb. 8, 1977 bulletin were letters that we received from the South Seminole church, soliciting our participation in their kindergarten. They initiated the correspondence. Then when we explained why we could not participate, they give us a very inadequate explanation of the program and tell us they "*consider this to be closure of the matter.*" It is incredible! It is outrageous!

3. *Principles established by the South Seminole explanation:* What these brethren probably don't realize is that their explanation has opened up a "Pandora's box." If it is scriptural for one self-governing human organization to engage in business on church property, why not others? If the elders will permit the kindergarten organization to do business on their property, what if another group of South Seminole members wanted to open up a Bible and book store in the church building? What if another wanted to open up a profession-

al marriage and family counselling business in the building at \$50 per hour from which the church received nothing? How could the elders say nay?

You see, these elders have taken this position of the kindergarten being separate from the church in reply to our questioning the scripturalness of their charging for Bible instruction. I asked if they could charge for Bible instruction through the week in the kindergarten, why not for the Sunday morning Bible classes? So, they think they can extricate themselves from this situation by separating the kindergarten from the church! So, they turn right around and run head on into a brick wall by allowing a self-governing human organization to do business on church property.

#### CONCLUSION

In our first letter we gave these brethren credit for good intentions, and suggested scriptural problems with the program they have initiated. We offered to sit down and discuss the matter as brethren with a view to resolving the difficulty. Their reply is that the program is separate and apart from the South Seminole church, and the matter is closed. This portrays a very poor attitude. These brethren seem to be determined to do as they please without regard to scriptural principles which may be violated, and without regard to the conscientious scruples of brethren who honestly question what they are doing.

#### Watch For Next Bulletin

It will contain a letter from the So. Seminole member who has promoted the kindergarten. It is very revealing. Don't miss it!



# Programs Of Worship

SUNDAY AM 4-3-77

ANNOUNCEMENTS-----Lynn Robinson  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Jimmy Smith  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Frank English  
   Gary Martin  
   O-Mike Farrington  
   Howard Martin  
 USHERS---Jimmy Smith, Howard Martin

SUNDAY PM 4-3-77

ANNOUNCEMENTS-----Lynn Robinson  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Danny Melvin  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Frank English  
   Mike Farrington  
 USHERS---Jimmy Smith, Howard Martin

WEDNESDAY 4-6-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Danny Melvin  
 READ SCRIPTURE-----Robert Carter  
 DISMISSAL PRAYER-----Wayne Gey  
 INVITATION-----Howard Martin

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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!*



# bulletin

Palm Springs Drive church of Christ

March 14 1977

*Elders  
Par Street Church of Christ  
15 West Par Street  
Orlando, FL 32804*

*Dear Brethren:*

*This letter is written in response to your letter (Par Street) and bulletin (Palm Springs Drive) addressed to me. Since it is rather obvious that both of you acted more or less in concert on this matter, I will address this letter to both. I have not spoken to South Seminole Elders on this matter, nor do they have knowledge of this letter, although I will send them a copy.*

*I address you as brethren in the same context that Paul (if he was the author) addressed his (Hebrew) letter to his Jewish "brothers". I really believe that the division and derisiveness between the congregations in Orlando is more sinful or, at least, unscriptural, than the matter which precipitated this correspondence.*

*My responsibilities at South Seminole are at the direction of the Elders and Deacons who asked me to coordinate a program to expand our educational facilities, which have become woefully inadequate due to inordinately rapid numerical growth.*

*At my recommendation we have embarked on a program, "Profiles in Christian Education" with the logo, "What will happen to our Children's Children...etc." Our stated objectives are:*

- (1) Expand our current Bible School facilities.*
- (2) Add secular education in a Bible based, Bible centered effort to utilize our physical plant during the week as well as Sunday and Wednesday evening.*
- (3) Add a Minister of Education.*
- (4) Work toward a Student Christian Center at one of the local Colleges or University.*
- (5) Involve our young people in Bible centered projects such as the use of Puppets to tell Bible stories and build Christian character in our younger age groups.*

*I, very carefully, presented recommendations to the Elders first and then to the congregation. The suggestions were received enthusiastically by the congregation and, with minor reservations, by the Elders. So, you can blame me personally for initiating these "unauthorized" practices. And, I am prepared to strongly defend my recommendations since I believe they are right.*

Since I am quite familiar with your philosophy, it is not my purpose in this letter to defend my views, "Chapter and verse". Briefly, it is my position that we are not told (specifically directed) as to the manner of "Go ye....." and evangelize. We are simply told to "Go ye", "decently and in order" and with expediency (1 Cor 6:12).

The New Testament spends much time in proving the Messiahship of Christ, the necessity of obedience to Him, the history of the New Testament Church and letters to the Churches admonishing, stressing unity and love and warning against divisions and departure from the "way". It is quite silent on methods of teaching in the Twentieth Century. (Can you imagine listening to a sermon on radio or TV in Ephesus in 58 AD) I even read that Paul was "disputing daily in the School of Tyrannus" (1 Cor 19:9) (KJV) "from ten until three" (Ancient MSS) in Ephesus for two years. Do you really believe this was non-secular. He even spent a great deal of time in Synagogues and in discussions with Stoics and Epicureans. Can't say he spent all his time in Church of Christ Sunday School rooms.

A brief study of the period of the Judges teaches us that we should occupy our children in our environment as much as possible in order to keep them from straying to the idolatrous ways of our neighbors. I would like to keep them so busy around the church building that they would not have time to go elsewhere for their development.

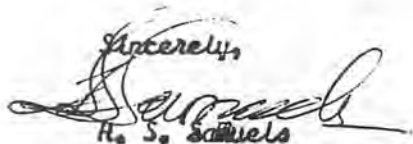
I'm sure that my brief reasoning is quite void of specific chapter and verse and really unconvincing to you. I'm sure too, that further correspondence will not be fruitful; nor will one time "exchange of preachers". I fear that personality conflicts in the Orlando case make convincing difficult. Prayerful, non-emotional, communication by lengthy fellowship might help.

I do not apologise for my stand. I believe it is right. If not scriptural (chapter and verse) it is not at variance to specific scriptures.

I regret the delay in response to your letter. Press of my secular and church duties and the ill health of elderly parents prohibited an earlier reply.

Thank you for your interest in our activities.

With kind regards,

Sincerely,  
  
H. S. Samuels



## RESPONSE TO BROTHER SAMUELS

PAGES ONE AND TWO contain a letter addressed to the Par St. elders, but also sent to us on the bare assumption that we and Par St. elders acted in "consert" in replying to So. Seminole's first letter. A Par St. member told me they were responding to the So. Seminole letter, but I have never seen the Par St. letter, nor have I been told what it said, so our brother is as presumptuous here as he is with God's word. Since we received a copy of the letter, I want to make a few comments upon it.

1. *Orlando division more sinful than kindergarten*: Who caused and who maintains the Orlando division? Those who bring in human inventions and then refuse to discuss them with those who disagree! Like the So. Seminole kindergarten.

2. *Elders "Directed" Samuels to coordinate the kindergarten program*: This is revealing since the elders say "*The So. Seminole church of Christ has not initiated, nor does it intend to initiate, a pre-school education program under the oversight of the elders of this congregation.*" Bro. Samuels says the elders didn't know he was responding to our letter, and that is quite obvious, or they would not have allowed him to contradict them. The elders didn't initiate the program, but they "directed" Samuels to "coordinate" it! Amazing! They asked him to "coordinate" it, but they don't oversee it, and didn't initiate it!!!! Amazing!

3. *Secular education....education minister*: In our previous letter I charged that the church at Seminole is to engage in "secular education," and here is an admission of it from the program coordinator, and an additional revelation that they plan to employ a

"minister of education."

4. *"Student Christian Center"*: We are also told they plan the development of another unscriptural program, a "Student Christian Center" at one of the local colleges.

5. *"Strongly defend his recommendations"*: Bro. Samuels says he will "strongly defend his recommendations" but specifically states he will not engage in "further correspondence" about the matter. *When and where and how* will he "strongly defend his recommendations" so I can be present?

6. *No chapter and verse, but expedient*: Our brother admits that he has not scripturally authorized this program, but he tries neatly to tuck it under the convenient umbrella of "expediency"! That has been exposed so many times that I am amazed that anyone would still attempt it. To be expedient a thing must be lawful (1 Cor. 6:12), but he admits that he has no scripture for his program, thus he forever excludes it from the realm of expediency! The scripture he cited (1 Cor. 6:12) devastates his own contention!

7. *"Unity" and "fellowship"*: It is traditional that those who introduce unscriptural programs make strong pleas for unity and fellowship. These are catch words, and efforts to mask unscriptural innovations from the eyes of the unwary. Unity and fellowship to be right must be based upon God's word. Our brother calls for them based upon "brief reasoning...quite void of specific chapter and verse..." Well, he says he is "familiar with our philosophy," and his letter makes us quite familiar with his, and that of the So. Seminole elders'. With such diversity, "unity" and "fellowship" are impossible.

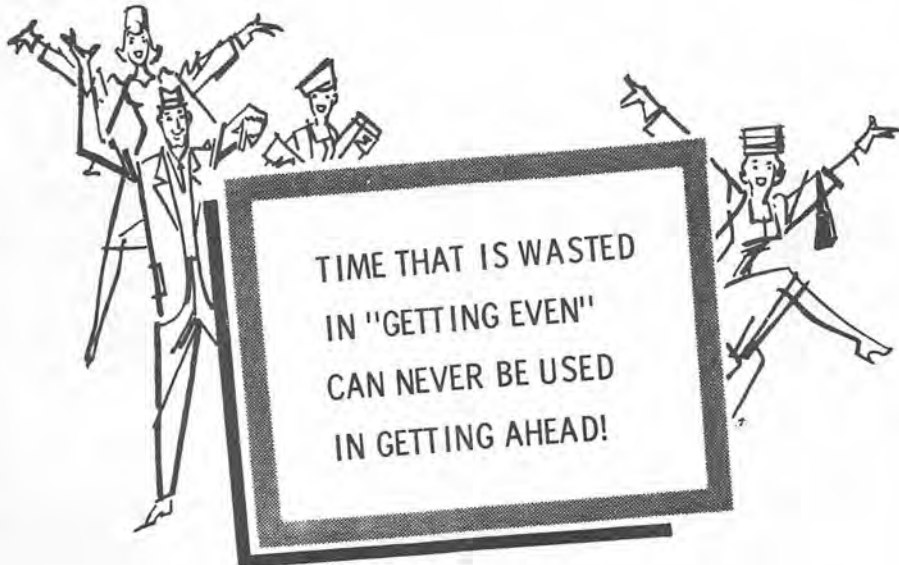


Volume VII, Number 15, April 11, 1977



# bulletin

Palm Springs Drive church of Christ





## Smoking and withdrawing

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Since the Bible condemns smok- ?  
 ? ing, is the Christian who does ?  
 ? not quit going to be lost? It ?  
 ? seems there is a great deal of ?  
 ? inconsistency in us regarding ?  
 ? the application of Bible prin- ?  
 ? ciples. If it is sinful why do ?  
 ? not t h e s e scriptures apply? ?  
 ? (Gal. 6:1; Rom. 6:23; 1 Thess ?  
 ? 5:14; 2 Thess. 3:6-14). --OH. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

This question is simply this: Why don't we withdraw from every person who does not quit smoking? It is not an easy question to answer. I certainly believe that the gist of the N.T. is against the use of tobacco or any other addictive substance. I also believe that Gal. 6:1; Rom. 6:23; 1 Thess. 5:14 apply to any situation where sin is involved. I do not believe that 2 Thess. 3:6-14 applies to smoking. The context clearly shows that Paul is talking about a person who refuses to work and earn his bread. This is the disorderliness he is there discussing, and it is a perversion to make disorderly apply to every sin. To do so would force us to withdraw from every person who is less than sinlessly perfect, and that would soon empty all church buildings.

We can best see this question in the light of some other matters. What about the person who frequently misses some

of the assemblies without good reason? The person who is indifferent toward gospel meetings, business meetings, and ladies' Bible class? What a b o u t the person w h o believes a Christian can kill for his government, or if you are on the other side of the question, the person who believes that the Christian has a duty to kill for his government when asked? What about the member who w e a r s immodest clothing? Engages in mixed swimming? What about the member who l i v e s on drugs, tranquilizers, "upers" and "downers," etc.?

What we need to realize is that the question cannot be narrowed down to our "favorite" vice; it encompasses a whole spectrum of practices that are question able in the light of scriptural principles. Our tendency is to come down hard on our favorite vice, and pass lightly over others that are just as question- able about which we don't get very excited. Our enquirer speaks of "a great deal of inconsistency in us regarding the application of Bible principles." What could prove this more than dealing harshly with one vice, and overlooking others?

He asks if the Christian who does not quit smoking is going to be lost? I can't answer that! I am not the judge! And I am glad! All of us need to stay clear of god playing. If salvation depends upon human perfection, I could answer the question very definitely. But since all of us agree that nobody is perfect, then just how imperfect can one be and still be saved? I don't know and I don't know where to go to find out. It is my duty to preach the gospel as clearly and concisely as I possibly can, warning all of the dangers involved in the works of the flesh, and leave final rewards up to God.

It is a fact that some sins are more obvious than others. Some are so obvious as to demand public withdrawal.

Paul said, "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a r a i l e r, or a drunkard, or extortioner; with such an one not to eat" (1 Cor. 5:11). In vss. 4, 5, Paul said concerning the fornicator, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." In 2 Thess. 3:6,11, Paul instructed the Thessalonians to "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.. for we hear that there are some which walk among you disorderly, WORKING NOT AT ALL..."

It is grossly inconsistent to expand these instructions beyond their contexts to cover some of the things not mentioned therein, but be unwilling to apply them to others. If these passages apply to the use of tobacco, then they apply to addiction to coffee, tea, aspirin, tranquilizers, e t c. They also apply to missing assemblies for frivolous reasons, failing to love one's family as much as he/she should, neglecting to teach others, visiting the sick, etc. etc. Consistency is consistency is consistency!!! If we are concerned with consistency (and we should be), t h e n let's go all the way. To do so, t h e church must withdraw from every person who fails, after admonition, to measure up to the perfect standard. All of us do this, so very soon there won't be anyone left to withdraw or to be withdrawn from.

This is not an effort to justify any person i n sin, or to deny that the church should publicly withdraw in accordance with scriptural teaching. I t is an effort to get us to properly and consistently apply scriptural principles in this matter. jpn

## NEWS...

### about us 'n things

#### THE ABSENCE OF NEWS

The absence of congregational news in recent bulletins, this one, and s o m e future ones, is due to the fact that they are prepared in advance. The editor's meeting schedule for '77 has begun, and we must print bulletins in advance for the times when he is absent.

#### Editor's meetings thru April

3-8--Conway, Arkansas  
11-15--South Bend, Indiana  
18-24--Alexandria, Indiana

As you can see, the schedule is a bit heavy for the spring, but it gets lighter toward summer, and will pick up again in the fall. I will print more of it as time draws nearer. I am thankful for these opportunities to serve.

#### SICK AND SHUT IN

There has been quite a bit of illness in t h e congregation of late. A good deal of flu type illnesses. We hope all will be up and out again soon.

Mike Farrington has had surgery recently (2-28), and should be fine by the time you read this.

At this writing "Dek" Melvin is home and doing very well after suffering a broken leg.

#### TRAINING CLASS

The men's training class meets at 5:00 on Sun. evening. Good attendance and good interest.







# bulletin

**Palm Springs Drive church of Christ**

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## **AN URGENT NEED: JIMMY TUTEN TO S. C.--NEEDS SUPPORT**

I HAVE JUST RECEIVED WORD that brother Jimmy Tuten of Date City, Fl. is moving to Charleston, S. C. as soon as possible. He will be working with the Ashland Heights church. This is good news. As I pointed out recently, *"There are only 11 conservative churches in the state, and they are widely scattered, and only 3 or 4 have full-time preachers, and they are mostly supported by churches outside the state."*

Ashland Heights is not financially able to fully support bro. Tuten, so he needs some additional help. I urge churches with uncommitted funds to rally to his support at once. He wants to move just as soon as possible, and has decided to do so even though he may not have adequate support.

Brother Tuten needs no recommendation. His name is an household word in the homes of faithful brethren everywhere. He is an outstanding student and proclaimer of God's word. He will be good for the work in South Carolina and brethren should see to it that his financial needs are met.

This will be the first time in his 20 years of preaching that he has worked with a church that won't be able to fully support him. It will be a new experience, and I hope the brethren will see to it that it is a pleasant one.

It is a fact that fields like South Carolina are usually left to young, inexperienced preachers who are trying to get started, rather than to seasoned and tried soldiers. It is not right, but it is a fact of life! Here is a notable exception. Jimmy Tuten has 20 years experience as a preacher and writer. His ability is nationally known, and his talents badly needed in this generally weak area. He is to be commended for this venture, and I sincerely believe his moving to that area is the dawning of a new day for the Cause in South Carolina.

Any and all churches who are able to help are urged to contact bro. Tuten at: (904) 567-1508. It is urgent, so don't bother to write him. Call him and tell him you will help TODAY.

jpn



## Sunday night Lord's supper

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? We have been told that to serve  
 ? the Lord's supper during the  
 ? evening service is unscriptural  
 ? and it has been discontinued  
 ? where I worship. W o u l d y o u  
 ? please comment on this? S.C.  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

As I see this enquiry, there are three questions to be answered:

1. *Is Sunday night the Lord's day?*  
 I think all must surely admit that it is the Lord's day. That being the case, is this not the time the Lord commanded the supper to be observed? How can we forbid a child of God's partaking of the Lord's supper on the Lord's day?

There is an implication in the position that somewhere the Bible says to partake of the Lord's supper at the Lord's hour, that hour being at 11:00 A.M. on the Lord's day. I have not found such a mandate. The times of the assemblies on the Lord's day are set by each congregation. Generally speaking, churches arrange two assemblies on the Lord's day. How does anyone determine that it is scriptural to have two assemblies but unscriptural to have the Lord's supper at both? Both assemblies are authorized in the same passages, but it is unscriptural to observe the

Lord's supper at both?

2. *Does one have the right to examine a n d exclude another?* Paul said, "But let a man examine himself, and so let him eat of that bread, and drink that cup" (1 C o r. 11:28). Are we to take the position that a Christian cannot practice this injunction after 11:00 A.M. on Sunday? What prevents one from examining himself and partaking of the supper in a worthily manner on Sun. evening? And beyond this, what right does anyone have to examine another Christian and tell him he cannot partake of the supper at any time? Where do the scriptures give us such a right?

This passage, and others, makes the supper an individual matter. To be sure it is to be observed in an assembly of the saints, but each person decides and regulates his own participation. It is a matter between him and God.

3. *What about abuses?* Arguments from abuses are never valid. Those who oppose Sunday night communion often do so on the bases of abuses, like: Those who are too lazy to be present on Sun. morning won't be helped by partaking on Sun. evening. And this is very possible, but what about those who must be absent for reasons beyond their control? I know, they tell us that they are excused! By whose authority? Who gives man the right to excuse a Christian from taking the Lord's supper on the Lord's day? I would be willing to say such an one is excused, if I could be absolutely sure it is right, but I have no such assurance, and I don't know where to go to find it.

Those who are conscientiously opposed to Sun. night communion should abstain, but not try to make their consciences everybody's guide. They can settle the question for themselves, but not for me. jpn

## NEWS...

### about us 'n things

DEATHS: There have been many deaths in recent weeks: CARL McCULLOUGH, long-time preacher in Ireland until the law and order situation there made it unsafe, died suddenly of an heart attack...FRANK SMITH, well-known preacher who has preached for many years for the Huffman church in Birmingham, Ala. died suddenly and unexpectedly of an heart attack recently...These men were well-known to this editor, and their deaths shock me...B. C. GOODPASTURE, editor of the GOSPEL ADVOCATE died recently of a stroke. He is probably one of the most widely known preachers and editors in the church, though he is most widely known for his promotion of the institutionalism and congregational cooperation practiced by the liberal churches. Like most of the leading lights among the liberals, he can be quoted on the side of truth on these matters in previous years, but the drive for bigness and worldly recognition following the second world war, brought about a change of attitude that has wrought havoc among us.

### GRANTS VISIT

It was good to have MARION & JO GRANT home for a visit recently. They hoped to worship with us on a Sun. evening, but illness prevented them. They spent the night at the Needham house and many PSD members came by for a pleasant visit. Their contract in Iran has about one more year to run, and there is a good possibility that their next assignment will be right back in Orlando! The Grants were charter members of the PSD church, and have contributed much to it.

### CLERMONT MEETING

At this writing I have just closed the meeting with the brethren at Clermont. It was one of the most pleasant meetings I ever held. The church is made up of some very wonderful people, and it was a pleasure to be associated with them. Vernon Love was a very congenial and edifying co-worker. One was baptized and one restored during the meeting, and a young man was baptized on Sunday following the close of the meeting on Friday night.

### EDITOR'S MEETING SCHEDULE

When you receive this bulletin I will be in a meeting with the church in Alexandria, Ind. (April 18-23). I will return home on Monday, be home a week, then to Toronto, O. May 2-8. I will speak at the church on the South side of Ocala on Thurs. night May 12 where Steve Hudgins is the preacher.

Following this, I shall have a period at home. There is a meeting or two pending in the summer, but dates are not now definite. Then in the fall the schedule gets heavy again. In all it will be a busy year, but I am always thankful to have so many opportunities to serve, and I continually appreciate your making it possible for me to do so.

### LOCAL TALENT

Brethren Gerald Durrett and Howard Martin frequently fill the pulpit while I am gone. I always receive favorable comments about their efforts. They are to be commended for this service, and they are delighted to serve in this way. We have others who are capable of developing into able participants in this area of our program. Just give them a little more time!



# Programs Of Worship

SUNDAY AM 4-24-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Wayne Gey  
 DISMISSAL PRAYER----Clay Garrison  
 SERMON-----Guest speaker  
 LORD'S SUPPER-----O-Gerald Durrett  
   Jimmy Smith  
   O-Robert Gaines  
   Jack Farrington  
 USHERS---Howard Martin, Jimmy Smith

SUNDAY PM 4-24-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER----Mike Farrington  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Gerald Durrett  
   Robert Gaines  
 USHERS---Howard Martin, Jimmy Smith

WEDNESDAY 4-27-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Gerald Durrett  
 READ SCRIPTURE-----Ronald Carter  
 DISMISSAL PRAYER----Jack Farrington  
 INVITATION-----Wayne Gey  
 MONTHLY ASSIGNMENTS----May 77  
 POST PROGRAM-----Gary Martin  
 MONTHLY SINGING-----Jack Farrington  
 CLOSE BUILDING-----Wayne Gey  
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 MASON, OHIO 45040

Return Requested

## 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

**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

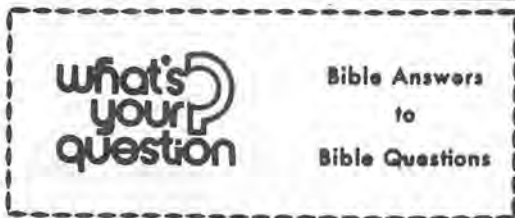
(Rom. 6:3-4)

ENTER THE BODY OF CHRIST

(1 Cor. 12:13)

**2. THEN-**

What Is Your Condition **WITHOUT**  
Baptism?



## Fornication, adultery, divorce

?  
 ?  
 ? I used to think that the word ?  
 ? fornication and adultery could ?  
 ? be used interchangeably until I ?  
 ? was taught different. As I un- ?  
 ? derstand it now, a married per- ?  
 ? son can only commit adultery ?  
 ? and a single person can only ?  
 ? commit fornication, and since ?  
 ? the man in the question (in a ?  
 ? recent PSD Bulletin question ?  
 ? jpn) was married, he committed ?  
 ? adultery and adultery is not ?  
 ? grounds for divorce according ?  
 ? to Mt. 5:32, and Mt. 19:9. PN. ?  
 ?  
 ?

### REPLY

It is a fact that there is a basic distinction between fornication and adultery, but it is only basic and does not hold up across the board, as I shall show herein.

ADULTERY (Gr. MOICHEIA) is defined by Thayer as "to have unlawful intercourse with another's wife, to commit adultery" (p. 417).

FORNICATION (Gr. PORNEIA) is defined as, "Properly of illicit sexual intercourse in general" (pp. 531,532).

It is not true that fornication always refers to unlawful co-habitation between unmarried persons, and adultery

always refers to the same between married persons. This is so easily demonstrated as to make such a contention groundless.

1. Matt. 19:9--"Whosoever shall put away his wife, except it be for fornication (PORNEIA) and shall marry another, committeth adultery (MOICHEIA)." If fornication in this verse has reference to unlawful co-habitation between unmarried persons, then this passage is saying that a person can divorce his wife if he discovers she is not a virgin at the point of marriage, but cannot divorce her if she becomes a harlot after marriage! He can divorce her only for fornication, but she could not have committed fornication after marriage, that would be adultery! Thus the only grounds for divorcing a wife is proof of her lack of virginity at the point of marriage. Who can believe it?

2. 1 Cor. 5:1--"It is commonly reported that there is fornication (PORNEIA) among you, and such fornication (PORNEIA) as is not so much as named among the Gentiles, that one should have his father's wife." Here is a case of co-habitation involving a married woman which is called fornication. How can this be, if the distinction be absolute?

In view of the above information, I would kindly encourage this interested reader to re-examine his position. I believe it makes a distinction where there is no difference. I certainly would have no objection to his position if it harmonizes with the scriptures, but it is obvious that it does not. In view of this, I remain convinced that my reply to the question under consideration is essentially correct.

It is always good to hear from interested readers. jpn

## BRO. SAMUELS' EVALUATION AND CURE FOR ISSUES AND DIVISIONS

IN A RECENT LETTER received in reply to our response to So. Seminole's solicitation for our participation in their Kindergarten, Brother H. S. Samuels made this statement:

*I really believe that the division and divisiveness between the congregations in Orlando is more sinful or, at least, unscriptural than the matter which precipitated this correspondence.*

It is good to know that our brother is concerned about the division "between the congregations in Orlando." So are we. It is disappointing, however, to note his suggested way to handle such.

*I'm sure... that further correspondence will not be fruitful; nor will one time 'exchange of preachers.' (which I suggested jpn). I fear that personality conflicts in the Orlando case make convincing difficult. Prayerful, non-emotional, communication by lengthy fellowship might help.*

At this point there is every indication that So. Seminole has no intention of entering into a public study of the program in which they solicited our participation. We would be most happy to occupy their pulpit to explain the scriptural reasons why we cannot take part in their program. Our brother here lets us know in a diplomatic way that he has no intention of discussing it further, all the while admitting that his "brief reasoning is quite void of specific chapter and verse..."

he seeks refuge behind the false front of "personality conflicts in the Orlando case." What "personality conflicts," brother Samuels? I know almost

nobody in the So. Seminole church (to my knowledge), and so far as I know I have never met any of the elders, deacons, or bro. Samuels. I know almost nobody in any of the liberal churches in Orlando, so how could I have a personality conflict with them? Such a situation makes brother Samuel's facade quite flimsy. I have absolutely no conflict with any personality in Orlando, to say nothing of the So. Seminole church. My conflict is with plans and programs in which they have sought our participation which are in conflict with God's word. The conflict is scriptural, not personal.

Bro. Samuels thinks the problem might be solved by "prayerful, non-emotional, communication by lengthy fellowship." His solution when problems arise is to pray and fellowship them away. Is this the way they handled them in New Testament times? Acts 15 says that when a problem arose about circumcision they had "much disputing" (Acts 15:7).

I wonder how many problems prayer and fellowship would solve, brother Samuels? How about instrumental music, missionary societies, premillennialism, "Holy Ghost baptism," and "tongue speaking"? Would you be willing to settle these problems by prayer and lengthy fellowship? You know, fellowship means joint participation. Would you be willing to jointly participate with brethren of these persuasions with the view to solving the difficulties? If not, why not? Why not be consistent?

I like to think I am a reasonable person, and I know I want only the truth. Personalities mean nothing to me. I had just as soon learn the truth from So. Seminole or bro. Samuels as anyone else. I pray they will reconsider.

jpn





# bulletin

Palm Springs Drive church of Christ

## "DECENTLY AND IN ORDER AND WITH EXPEDIENCY"

IN OUR CONTINUING MEDITATION upon brother Samuels' response to our reply to So. Seminole's solicitation that we participate in their Kindergarten, we find a number of things that deserve more elaborate comments than limited space allowed in our initial reply. Notice this statement:

*It is my position that we are not told (specifically directed) as to the manner of 'Go ye...' and evangelize. We are simply told "Go ye", "decently and in order" and with expediency (1 Cor. 6:12).*

Students of past apostacies and of the current one find nothing new about this supposed defense of unscriptural arrangements. It is the most popular defense ever devised for plans and programs which cannot be authorized by direct commands, apostolic examples, or necessary inferences. Let us take a close look at the matter.

1. "Not told how to go": This is the exact defense offered for the American Christian Missionary Society about a hundred years ago. It has been brethren's defense of the Herald of Truth,

sponsoring churches, church contributions to secular schools, etc. If it proves one, it proves the other. Will bro. Samuels agree? If not, then let him tell us where the parallel breaks down.

If we are not told how to go, then the "how" as bro. Samuels used it, is unlimited. Where there is no order, there is no disorder. If there is no pattern, then there can be no violation. Anything goes. So, not only could So. Seminole use a Kindergarten as a means of "going," but they could also build a gymnasium, a secular college, have a symphony hall, and a hot dog stand! If not, why not? Either he must accept his reasoning or withdraw his argument.

The truth is that operating a Kindergarten in which secular subjects are taught is not a method of doing anything the Lord has commanded the church to do. Bro. Samuels says the Lord has not told us how to go evangelize. That is true in a sense. He has not told us to go by walking, flying, etc., but He has told us to evangelize. Teaching secular subjects, even though done in

SEE PG. 3





### What one believes at baptism

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? Does it make a difference ?  
 ? what one believes about di- ?  
 ? vorce, or any other matter, ?  
 ? before baptism? Fla. ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

YES! It makes a difference what one believes both before and after baptism. Nobody has the scriptural right to believe soul-damning error, anything that is contrary to God's revealed will. However, it is not necessary to give a person the third degree before he is baptized. I know of no scriptural authority for obtaining a declaration of faith (a bill of particulars) previous to baptism. If I know a candidate for baptism believes error on some point, I always endeavor to teach him the way of God more perfectly, but I would do the same after baptism.

There were many prevalent issues during the days of the apostles, but we don't find them asking a Jew what he believed about the circumcision of Gentiles, etc. before they baptized them. All they asked was a confession of faith in the Lordship of Christ.

It is understood that at the point of baptism, a person is a "newborn babe" (1 Pet. 2:2). There are many

things such an one does not know. He is to "desire the sincere milk of the word that he may grow thereby." To require him to be right on everything at the moment of baptism is to require him to be born full grown. This would eliminate the necessity of growth required by Holy Writ (1 Pet. 2:2).

Idealism is often more attractive than realism. It is easy to say that one should know all the truth at the time of baptism, but it is not very realistic. None of us did! The validity of baptism does not depend upon what one believes about anything except the plan of salvation. If he understands and believes that, his baptism will make him a child of God--a b a b e in Christ. There will be many errors in his belief and life about which he will learn and change, if he is studious and sincere. A failure to correct errors in life and faith can make such an one an erring child of God. For an example of this study Simon the Sorcerer in Acts 8. JPN

### NEW CHURCH IN OVIEDO

A new congregation is now meeting in the Oviedo area--That is near FT University. The work was initiated by the East Side church in Apopka. It had its first meeting on April 3. It is meeting in the T.W. Lawton Elementary School in Oviedo and its schedule of services is as follows:

- SUNDAY:
  - Bible study 10:00 A.M.
  - Preaching 11:00 A.M.
  - 6:00 P.M.
- TUESDAY NIGHT
  - Bible study 7:30 P.M.

Various brethren will preach, and Morris Ruby will teach the Tuesday night Bible class.

connection with some Bible subjects, is not evangelizing. In no way are secular subjects a method of evangelizing.

2. *"Decently and in order."* This is another convenient umbrella brethren have used to shelter their unscriptural projects. The Kindergarten is just a "decent and orderly" way to evangelize. From a scriptural point of view there is no way to perform an unscriptural action in a decent and orderly way. First establish the scriptural authority for a plan or project, then we can talk about how to do it "decently and in order."

3. *"Expediency."* This is one of the most abused words in the church. Bro. Samuels tells us that the Kindergarten is just an expedient way to fulfill the great commission. Amazing! In order to be expedient, a thing must first be lawful. Expediency is simply the best way to do a job. Once Bro. Samuels shows us the scriptural authority for the Kindergarten, we can then talk about how is the best way to operate it.

We need to learn what the New Testament teaches about expediency. Let us note the following chart:

TO BE EXPEDIENT A THING MUST

1. Be lawful 1 Cor. 6:12.
2. Be in the realm of private privilege or judgment.
3. Edify 1 Cor. 10:23
4. Not cause others to stumble 1 Cor. 10:23

The Kindergarten is very inexpedient on all counts. Bro. Samuels admits that he has not authorized it for he says his

*"reasoning is quite void of specific chapter and verse"*--therefore it is unlawful. It is not in the realm of private privilege or judgment for it was forced on the church over the objections of some. It does not edify, but rather weakens the church since it caused some to go elsewhere. It also caused some to stumble.

"Expediency" has been the convenient defense of just about every apostasy in modern times. It won't stand the test of Holy Writ.

Bro. Samuels says, *"I do not apologize for my stand. I believe it is right. If not scriptural (chapter and verse) it is not at variance to specific scriptures."* Bro. Samuels is so thoroughly convinced that he is right that he wants no further correspondence on the matter, and thinks it is useless to occupy our pulpit to defend his position, and thinks it not good to have me occupy theirs to show what is scripturally wrong with it. That is real confidence in his position. The liberal brethren recently paid an Atheist \$3,000.00 plus expenses to come to Texas to defend his position before them. Here I am, a brother in Christ, offering to come free to So. Seminole to defend my position on the Kindergarten and they are not interested!

It is a fact that the So. Seminole Kindergarten is "at variance with specific scriptures." It is at variance with every scripture which defines what is the work of the church. Secular education, recreation, etc. are not authorized works of the church, therefore when a church engages in these, it is in violation of specific scriptures. I stand ready to demonstrate this in the So. Seminole pulpit. jpn



# Programs Of Worship

SUNDAY AM 5-8-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Lynn Robinson  
 DISMISSAL PRAYER-----Frank English  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Jim Milam  
   Gary Martin  
   O-Clay Garrison  
   Steven Kapelka  
 USHERS---Gene Mooney, Robert Gaines

SUNDAY PM 5-8-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Wayne Gey  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Jim Milam  
   Clay Garrison  
 USHERS---Gene Mooney, Robert Gaines

WEDNESDAY 5-11-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Danny Melvin  
 DISMISSAL PRAYER---Mike Farrington  
 INVITATION-----Wayne Gey  
 MONTHLY ASSIGNMENTS----May 77  
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EDITOR: JAMES P. NEEDHAM

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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)

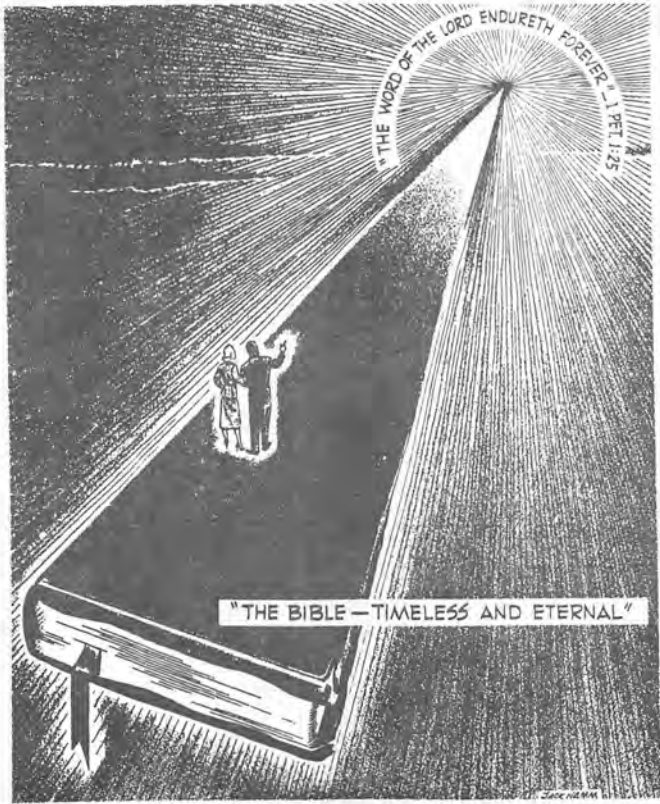
**WELCOME TO ONE AND ALL!**

Volume VII, Number 19, May 9, 1977



# bulletin

Palm Springs Drive church of Christ





Children and the kingdom

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? I would like your views on the ?  
 ? kingdom of God and Christ and a ?  
 ? child's relationship to it. ?  
 ? Some say that a little child is ?  
 ? born into this kingdom and at ?  
 ? the age of accountability a n d ?  
 ? recognition of sin, is cast out ?  
 ? or separated from it and then ?  
 ? must experience the new birth ?  
 ? to re-enter. W h a t say ye on ?  
 ? this? FL. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS IS A NEW IDEA TO ME. I never heard the position advanced 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 (A c t s 2:47). Christ is the saviour of the body, t h e 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 the water. Christ cannot save one who is not in

sin, children are not in sin, thus are not saved. They are SAFE, not SAVED! There is a vast difference.

The innocence of children is clearly taught in the scriptures. (a) Israel filled "this place with the blood of innocents" (Jer. 19:4); t h e "blood of the poor innocents" (Jer. 2:34). They did this when they sacrificed their children to idols (Psa. 106:38; Jer. 32:25). Children are c a l l e d "innocents." They would not be so described if they were sinners. (b) Jesus said one must "become a s little children, to enter into the kingdom of heaven" (Mt. 18:3). M e a n i n g that one must possess the innocence of children before entering the kingdom. If children are born in sin, then Jesus would be saying one must become sinful like a little child before entering the kingdom.

2. *From the least to greatest in the kingdom know the Lord:* In Jer. 31: 34, Jeremiah prophesied of the kingdom or c h u r c h in this manner: "...they shall teach no more e v e r y 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. U n d e r the Old Testament, 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 Testament. No person with covenant relationship with G o d would be ignorant of H i m. All shall know Him from the least to the greatest.

To say that children are in the kingdom at birth is to deny this prophecy. Infants don't know the Lord. Therefore, are not in the kingdom.



3. *One law of entrance into the kingdom:* Jesus told Nichodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5). Nichodemus 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 puts one into the kingdom, Jesus didn't know it, for He explained that He was not speaking of a physical birth, but a SPIRITUAL one.

Paul gives the same law of kingdom entrance in 1 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 physical birth can make one a member of a spiritual kingdom (Jn. 18:36). Let us be careful lest we take positions not found in God's word.

## FOR WHAT IT'S WORTH

This I know,  
 Spirituality is low  
 When one acts worse in church  
 Than at a show!

---o---

A little sin  
 Lets Satan in.  
 A prayer a day  
 Will keep him away.

---o---

I wish I knew,  
 What to do,  
 That folk wouldn't chew  
 When in the pew--PUGH!!!

## NEVER HELP YOUR ENEMIES DEFEAT YOU

IT IS SAFE TO SAY that our enemies never defeat us without our help! Our enemies' success or failure in their efforts to destroy us depends largely upon our attitudes toward them rather than the strength or ingenuity of their tactics. There is an element of truth in the old adage that "you can't keep the robins from flying over your head, but you can keep them from building a nest in your hair." So with our enemies. We can't keep them from opposing, misrepresenting, and falsifying, but we can keep them from provoking us to reply in kind, or act as they do.

Jesus, the master teacher, shows us what our attitudes toward our enemies should be. He says, "...I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Mt. 5:44). Paul tells us, "Recompense to no man evil for evil....Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom 12:17, 19-21).

I do not believe the Bible teaches that we should sit idly by while our enemies destroy our influence by misrepresenting our motives or actions, but that it forbids our doing anything for vengeance, I surely believe. When our enemies provoke us to act as they do, we have helped them to defeat us. Don't let it happen to you. jpn



# Programs Of Worship

SUNDAY AM 5-15-77

ANNOUNCEMENTS-----Lynn Robinson  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER----Mike Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Ronald Carter  
                                     Frank English  
                                     O-Howard Martin  
                                     Wayne Gey  
 USHERS---Robert Gaines, Gene Mooney

SUNDAY PM 5-15-77

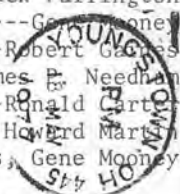
ANNOUNCEMENTS-----Lynn Robinson  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Gene Mooney  
 DISMISSAL PRAYER----Robert Gaines  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Ronald Carter  
                                     Howard Martin  
 USHERS---Robert Gaines, Gene Mooney

WEDNESDAY 5-18-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Jimmy Smith  
 FIRST PRAYER-----Wayne Gey  
 READ SCRIPTURE-----Jim Milam  
 DISMISSAL PRAYER----Jack Farrington  
 INVITATION-----Howard Martin

MONTHLY ASSIGNMENTS---May 77

POST PROGRAM-----Gary Martin  
 MONTHLY SINGING-----Jack Farrington  
 CLOSE BUILDING-----Wayne Gey  
 IF YOU CANNOT SERVE, PLEASE CALL  
 BRO. JACK FARRINGTON AT: 293-2279.

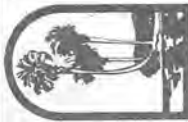


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EDITOR: JAMES P. NEEDHAM

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 Altamonte Springs, Florida 32701  
 (Metropolitan Orlando)  
 Phones: 831-3230; 645-0450



JAMES COOPER  
 5794 BUTLER WARREN RD.  
 MASON, OHIO 45040

Return Requested

## 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



## "WHO BROKE DOWN THE WALLS OF JERICO?"

A PREACHER ENTERED a class room while the lesson was in progress and asked the children some Bible questions. One was, "Who broke down the walls of Jericho?" A child answered, "Not I!"

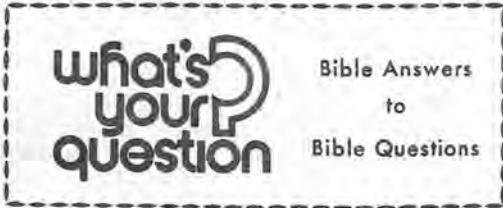
The preacher turned to the teacher and asked, "Is this the usual standard in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it!"

Leaving the room in disgust, the preacher sought out the deacon in charge of teaching and explained what happened. The deacon said, "I have known both teacher and child for some time, and neither of them would do such a thing!"

By this time the preacher was heartsick and reported it to the elders. They said, "We see no point in being disturbed. Let's pay the bill and charge it to upkeep!"

Author unknown





## Business meetings

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Are business meetings scriptur- ?  
 ? al: (a) If t h e congregation ?  
 ? has elders? (b) If the congre- ?  
 ? gation has no elders? ?  
 ? KY ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

## REPLY

THIS IS A QUESTION which has troubled many. It deserves serious consideration. All that we do must be scripturally authorized (Col. 3:17), either by command, precedent or necessary inference. We must "make all things according to t h e pattern" (Heb. 8:5). This does not mean that everything must be specifically mentioned to be scriptural. Authority is either GENERAL or SPECIFIC. General authority authorizes anything that is essential to carrying out the command--it is INCLUSIVE. Specific authority limits us to what is specified--it is EXCLUSIVE.

1. *Purposes of business meetings:* The term "business meeting" may be misleading to some. It does not signify that the church is engaging in business like a light company. This wording has led some to conclude that "business meetings should not be held on Sunday because it is not right to engage in business on Sunday." Or as one brother put it, "We ought to talk about spiri-

tual matters on Sunday." The point is that if we are having the right kind of business meeting we will be talking about those things which relate to spiritual matters.

2. *Business meetings with elders:* It is certainly scriptural, and even necessary to have business meetings even when a congregation has elders. I realize that some will disagree with this, but I beg you to hear me out.

Congregations w i t h elders should have periodic business meetings w i t h the congregation in which they ask the members to make any suggestions, a s k any questions, or offer any criticisms they desire. In light of the fact that elders are to "rule well" (1 Tim. 5:17) and a r e forbidden to be "lords over God's heritage" (1 Pet. 5:3), we conclude that elders who rule by their own arbitrary will, never consulting anyone about their decisions, are not ruling scripturally. Even our civil rulers ask for our letters, criticisms and suggestions. But we are sometimes told that the church is not a democracy. Alright, I agree, but is it a dictatorship?

Some of the older preachers made the mistake of teaching that "the voice of the elders is the voice of God." Some elders were taught that they should make their decisions in a corner then tell the church what they are. T h e y were under no onligation to consult any member about anything. This absurd and unscriptural philosophy about t h e eldership accounts for much eldership trouble in the church today.

The by-products of this philosophy arerebellion against and disrespect for elders. It has filled many congregations with strife and a host of reactionaries who want to do away with

the eldership, or reduce them to figureheads who don't do much "figureing." Elders who rule arbitrarily are headed for a church fuss sooner or later.

Business meetings in a congregation where elders are present should be an effort on the part of the elders to gather suggestions for a more effective work, and a time to select the personnel to implement it. It is not a time for decision making necessarily (though it can be), but much more a period of giving each member a chance to express themselves and come to feel he is a part of the congregation.

If I were an elder, I would not want to make any major decision affecting the congregation without getting the thinking of the congregation. To be sure, everybody's suggestions cannot be followed, but they can be heard. Even a bad suggestion helps in arriving at the right decision. It becomes the duty of the elders to seriously consider all suggestions and then make the decision which they honestly believe to be best for the greatest number of persons.

### 3. *Business meetings without elders:*

There is really only one thing a church can do with elders that it cannot do without them: that is respect elders. Certain decisions have to be made regarding the work of the Lord whether the congregation has elders or not. An open business meeting of the members is the most expedient way of arriving at such decisions. In this way each member has a voice in the matter.

Decisions may be harder to arrive at in the absence of elders, but this is no argument against business meetings, it is an argument for elders. Every church without elders is more awkward in its function than those with quali-

fied men filling this office. If an open business meeting is not a scriptural means of making a decision in the absence of elders, authorized under generic authority, then we would be pleased to hear of a better means.

## CONCLUSION

BUSINESS MEETINGS with or without elders constitute a means of congregational function. The closest thing we have to an apostolic example of such is found in Acts 6:1-8. The "daily ministration" needed better implementation. The apostles "called the multitude of the disciples" together and told them to solve the problem. The church selected the men to do the job. One would think with apostles present, they would simply tell the church how to expedite the matter without consulting the congregation. But they didn't. If apostles wouldn't make the final decision concerning congregational function, then tell the church about it, how can it be scriptural for elders to do so? Do they have greater authority than apostles?

## "EARLY BIRD" BULLETINS

THE BULLETINS for several week now have been prepared well in advance due to the editor's meeting schedule. This accounts for their not mentioning congregational activities and other news we usually carry. Within the next week or two, this will change.

## APPRECIATION

We continue to appreciate those who fill in while I am away.





# Programs Of Worship

SUNDAY AM 5-22-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Clay Garrison  
 DISMISSAL PRAYER----Frank English  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Gerald Durrett  
   Jimmy Smith  
   O-Wayne Gey  
   Jim Milam  
 JSHERS---Robert Gaines, Gene Mooney

SUNDAY PM 5-22-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Lynn Robinson  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Gerald Durrett  
   Wayne Gey  
 USHERS---Robert Gaines, Gene Mooney

WEDNESDAY 5-25-77

ANNOUNCEMENTS-----Gerald Durrett  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Wayne Gey  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER----Robert Carter  
 INVITATION-----Jimmy Smith

MONTHLY ASSIGNMENTS-----June 77

POST PROGRAM-----Mark DuBose  
 MONTHLY SINGING-----Howard Martin  
 CLOSE BUILDING-----Gene Mooney  
 IF YOU CANNOT SERVE, PLEASE C A L L  
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 MASON, OHIO 45040

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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

---

## DEBATE PROPOSAL WITH SOUTH SEMINOLE CHURCH

Elders

So. Seminole church of Christ  
5410 Lake Howell Road  
Winter Park, Fla. 32789

Dear brethren:

As you know, you solicited our participation in your Kindergarten program. We cannot endorse or take part in such for scriptural reasons which we have set forth in correspondence with you. We also find your explanations of the arrangement to be unscriptural and unacceptable. In a previous letter we proposed that you send your preacher, or anyone else you choose, to our pulpit to defend the program. You made no response to this proposal other than to say that the matter is closed.

We are still anxious to have an open and brotherly discussion of the scriptural issues involved in this matter, and thus we are sending along signed propositions for such a public study.

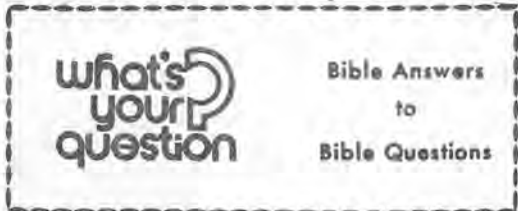
Should you be interested in such an arrangement, please have your representative to sign the propositions and return one copy to us.

We believe that truth has nothing to fear from investigation. What we believe is open to public question and discussion. We are most anxious to engage in a brotherly discussion of the issues involved in this unscriptural program in which we were asked to participate.

We shall await your reply.

Yours brotherly  
S/James P. Needham, for the church

P.S. When you brethren have signed the proposition, we can work out dates and other arrangements. (See page 3 for proposition)



### CAN PREACHERS BE ELDERS?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? *More and more churches are ap- ?*  
 ? *pointing their preacher as one ?*  
 ? *of the elders. Is this scrip- ?*  
 ? *tural? --Address unknown ?*  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

THE BEST ANSWER to this question is to quote 1 Pet. 5:1, which reads:

*The elders which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.*

Peter was an *apostle, a preacher and an elder*. Here is a concrete example, so it should settle all controversy as to the scripturalness of the practice.

The only question that remains then, is whether it is expedient in all cases for a preacher to be an elder when he is qualified? Some things which are scriptural are not expedient (1 Cor. 6: 12). No person can be an elder unless the congregation is willing for him to be. Nobody can lead those who refuse to follow. But, in cases where the congregation wants the preacher also to be an elder, and he meets the qualifications, then certainly, it is scriptural for him to be appointed.

The usual question is, "What if the congregation wants to change preachers? Well, if the congregation wants to change preachers, they would lose one of their elders, unless, of course, the preacher remained a member of the congregation and they wanted him to continue to be an elder.

It is a false assumption that if the preacher is one of the elders, he has a permanent position as a preacher. I do not know of a single case where it has worked out like this. Most preachers are dedicated men who want to do what is best for the cause of Christ. They would gladly serve as an elder if qualified and wanted, or would gladly move on without a fuss, if the church thought that would be best.

I personally know of several preachers who are also elders, and who do an excellent job with it. They usually have more time to "elder" than those who must have secular jobs to make a living; they know the membership well, and know what is the scriptural work of elders. Many churches are making bad mistakes by not appointing the preacher as an elder.

It is generally agreed that Paul has reference to paid elders in the following passage:

*Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture said, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward. 1 Tim. 5:17,18.*

A failure to appoint the preacher as an elder keeps many congregations from having elders. jpn

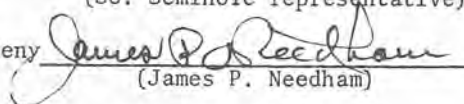
## Proposition To So. Seminole

RESOLVED: The South Seminole Kindergarten is in harmony with the scriptures as a work of the church.

Affirm \_\_\_\_\_

(So. Seminole representative)

Deny \_\_\_\_\_

  
(James P. Needham)

### OBSERVATIONS

We continue in our efforts to get the South Seminole church to face the issues involved in their kindergarten arrangement in which they solicited our participation.

We assure one and all that we have no ill will toward these brethren, but are sincerely interested in their souls. We believe they are perverting the work of the church and should be willing to scripturally refute our charges if they think them to be wrong.

Everyone should keep in mind that South Seminole raised this issue. We would likely not have known they had such a program had they not written us a letter asking us to help promote it. We firmly believe that a church which promotes a given work should be willing to defend it scripturally. We also believe those who cannot conscientiously participate in such a program are obligated to state the reasons why and be willing to scripturally defend them.

We have no desire to carry on a vendetta with South Seminole, but we plan to pursue this matter just as far and as long as there is the slightest possibility that good might be accomplished.

## NEWS... about us 'n things

### Meetings & More Meetings

I just returned from four meetings which came very close together. I preached 41 times in 36 days in the following places: Conway, Ark., South Bend, Ind., Alexandria, Ind. and Toronto, Oh. I was associated with four good churches who have four good preachers; Jack Hobby, Cecil Belcher, George Eldridge, and Glen Young. Thanks to PSD for making such preaching trips possible. I returned home tired but encouraged by my fellowship with brethren over a wide area, and your warm welcome and good reports from the work here. I will be home for a while now.

### EDITOR TO OCALA

It was my good pleasure to speak in the meeting at Ocala on Thursday night May 12. Bro. Steve Hudgins is the preacher there.

### SICK AND SHUT IN

This report is probably incomplete, but we are happy to report that sis. Inez Ulicny is recovering nicely from her recent auto accident. She had a close call, but is making progress.

### MEETING WITH JACK HOBBY

We are sorry that Jim Poppell could not come for our spring meeting as planned. We have happily secured the services of bro. Jack Hobby instead. He will be moving to Holden Heights the middle of June, and will hold our meeting July 10-16. We eagerly anticipate having him with us. We will have an excellent meeting.



# Programs Of Worship

SUNDAY AM 5-29-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Lynn Robinson  
                                   Clay Garrison  
                                   O-Genie Mooney  
                                   Jack Farrington  
 USHERS---Gene Mooney, Robert Gaines

SUNDAY PM 5-29-77

ANNOUNCEMENTS-----Howard Marti  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Gene Mooney  
 DISMISSAL PRAYER-----Clay Garrison  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Lynn Robinson  
                                   Gene Mooney  
 USHERS---Gene Mooney, Robert Gaines

WEDNESDAY 6-1-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Howard Martin  
 FIRST PRAYER-----Gerald Durrett  
 READ SCRIPTURE-----Jimmy Smith  
 DISMISSAL PRAYER---Mike Farrington  
 INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS-----June 77

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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

## SO. SEMINOLE'S CONGLOMERATION OF CONTRADICTIONS

ELDER'S (Letter 3-3-77) ↔ SAMUELS (Letter 3-14-77)

"The South Seminole Church of Christ has not initiated, nor does it intend to initiate a pre-school education program under the oversight of the elders of this congregation. A pre-school kindergarten is utilizing the building facilities, but is entirely separate from any efforts of the South Seminole Church of Christ. It is neither under the direction of the elders, nor was it initiated by the elders as a part of the work of the congregation. The church does not set tuition fees, charge tuition, or receive any funds generated by the school."

"It was unfortunate that a choice of words was used that indicated this was a program of the South Seminole Church of Christ under the direction of the elders. We accept full responsibility for the oversight."

"My responsibilities at South Seminole are at the direction of the elders and deacons who asked me to coordinate a program to expand our educational facilities, which have become woefully inadequate due to inordinately rapid numerical growth."

SOUTH SEMINOLE CHURCH OF CHRIST	
Financial Statement	
First Quarter--1977	
7. <u>Misc.</u>	
a. Travel expense to and from Freed-Hardeman Lect <sup>o</sup> reship	199.15
b. Deposit to bldg.fund	1,000.00
c. Purchase of hldg. bonds	. . . . . 1,000.00
d. State Directorles	. . . . . 412.00
e. South Seminole. Enrichment Center	. . . . . 300.00
f. Appraisal of home	. . . . . 75.00

## COMMENTS AND OBVERSATIONS

1. "The South Seminole Church of Christ has not initiated a pre-school education program under the oversight of the elders of this congregation....It (the kindergarten jpn)...is neither under the direction of the elders nor was it initiated by the elders as a part of the work of the congregation." BUT THE SCHOOL WAS STARTED "At the DIRECTION of the elders and deacons who ASKED me (Samuels jpn) to coordinate a program...." (PLEASE TURN TO PAGE 3)



### Fall on stone, stone fall on

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What is the meaning of Lk. 20:  
 ? 18, "Whomsoever shall fall upon  
 ? that stone shall be broken; but  
 ? on whomsoever it shall fall, it  
 ? will grind him to powder"?  
 ?  
 ? --Ala.  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

This verse should be considered with verse 18, and read in connection with the parable of the vineyard vs. 9-16. The parable of the vineyard depicts God sending His son to collect his just due (devotion, respect, obedience), but they killed Him thinking they could get his inheritance.

This depicts the Jewish nation's rejection of Christ as the Messiah. They were offended at his teaching, and sought to take him vs. 19,20. Their offense at his teaching is their falling upon the stone (Jesus Isa. 8:14,15). They were thus broken, defeated, because they could not withstand His devastating attack upon their philosophy, and practices (v.26). They were also defeated in their desire to take him because of his popularity with the multitude (v.19). Hence, they had fallen upon the stone and had been broken.

But, Jesus reverses the picture by saying, "But on whomsoever it (the stone) shall fall, it will grind him to powder." This has reference to the destruction of the Jewish commonwealth by the Romans in 70 A.D. God came in judgment upon the nation for their rejection of Christ and "ground" it to "powder". That was the end of the Jewish state and resulted in the scattering of the Jews throughout the world which we still see today. What a befitting figure: "grind him to powder"!

This is the immediate application of Jesus' words, but they have a wider application--even unto us. The person who is offended at and rejects Jesus' teaching has fallen on the "stone" and been broken--defeated. No person can actually triumph over God's truth. But the person who persists in his rejection of the truth until judgment, the stone will fall upon him and grind him to powder.

**GOSPEL MEETING**

**PSD CHURCH OF CHRIST**

**JULY 10-16, 1977**

**Preacher**

**JACK HOBBY Orlando, Fla.**

**Services**

**Nightly 7:30**

**Sunday 10 AM & 6 PM**

**WELCOME**

## So. Seminole's Contradictions (continued)

NOTE: The elders didn't INITIATE and don't DIRECT the kindergarten, but brother Samuels coordinated the program "At the DIRECTION of the elders and deacons." One wonders what is the elders' definition of "initiate" and "direct."

2. The kindergarten "is entirely separate from any efforts of the South Seminole Church of Christ..." and is not "a part of the work of the congregation" but in the first quarter of 1977 their financial statement shows that the church, out of its treasury, contributed \$300.00 to "South Seminole Enrichment Center."

NOTE: So the church contributed \$300.00 to something which is "entirely separate from any efforts of the South Seminole Church of Christ" and which the church did not initiate, doesn't direct, and is no part of the church or its work but which "utilizes its building facilities," and which it "directed" and "asked" one of its members (bro Samuels) to "coordinate."

A very pertinent question was attached to the financial statement by the person who sent it to me: "How can elders at South Seminole say the church is not a part of the Child Enrichment Center, when this shows a total of \$300.00 in their budget?" Yes, Indeed, HOW???

### NO RESPONSE TO PROPOSITION

In last week's bulletin I printed a letter and proposition which I sent to the South Seminole church on April 26. Almost a month has passed without a hint of a response from them. I don't presume to know what is in our South Seminole brethren's hearts, but if they

think they can ignore this thing and it will go away, they had best think again. As I stated earlier, since they started this whole thing by soliciting our participation in their unscriptural program, we intend to persue it just as long as they persist and there is any chance that good can be done.

These brethren can say what they please about our opposition to their program, but the fact remains that they started it and they can stop it by abandoning a program which they don't even attempt to authorize by the scriptures.

### A WORD TO SO. SEMINOLE MEMBERS

Brethren and Sisters, don't be prejudiced by misrepresentations of our opposition to this program, or by the elders' fallacious claim that the kindergarten is no part of the work of the congregation.

I can assure you that our attitude toward you is one of love and concern. We bear no ill-will toward you or the South Seminole elders. We have not, and do not, doubt or in any way question their good intentions, but good intentions don't mitigate the fact that the kindergarten program is unscriptural as a work of the church. Be assured that we are ready at any time to talk to any one about this matter. Just give us a call or come by to see us.

**REMEMBER, when you send a change of address, we need BOTH your OLD and your NEW addresses and zip codes.**





# bulletin

Palm Springs Drive church of Christ

## Brother Samuels' Flippant Attitude toward God's Word

The more I read the correspondence of the South Seminole elders, and their chief advisor, bro. H. S. Samuels, the more disturbed I am about their attitude toward the holy scriptures. Note this statement from bro. Samuels' letter:

*I, very carefully, presented recommendations to the Elders first and then to the congregation. The suggestions were received enthusiastically by the congregation and, with minor reservations, by the Elders. So, you can blame me personally for initiating these "unauthorized" practices. 3-14-77 (Emphasis mine, jpn)*

While brother Samuels may not intend it to be so, I charge that this statement portrays a flippant and contemptible attitude toward the scriptures and toward those of us who have called in question the kindergarten program on scriptural grounds.

In his letter, brother Samuels says his defense of the kindergarten is "void of specific chapter and verse."

**GOSPEL MEETING**

**PSD CHURCH OF CHRIST**

**JULY 10-16, 1977**

**Preacher**

**JACK HOBBY Orlando, Fla.**

**Services**

**Nightly 7:30**

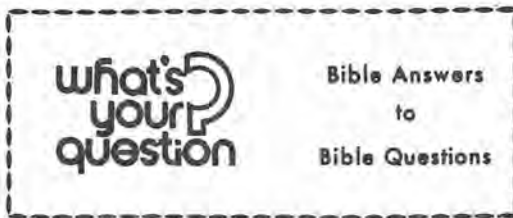
**Sunday 10 AM & 6 PM**

**WELCOME**

This, plus his flippant statement that we should "blame me (him) personally for initiating these 'unauthorized' practices" adds up to a very unhealthy attitude toward God's word. This attitude is typical of those who are no longer satisfied with God's order,

As is always the case, changes in the work and worship of the church come as the result of unhealthy attitudes toward God's word. jpn





## Women in business meetings

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Is it scriptural to have con- ?  
 ? gregational meetings for the ?  
 ? affairs of the church? How a- ?  
 ? bout w o m e n in this meeting? ?  
 ? Isn't this wrong even if they ?  
 ? just sit in? --Fl. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

In Acts 6:1-6, we have this account:

*"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude and they chose..."*

Here is an apostolic example of a church coming together for "the affairs of the church." The meeting was called by the apostles, and it included "the mul-

titude of the disciples." The purpose of this meeting involved some women (widows) in the Jerusalem church. Were these women included in the "multitude of the disciples", and the "whole multitude"?

The inquirer asks, *"Isn't this (having women present in business meetings) wrong even though they just sit in?"* I ask in return, was it wrong for the women to be in the meeting in Jerusalem called by the apostles? Or were the women not disciples, or were they not part of the "whole multitude"? I might also ask what possible harm could be done by female members "just sit(ing) in"?

The exclusion of women from business meetings is a traditional practice based upon a misinterpretation of 1 Cor. 14:34,35 and 1 Tim. 2:11,12. It is a strange exegesis of these passages that will allow women to attend Bible classes and ask and answer questions, but will not allow them to "just sit in" a business meeting.

I do not believe it is unscriptural for women to attend and participate in business meetings, as long as they do so without usurping authority over the men (1 Tim. 2:11,12). I believe they could do the same thing there they can do in mixed Bible classes, namely, ask and answer questions. I also believe their will and desires should be considered in all decisions.

Let nobody oppose this on the ground that it might be abused, and that it is a way for the women to run the church. I shall keep coming back to the meeting in Acts 6. The same danger existed there, but that didn't stop the apostles' from calling the meeting. I might also add that there are dangers that women will abuse their place of subjection in Bible classes. A n y argument

that will bar them from business meetings will also bar them from classes.

I knew a church once that went liberal because the women were ignored. The only members of the congregation who knew the truth on the problems at hand were some women who had no husbands in the business meeting. The men took the church into apostasy because there was not a man in the business meeting who opposed their innovations. Since this is obviously a case where men abused their rights in the business meeting, maybe we should bar men from them also, since there is a danger that they will abuse them!

We can *successfully argue* that the men are supposed to run the church, and women are to be in subjection to them, but that does not automatically exclude women from having some in-put into the decision-making process. *This is just as erroneous as the very prevalent idea that elders are supposed to run the church, so they don't have to consult anybody about anything they decide to do.* The men, where there are no elders, should take the lead in the decision-making process, but they should consult "the whole multitude" in so doing. Elders should take the lead in decision making, but that does not give them arbitrary and dictatorial rights.

I am not crusading for women to be invited to business meetings. I personally think it is scriptural and right for them to be there. I am not bound to the TRADITIONAL CONCEPT that it is unscriptural for them to be there. If this is the case, I don't know how to prove it. If anyone else does, they would do me a great favor by sharing it with me. There is a certain amount of TRADITIONAL interpretation among us which I don't reverence. I don't arbitrarily dismiss it, but I believe we should be guided by the word of God.jpn

## NEWS

...about us 'n things

### WELCOME NEW MEMBERS

We welcome bro. and sis. D. L. Gattis among us at PSD. They placed membership on May 25. They live at 1146 Howell Creek Rd. Maitland, 32751. Phone 671-6408. They come to us from Jasper, Ga. and have now retired and moved to Fla. They have visited with us upon many occasions over the past several years, we are delighted to have them among us permanently now.

### SICK

Bro. Gattis' niece has undergone serious surgery twice of late in Atlanta. She is still in the hospital and doing very well, but still seriously ill. Bro. Gattis recently spent several days with her and her family...Bro. Jim Millam recently was ill with a recurring problem, but was able to be at worship both times on May 29.

### FEEDBACK

Your bulletin is very good...it has come in handy on my radio program. Al.

May I take this opportunity to express my sincere thanks for sending me your bulletin, as I have derived much edification from this teaching tool. Tx.

I also received an 8-page letter from British Columbia telling me how bad it is to oppose innovations in the church. Think we ought to burn our New Testaments, since it deals with church problems too?



## Programs Of Worship

SUNDAY AM 6-12-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Ronald Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Howard Martin  
                                   Gary Martin  
                                   O-Gene Mooney  
                                   Frank English  
 USHERS--Howard Martin, Danny Melvin

SUNDAY PM 6-12-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Jimmy Smith  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Howard Martin  
                                   Gene Mooney  
 USHERS--Howard Martin, Danny Melvin

WEDNESDAY 6-15-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Danny Melvin  
 READ SCRIPTURE-----Jim Milam  
 DISMISSAL PRAYER-----Gene Mooney  
 INVITATION-----Ronald Carter  
MONTHLY ASSIGNMENTS---June 77  
 POST PROGRAM-----Mark DuBose  
 MONTHLY SINGING-----Howard Martin  
 CLOSE BUILDING-----Gene Mooney  
 IF YOU CANNOT SERVE, PLEASE CALL  
 BRO. JACK FARRINGTON AT: 293-2279.

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 Altamonte Springs, Florida 32701  
 (Metropolitan Orlando)  
 Phones: 831-3230; 645-0450



JAMES COOPER  
 5794 BUTLER WARREN RD.  
 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**

## What's Your Question?

Bible Answers to Bible Questions.

### What teach pre-adolescents?

*Having recognized that the New Testament does not state the chronological age of accountability, what is the scriptural approach to teaching a pre-adolescent class the nature of sin?*  
--Ohio

## REPLY

THIS IS SUCH A COMPLEX QUESTION that I hardly know how to begin with my limited space. First off, I am going to recommend at least two excellent books that will give the enquirer expert advice on the question. They are:

*STAIRWAY TO TEACHING*, by Bobbie Miller, \$3.00

*SUCCESS AT BIBLE TEACHING*, by Sam Binkley, Jr.  
Martin M. Broadwell \$2.95

The books can be ordered from:

BULWARKS BOOK STORE, 1600 Oneco Ave. Winter Park, Fla. 32789. They will give the enquirer biblical help from a professional point of view. Bobbie Miller and Martin Broadwell are professional teachers who have much experience in the area of Bible teaching.

Next, I will say that teachers of pre-adolescent children must acquaint themselves with the characteristics of a given age group, and stay within the limits thus suggested.

Pre-adolescent children can be taught the nature of sin from the point of view that it is a violation of God's law and it offends God and causes Him to be angry with us. The smaller children are unable, in my view, to understand the nature of eternal hell. While there is a place for teaching punitive concepts where God is offended, it seems more in line with younger children's abilities to emphasize more such positive concepts as: the existence of God, His love for man, honesty, giving, providential care, creation, obedience, etc. etc.

One should be careful to teach the child what he is capable of comprehending. To do otherwise is to confuse. We should realize that younger children easily forget what they learn, so we should stay with certain basic concepts and repeat them often, and approach them from different points of view. jpn

# Fund Drive Reaches \$384,000

The 1976 fund drive for a new high school and operating cost has now reached \$384,412.00.

The pledges have come from 21 congregations and many friends outside our local congregations.

Only one-third of the Christians of the greater Okla. City area have been called upon to help with this project. Others will be contacted during this three year campaign ending in 1978.

Living Word Academy is supported only by tithings and gifts to the academy by persons interested in quality Christian education for elementary and secondary age school children. L.W.A. exists first and foremost for the purpose of establishing and maintaining a Christian environment in which young people can mature spiritually and develop both the educational and social skills necessary for living a successful and productive life in our society.

Marvin Rehl, school superintendent and campaign chairman stated, "I am amazed at the generosity of fellow Christians when they see the necessity. If we are to keep our program free from state and federal interventions we must have the monetary support of fellow Christians in order to exist."

The Board of Trustees and faculty of L.W.A. have pledged of \$108,000.00 of the total amount raised through July 1, 1976. Public schools do not receive state and federal funds as do public schools for expansion of programs and buildings.

L.W.A. stands for nondiscriminatory racial policies, strict but fair disciplinary procedures, conservative dress and hair codes. Christian love and Christian principles abound in our system.

During the 1975-76 school year there was 350 students enrolled in our system and we expect 475 for the 1976-77 school year. We have just completed our greatest year of educational progress and outstanding achievement in religion, sports, and music. In only four short years L.W.A. is looked upon as the outstanding Christian educational system in Oklahoma. Marvin Rehl, the school superintendent, has been named to Who's Who for Outstanding School Educators in America for 1976 and is now giving advisement to Christian schools starting in Oklahoma, Kansas, two in Texas and two in Colorado.

The growth and success of L.W.A. has been phenomenal. God has blessed us daily.

We wish to thank you for your support and pray for your continued support so that the dreams of THE OUTSTANDING CHRISTIAN SYSTEM IN AMERICA MAY BECOME A REALITY.

## What So. Seminole kindergarten is all about

THE ACCOMPANYING CLIPPINGS are from THE LIVING WORD ACADEMY NEWS, a publication of a school operated by members of the church in Oklahoma City, Okla. I hope you will take time to read it carefully because it is just a larger version of the So. Seminole Kindergarten. Locally, we are dealing with one local church operating a kindergarten in its building, which the elders say is separate and apart from the church even though their financial report shows they contributed \$300 from the church treasury to this program.

The full-blown school in Oklahoma City has purchased the large building of the 10th and Francis church of Christ and turned it into a school and show that the churches of the area have pledged \$802,000 to the school and of that amount, they have contributed \$384,412!

This shows us where So. Seminole is headed. All she needs is a little more time and quite a bit more money and she will be on her way. But just remember that the size of the So. Seminole program is immaterial.



If the church can scripturally contribute ten cents to such a program, it can contribute ten thousand dollars. The principle is the same.

This whole movement among the liberal churches is designed to make a social gospel denomination out of the church of Christ. I wish you would take note of this statement in the last part of paragraph four of the article: "*L. W. A. exists first and foremost for the purpose of establishing and maintaining a Christian environment in which young people can mature spiritually and develop both the educational and social skills necessary for living a successful and productive life in our society.*"

This program has a "this world" mission, and is supported by the churches! Think of that! Is this really the work of the church to educate persons so they can live "successful and productive life IN OUR SOCIETY"? Or isn't it the work of the church to prepare persons for life beyond "OUR SOCIETY" whether they are "successful" or "productive" here or not? This whole concept is a perversion of the church and the word of God. jpn

## CONTINUED FROM PAGE TWO

Three congregations have reached their goal in the campaign fund drive. They are, Bethany, Village, and Southwest.

## THE 1976 CAMPAIGN BY CONGREGATIONS

July 1, 1976

CONGREGATION	GOAL	PLEGDED
Bethany	\$26,000	\$33,105
Britton	22,000	1,505
Cherokee Hills	18,000	1,357
College	36,000	22,391
Del City	61,000	—
12th & Drexel	24,000	3,695
East Side	21,000	—
East Side, Midwest City	26,000	1,350
Edmond	40,000	11,686
25th & Geraldine	40,000	17,640
Grand Blvd.	17,000	1,000
Hillcrest	33,000	11,395
Mayfair	72,000	2,285
N. Eastern	24,000	—
N. MacArthur	17,000	11,940
31st & Penn	21,000	6,507
Putnam City	44,000	1,459
Ridgecrest	28,000	—
Southern Oaks	42,000	12,242
S. Shields	23,000	4,750
Southwest	56,000	115,535
S. Woodward	19,000	2,000
Village	28,000	77,026
Wilshire	23,000	11,388
West Side—Norman	41,000	360
Other		33,095
<b>TOTAL</b>	<b>\$802,000</b>	<b>\$384,412</b>

From LIVING WORD ACADEMY NEWS  
July 1976



## Programs Of Worship

SUNDAY AM 6-19-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Clay Garrison  
 DISMISSAL PRAYER-----Frank English  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Jim Milam  
                                     Jack Farrington  
                                     O-Donald Gattis  
                                     Steven Kapelka  
 USHERS--Danny Melvin, Howard Martin

SUNDAY PM 6-19-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Gene Mooney  
 DISMISSAL PRAYER-----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Jim Milam  
                                     Donald Gattis  
 USHERS--Danny Melvin, Howard Martin

WEDNESDAY 6-22-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Jim Milam  
 READ SCRIPTURE-----Jimmy Smith  
 DISMISSAL PRAYER-----Wayne Gey  
 INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS----July 77

POST PROGRAM-----Robert Carter  
 MONTHLY SINGING-----Wayne Gey  
 CLOSE BUILDING-----Howard Martin  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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 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

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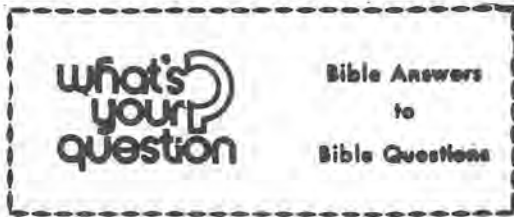
## "GOBBLEDYGOOK GOSPEL"

RALDO W. COOK, 120 Peacock Dr. Altamonte Springs, sends me his NEWSLETTER. He is an evangelist associated with what is called "the conservative wing of the Christian church," sometimes called "the church of Christ." They would like for us to believe they are against the "Disciples" movement with all its denominational machinery, but, are they REALLY? Well, hardly. Notice:

In the latest issue of his NEWSLETTER, Raldo Cook has an article entitled "Gobbledygook Gospel." In it he criticizes a preacher who got fired because he preached that one is "saved by Faith in Jesus Christ and then *SHOULD* be baptized." He also makes the following criticism:

*It is like the often-used phrase "receive Jesus". It sounds good...BUT WHAT DOES IT REALLY MEAN? To some it means merely believing that Christ is Lord. Others think of it as being saved (which is a term that can be taken many ways itself). Now...some hide behind these indefinite terms simply because they do not know how to explain them...but many, I fear, hide behind them because, if they explained what they really meant by them,...they, too, would be fired!*

Now, that all sounds very enlightening and scriptural until one reads the remainder of the NEWSLETTER. In the next article, Raldo Cook tells of his "SUMMER PLANS." He says, "As I write this we have already had about 600 decisions for Christ this year..." "DECISIONS FOR CHRIST." Think of that from one who just finished criticizing someone for using the term "receive Jesus" because it is so indefinite. Does the "conservative" Raldo Cook not know that "decisions for Christ" is BILLY GRAHAM'S favorite term for "conversions"? If Raldo is opposed to indefinite terms, he needs to find another one. This is a case of the pot calling the kettle black! It would be interesting to have him explain why "receive Jesus" is indefinite and "decisions for Christ" is definite! Both terms can carry scriptural connotations, but both have to be explained.



### BAPTISM FOR THE DEAD?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Please explain 1 C o r. 15:29, ?  
 ? which concerns baptism for the ?  
 ? dead. --Address unknown ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

#### THIS PASSAGE READS:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

Difficulty concerning this passage is occasioned, mainly, by the Mormon's abuse of it in teaching that living persons can be baptized for (instead of) the physically dead and they (the dead) will be saved. I heard of one Mormon who said he had been baptized for dead persons 500 times!

This passage occurs in the context of Paul's arguments for the resurrection. Some at Corinth were denying it (v.12). Hence, any explanation of it that is LOGICAL, must be kept in the context of the resurrection.

#### DEFINITIONS OF WORDS IN THE PASSAGE

1. "BAPTIZED"--Some believe this is a FIGURATIVE use of the word, but there is no basis for this. The rule to de-

termine when a word is used figuratively, is to first determine if a literal meaning is sensible. If so, then there is no evidence for thinking it is figurative. I find no reason to think the word "baptized" refers to anything other than what is commanded in Mk. 16:16, hence, a burial in water for the remission of sins (Acts 2:38; 22:16).

2. "FOR"--There is a large number of words in the original Greek N. T. which are translated "FOR." In order to understand any passage accurately, it is helpful to understand which Greek word is translated "for." In both instances of its use in 1 Cor. 15:29, the word is HUPER. The meaning of this preposition is "in behalf of." Webster's New World Dictionary says "in behalf of," means in the interest of."

3. "DEAD"--The word "dead" in this passage is from the Greek word NEKROS. It should be noted that the word is PLURAL, which voids the argument that this passage speaks of one's being baptized IN VIEW OF CHRIST WHO DIED FOR HIM. In such a case the word "dead" would have to be singular since it refers to ONE person, Christ. But literally, this passage says, "What shall they do which are baptized for the dead ONES."

In view of these words and their definitions, I believe the explanation is that those of us who have been scripturally baptized did it IN THE INTEREST OF being united with the dead saints (plural) of all ages whom we believe will be RESURRECTED at the end of the world. Paul said in v. 18, that if there be no resurrection, "Then they also which have fallen asleep (died) in Christ are PERISHED." The point is, that if there be no resurrection, then being baptized looking forward to a reunion with the dead ones is useless and absurd.

## "Gobbledygook"-- continued

But in this same NEWSLETTER, Raldo continues. He talks about "a Concert tour," a "BOOTH AT THE NORTH AMERICAN CHRISTIAN CONVENTION," and a "white paper" he has written entitled, "Why I Believe Christ Is Coming Again In 10 Years," and promises another one in late June on "MORE LATE SIGNS OF THE TIMES." If I carried on with all that denominational jargon and practice, I would be very slow to talk about somebody preaching a "GOBBLEDYGOOK GOSPEL"

These people want to be known as conservative, and distinct from the ultra-liberal "Disciples" movement, but are they really? Many of them change the signs from "Christian Church" to "Church of Christ," but it takes more than changing the sign to make them what they would like folks to think they are. Putting a sign that says "Hen house" on a building doesn't mean one can find eggs inside!

These people continue to have their conventions, instrumental music, special entertainment singing groups, and denominational gobbledygook!

It is quite surprising to find one of them getting into the timesetting business by predicting that Christ will "come again in ten years"! Sounds real conservative, doesn't it? Jesus said He didn't know when he would return (Mt. 24:36), but Raldo Cook knows, so Raldo Cook knows more than Jesus! Frankly, I don't have any more confidence in Raldo Cook's time-setting than I have in Judge Russell's. Any time a man says he knows when Jesus is coming, that is a certain sign that he is a false teacher and a deceiver. That is plain, but it is the PLAIN TRUTH! GOBBLEDYGOOK GOSPEL--Brother, you said it! jpn

## GOSPEL MEETING

PSD CHURCH OF CHRIST

JULY 10-16, 1977

Preacher

JACK HOBBY Orlando, Fla.

Services

Nightly 7:30

Sunday 10 AM & 6 PM

WELCOME

## WELCOME NEW MEMBER

We welcome sister Frances Adams to the work at PSD. She placed membership on June 12, and comes to us from Melbourne. Her address is 1506 Cardinal St., Longwood, 32750. Sis. Adams loves the truth, and has no time for the modern frills some churches are engaging in. She has some physical problems and sometimes is unable to attend worship. Her phone number is: 830-8382.

## LETTER FROM THE GRANTS

A letter from the Grants tells us that they arrived safely back in Shiraz, Iran and appreciate the open house we gave them and your taking the time to visit with them. They also informed us that Bill and Mary Ann have a baby girl born while they were visiting with them. They continue to have good attendance in the worship they conduct in their home.





# Programs Of Worship

SUNDAY AM 6-26-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER-----Donald Gattis  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Clay Garrison  
                                   Jimmy Smith  
                                   O-Ronald Carter  
                                   Jim Milam  
 USHERS--Howard Martin, Danny Melvin

SUNDAY PM 6-26-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Howard Martin  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Clay Garrison  
                                   Ronald Carter  
 USHERS--Howard Martin, Danny Melvin

WEDNESDAY 6-29-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Ronald Carter  
 READ SCRIPTURE-----Danny Melvin  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS----July 77

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 Morning worship . . . . . 11:00  
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### WEDNESDAY

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 (Classes for all ages)

**WELCOME TO ONE AND ALL!**

Volume VII, Number 26, June 27, 1977



# bulletin

Palm Springs Drive church of Christ

---

*You are Invited to Attend Our*

## **GOSPEL MEETING**

WITH

JACK HOBBY

**Evangelist**

JULY 10-16, 1977

**Sunday 10:00 a.m.  
and 6:00 p.m.**

**Weekdays 7:30 p.m.**

**PALM SPRINGS DRIVE CHURCH OF CHRIST**

**600 Palm Springs Dr. Altamonte Springs, Fla. 32701**

## David Lipscomb College, Church Relationship And Common Honesty

## It Is Very Easy

THE FOLLOWING QUOTATION is taken from THE NASHVILLE BANNER, March 2, 1977:

*The suit, brought by Americans United for Separation of Church and State, noted in particular three schools whose presidents testified Monday and Tuesday in the Hearing. Of those schools, David Lipscomb here has 35 students receiving \$41,150 in public money, according to Barber. Lipscomb's president, Dr. Athens Clay Pullias, has testified that his school has no affiliation with the Church of Christ, although membership in that church is a condition of employment for Lipscomb faculty. (V i a Riverside Weekly, Vol. 6, No. 20, April 15, 1977, Robert Jackson, editor).*

In a letter over the signature of Athens Clay Pullias and Addressed to the church where I preach and dated May 1977, the following statement is made:

*The gifts, grants, and contributions made to Lipscomb by alumni, friends, CONGREGATIONS, and business corporations are a matter of life and death to the future of Lipscomb. Your financial support is of the utmost importance.*

In his now-famous booklet, QUESTIONS AND ISSUES OF THE DAY, Batsell Barret Baxter, head of the Bible department at David Lipscomb College, says:

*Actually, the church has depended upon these schools for many years to play a major role in the training of preachers, elders, teachers, and others. Is it not right that the church should provide the funds for the training of its own leaders? (p. 29).*

*If the church does not support the schools, ultimately one of two alternatives will result. One very real possibility is that the schools will die, as has been demonstrated in several score cases during this century...If the church does not support Christian schools, the second alternative is that the schools will eventually turn elsewhere for their support. When they turn*

(Continued on page 3)

*To find something wrong with a person, IF we are determined to do so.*

*To drag old skeletons out of other people's closets, IF we are trying to hide one in our own.*

*To talk of the failures of the congregation, IF we don't want to pull our share of the load.*

*To see the faults of children, IF they belong to someone else.*

*To know an easy solution to difficult problems, IF we are not involved and our counsel has not been sought.*

*To think we have arrived at the ultimate solution of a problem when we have only formed an unbending opinion about it.*

*To make rules for others which we refuse to apply to ourselves.*

*To build an iron-clad case in the absence of cross-examination.*

*To criticize the successes of others, IF success has not come to us.*

*To tell others how to do what we have never tried.*

*To see only the good in our friends, and only the bad in our enemies.*

*To condemn in others what we allow in ourselves (Rom.14:22).*

*For some folks to be offended by an article like this.*

jpn

to business and industry for any significant portion of their regular support it becomes inevitable that the Christian purposes for which the schools were established will be forgotten. (Ibid.)

It is my conviction that the schools NEED TO BE DEPENDENT UPON THE CHURCHES FOR THEIR FINANCIAL LIFE BLOOD in order for the schools to remain permanently loyal to the goals and principles which the Bible teaches. (p. 30)

I might also add the observation that if the individual Christian should give to make such schools possible, the church has the same responsibility, for it is a good work and the church is the people. (Ibid.) (All Emphasis mine jpn).

Now, brethren, in view of the commonly-known practice of David Lipscomb of both soliciting and accepting contributions from churches, and arguing, as both Pullias and Baxter do, that church contributions are a matter of life and death to the college, how can a person possessed of just common ordinary honesty argue in a court of law that David Lipscomb college is not church related? Pullias knows it is church related, and he knows that his brethren know that it is church related. Being a lawyer, he is practicing some legal doubletalk designed to secure for David Lipscomb the best of both worlds. He wants church support and tax support and at the same time bluff and camouflage his way through the separation-of-church-and-state controversy. Well did Paul say, "*The love of money is the root of all kinds of evil*" (1 Tim. 6:10). One is made to wonder if the prosecuting attorney has a copy of Baxter's booklet!!! Perhaps someone should see that he gets one!!!

destiny. What else does he need? What can man's wisdom give him beyond this? Absolutely nothing that pertains to his spiritual needs. Science tells man what he CAN do, but can never tell him what he OUGHT to do! Only God can do that.

Today's relevance, then, is just another word for man's rebellion against God. It has always been so. God's way has suffered from human "improvements" in every generation. It sometimes parades under the guise of "progress," "the end justifies the means," or just plain "relevance." By any name, today's so-called "relevance" is spelled R-E-B-E-L-L-I-O-N!

One of the greatest problems in our society is disbelief of the Bible as the infallible word of God. Once that foundation principle is destroyed, the Babelic attitude prevails, "*And now nothing will be restrained from them, which they have imagined to do*" (Gen. 11:6).

## Is The Gospel Revelant?

TODAY WE HEAR MUCH about making the gospel relevant to our time. Today's "revelance" is not reverence because it says the Bible as God gave it is not suited to man where we find him; God's word needs the modern genius of 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 men's needs would be in all generations. If He were all-powerful, 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.

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

him beyond this? Science tells man what he CAN do, but can never tell him what he OUGHT to do! Only God can do that.



# Programs Of Worship

SUNDAY AM 7-3-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER-----Danny Melvin  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Frank English  
   Mark DuBose  
   O-Jimmy Smith  
   Gary Martin  
 USHERS----Ronald Carter, S. Kapelka

SUNDAY PM 7-3-77

ANNOUNCEMENTS-----Donald Gattis  
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 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Frank English  
   Jimmy Smith  
 USHERS----Ronald Carter, S. Kapelka

WEDNESDAY 7-6-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Donald Gattis  
MONTHLY ASSIGNMENTS----July 77  
 POST PROGRAM-----Robert Carter  
 MONTHLY SINGING-----Wayne Gey  
 CLOSE BUILDING-----Howard Martin  
 IF YOU CANNOT SERVE, PLEASE C A L L  
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 Phones: 831-3230; 645-0450



JAMES COOPER  
 5794 BUTLER WARREN RD.  
 VASON, 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!*



Volume VII, Number 27, July 4, 1977



# bulletin

Palm Springs Drive church of Christ

*You are Invited to Attend Our*

## **GOSPEL MEETING**

WITH

**JACK HOBBY**

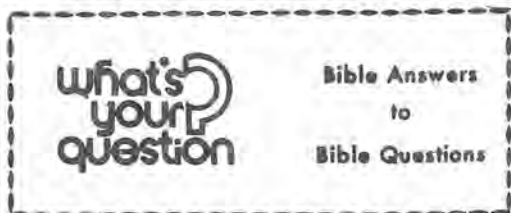
**Evangelist**

**JULY 10-16, 1977**

**Sunday 10:00 a.m.  
and 6:00 p.m.**

**Weekdays 7:30 p.m.**

**PALM SPRINGS DRIVE CHURCH OF CHRIST**  
**600 Palm Springs Dr. Altamonte Springs, Fla. 32701**



### Does love preclude captial punishment?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? It is sometimes argued that ?  
 ? captial punishment is contrary ?  
 ? to the Bible since it commands ?  
 ? us to love each other. Would we ?  
 ? kill those we love? Fla. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

THERE IS QUITE A FLAP in our country about captial punishment. Existing laws on captial punishment were declared to be "cruel and unusual punishment" by the Supreme Court due to their ambiguity. This did not make captial punishment illegal *per se*, but only as the laws were then written. For a long time this supreme penalty was not paid by any criminal in our country. Recently, several states have written more precise laws pertaining to captial punishment which have stood the test of the Supreme Court, and since the revival of the death penalty, only one has died by firing squad.

All kinds of arguments (some seeming to be very valid, others not) are offered against the practice. The one in this enquirer's question is common: If we are commanded to love all men, then we should love the murderer, rapist, etc. If we are to kill him, then we are to kill those we love. How can this be possible?

In such far-reaching controversies it is difficult, if not impossible, to exclude emotionalism. Whether captial punishment is right or wrong, the matter will never be settled by emotional outbursts. For the Christian God's word is the end of all controversy, regardless of what our emotions may say to the contrary.

It is a fact that captial punishment is an age-old practice in God's dealing with man. 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.*" When the law of Moses was given, many crimes carried the death penalty, such as: (1) Failure to dispose of a dangerous animal (Exo. 21:29) (2) Working on the sabbath (Exo. 21:29) (3) Incest (Lev. 20:11), (4) Murder (Lev. 24:17, (5) Bestiality (Exo. 22:19), (6) Homosexuality (Lev. 20:11), to name a few. God commanded the Jew in that same law to "*Love thy neighbor as thyself*" (Exo. 20). If love for the criminal prevents captial punishment, then how could the Jews have enforced it under the Law?

Under the Jewish economy, there was a form of government known as Theocracy, meaning there was union of "church" and state. God's people not only made up the "church," but also the civil state, thus had the responsibility of administering civil law, which included the death penalty for specific crimes.

Under the New Testament order, there is separation of church and state. The church is not a political organization, but a spiritual one (Jn. 18:36). God's people are to "*Render unto Caesar the things that are Caesar's; and unto God the things that are God's*" (Mt. 22:21). In Romans 13:4, Paul says "Caesar" "*Is the minister of God to thee for good.*"

The church does not run the government, and the government is not to run the church. The Christian has a double citizenship, and must pay his dues to each.

Now, with these principles before us, we are ready to address the question. Captial punishment carried out by God's appointed "revengeer to execute wrath upon him that doeth evil" (Rom. 13:4), does not involve man's love for man, but rather is a simple matter of a God-appointed agency (the civil government) carrying out a God-appointed duty.

*"The powers that be are ordained of God," "for there is no power but of God" (Rom. 13:1), "Rulers (the civil government, jpn) are not a terror to good works, but to the evil," and "If thou do that which is evil, be afraid; for he beareth not the sword in vain" (Rom. 13:3,4). We know that the sword is an instrument of death, and Paul tells us that the civil government as a minister of God's wrath does not bear it in vain.*

We must, then, look at the Biblical facts, and not at the emotional or high sounding arguments of the philosophers. When civil government carries out the death penalty for captial crimes, and when outraged citizens insist that the government do its God-given duty, there is not conflict with our duty to love our neighbor as ourselves. It is God Who created man and it is God Who has the right to stipulate when a man has forfeited his right to live. It is also God's sovereign right to designate the agency to carry out His vengeance. It is not true that to cry out for the death penalty is an outcry for personal vengeance, but a crying out for God's will to be done. I may not prefer it personally, but I must not question God's wisdom. jpn

## OUR UP-COMING MEETING

WHEN YOU RECEIVE THIS BULLETIN, our meeting will be right on us. Time is short for any preparation for the effort. Let us re-double our efforts in behalf of the meeting, and make these last few remaining days something special.

The purpose of any such effort is to spread the good news that Christ died for man and will gladly save man from his sins and eternal punishment if man will submit to His plan. How can men submit to a plan they have never heard, or don't understand? To elaborate and explain God's plan is one of the main purposes of gospel preaching. Let us then be up and doing in an effort to influence our neighbors, friends and families to come and hear.

BROTHER JACK HOBBY (who has just moved to work with Holden Heights church) is well known in this area having worked with the Merritt Island church for almost 20 years. He is certainly no stranger to brethren who have lived in central Florida for any length of time. He moved to Conway, Ark. about 3 years ago, and is now back in central Fla. We are pleased to have him, and inviting him for this meeting is one way to let him know this. He is a sincere, dedicated and able preacher of the gospel. I just recently held a meeting in Conway, and I never heard any church speak more highly of its preacher. One person said, "If Jack Hobby doesn't go to heaven, we had might as well quit trying!" I say that, not to glorify bro. Hobby, and I know it will embarrass him, but to impress you with his reputation and character. This is the kind of person you will want to hear preach the gospel. He practices what he preaches. Knowledge of that fact will attract sincere persons to our meeting. They are the ones we are seeking. jpn



# Programs Of Worship

SUNDAY AM 7-10-77

ANNOUNCEMENTS-----James P. Needham  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Donald Gattis  
 DISMISSAL PRAYER-----Frank English  
 SERMON-----Jack Hobby  
 LORD'S SUPPER-----O-Jack Farrington  
   Steven Kapelka  
   O-Robert Gaines  
   Danny Melvin  
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 USHERS-----Ronald Carter, S. Kapelka

WEDNESDAY 7-13-77

ANNOUNCEMENTS-----James P. Needham  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 SERMON-----Jack Hobby  
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 (Classes for all ages)  
 Morning worship . . . . . 11:00  
 Evening worship . . . . . 6:00

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 (Classes for all ages)

**WELCOME TO ONE AND ALL!**



# bulletin

Palm Springs Drive church of Christ

## THE ARK OF NOAH AND THE CHURCH OF CHRIST

(NOTE: I received a request to print an analogy between the ark and the church. Here it is for what it's worth. jpn)

### THE ARK OF NOAH

1. One builder--Noah (Gen. 6:13,14).
2. Built by one authority--God's (Gen. 6:13,14).
3. Built of one material--Gopher wood (Gen. 6:13).
4. Had but one light--God's (Gen. 6:16)
5. Had but one door--God's (Gen. 6:16)
6. God tended the door (Gen. 7:16).
7. Contained but one family--Noah's (Gen. 7:13).
8. Had but one building--no life boats.
9. Destruction outside (Gen. 7:23).
10. Few saved--8 souls (1 Pet. 3:20).
11. All saved alike:
  - a) By grace (Gen. 6:8).
  - b) By faith (Heb. 11:7).
  - c) By works (Heb. 11:7).
  - d) By obedience (Gen. 6:22).
  - e) By water (1 Pet. 3:20,21).

### THE CHURCH OF CHRIST

1. One builder--Christ (Mt. 16:18).
2. Built by one authority--God's (Mt. 28:18-20; Eph. 1:19-23).
3. Built of one material--the saved (Acts 2:47; Eph. 5:23).
4. Has but one light--God's word (Psa. 119:105; 1 Jn. 1:7).
5. Has but one door--Christ (Jn. 10:9).
6. God tends the door (Acts 2:47; 1 Cor. 12:18).
7. Contains but one family--God's (Gen. 3:26).
8. Just one body--no human organizations (Eph. 4).
9. Destruction outside (2 Thess. 1:7-9).
10. Few saved (Mt. 7:13,14; 22:14).
11. All saved alike:
  - a) By grace (Eph. 2:8,9).
  - b) By faith (Gal. 3:26).
  - c) By works (Phil. 2:12; Jas. 2:24).
  - d) By obedience (Heb. 5:8,9).
  - e) By water (1 Pet. 3:21).





### Does God hear a sinner's prayer?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? In Jn. 9:31, the writer states ?  
 ? that God hears not sinners. I ?  
 ? understand this to mean that ?  
 ? God h e a r s not the sinner's ?  
 ? prayers. But if this is the ?  
 ? right interpretation, was Cor- ?  
 ? nelius' prayer really heard as ?  
 ? stated in A c t s 10:31? I know ?  
 ? that the Bible contains no con- ?  
 ? tradiction, so if you would, ?  
 ? please explain. --Ky. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

I DO NOT BELIEVE THE STATEMENT "God does not hear a sinner's prayer." It is not true. In many instances we have so strongly opposed denominational perversions that we have swung to dangerous extremes. Many times we run past Jerusalem and bump our heads on the walls of Jericho!

I do not say, "God does not hear a sinners prayer." It is a fact that Cornelius was a sinner and God said, "Cornelius, thy prayer i s H-E-A-R-D..." Acts 10:31. When the Lord told Ananias to go to Saul He said, "...for behold, HE PRAYETH" (Acts 9:11). Both of these were sinners. God HEARD both pray. Hence, it is NOT TRUE that God doesn't HEAR a sinner's prayer.

What I say is that prayer is not a condition of salvation to an ALIEN. Denominations teach that it is, a n d that is what we have opposed, but often with indefinite and untrue language. Nowhere in the Bible is an alien ever told to pray for anything. But this is quite different from saying God doesn't hear a sinner pray. God heard Cornelius and Saul pray, else how did He know they were praying? I think God has heard (been conscious of) every prayer ever uttered by anybody, but that does not mean that they were all praying in obedience to a command of God, or that God answered their prayers.

John 9:31, was not spoken by an inspired man. We have an inspired record of what happened, but the healed man was not inspired. He was a Jew, and knew that Jesus was a Jew, hence when he said, "We know that God heareth not SINNERS" he had no reference to ALIENS. He was not an ALIEN, and knew that Jesus was not an ALIEN, thus it is not proper to apply his language to ALIENS. What he said was based upon such O.T. passages as Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." But this had reference to sinful children of God in the O. T. We need to observe the simple rules: Who is speaking? when? and to whom?

There is, therefore, no conflict between John 9:31, and God's hearing the prayers of Cornelius and Saul. T h e y were both aliens and John 9:31 was not spoken in reference to aliens.

Let nobody gather from this that I am advocating that aliens are commanded to pray for salvation. The Bible nowhere teaches this. Salvation comes as a result of obedience. Saul, a praying sinner, was told to arise and be baptized and wash away his sins. His praying could avail nothing as to salvation from sin--he needed to obey.

It is inevitable that a sincere alien seeking salvation will pray as in the cases of Cornelius and Saul, but it is not a condition of salvation and is not an alien's duty. It is a natural phenomenon from one who knows he is a sinner and believes that God is up there.

It is also a fact that God will respond to an alien's prayer. He did so in the case of Cornelius. It was while Cornelius was praying that God told him to send for Peter who would tell him words whereby he would be saved. I do not know whether God answered Cornelius' prayer, for I know not for what he prayed. I am safe in saying that God responded to his prayer.

By the same token I believe God will respond to a sincere alien's prayer today. I believe John 7:17 tells us that the sincere alien who seeks the truth shall know it. God, through His good providence, will make it possible for such an one to know the truth.

We need to learn to be more careful in our language lest we teach error in our efforts to refute it. We need to avoid extremes in seeking to avoid extremes. jpn

### WARNING TO READERS

If you fail to send us your new address when you move (which costs us .25), your name will be removed from our mailing list.

To get back on, you must make a new request. We ask for your cooperation and understanding.

## FOR WHAT IT'S WORTH

### THE THEORY OF EVOLUTION

Once I was a tadpole, a beginning to be.  
Then I was a toad frog with movements  
so free.

Then I was a monkey on a bamboo tree;  
But now I'm a teacher with a Ph.D.!

--Author unknown

### A WORD FOR SUPER CRITICS

There is so much good in the worst of us  
And so much bad in the best of us,  
That it hardly becomes any of us,  
To criticize the rest of us.

--Author unknown

### "WAR IS HELL"

In 1878, Gen. William T. Sherman said:

I am tired and sick of war. Its  
glory is all moonshine. It is  
only those who have neither fired  
a shot nor heard the shrieks  
and groans of the wounded who  
cry aloud for blood, more ven-  
geance, more desolation. War is  
hell."

### ARE YOU A SUCKER?

The person who goes about with a cigarette in his/her mouth thinks he/she is smoking--WRONG! It is the cigarette that is smoking! The person who puts it in his/her mouth is only a SUCKER!

REMEMBER, when you send a change of address, we need BOTH your OLD and your NEW addresses and zip codes.



*Programs  
Of Worship*

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*WELCOME TO ONE AND ALL!*



# bulletin

Palm Springs Drive church of Christ

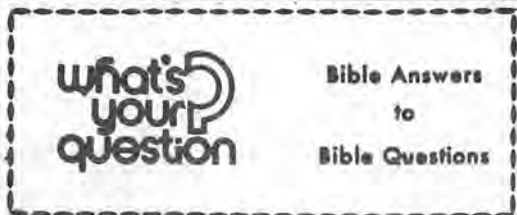
## OF HAM HOCKS, JOURNALISTIC NUMSKULLISM AND FOLLOWING BLIND LEADERS

In the July 4, issue of PSD BULLETIN, I answered a question on C-A-P-I-T-A-L punishment. I emphasize C-A-P-I-T-A-L because NOT ONE TIME in the article was the word properly spelled, the "T" and the "I" were transposed each and every time the word appeared, all because of numskullism and sorry proof reading! (I am the proof reader, in case you couldn't guess). Because the word was misspelled in the question, I blindly followed that spelling throughout the article, and didn't notice what I had done until the last 10 copies were coming off the press! (Just my luck!).

Well, in all of this is a good lesson. We should never follow blind leaders, and should never blindly follow others, but think for ourselves. This reminds me of the young bride who undertook the challenge of baking her first ham. She called in her young husband and asked him to cut off the shank portion of the ham. When he wanted to know why, she said, "Mother always did." For many years this ritual was repeated each time she baked a ham. The husband finally protested, "The next time I see your mother, I am going to ask why she does this." So, at his next opportunity, and in the presence of his wife, he asked the question, "Mother-in-law, why do you cut off the shank portion of a ham when you bake it," and she very calmly replied, "Because my pan is too short!"

We should always check into everything for ourselves, regardless of how good a thing may look, or how long it has been done "this way." In the spelling of words, and in religious practices, there is a final standard, God's word and the dictionary. It may require a little extra time and effort, but it will save much embarrassment in journalism, and our souls in religion. The stakes are too high to take it lightly.

I could say, "Well, I was printing up extra bulletins before I left town for two weeks, and I was hard pressed to get other work done in preparation for the trip," but I know and you know, that that would not make C-A-P-T-I-A-L the proper way to spell C A P I T A L. So, I will just let it go as, journalistic numskullism



## Trancendental Meditation

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Please print some information ?  
 ? about transcendental meditation. ?  
 ? MO. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

(EDITOR'S NOTE: I received the above request some time ago, and not having ever looked into this subject, I delayed replying since I kept thinking I would find the time to do the necessary research to comply with the request. I now have some material on the subject from my good friend, Guthrie Dean, who printed it in the July 3, 1977 issue of his bulletin, FRANKLIN ROAD CHURCH NEWS Nashville, Tn. I reprint it here for what it is worth to readers in general, and the one making the request in particular. With thanks to Guthrie, of course jpn).

## Trancendental Meditation "mindbenders"

HISTORY: Founded by Maharishi Mehesh Yogi in 1959 in California. Maharishi formerly a pupil of Guru Dev, leader of a Hindu sect in India. Slow start in the United States but revamped program in late 1960's by eliminating all religious vocabulary and adopting scientific and psychological terms. Claims not to be a religion. By 1976, many converts with 6,000 teachers and an annual

income of \$20 million. (Wouldn't you know it? jpn).

BELIEFS: God is the impersonal "Creative Intelligence" which includes everything in existence. This god seeks happiness through creating. The purpose of life is happiness sought through an endless cycle of incarnations and re-incarnations. This happiness is attained by diving within ourselves to discover this creative intelligence within us, thus ridding ourselves of ignorance of who we are. This discovery is "Bliss consciousness." "Bliss Consciousness" is only attained through the seven steps of transcendental meditation. (The price schedule is: \$125 for adults, \$200 for families, \$65 for college students, \$55 for high school students, and \$35 for youngsters ten through fourteen. At the present time there are probably 30,000 or more initiates per month. You figure the take). The mind is by-passed and these steps are accomplished by a liturgy called MANTRA. The old Hindu Guru Dev (named Swami Brahamanda Saraswati Mahaharj) is the taproot of Maharishi Yogi and his brand of Hindu religion. Maharishi and his followers in the United States are noted for using their ceremonial song called "The Puja". It contains an INVOCATION to "Lord Narayana, to lotus-born Brahma the Creator", etc. It also contains an OFFERING, which begins: "Offering the invocation to the lotus feet of Shri Guru Dev, I bow down." Of course, all of this mumbo-jumbo is chanted in Sanskrit, and the poor deluded American worshippers do not realize that they are turning their backs on Jehovah God and offering worship to the false gods of Hindu religions; while at the same time being told that Transcendental Meditation is NOT A RELIGION. The double talk and the double-take is making Maharishi one more multi-millionaire, as the MINDBENDERS continue their evil among our younger generation.



**NEWS**

...about us 'n things

**BACK AGAIN**

Yes, we're back in town after being away for two weeks! The Needhams took off a couple of weeks to visit my mother in West Tennessee. As some of you know my step-father died about 3 weeks ago, and we were unable to attend the funeral, so we went up to spend a few days with my mother and to take care of some business matters for her. Thanks for the time off, and your deep concern for us and our family.

While in West Tennessee, I attended my family re-union for the first time in about 15 years. That was a pleasant experience, and v e r y profitable. I guess ROOTS has made us all more conscious of the need for such!

**LUTHER BLACKMON LAID TO REST**

Yes, Luther Blackmon lives no more in the flesh. An era has passed! He was a well-beloved man, a Christian, and one of the most unique gospel preachers I ever heard. He loved God and His work, and gave himself wholly to it. He spent most of his preaching y e a r s in Texas, but in later years lived in Ohio, Indiana and for about a year, in Clermont, Fla.

He had a tremendous mind and a delightful sense of humor. All of this was w o v e n into his personality and preaching. His lessons were always interesting and informative.

An unfortunate marital experience in

his teenage y e a r s caused Luther to spend the rest of his life as a bachelor. While many of his friends were convinced that he had the scriptural right to re-marry, he was never willing to trust it, fearing the breakup of his marriage had been, to some degree, his fault. I tell this as a demonstration of h i s conscientiousness. He always kept his own house beautifully. I have heard many sisters say he made them ashamed of their housekeeping. I have stayed with him during meetings, eaten his cooking, and slept in his clean beds.

Luther was unable to preach for the last few years of his life due to a mysterious disease of the brain which made him keenly aware of the past but knowing almost nothing of the present. He did n o t recognize his closest friends, or even his own brother. It was a sad experience for so many who loved him. I had opportunity to visit him, but declined since he would not know me, and I wished to remember him as I had known him.

Luther was a legend in his own time, will long be remembered by thousands of brethren whose lives were touched and benefited by this good and godly man.

**JACK HOBBY MEETING**

At this writing we have had three services of the Jack Hobby meeting, and I pronounce it EXCELLENT. Brother Hobby has preached three excellent sermons, and attendance and attention have been very good. We look forward to the remaining five lessons. We think this is one of the finest meetings we have ever had. Thanks to Jack for a job well done

TO CONTINUE TO RECEIVE THIS BULLETIN,  
YOU MUST KEEP US INFORMED OF YOUR  
CORRECT ADDRESS.





# bulletin

Palm Springs Drive church of Christ

## ALL FOR THE LACK OF ONE LITTLE DAB OF GREASE!



Did you ever want to kick yourself? Do you ever doubt your own sanity? Do you ever get to feeling like you are a pretty smart fellow, only to do something stupid that destroys all doubt? Well, let me tell you a little story about a fellow I know:

He was getting ready to take a trip. There were a thousand and one things to be done before leaving. He needed to tune up his car, too. So in his haste, he rushed out and picked up a set of ignition points and a set of spark plugs. He pulled the car up under the old shade tree and installed them in short order. But thinking of other last minute details, he failed to grease the cam in the distributor on which the points ride. All it needed was the amount of grease one can put on the end of his index finger. So what could the lack of one little dab of grease cause? Well, let me tell you about it.

For the lack of that one little dab of grease the fiber post on the points wore off and closed the points. Any shade-tree mechanic knows that an internal combustion engine won't run without a gap in the ignition points. When this happened all places where one might obtain a new set of points were closed, so he tinkered with the worn out points. He limped along trying desperately to get home, but it was not to be. He got to within 15 miles of home, and the car said, "I've had it! I will go no further." So, the distraught shade-tree mechanic called for help to get home, and has spent several days kicking himself! I'll give you three guesses as to who was the shade-tree mechanic, and the first two don't count!

Which just "shows" to "go" you that we must never overlook the importance of "little" things. How many souls are lost today who would be saved had Christians taken the time to apply "one little dab of grease" along the way. How many young people would have stayed out of trouble had the parents taken time to apply "one little dab of grease"? Never despise the day of small things (Zech. 4:10). jpn



### Strong drink and public worship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Should a person who uses strong ?  
 ? drink teach a Bible class, lead ?  
 ? public p r a y e r, wait on the ?  
 ? Lord's table? N.C. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

The church should never use any person in any public capacity who does not live an exemplary life. I know that is putting it rather strongly, and may not be sufficiently clear due to the ambiguity of the term "exemplary life." Nobody is perfect, but at the same time everyone surely knows that it is sinful to drink alcoholic beverages. Such a flagrant sin should not be condoned by anyone, especially not by a whole congregation, which is the case when a church uses such a person in a public capacity.

Those who use alcohol should not only not be used in the public services, but should be admonished and if they don't repent, the church should withdraw from them, thus letting everyone know that the church does not condone such behavior. Authority for such action is found in 1 Cor. 5. The church at Corinth had a fornicator in it, and they "gloried" in it (v.6). I suppose that means that they counted him as a faithful member, and perhaps called on

him to lead prayer etc. Paul told them what to do in no uncertain terms: "In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus" (v.4,5).

In this same context he extends this treatment to other hypocrites who think they can live ungodly lives and be recognized as faithful children of God, "I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a r a i l e r, or a DRUNKARD, or an extortioner; with such an one no not to eat" (v.9-11). Then Paul concludes in v. 13, "Therefore put away from among yourselves that wicked person."

It is a travesty on righteousness and a blight on the blood-bought bride of Christ to allow this kind of thing to go on. How can teaching on fornication, drunkenness etc. be effective when the church uses such persons in the public services? What will be the effect of such conduct upon the church in general and the young people in particular?

It sounds like a good house cleaning is in order! It is often the case that the powers that be in a congregation run matters as they please. They know what is going on, but they have the power to protect the guilty, so to them *might makes right*. It ought not so to be. jpn

**NEWS****...about us 'n things****CHANGES IN OUR PROGRAM**

At the business meeting on July 17, it was decided to make the following changes in the order of our services.

1. The first Wednesday night of each month no longer will be given to singing, but, as all others, will be devoted to Bible study.

2. At least until the next business meeting, the congregation is asked to meet at 5:30 on Sunday evenings for a period devoted to improvement of our singing worship.

Our singing has greatly improved since we have been doing this. We think further help is needed and will improve it even further.

**SUGGESTIONS MADE ABOUT OUR SINGING**

At the sessions held to improve our singing worship, the following suggestions have been made by the congregation:

**To The Leaders**

1. Lead from the pulpit so all can see the direction.

2. Sing out so all can hear the voice of the leader.

3. Don't allow the audience to drag you down.

4. Learn to use a pitch pipe so the songs won't be too high or low.

**To the audience**

1. Don't scatter out, but move toward the front.

2. Everyone should sing, even though the song may be pitched too low or too high. The leaders deserve our support.

3. Don't cover your face with the book to the point that you can't see the director's instructions.

4. Start and stop with the leader.

5. While we need to have those who sing the different parts, not enough are singing soprano.

6. While the music is important, the words should be our main concern.

7. There needs to be more singing in our homes, both by the family and by getting small groups together. This will increase our interest in singing.

8. Should follow the direction of the leader; be alert and don't allow the singing to drag.

It is hoped that the publication of these suggestions will be helpful to us all.

**JACK HOBBY MEETING**

The meeting with bro. Jack Hobby is now history. It was an excellent meeting in every way. Good preaching, good singing and good attendance. Several have remarked that the meeting was good for us all. Our thanks to Holden Heights for sharing bro. Hobby with us. Thanks to bro. Hobby for helping us out so soon after moving to our community. This made it hard on him, but he did us an excellent job. Our thanks to all. jpn





# Programs Of Worship

## SUNDAY AM 7-31-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER-----Donald Gattis  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Clay Garrison  
                                   Jimmy Smith  
                                   O-Ronald Carter  
                                   Jim Milam  
 USHERS----S. Kapelka, Ronald Carter

## SUNDAY PM 7-31-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Howard Martin  
 SERMON-----James P, Needham  
 LORD'S SUPPER-----Clay Garrison  
                                   Ronald Carter  
 USHERS----S. Kapelka, Ronald Carter

## WEDNESDAY 8-3-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Ronald Carter  
 READ SCRIPTURE-----Danny Melvin  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Wayne Gey  
MONTHLY ASSIGNMENTS----Aug. 77  
 POST PROGRAM-----Steven Kapelka  
 MONTHLY SINGING-----Howard Martin  
 CLOSE BUILDING-----Ronald Carter  
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JAMES COOPER  
 5794 BUTLER WARREN RD.  
 WILSON, 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

## THE YOUNG DIE TOO--A TRIBUTE TO JAMES PAUL PAYNE

JAMES PAUL PAYNE met with an untimely death on July 22, in a freakish accident while working on a well digging rig near Brooksville, Fla. He was the youngest son of Harry and Kay Payne of Tampa.

James Paul was a young, dedicated Christian. He had decided to give his life to the preaching of the gospel, and was making preparations to move to Gainesville to work with the Northeast church as a second preacher. He and his young wife (daughter of David and Sybil Claypool) were faithful members of the Trilichoochee congregation and the members were preparing a covered-dish dinner in their honor when word of his untimely death came.

It has been my privilege to know the Payne family for about 20 years. James Paul was only 24 years old at his death, so I have known him most of his life. Like his other brother and two sisters, he was a delight to know. He was a delight to his whole family, a devoted husband, a friend to all who knew him. This was attested by the standing-room-only crowd at his funeral in Tampa, and the long line of friends and brethren who paid their respects before the funeral. He leaves behind a very young wife--they had been married about 5 years--immediate family, and hundreds of friends and brethren whose lives were touched and blessed by his.

All of this demonstrates the brevity of life and the certainty of death. Such tragedies serve to remind us of all those passages that tell us that life is like a vapor that appeareth FOR A LITTLE TIME and then vanisheth away. Or, *"Here have we NO CONTINUING CITY, but we seek one to come"* (Heb. 13:14). While our hearts go out in empathy to his young wife and his family, we cannot resist the urge to say that "he is better now." *"For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, longing to be clothed with our dwelling from heaven; inasmuch as we, having put it on, shall not be found naked. For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life. Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge. Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord--for we walk by faith, not by sight--we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord"* (2 Cor. 5:1-8). jpn



### Strong drink, wives & public worship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? ?  
 ? Can women be Christians when ?  
 ? they know their drinking hus- ?  
 ? bands are being used as leaders ?  
 ? in public worship? --N.C. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

THIS WOULD DEPEND upon the women's attitudes toward the use of their husbands as leaders in public worship. If they believe it is wrong and express their opposition without results, there is little else they can do except find another place to worship. It seems to me they would have to satisfy their own consciences as to whether they felt their continued attendance at such a place would be tacit endorsement of the situation.

It is difficult for me to sit here at my desk behind this typewriter and issue fool-proof solutions to every problem that arises in circumstances the details of which I do not know. When such questions come in, I try to reply in a general way, laying down some guide lines, or general principles that can serve as a basis from which the individual can draw his own conclusions in view of his/her better knowledge of the situation.

I have no reluctance to say that we must be careful of our actions lest we

unintentionally lend endorsement and sanction to that which we know to be sinful. Paul admonishes us to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15,16). This means that we should carefully weigh the circumstances of everything we do, lest we, by our participation, give tacit sanction to something we believe to be wrong.

Looking at it from another point of view, Paul says, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). Here he is discussing the brother who allowed meats sacrificed to idols to be eaten, but in so doing, he destroyed the brother who didn't allow it. Thus, he condemned himself in that thing which he allowed.

Thus, on this same principle, our consciences may be clear in a given practice, but in satisfying our own minds we may destroy a weaker brother. In such a case, a sincere Christian would have to cease doing that which he allowed.

In the case at hand, a wife might satisfy her own conscience by continuing to attend where they used her drinking husband in the public worship. She might reason that she has let everybody know how she feels--they know she is opposed to it--so, she has done all she can do. But, if continuing to attend such a place would lead to the destruction of other Christians, like leading other Christians to think that the use of alcoholic beverages is alright, then that becomes another matter. Once such a possibility is real, a sincere Christian would flee as if from a burning house. To remain would endanger one's own soul. A complex question! I hope I have helped. jpn

**NEWS**

...about us 'n things

**THE EXODUS CONTINUES**

I have mentioned several times over the past 3 years how this church has suffered from members' moving away. Well, the end is not yet! While I realize this is an unpleasant part of church life that we all must accept, the fact remains that PSD has had more than its share of it.

JIMMY SMITH left us last week to return to his home in North Carolina where he will re-enter school and complete his education. Jimmy has been with us for 3 or 4 years, and has been faithful and pleasant to have around. We shall miss him.

GLINDA DINKELACKER, also left us last week. Her husband, employed by Martin--Marietta Corp., has been transferred to Arizona for at least a year. She hopes to return to Orlando area at that time. Glinda has been one of our able and dedicated teachers, and we shall miss her and her children.

THE MARTINS shocked us last week by announcing that they are being transferred to Lexington, Ky. where Howard will be in charge of the control tower at the Blue Grass Airport. Howard has done a good deal of teaching and fill-in preaching while here. We will miss the whole family.

In all, this present exodus will take nine persons out of our attendance figures, six of whom are members of the church. It will also reduce our teaching and preaching personnel. While it is a blow, we are determined that it will not be a fatal wound.

**EDITOR TO IRAN IN NOV/DEC.**

AS MOST OF THE CONGREGATION KNOWS, the Marion Grants left us in the employment reduction at Martin--Marietta Corp. 2 years ago. The Grants were charter members at PSD, and were very active in starting the work. Marion was an elder at Par St. when PSD began. After being terminated by Martin--Marietta, he took a job with Westinghouse to be one of the principals in setting up an electronics school in Shiraz, Iran. After arriving there, the Grants made contact with other Christians, and the church has met in their home for 2 years. They have been given many opportunities to serve the Lord in that far-off land.

They, along with the other members meeting with them, requested that the PSD church permit me to spend about 30 days with them to explore the possibility of getting an American preacher to move there to work with the American population (The country does not allow religious workers to enter the country to work with local citizens). By the 1980's there is supposed to be 80,000 Americans in Iran.

As usual, the church here not only gave their permission for me to go, but also urged me to do so. Tentatively, I am scheduled to leave here on Nov. 13, and return on Dec. 23. More will be said about this as time goes on, meanwhile, remember these plans in your prayers.

**SICK**

Sis. FRANCES ADAMS has not been able to attend worship lately..."DEK" MELVIN is improving right along...MARLENE RAFERTY has been ill of late...Sis. FROST, mother of Jack and Jerry, and Eugenia Ruby, is not doing well, but remains at home in Sanford. Remember her especially when you pray.



# Programs Of Worship

SUNDAY AM 8-7-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Howard Martin  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Frank English  
                                     Gene Mooney  
                                     O-Jim Milam  
                                     Gary Martin  
 USHERS-----Robert Carter, D. Melvin

SUNDAY PM 8-7-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Clay Garrison  
 DISMISSAL PRAYER----Donald Gattis  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Frank English  
                                     Jim Milam  
 USHERS-----Robert Carter, D. Melvin

WEDNESDAY 8-10-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Ronald Carter  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER----Robert Carter  
 INVITATION-----Howard Martin

MONTHLY ASSIGNMENTS----Aug. 77

POST PROGRAM-----Steven Kapelka  
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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!*

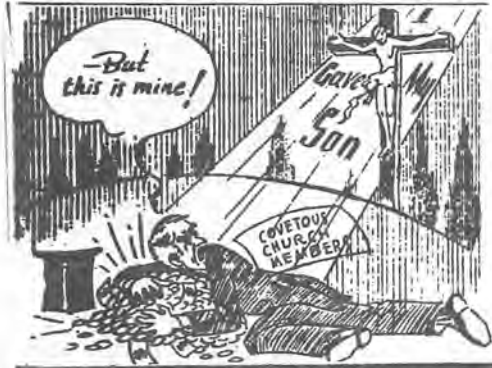




# bulletin

Palm Springs Drive church of Christ

## WHAT IS YOUR ATTITUDE TOWARD YOUR MONEY?



Do you have the attitude that "What is mine is mine, I'll keep it?" Can a Christian ever really say anything is actually his? Remember what Paul said: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19,20). Also, he said, "The earth is the Lord's and the fullness thereof" (1 Cor. 10:26). The Christian is treading on thin ice when he says anything is HIS in the absolute sense.

One of our greatest shortcomings today is our failure to give OURSELVES to the Lord (2 Cor. 8:5). We look upon God-service as an avocation (side line) not as a vocation (main line) (Eph. 4:1). God-service does not take precedence in our hearts and lives. Where choices are to be made, God comes out second-best! Whether it is in matters of time, talent or GIVING. We give to God like we used to feed to hogs on the farm, He gets the left-overs--what we don't want.

While we live in luxury, lavishing upon ourselves the extravagancies of our time, millions are dying without the gospel. People in our own community go unevangelized. While we struggle to meet routine congregational expenses, members continue to buy things they don't need at prices they say they cannot afford. We take expensive vacations, and lay up treasures on earth and feel no pain to give to the Lord only a small fraction of what we should. While we claim to love lost souls, Jesus said, "For where your treasure is, there will your heart be also" (Mt. 6:20). We claim to love lost souls, but spend disproportionate amounts of our earthly possessions on things that sink into nothingness when compared to souls (Mt. 16:26). Our hearts are in the world for that is where our treasure is. We show our faith by our works (Jas. 2:16,17). We at PSD need to spend a good deal of time meditating upon this matter. Time is wasting, persons are dying without the soul-saving gospel--all for the lack of a few dollars!

jpn



Bible Answers  
to  
Bible Questions

### Noise before worship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? In our congregation i t i s s o ?  
 ? noisy before we begin worship ?  
 ? that it is difficult (if n o t ?  
 ? impossible) to get one's mind ?  
 ? in the proper frame to take ?  
 ? communion. I realize that bre- ?  
 ? thren should be happy to see ?  
 ? each other, concerned for each ?  
 ? other and are to care for one ?  
 ? another, but maybe the proper ?  
 ? time for that (which requires ?  
 ? some talking, etc.) would b e ?  
 ? after we have worshipped God. ?  
 ? Am I wrong? --IN. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

THIS IS A QUESTION that has been discussed over and over again. It is one that cannot be answered to the satisfaction of everyone. Perhaps some general principles and scriptural guidelines will be helpful.

In my view, we are generally too noisy just before worship. Nobody worships accidentally. It is a frame of mind--something we do on purpose. It therefore requires concentration. Unless you are some kind of a genius, and there are not many of these around, you cannot concentrate on yesterday's golf game, fishing trip, etc., and worshipping God at the same time, or shift im-

mediately from one to the other. For most of us, it takes a little time.

But, let's suppose that it is possible for many, or even most, of us to do that--what about those who can't? Do we have the right to hinder them? Can we continue to discuss yesterday's activities etc. even though it keeps our brothers and sisters from worshipping as they should? Definitely not. *"Look not every man on his own things, but every man also on the things of others"* (Phil 2:4). *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them..."* (Mt. 7:12). *"Be kindly affectioned one to another with brotherly love; in honour preferring one another"* (Rom. 12:10).

In almost every place I have worked, this question has come up. It is usually settled by someone's saying that it is good for brethren to visit and be friendly. Nobody denies t h i s, to my knowledge, but this can be done following the worship, and we should ask ourselves the question, *"Which is more important, for some to visit or others to worship?"* Especially, when the visiting can be done when it won't hinder the worship of some.

Some think the noise just before worship is irreverence for God. T h a t would depend upon the attitude of those involved. It is more likely to be unintentional thoughtlessness than irreverence. Irreverence is disrespect, and I doubt that brethren and sisters visiting before worship can properly be labeled lack of respect for God or divine things. It could be, but I doubt that such an attitude is very prevalent among us. Brethren and sisters are usually glad to see each other and delight in visiting. It is easy to let it get out of hand. A little caution and thought will solve the problem. jpn

**NEWS**

...about us 'n things

**WELCOME NEW MEMBERS**

ROBERT (Bob) a n d GEORGIA MAYNARD announced their desire to be members at PSD on July 30. They come to us from Alton, Ill, and their address is Box 427 Hacienda Village, Winter Springs, 32707. Phone 327-1206. We welcome them into our midst, and trust we shall have a long and pleasant association. Be sure to make them feel welcome.

**SICK**

BRENDA GEY was unable to be at worship on July 30 due to a viral infection... S i s. ALEXANDER'S son-in-law recently had surgery... Sister FROST continues in critical condition at her home in Sanford..."Dek" MELVIN continues to improve following surgery...

**SYMPATHY**

We express our condolences to the T. L. WEEMS family in the death of T. L.'s Father. He had been critically ill for several weeks in Baptist Hospital in Memphis. Brother Weems lived in Lapanto Ark. and has visited with us several times. He was a loveable character, and we know his family will miss him.

**THOSE AWAY**

Several members have been away recently on vacations and trips: GERRY CARTER visited her family in Birmingham, Al... The FARRINGTONS recently spent a week in N.C., The GEYS recently spent a few days visiting relatives in the Sarasota and Bradenton area...Sis. MILAM has re-

turned from an extended visit to the North...Cathy Peake has been visiting with Jimmy Smith in N.C. for several days...Jimmy has returned to college... Inez and Bill ULICNY have been on a vacation trip also...T h e T. L. WEEMS family is in Texas for a few days.

**CONGRATULATIONS!**

To CHARLOTTE DALTON on her retirement from Martin Marietta Corp. after 20 years service...She is now a lady of leisure!

To DANNY MELVIN on a job well done in his sermon on July 31st. This is the beginning of a program where various men of the congregation will use the last Sunday night of the month to get some practical experience in preaching. Danny shows much potential, and presented a well-researched lesson.

**BUSINESS MEETINGS**

We remind all men of the church that all business matters of the congregation are decided in the monthly business meetings. These meetings are conducted in a very friendly and cooperative atmosphere, and every brother in the church is welcome and urged to be present.

**MARTINS LEAVING**

By the time you receive this, Howard Martin will be just about due to begin his new job in Lexington, Ky. We regret losing the Martins, but wish them well in their new location. They could not be moving to a better part of the country. Kentucky is a beautiful and a wonderful state. The Martins will be in the heart of the horse country, and in the midst of several good churches.





# bulletin

Palm Springs Drive church of Christ

## SOMETHING IS WRONG

SOMETHING IS WRONG WHEN MEMBERS REFUSE TO ATTEND BIBLE CLASSES. IF A PERSON IS TOO SICK TO GO, SOMETHING IS WRONG WITH HIS HEALTH. IF HE THINKS HE DOES NOT NEED THE HELP THAT COMES FROM BIBLE STUDY, SOMETHING IS WRONG WITH HIS JUDGMENT.

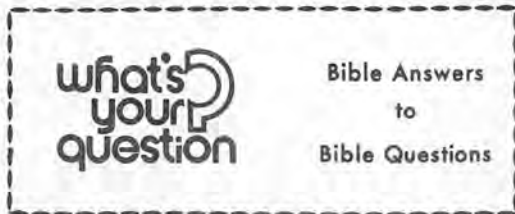
IF HE SLEEPS TOO LATE, HE IS TOO LAZY. IF HE DOES NOT HAVE THE INTEREST TO GO, SOMETHING IS DANGEROUSLY WRONG WITH HIS ATTITUDE. INDIFFERENCE CAUSES PEOPLE TO BE LOST.

IF HE IS TOO BUSY TO GO, SOMETHING IS WRONG WITH HIS SCHEDULE. THE PERSON WHO IS TOO BUSY TO SERVE THE LORD IS TOO BUSY TO GO TO HEAVEN.

IF HE LETS COMPANY KEEP HIM AWAY, SOMETHING IS WRONG WITH HIS COURAGE AND HIS LOYALTY TO THE LORD.

--FROM GREGGTON GUIDE, SUBMITTED BY HOWARD MARTIN





## Women teachers away from home

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? ?  
 ? Is it scriptural for a sister ?  
 ? to travel around the country ?  
 ? conducting special classes for ?  
 ? women in various congregations? ?  
 ? FL. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

IF I T IS SCRIPTURAL (and I maintain that it is) for a sister to teach a special class for women or children in her home congregation, then it is scriptural for any congregation to employ her special talents for the same purposes. There is no logical way to reach any other conclusion. If the scriptures restrict the woman's use of her teaching talents to her home congregation, why wouldn't they do the same for men?

To go a step further, if the sister's use of her teaching talents is restricted to her home congregation, then she could not sing when she visits a gospel meeting away from home. Singing is teaching (Eph. 5:19; Col. 3:16). Now, if it is argued that the scriptures allow her to teach in song in a congregation other than the one where she is a member, but do not permit her to take charge of a class of women or children, then my next question is where and how do the scriptures make this distinction? I must confess that I

am wholly ignorant of the scriptural means by which such a distinction can be made.

If it is argued that her travelling around and working in and for various churches makes her an evangelist, then I must reply that there is obviously a misunderstanding of the word "evangelist." Travelling is not what makes one an evangelist--itineracy is not inherent in the word evangelist. This is a common misapprehension of this word. One is an evangelist because he publicly proclaims the gospel; this no sister is permitted to do.

The word "evangelist" appears only three times in the New Testament: Acts 21:8; Eph. 4:11; 2 Tim. 4:5. It is always applied to a man, and literally means a bearer of good news. Since it is never applied to a woman, it obviously has reference to the public proclamation of the good news because women are said to have preached the gospel, (Acts 8:4) but were never called evangelists.

In Acts 21:9, Phillip the evangelist had four daughters that prophesied. This would have been a good time for the Holy Spirit to have said that Phillip the evangelist had four daughters who were evangelists, but He did not do so. That is significant. They prophesied, but were not evangelists.

Thus, for a sister to use her teaching talents any where at any time within the confines of what is scripturally allowable is not wrong--it cannot be wrong to do right. She can use them in her home congregation, or she can be employed by another church to use them there. If not, then either my knowledge of the scriptures is deficient, or my thinking machine has slipped a cog some how and I need to be straightened up. Will someone please help me! My mind and my Bible are both open. jpn

**NEWS**

...about us 'n things

**AND SO THE EXODUS CONTINUES!**

Yes, we have another announcement to make--it is almost uncanny! The Garrisons announced Aug. 7, that they will be moving to Nashville, Tn. to take up new employment as soon as they can sell their home. This will take five more from our attendance numbers.

The Garrisons have been with us for a long time, and have been an asset to our work. Annette has been one of our teachers and has contributed much to that phase of our teaching program. We hate to see them go, and will miss them but we have gotten used to this kind of thing here.

**BUT THE NEWS IS NOT ALL BAD**

We are happy to announce that the Larry Steele family placed membership with us on the same day the Garrisons announced their leaving. The family consists of Larry, Patricia, Patty, Christine and Bruce. Thus while five were taken from our number, five were added to it. This does make it all a bit more bearable!

The Steeles live at 7152 Forrest City Rd. Apt. 105, 32810. This is only temporary and they hope to buy a house before long. We welcome them! They come to us from Gadsden, Ala.

**SICK**

PATTY STEELE was ill on Aug. 7, and unable to attend worship...G A Y WACKENHUTH was ill also...Sis. FROST remains critically ill at her home in Sanford. No visitors please, but cards are appreciated.

**ARE YOU IN FELLOWSHIP?**

IT IS VERY COMMON for us to think of ourselves as "In fellowship" with the local church. But are we really?

The word fellowship means "*joint participation; partnership.*" One is not "in fellowship" in the strictest sense of the word, unless he is *personally* and *actively* involved in every phase of local church work. To the extent that one is not so involved, he is not "in fellowship" with the local church.

So, if you don't participate in congregational singing, you are not "in fellowship." If you don't attend Sunday and Wednesday evening services, you are not "in fellowship" (not jointly participating). Any time we lag behind and have a "let-George-do-it" attitude, we are not "in fellowship." One is just not "in fellowship" if he/she is not "shipping" with his/her "fellows."

This casts a different light on the common concept of being "in fellowship." A common problem is that too many want to be thought of as being "in fellowship" with the barest minimum of joint participation. Maybe we should make the distinction of being "in full fellowship," and being "in partial fellowship." Really, that is an accurate description. One who just attends on Sunday morning, or omits participation in any scriptural work of the local church, is only "in partial fellowship." I am sure such an accurate distinction won't be acceptable to many, but whether we like it or not, it is the truth of the matter. The only way to be "in full fellowship" with the local church is to get on the team and do our parts. There is no way we can "*jointly*" participate, if we don't participate at all. jpn



# Programs Of Worship

SUNDAY AM 8-21-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Wayne Gey  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Ronald Carter  
   Steven Kapelka  
   O-Donald Gattis  
   Clay Garrison  
 USHERS-----Robert Carter, D. Melvin

SUNDAY PM 8-21-77

ANNOUNCEMENTS-----Howard Martin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Gene Mooney  
 DISMISSAL PRAYER-----Clay Garrison  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Ronald Carter  
   Donald Gattis  
 USHERS-----Robert Carter, D. Melvin

WEDNESDAY 8-24-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Gene Mooney  
 INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS----Sept. 77  
 POST PROGRAM-----Clark Gey  
 MONTHLY SINGING-----Robert Gaines  
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JAMES COOPER  
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 MURRAY, KY. 42071

## 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!*

Volume VII, Number 34, August 22, 1977



# bulletin

Palm Springs Drive church of Christ

## **CORNELL--TAAFFE DEBATE**

**AT LAKE WALES WOMAN'S CLUB**

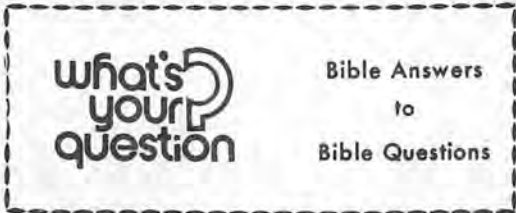
**AUGUST 22,23 7:30 PM**

**Subject: The Godhead**

**AT ST. PETERSBURG 14th AVE. CHURCH BUILDING**

**AUGUST 25,26 7:30 PM**

**Subject: Miracles**



## To eat or not to eat the Lord's supper

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Does one Christian have the ?  
 ? scriptural right to tell another ?  
 ? or not to take the Lord's sup- ?  
 ? per? FL. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

PAUL SAID, "But let a man examine HIMSELF and so LET HIM EAT of that bread, and drink of that cup" (1 Cor. 11:28). Then, continuing this same thought, Paul says in verse 31, "For if we would JUDGE OURSELVES, we should not be judged..."

These verses are very clear on the subject: It is not one Christian's prerogative to tell another when he/she cannot eat the Lord's supper. That is a matter which God has left each individual Christian to decide for himself. To try to regulate whether another eats is to engage in the kind of judgment the Lord does not allow.

If it is objected that the brother or sister we would forbid is guilty of some obvious sin, then my reply is, "aren't we all?" Is someone taking the position that only the sinlessly perfect can commune? If so, then none can! If someone says, but I always pray for forgiveness before I commune, then I

ask if you have repented when you continue to manifest the same old weaknesses week after week?

If it is said that one can commune without being sinlessly perfect, but one should not commune when he is guilty of some obvious sin, then I say that such persons need to write us an official creed listing the sins which will and will not bar one from communion.

I know of no scriptural authority to bar anyone from the Lord's supper. Lets say the fornicator of 1 Cor. 5, refused to repent, and continued to come to the Lord's table. Could anyone have refused him? If so, on what SCRIPTURAL AUTHORITY?

Let us go further and say that he continued to eat the supper. Whom did he hurt? Paul said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to HIMSELF, not discerning the Lord's body." (1 Cor. 11:29) (I don't mean to leave the impression here that eating and drinking "unworthily" is eating and drinking with sin guilt, but I am showing that communion is strictly a personal matter, and the person who abuses it is the person thus affected. One person cannot drink damnation to another.)

I think part of the problem is a misunderstanding of who are the parties to the communion; are we communing with each other, or with the Lord or with both? In 1 Cor. 10:16, Paul says, "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I maintain, in view of 1 Cor. 11:28,31, and the language here, that the communion is between the partici-



pant and Christ, not between the participant and other participants.

Many years ago there was a great controversy over whether the unbaptized should commune. The problem is the same when it comes to officially barring any one from the Lord's supper. I know of no scriptural authority to do such, and yet, at the same time, I do not believe a fornicator like the one at Corinth, or the unbaptized, or any brother or sister who lives a careless hypocritical life, can participate in the blood of Christ. That means, of course, that they can go through the motions of the supper, but they are deprived of its intended benefits. I believe this is what Paul is talking about when he says: *"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils"* (1 Cor. 10:21).

I don't find authority in this verse to officially and physically bar anyone from the Lord's table, but if one does not participate in accordance with the Lord's directions, it becomes a useless and meaningless exercise.

The bottom line of all this is simply that communion is an intensely personal matter; it is between the participant and the Lord. No third party is authorized to interfere. This is ruled out in the very nature of the case due to the inability of one person to know another person's heart. The whole matter is between the participant and the Lord. If the Christian "examines himself" and partakes in the scriptural manner, he derives spiritual benefits. If he doesn't, then the Lord will take care of it without our help. jn

**REMEMBER**, when you send a change of address, we need **BOTH** your **OLD** and your **NEW** addresses and zip codes.

## NEWS

...about us 'n things

### ATTENDANCE

WE ARE ELATED by the splendid Sunday morning attendance the last couple of weeks. We have had the largest crowds we have had in some time. It's about time for some good news around here! We just had a farewell party for THREE FAMILIES!!! Everyone is getting tired of these farewell parties!!!

### SYMPATHY

I JUST LEARNED of the sudden and unexpected death of the infant (91/2 mos.) grandchild of sister FRANCES ADAMS. He lived in Miami, and died of a mysterious illness.

### SISTER ADAMS INJURED

SISTER FRANCES ADAMS was injured recently at Disney World when she and two others were caused to fall in the crowd and were trampled. She has not entered the hospital yet, but prospects are good that she will soon since she is not recovering as she should.

### VISITING SPEAKER

BROTHER LESLIE SLOAN of the Preston Highway church in Louisville was a visiting speaker at PSD on Aug. 14. He delivered a very stirring lesson, and it was good to have him. He was visiting with the D. L. Gattises.

### JPN TO MODERATE

I will assist Don Taaffe as his moderator in the debate announced on the front page of this bulletin. Plan to attend if possible.



# Programs Of Worship

## SUNDAY AM 8-28-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Donald Gattis  
 DISMISSAL PRAYER-----Howard Martin  
 SERMON-----James P. Needham  
 LORD'SUPPER-----O-Gene Mooney  
                                   Jack Farrington  
                                   O-Robert Gaines  
                                   Frank English  
 USHERS-----D. Melvin, Robert Carter

## SUNDAY PM 8-28-77

ANNOUNCEMENTS-----Clay Garrison  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Ronald Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Gene Mooney  
                                   Robert Gaines  
 USHERS-----D. Melvin, Robert Carter

## WEDNESDAY 8-31-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Howard Martin  
 READ SCRIPTURE-----Jim Milam  
 DISMISSAL PRAYER-----Steven Kapelka  
 INVITATION-----Ronald Carter  
 MONTHLY ASSIGNMENTS----Sept. 77  
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 MURRAY, KY, 42071

## 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

## Let me give:

I do not know how long I'll live  
But while I live, Lord, let me give  
Some comfort to someone in need  
By smile or nod-kind word or deed  
And let me do what e'er I can  
To ease things for my fellow man.  
I want naught but to do my part  
To "lift" a tired or weary heart.  
To change folks frowns to smiles again-  
Then I will not have lived in vain  
And I'll not care how long I'll live  
If I can give-and give-and give.



### What about the priesthood?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Please explain the facts about ?  
 ? priesthood. They are mentioned ?  
 ? in the Old Testament and the ?  
 ? New, and we see many people ?  
 ? claiming to be priests today? ?  
 ? --KY. ?  
 ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

I. CHARACTERISTIC OF ALL DISPENSATIONS: (1) *Patriarchy*: During the age of Patriarchy, the priesthood of Melchizedek is mentioned (Gen. 14:18). It was to him that Abraham paid tithes and from him received a blessing, thus acknowledging his superior office (Heb. 7:6,7). During this time Jethro, the father-in-law of Moses, is also mentioned as "priest of Midian" (Exo. 2: 16; 3:1; 18:12). In some sense, all patriarchs were priests since they offered sacrifices, the peculiar function of priests. This can be said of Noah, Abraham, Isaac, Jacob, etc.

(2) *Judaism*: During the Mosaic age (from Moses to Christ), the Aaronic priesthood functioned. To be a priest in this order, one had to be a direct descendent of Aaron, the brother of Moses (Lev. 8). These priests offered animal sacrifices, both for themselves and for the people, and were teachers of the Law.

(3) *The Christ age*: During this age (from Pentecost Acts 2, to the end of the world). ALL CHRISTIANS ARE PRIESTS. Christ is our HIGH priest (Heb. 2:17, 18; 4:14). ALL CHRISTIANS are priests according to the New Testament. They are called (A) "Priests" (Rev. 1:6); (B) "An holy priesthood" (1 Pet. 2:5); (C) "a royal priesthood" (1 Pet. 2:5).

II. PRIESTLY DUTIES: According to Heb. 5:1, the duties of a priest are to function "in things pertaining to God, that he may offer both gifts and sacrifices for sins."

This is true of all God-ordained priests. Old Testament priests offered physical earthly gifts and sacrifices for both themselves and others (Heb. 5: 2,3). Christ, our High priest, offered Himself (Heb. 7:27). Priests under the Christ era (all Christians) offer gifts and sacrifices to God through Christ, the high priest (1 Pet. 2:5; Heb. 13:15)

III. CONCLUSIONS: From what we have learned, we draw the following conclusions:

(1) *All special priests today are frauds*: Since all Christians are priests today, we do not have, and do not need, any special priests to perform our spiritual duties for us. All who claim such an office are but frauds and false teachers. Hence, the concept of "clergy and laity" is foreign to the teaching of the scriptures, and pertains to the "doctrines and commandments of men" that render worship "vain" (Mt. 15:9). Jesus forbids our calling MEN "rabbi, father, master" on earth (Mt. 23:7-10). He informs us that "one is your MASTER even Christ; and ALL ye are BROTHERS" (Mt. 23:8).

(2) *ALL priestly clerical garb is Pharisaical presumption*: Any individual

who parades before the public in special religious garb designed to portray him as some kind of special servant of God with some kind of *master key* to God's storehouse of blessings, either claims to be a priest, or is acting like one. Jesus severely condemned this sort of pretentious presumption. In Matthew 23:5-7, He said of the Pharisees: *"They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi."* This is a very clear condemnation of today's clerics and priests who pretend to be special servants of God. (Better known as sacerdotalism).

(3) *We are not totally free from sacerdotal ideas in the church:* Any time we think or act like the preacher's prayers will reach a little higher than anyone else's, or we want the preacher ESPECIALLY, to visit us when we are ill, or we think one MUST have a PREACHER to baptize him, say his wedding ceremony, preach a funeral, etc. we are practicing sacerdotalism (special priesthood ideas) whether we recognize it or not. It is certainly alright for the preacher to do these things, but we must not think they are more efficacious or significant when he does them than when other PRIESTS (Christians) do them.

Jesus said, "ALL YE ARE BRETHREN" (Mt. 23:8). That says it all. One brother is not above another. We all stand on equal footing in God's sight, whether we be preacher, elder, deacon, Bible class teacher, or the most unpretentious illiterate, poverty stricken saint in the world. The religion of Christ is between Christ and each saint. Let not man put it asunder! jpn

## FOR WHAT IT'S WORTH

### Marry her and heal her!

IN A COMMUNITY KNOWN TO ME a man who claimed the power to heal, divorced his wife and took another man's wife who was ill. He said the Lord told him to do it so the sick woman would be healed! He failed, however, to carry out the Lord's instructions--she died a few months after the wedding!

### Elders to anoint sick with oil!

I RECENTLY READ where an eldership in a "church of Christ" announced that if any sick person requested them to fulfill Jas. 5:14, they intended to comply, LITERALLY. James 5:14 reads, *"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord..."* They went on to explain that they will henceforth anoint the sick with oil if they request it.

The liberal churches have made every thing else out of elders--from baby sitters to farmers--so why not also make physicians of them! That is exactly what this misinterpretation of James 5:14 will do. I don't anymore believe the oil of this passage is literal than I believe it is literal in such passages as Ps. 23; Heb. 1:9, or Isa. 53:5.

## WELCOME NEW MEMBER

MARTHA BROWNELL, was baptized into Christ on August 21. She has been attending worship here since our last meeting. She lives at 1570 Oneco Ave, Winter Park, Fl. 32789. Her phone number is 647-8520. Make her feel welcome, and I am sure you have already.





# Programs Of Worship

SUNDAY AM 9-4-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Donald Gattis  
 DISMISSAL PRAYER----Clay Garrison  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Frank English  
   Robert Carter  
   O-Jim Milam  
   Jack Farrington  
 USHERS---Mark DuBose, Donald Gattis

SUNDAY P.M. 9-4-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Frank English  
   Jim Milam  
 USHERS---Mark DuBose, Donald Gattis

WEDNESDAY 9-7-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Gene Mooney  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER----Robert Carter  
 INVITATION-----Robert Gaines  
MONTHLY ASSIGNMENTS----Sept. 77  
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 Morning worship . . . . . 11:00  
 Evening worship . . . . . 6:00

### WEDNESDAY

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 (Classes for all ages)

*WELCOME TO ONE AND ALL!*



# bulletin

Palm Springs Drive church of Christ

## OUR DEVELOPMENT PROGRAM

SOME MONTHS AGO we started a development program designed to train some of our men to speak and teach publicly. We had a special class designed to help them learn how to arrange material logically for public presentation. Following that, we set aside the last Sunday night of each month for them to preach. Thus far, two have spoken, Danny Melvin, and Gene Mooney.

The congregation has every reason to thank God for these two brethren. They have acquitted themselves in a splendid fashion. They have delivered two excellent lessons. Both showed good research, and good arrangement, and excellent delivery. They have obviously taken seriously the matter of publicly proclaiming God's word. With such excellent beginnings, what does the future hold for these, and other brethren in this congregation with continued training programs and diligent participation? The sky is the limit.

There are still others to be heard, and there are some who have not taken advantage of the training program. Indifference and timidity are factors that we need to overcome. Such problems can be solved through dedication and experience.

No congregation develops accidentally. We seldom succeed without a definite goal. We need preachers, elders, deacons, Bible class teachers etc. But we can't have **them** unless we have definite programs designed to develop them, nor can we choose such workers from among brethren who are indifferent toward programs designed to develop them.



## Evil spirits

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Please comment upon the evil ?  
 ? spirits which Jesus cast out of ?  
 ? persons during h i s personal ?  
 ? ministry. Reader ?  
 ?  
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## REPLY

THERE IS A CURRENT REVIVAL of interest in this subject due to a "rip-off" movie called "THE EXORCIST." Many persons are so naive that they can't distinguish between what is created on stage and what occurs in real life! Thus, as the result of this foolish movie, we hear more and more about "exorcism" and "demon possession," and religious racketeers who CLAIM to exorcise them.

Demon possession was a fact in the personal ministry of Christ. The following brief outline, which is not exhaustive, will furnish a little information on the subject:

1. WHAT THEY WERE CALLED: (a) *Devils* (Mt. 4:24; 8:16,28,33; Mk. 1:32; Lk. 8:36). (b) *Spirits of unclean devils* (Lk. 4:33), (c) *Unclean spirits* (Mt. 10:1; Mk. 6:7; 5:13), (d) *Evil spirits* (Lk. 7:1).

2. EFFECTS THEY HAD ON PEOPLE: (a) *Some were made "dumb" (mute)* (Mt. 9:32-

35), (b) *Others were blinded* (Mt. 12:22), (c) *Some were afflicted with epilepsy* (Mt. 17:15-18). (d) *Some were given super-human strength* (Mk. 5:1ff).

3. JESUS CAST THEM OUT: He "healed all them that were oppressed of the devil..." (Acts 10:38). He said He did it by the Spirit of God (Mt. 12:28), and "by the finger of God" (Lk. 11:30).

4. IT FULFILLED PROPHECY: It was prophesied that Jesus would cast out devils: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the UNCLEAN SPIRITS to pass out of the land" (Zech. 13:1,2). Any serious Bible student will recognize this as a Messianic prophecy.

Jesus' work was so complete that He defeated Satan (Lk. 18:10). He entered into the house of the strong man (Satan), bound him and spoiled his goods (Mt. 12:29). This is what is under consideration in Eph. 4:8, where Paul says "Wherefore he saith, When he ascended up on high, He led captivity captive" That is, He freed those who were captives of Satan, and led them forth as His own captives.

Jesus defeated Satan, overcame him bound him, and destroyed his work, and thus, caused "the unclean spirits to pass out of the land." Thus, they are no longer in the land. They are here no more. "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might DESTROY him that had the power of death, that is, the devil; and deliver them who through

*fear of death were all their lifetime subject to bondage" (Heb. 2:14,15). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 J n. 3:8). "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and BOUND him a thousand years" (Rev. 20:2). "Now is the judgment of this world: now shall the prince of this world be cast out" (Jn. 12:31).*

5. MEN ARE NOT DEMON-POSSESSED TODAY: The religious *racketeers* who are causing people to believe they are demon-possessed today are *deceivers*. It is a good way to make merchandise of a *gullible public*. It creates a *sensation*, which in turn *assembles a crowd*, which in turn *brings in more money*.

To contend that men are demon-possessed today is to **deny that** Jesus completed his **messianic mission**. "Jesus saith unto them, *"My meat is to do the will of Him that sent me, and TO FINISH HIS WORK"* (J n. 4:34). *"But I have greater witness than that of John: for the works which the Father hath given me TO FINISH, the same works that I do, bear witness of me, that the Father hath sent me"* (Jn. 5:36). While hanging on the cross, Jesus said, *"It is finished"* (Jn. 19:30). Today's *demon-possessed* deceivers say it is *not finished!* Thus they deny that Jesus did what He came to do.

The man doesn't live today who has ever seen any person possessed of demons. I defy any claimant to give *one shred* of independent evidence that any person on earth today is demon-possessed. The casting out of demons was one of the miracles which confirmed the word of Christ and the apostles. That word "was confirmed" (Heb. 2:4), thus nobody, but nobody, is demon-possessed today. jpn

## NEWS

...about us 'n things

### TAAFFE-CORNELL DEBATE

I believe good was done by the Taaffe-Cornell debate at Lake Wales and St. Petersburg. As usual these days, it was not as well attended as it should have been. It seems that many brethren can not get excited about defending the truth these days. Many either do not believe the truth, or else they are indifferent about attacks made upon it.

### Murray-Jones Debate at Lake Wales

Another confrontation between truth and error will occur in Lake Wales on the nights of Sept. 12,13. Charles Murray will meet E. L. Johns, Baptist, on the subject of the possibility of apostasy. It will be in the High School auditorium. Johns is affiliated with the Baptist school at Lakeland.

### OTHER DEBATES--MAYBE

I have submitted signed propositions to Mr. Cornell, Don Taaffe's opponent, on the subject of demon possession. He made the statement in the Taaffe-Cornell debate that he had cast out demons I am most anxious to debate that subject with him or anyone else. A good many preachers particularly Pentecostals, are claiming the power to cast out devils, and a good many persons are being deceived. It is about time they face the truth on this.

I also submitted signed propositions to Mr. Cornell's moderator, Mr. Campatella, on the Godhead and miracles. I don't think he will sign them, but we shall see. He won't be the first Pentecostal preacher in this area to refuse to defend what he preaches. In fact, he has refused before. Let us remember, truth has nothing to fear from such encounters. It welcomes such. jpn







# bulletin

**Palm Springs Drive church of Christ**

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## **A Word About PSDB For Remainder Of '77**

DUE TO THE IRANIAN TRIP Nov. 13-Dec. 23, and three gospel meetings between now and my departure, bulletins for the remainder of '77 had to be prepared and printed in advance (19 in all!!!). We have worked night and day on this project. Getting the material together was really a task, to say nothing of printing, folding and addressing!

I said that to say this: From this point on to the beginning of 1978, the bulletin will contain no reference to PSD activities--all will be teaching material. All announcements will be made at the assemblies.

## **THE IRANIAN TRIP**

AS STATED, the Iranian trip will be from Nov. 13-Dec. 23. My itinerary is not yet firm, so I don't know where all I will be working. I do know that I will work in Shiraz, and will at least visit some Christians in Tehran. I will be hosted by the Marion Grants who were charter members at PSD, but who have been in Iran for about 2 1/2 years.

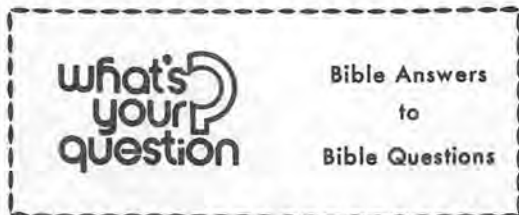
The church meets in their home. They have had many opportunities to serve the Lord while there, and are now desirous that someone spend some time with them to explore the possibility of getting some American preacher to move to the country to work with the American population. They asked me to come, and I reluctantly consented to do so. I trust that my efforts will be satisfactory and will glorify God.

According to an article I have read, it is estimated that 80,000 Americans will be in Iran by the 1980's. Most of them will be employed by American corporations under contract with the Iranian government to perform some service. This will include many Christians, and will open up many opportunities for the Cause of Christ. Who knows what this trip might mean to the salvation of souls.

I need and earnestly solicit the prayers of all readers in my behalf. Also, please send me the names of any Christians you know in the country that I might try to contact them and encourage them to be faithful to the Lord.

Iran is located in the approximate area of ancient Persia, Assyria and Babylon. Bible students will remember

**(see col. 2, pg. 3)**



### World under law of Christ?

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 ? Does the law of Christ apply to ?  
 ? the world? It has been stated ?  
 ? that Rom. 2:14, and 5:13 teach ?  
 ? that the law of Christ applies ?  
 ? only to the church and the ?  
 ? world is under civil law. Cal. ?  
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### REPLY

ALL MEN ARE UNDER THE LAW OF CHRIST. No other position will comport with the scriptures.

The Great Commission was to "all nations" and every creature (Mt. 28:18-20; M k. 16:15,16; L k. 24:47,18). I t commands all men to believe, repent and be baptized for the remission of sins. If aliens are not under the law of Christ, then this law does not apply to them, and they are thus not obligated to obey it. How, then, would they become children of God?

Acts 17:30 says, "...God...now commands ALL MEN EVERYWHERE to repent." Does He, or doesn't He? If H e does, then all men everywhere are under God's law of repentance. If there is one person anywhere that is not under God's law of repentance, then this passage is not so, and we can all cut it out of our Bibles and throw it away. If aliens are not under the law of Christ, then

no alien is obligated to obey the gospel. The only alternative to this is to say that the gospel is not the law of Christ, but who would say that? Surely, nobody will say that the civil law commands the alien to obey the gospel of Christ. If so, where?

Rom. 2:14 and 5:13 are misapplied. Paul is here discussing what was the situation regarding Jews and Gentiles at the time Christ came, not after he came. This has to be true because Paul says in the book of Romans that "there is no difference" between Jew and Gentile (3:22;10:12). So any discussion of a difference, must have reference to a time when there was a difference, under the law of Moses.

So, in Rom. 2:14, P a u l says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." The law under consideration here is the law of Moses. The Gentiles who did by nature the things contained in the law, were those Gentiles who continued to serve God under the law of patriarchy, like Jethro who was a priest of Midian (Exo. 18:1), and offered burnt offerings unto God (Exo. 18:12). In no way can this verse be used to show that aliens are not under the law of Christ because the word Gentiles is literal (speaking of Gentiles in the Old Testament).

Rom. 5:13, says, "For until the law sin was in the world: but sin is not imputed where there i s no law." This passage says the very opposite to that which many think it says. It does not argue that before the law of Moses there was NO LAW. It argues that before the law of Moses THERE WAS LAW. It says "sin is not imputed where there is no law," but then it says until the law (the law of Moses) sin was in the world

The undeniable conclusion, then, is that there was law before the Law of Moses. Paul's argument runs like this:

1. Sin is not imputed where there is no law.

2. Sin was in the world (imputed) before the Law of Moses.

3. Therefore, there was law before the law of Moses because sin was imputed.

Neither of these passages says anything to the question of whether the alien is under the law of Christ.

Paul plainly affirms that aliens are under the law of Christ in 1 Cor. 9:21, where he says, *"I became...to them that are without law, as without law, (BEING NOT WITHOUT LAW TO GOD, BUT UNDER THE LAW TO CHRIST,) that I might gain them that are without law."*

To these same Corinthians Paul said, *"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. AND SUCH WERE SOME OF YOU..."* (1 Cor. 6:9-11).

How could the Corinthians have been guilty of these sins before they obeyed the gospel (v.11)? Does anyone think the sins listed are violations of the civil law?

There are many other arguments just as convincing as these, but these will have to suffice for now. jpn

## Continued fo from pg. 1

that the Jews were in captivity there for 70 years, and under the decree of Cyrus, king of Persia, they went back to Judea under Nehemiah and rebuilt Jerusalem and the temple eventually. Isaiah prophesied that this would happen, and called Cyrus by name over a 100 years before he was born (Isa. 44:28). There are many museums in the country containing artifacts with references to Biblical events. I hope to visit some of these.

I would like to thank and commend PSD church for its interest in this work. There was unanimous consent that I should go when the question was first raised. This will be the second overseas trip this church had made possible for me since I have labored with it. I shall do my best to be worthy of your confidence. And, as before, I know you will be solicitous of my family's welfare in my absence. I deeply appreciate this.

## EDITOR'S MEETINGS

I will hold the following meetings before the Iranian trip:

Erwin, Tenn. Sept. 19-25  
Wayne, Mich. Sept. 26-Oct. 2  
Charleston, S. C. Oct. 10-16.

Please pray for these efforts.

## BOB GRANT PREACHED FOR US

IT WAS GOOD to have Bob and Beth Grant with us at both services on Sept. 4. It had been 2 1/2 years since Bob had been at PSD. He consented to preach for us Sun. night, and did a splendid job. He is "one of our boys," and we are thankful for his progress in the faith.





# bulletin

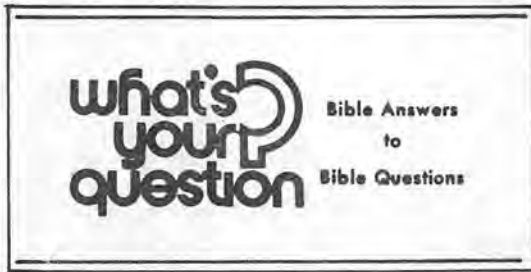
Palm Springs Drive church of Christ

## FELLOWSHIP

BRETHREN ARE KICKING THE WORD FELLOWSHIP AROUND these days, and I mean that in the sense of ABUSING it. "Fellowship" describes everything from a ball game to a quilting party in the vocabulary of many brethren and sisters these days. This is a result of failing to "speak as the oracles of God (1 Pet. 4:11). There is not a passage in the N.T., to my knowledge, where the word fellowship is used to describe social meals, a quilting party, ball game, or what have you, of a physical nature. Brethren in N.T. times had fellowship, but not of this modern variety. (See Acts 2:42). Many modern (istic) church buildings contain special "halls" for fellowship. I am occasionally asked if we have a "fellowship hall." My answer always is, "Certainly"! Our fellowship hall will seat about 300 persons, and constitutes the largest part of our building. We meet in it usually about 3 or 4 times per week for sweet fellowship in worship and study of God's word. It is not equipped with the paraphernalia of a gymnasium or a kitchen. It contains only seats, a pulpit stand, a baptistry, and a table on which we spread the Lord's supper.

There is a modern sense in which social meals and such assemblies can be described with the word fellowship, but such is a modern use and not a Biblical use. To distinguish the two, we should use the word "social" fellowship when we speak of a gathering of Christians for social and recreational occasions on an individual basis. We must learn to speak as the oracles of God. Words are signs of ideas. When we use unscriptural words, or scriptural words in an unscriptural way, we leave the wrong idea. jpn





### Is capital punishment murder ?

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 ? Since murder is the pre-medita- ?  
 ? ted taking of human life, why ?  
 ? is capital punishment not mur- ?  
 ? der since it is the pre-medita- ?  
 ? ted taking of human life? FL. ?  
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### REPLY

WHEN THE CIVIL STATE TAKES THE LIFE of the criminal, the blood of the criminal is on h i m s e l f, not upon the civil state. This is so clearly taught in the Bible that there is no room for misunderstanding.

In Lev. 20:9, God made it a capital crime for one to curse his parents. One who did so was to be "put to death... HIS BLOOD SHALL BE UPON HIM."

In Lev. 20:13, God made Homosexuality a capital crime, and said, "If a man lie with mankind as with a woman, both of them have committed an abomination: they shall surely be put to death; THEIR BLOOD SHALL BE UPON THEM."

In Lev. 20:27, God made witchcraft a capital crime, and said, "A man also or a woman that hath a familiar spirit, or is a wizard, s h a l l surely be put to death: they shall s t o n e them with

stones: THEIR BLOOD SHALL BE UPON THEM!"

In Ezek. 18:13 God made the taking of usury, (taking excessive interest) a capital crime. Ezekiel asks, "Shall he then live? He shall not live: he hath done all these abominations; he shall surely die; HIS BLOOD SHALL BE UPON HIM."

Concerning civil government in the New Testament, Paul says: "If thou do that which is evil, be afraid; for he beareth not the sword (an instrument of death) in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4)

God, t h e giver of life, has the right to decide when one has forfeited his life--that is, acted in such a way as to h a v e no right to continue to live among men. God also has the right to designate who is to end such a life, and to fix the guilt for it upon the criminal rather than upon the one who ends it.

The law of God is clear. The law of the land is clear, and it is ordained of God (Rom. 13). "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive TO THEMSELVES damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that w h i c h is good, and thou shalt have praise of the same." In a word; if one doesn't want to pay the supreme penalty, then obey the law--don't commit the crime! if one commits it, and the civil state does its God-ordained duty, let not the bleeding hearts cry "sadistic," "legalized murder," "we don't have the right to take what we can't replace." Such charges are but the blowing of bubbles; they are emotional rather than

rational, and touch neither top, side, edge, or bottom of the real issue.

To the Bible believer, the issue of capital punishment is an easy one to solve. It is difficult for the modern political liberal to solve because he does not believe the Bible. He may claim to do so, but the proof of the pudding is in the eating. If he really believed the Bible, the issue of capital punishment would cease to be difficult.

Without the Bible as an all-sufficient standard, one's criterion for settling this issue is *philosophy* and *humanitarianism*. Today's philosophers argue that it is inhumane to kill the murderer, and it is out of character with our civilized society. In such arguments, the philosophers become more "righteous" than God; in fact, they take over the role of God. God says the criminal "shall surely be put to death" but the liberal philosophers says it shall not be so.

Capital punishment is not a pleasant subject. It is an enigma in our modern society because society at large has departed from God and the Bible and launched out upon the trackless sea of human reasoning and philosophy where every man becomes a law unto himself, and one has as much proof for his particular whim as the other, and nobody can be sure he is right.

But, the Bible believer has no doubts. He takes the Bible as God's infallible word. Like David he esteems God's precepts concerning everything to be right (Psa. 119:128). He "walks by faith, not by sight" (2 Cor. 5:7). He does not question what the Bible clearly teaches--he accepts it and leaves the consequences to Him who made the law, realizing that He doeth all things well. jpn

## "MIND IF I SMOKE?"

NO, IF You can prove *CONCLUSIVELY* that it is not harmful to your body which is a temple of the Holy Spirit (1 Cor. 6:19). Modern evidence definitely shows that the use of tobacco is harmful to the body. If this is true, then I mind if you smoke because I fear for your soul because you are committing suicide on the installment plan.

NO, IF you can prove that it does not damage your influence as a Christian. That is, if the fact of your smoking does not in any way cause your "good to be evil spoken of" (Rom. 14:16). (Think of talking to someone about becoming a Christian with the smell of tobacco on your breath).

NO, IF you can in good conscience tell me that you have absolutely no objection to your husband, wife, or children taking up the habit. We should not exemplify before our families what we would not want them to do.

NO, IF you can honestly say that you would think it is alright for the elders, deacons, preacher and Bible class teachers to smoke. After all, if it is alright for you, it is alright for everyone else.

NO, IF you can truthfully say that the money you use to support your tobacco habit is not more needed by your family for things which are more beneficial. We need to take our stewardship of our money more seriously.

NO, IF you can definitely establish that you are not addicted to tobacco. If you are, it is a work of the flesh which will endanger your soul (Rom. 6:16; Mt. 6:24; Gal. 5:19-21). jpn



# Programs Of Worship

SUNDAY AM 9-25-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Larry Steele  
 DISMISSAL PRAYER-----Danny Melvin  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Ronald Carter  
   Jim Milam  
   O-Jack Farrington  
   Gene Mooney  
 USHERS---Donald Gattis, Mark DuBose

SUNDAY PM 9-25-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Ronald Carter  
   Jack Farrington  
 USHERS---Donald Gattis, Mark DuBose

WEDNESDAY 9-28-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Donald Gattis  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS---Oct. 77

POST PROGRAM-----Mark Kapelka  
 CLOSE BUILDING-----Wayne Gey  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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JAMES COOPER  
 ROUTE 6, BOX 347  
 MURRAY, N.Y. 42071

## 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

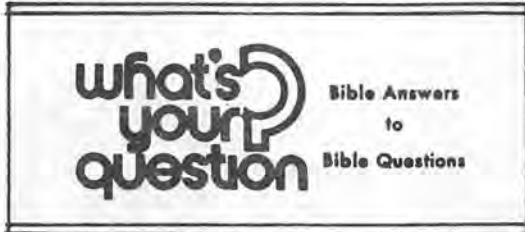
## FORGIVE ME, GOD, I HAD NO TIME

The day slipped by and time was spent  
All the good things that I meant  
To do were left undone because--  
I had no time to stop and pause;  
But rushed about, went here and there,  
Did this and that, was everywhere.

I had no time to kneel and pray  
For that lost soul across the way;  
I had no time to meditate  
On worthwhile things. No time to wait  
Upon the Lord and hear Him say:  
"Well done, my child, at close of day."

And so I wonder, after all,  
When life is o're and I am called  
To meet my Saviour in the sky,  
Where saints live on and never die,  
If I can find one soul I've won  
To Christ by some small deed I've done.  
Or will I hang my head and whine,  
"Forgive me, God, I had no time."

Mrs. Herbert Bell



### Why teach "just one church"?

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 ?  
 ? Why does the church of Christ ?  
 ? teach that there is just one ?  
 ? church? --KY. ?  
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 ??????????????????????

### REPLY

IT IS WELL first to point out that in the strictest sense of the word, the church of Christ does not teach this, or anything else! That is, the church does not *originate teaching*, or decide what shall be taught. The church teaches by "*sounding out the word of the Lord*" (1 Thess. 1:8).

For this reason, members of the church are heard expounding the doctrine of *one church* (Col. 1:18)--it is the "*word of the Lord*." We are only His *messengers*--telling the world what he says in His word (Mt. 28:18-20). Let us see if this is correct:

(1) *The Lord promised to build but one church*: "U p o n this rock I will build my CHURCH" (singular" (Mt. 16:18) If there is more than one church, He would have said "CHURCHES".

(2) *He built but one*: The body is the church (Col. 1:18). The church is the body (E p h. 1:22,23). There is one body (Eph. 4:4). There is BUT one body (1 Cor. 12:13,20). Therefore, there is only *one church*. How can anyone read

such clear language then say there is more than one church?

In the face of such forceful language, denominationalists sometimes say, "*Oh, yes, there is only one church, but it is made up of all the denominations.*" Sounds good, but is it true, and will denominationalists stay with it? Let us see:

1. *It says that 300 religious bodies bearing DISTINCTIVE NAMES, DOCTRINES, AND PRACTICES, constitute one body!* I know it is not so, and I know that you know that I know it is not so! These 300 religious bodies no more make *one body*, than Israel and the Arabs make *one nation!*

The oldest denomination of them all (the Catholic church) originated in 606 A. D. The Lord's church originated in 33 A.D. Thus, *the oldest denomination in the world is 573 years too young to be the Lord's church, or a part thereof!*

2. *It would mean that one must be a member of one of the denominations to be saved*: This is why I asked if the ones making this argument would stay with their reasoning? If all the denominations make up the Lord's church, the Bible says salvation is in the church (Acts 2:47), so all saved persons would, of necessity, have to be a member of one of the denominations. But this is *too strong* for modern tolerant-stand-for-nothing "protestantism"! *They tell us confidently that one doesn't have to be a member of any church to be saved!* But if the Lord's church is made up of all the denominations, and one doesn't have to be a member of any denomination to be saved then one doesn't have to be a member of the Lord's church to be saved? If this dose is too strong for protestantism, who is the druggist? jpn



# PROCRASTINATION

PROCRASTINATION--The word is derived from "pro" meaning forward, and "crastinus" belonging to tomorrow. Thus, "*to put off doing something until the future*" (Web.) 'Tis a terrible sin, this, but it is especially bad in man's dealings with his Maker; yet, it is about the most prevalent sin around. It is practiced in the church and out of it, and carries the same reward in both places--eternal destruction.

Many things are wrong with procrastination. Let us note a few:

1. IT IS A THIEF: It steals from you the joy that comes from serving God *today*. It steals from God the influence for good you could have upon others. INDEED it steals from YOU--it steals YOUR soul! It steals your life, for one day there will be no tomorrow!

2. IT IS A LIAR: It *never* says never, it says *tomorrow* and means *never*! For procrastination, tomorrow never comes!

3. IT IS DISHONORABLE: It makes promises without the slightest assurance that it can fulfill them. He who promises God his service and obedience TOMORROW, promises something that is not his, and indeed may never be his! Tomorrow belongs to those who will live in it, and nobody knows that such will be his privilege.

4. IT IS A DECEIVER: It promises to one that which does not belong to it. All time, present and future, belongs to God (James 4:13,17). God holds the future in His hand. Never let procrastination deceive you into believing that you or anyone else can add or subtract one second.

5. IT IS A ROBBER: It robs you of your soul; it robs your companion of a husband or wife who is a Christian. It robs your children of a parent or parents who are Christians; it robs your parents of a son or daughter who is a Christian. It robs you of that peace that passeth all understanding (Phil. 4:7).

Many who read this bulletin are in disfavor with God. None of you plans to be lost--all plan to obey the Lord TOMORROW. *I never met a person who PLANNED to go to hell!* All have good intentions for the future; but, as it is said, "*the road to hell is paved with good intentions.*" One can have GOOD INTENTIONS about a thing for a lifetime and die without ever doing it--in fact, that is usually what happens to a procrastinator.

Much of the beauty of obedience lies in the readiness with which it is rendered. How wonderful the story of the firstfruits of gospel harvest, "*Now when they heard this (the very first gospel sermon) they were pricked in their heart, and said unto Peter and the rest of the apostles. Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost...then they that GLADLY received his word were baptized: and the SAME DAY there were added unto them about three thousand souls...*" (Acts 2:37f).

So, remember, "*NOW is the accepted time, NOW is the day of salvation*" (2 Cor. 6:2). Obey *today*. Today is late, tomorrow may be too late! jpn



# Programs Of Worship

## SUNDAY AM 10-2-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Robert Maynard  
   Steven Kapelka  
   O-Frank English  
   Robert Carter  
 USHERS-----Gene Mooney, Wayne Gey

## SUNDAY PM 10-2-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Robert Maynard  
   Frank English  
 USHERS-----Gene Mooney, Wayne Gey

## WEDNESDAY 10-5-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Larry Steele  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER----Jack Farrington  
 INVITATION-----Donald Gattis

## MONTHLY ASSIGNMENTS---Oct. 77

POST PROGRAM-----Mark Kapelka  
 CLOSE BUILDING-----Wayne Gey  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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JAMES COOPER  
 ROUTE 6, BOX 347  
 MURRAY, KY. 42071

## 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

**what's your question** Bible Answers to Bible Questions

### THE HERALD OF TRUTH

?????????????????????  
 ?  
 ? Here are two questions I would ?  
 ? like for you to answer: 1. What ?  
 ? is wrong with the Herald of ?  
 ? Truth and is it scriptural? ?  
 ? 2. If it is wrong, please show ?  
 ? it to be so by the scriptures. ?  
 ? --TN. ?  
 ?  
 ??????????????????????

### REPLY

OBSVIOUSLY, I will not have sufficient space in one issue to thoroughly discuss this vast subject, so I must be brief and to the point. The Herald of Truth is unscriptural because:

1. *It destroys local autonomy:* The word "autonomy" is not found in the Bible, but the idea is contained in all

passages which limit the oversight of elders to one church. The word means *self-governing, independent in function, without outside control.* That this is to be true of local churches is seen in the following passages:

a. 1 Pet. 5:2--"*Feed the FLOCK of God which is A M O N G YOU, taking the oversight THEREOF...*"

b. Acts 20:28--"*Take heed therefore unto yourselves, and to all THE FLOCK over THE WHICH the Holy Ghost hath made you overseers...*"

When churches all over the country send money to the elders of the Highland church in Abilene, Tx. (sponsors of the Herald of Truth) submitting it to THEIR OVERSIGHT and CONTROL, they SURRENDER their autonomy. Once they submit their money to Highland elders, they have delegated to them the right to CONTROL and OVERSEE the spending of it. That is loss of autonomy where this money is concerned. If the contributing churches tell Highland elders HOW to spend the money, then Highland elders lose their autonomy. If Highland is not at liberty to decide HOW TO SPEND the money coming into THEIR treasury, then they are being controlled from the outside--that's loss of autonomy. There is just no SCRIPTURAL way to operate an

UNSCRIPTURAL program. The only solution is abandonment and hark back to sound doctrine.

II. *Herald of Truth unscripturally SEEKS to activate the church universal:* Defenders of the Herald of Truth have sought to promote the idea of universal church action through Herald of Truth:

1. GUY N. WOODS: "I believe it to be scriptural for two congregations to combine their efforts to preach the gospel over the radio or by means of TV. but if it is right for two to do it, it is right for four, for eight, for sixteen, thirty-two, two hundred, two thousand, OR ALL OF THEM" (From a tract, COOPERATION IN THE FIELD OF BENEVELANCE AND EVANGELISM).

2. W. F. COWYER: (One of the Highland elders working with the Herald of Truth)--"ALL WE ASK IS \$1.00 PER WEEK IN 1962!...In a recent meeting this statement was made: 'If all the good churches the country over who have not yet seen fit to support H.O.T. program should begin sending just ONE DOLLAR a week, the program could now be assured of ample funds for a year's operation.'" (Letter dated Jan. 19. 1962).

There is no scriptural authority for universal church action, or any concept of such. The universal church has no earthly organization, hence no universal officers, hence no work as such. However, when the Highland elders receive money from churches over the country to do a work for the brotherhood, they have become officers of the brotherhood. There is no escaping the conclusion that the Highland elders are BROTHERHOOD ELDERS who oversee a BROTHERHOOD TREASURY, to do a BROTHERHOOD WORK. To prove this to yourself, try to think of one obligation the Highland elders owe the Highland church in so far as the Herald of Truth is concern-

ed that they don't owe every contributing church.

III. *Herald of Truth violates the N.T. pattern of congregational cooperation:* There is no scriptural authority for the passing of funds between or among local churches FOR EVANGELISM for the obvious reason that each local church is EQUALLY related and obligated to the work of preaching the gospel. That is, each local church is obligated to evangelism to the extent of its ABILITY. The Highland church has no obligation to preach the gospel BEYOND HER ABILITY. That is, she has no OBLIGATION, hence NO RIGHT, to PLAN or EXECUTE a work BEYOND her own ability which involves the receiving of funds from other churches. What Highland is FINANCIALLY ABLE TO DO is the EXTENT of her SCRIPTURAL RIGHT and if this is not true, let someone produce the scriptural authority for a church to PLAN or EXECUTE a work that she cannot financially sustain.

Any argument that establishes Highland's right to do this, will also establish EVERY OTHER CONGREGATION'S right to do the same. God's churches are equal. They all have the SAME RIGHTS. Think of the chaos that would result if EVERY CHURCH IN THE WORLD worked beyond its ability, and each of them put on a promotional begging campaign similar to the one perpetuated by Highland! (I could live comfortably off their promotional postage bill!!!!).

It is sometimes argued that Acts 11: 27-30 is a case of a church doing a work BEYOND its financial ability, and receiving funds from other churches to enable it to do so. Let us notice what the passage says:

*Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul.*

Notice that this was for BENEVOLENCE (relief)--not EVANGELISM. The members of the Judaeen churches were NEEDY. The Judaeen elders were unable to supply their NEEDS. It then became the Antioch brethren's obligation to help the Judaeen elders do THEIR work. The NEEDY SAINTS of the Judaeen churches were the peculiar responsibility of the Judaeen elders, hence in order to respect the autonomy of the Judaeen elders, the help was sent to them. The Antioch church didn't take over the work of the Judaeen elders, they helped them do their work. *The Antioch church did not sustain the same relationship to the needy saints in Judaea as did the Judaeen elders.* Surely we can see this.

But, in the work of evangelism, each local church is EQUALLY related and obligated to the work of evangelism. When local churches send money to Highland for evangelism by way of the H.O.T., they are saying (in effect) that Highland's obligation to world evangelism EXCEEDS THEIRS.

The N.T. pattern for the passing of funds between or among churches is as follows: Churches with financial ability sent to churches in PHYSICAL NEED in order to produce equality (2 Cor. 8:14) (1) *Highland church is not in physical need.* Its weekly contribution is measured in tens of thousands of dollars. It meets in a million dollars plus building. (2) *Contributions to the Highland church do not produce equality.* They only worsen an already existent INEQUALITY by making Highland richer, and

## FOR WHAT IT'S WORTH

### Evolution disproven by Darwin!

*"There are two or three millions of species on the earth...But it must be said today that in spite of all efforts of trained observers, not one change of specie into another is on record"* (Charles Darwin, Life and Letters, Vol. 3, p. 25).

### Dedicated to the evolutionist

IT IS REPORTED that a baboon was seen in his cage with a Bible in one hand and Charles Darwin's ORIGIN OF THE SPECIES in the other. When asked what he was doing, he replied, "I'm trying to find out if I am my BROTHER'S KEEPER or my KEEPER'S BROTHER"!!!

### But some continue to believe it

*"Remember: man may have descended from a four-footed animal, but now he walks upright--expressing his nobility and aspirations. He is no longer an animal rooting for food, but a being who moves toward the stars. How wonderful to be free of the slouch, the creep, the drag, the drawl"* (NANCY TAYLOR COURSE, Book 2, p. 378).

the contributing churches poorer! How could a small country church's sending a contribution to one of the world's largest churches produce anything related to equality?

CONCLUSION: There are other scriptures which are violated by H.O.T. and other similar promotions, but space forbids discussion of them here. However, any person who will not be convinced by the three simple arguments here would not likely be helped if I wrote an entire book on the matter. jpn





# Programs Of Worship

## SUNDAY AM 10-9-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Robert Maynard  
 DISMISSAL PRAYER--- --Frank English  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Jim Milam  
   Gene Mooney  
   O-Ronald Carter  
   Larry Steele  
 USHERS-----Wayne Gey, Gene Mooney

## SUNDAY PM 10-9-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Robert Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Jim Milam  
   Ronald Carter  
 USHERS-----Wayne Gey, Gene Mooney

## WEDNESDAY 10-12-77

ANNOUNCEMENTS-----Robert Maynard  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Donald Gattis  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Mark DuBose  
 INVITATION-----Robert Gaines

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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)

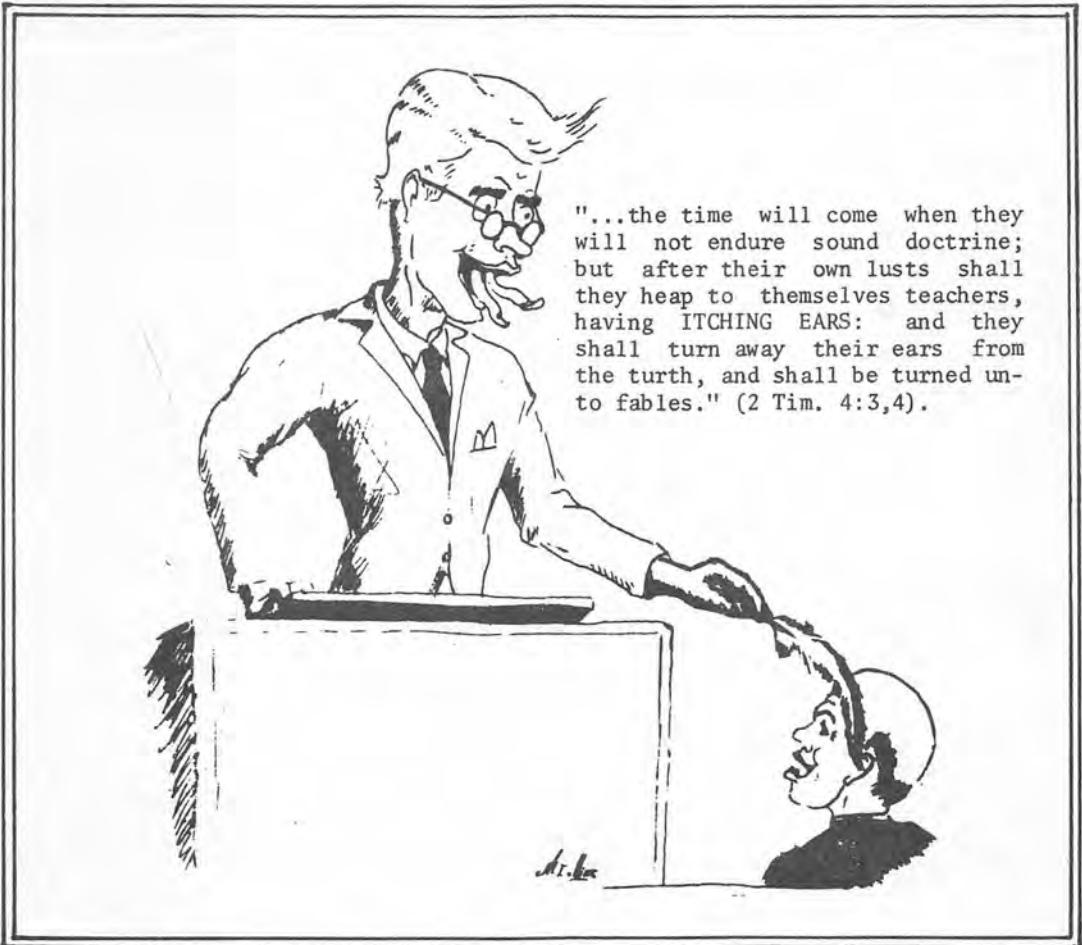
WELCOME TO ONE AND ALL!

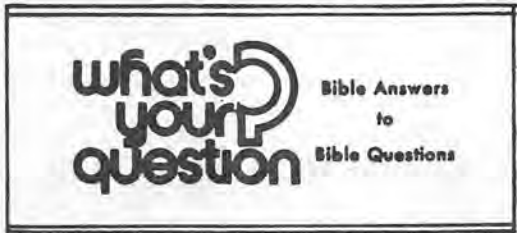
Volume VII, Number 41, October 10, 1977



# bulletin

Palm Springs Drive church of Christ





### WHICH TRANSLATION?

?????????????????????  
 ?  
 ? Which translation of the Bible ?  
 ? is the most accurate word f o r ?  
 ? word? TX. ?  
 ?  
 ??????????????????????

### REPLY

THIS QUESTION IS NOT AS SIMPLE as it may appear! There are many good translations of the Bible on the market, and NONE (that means, NOT ONE) is *without fault*. Anyone who thinks there is such a thing as a PERFECT TRANSLATION is either *ignorant* or very *prejudiced*.

Let us all understand that the O.T. was originally written in *Hebrew*; the language of the Jews until the time of Alexander the Great, at which time Hebrew began to falter due to the tremendous Greek influence. Most Jews continued to speak Hebrew in Palestine, but the Helenists (Jews who were living in the Greek world), took on Greek language and culture.

The N.T. was written in *Koine* (common) *Greek*. It was almost an universal language when Christ came into the world. Most Jews became bi-lingual, speaking both *Hebrew* and *Greek*.

The first translation of the scriptures that we know anything about was the *Septuagint*--a translation of the *Hebrew O.T.* into *Greek*--an indication

of the extent to which Greek culture had influenced the Jews. It was made in the third century B.C., and was quoted most often by Christ and the Apostles (Putting God's stamp of approval upon the translating of God's word from the original language to others).

Another famous translation is called the *Latin Vulgate* made by Jerome in the 4th century. The first known English translation was *Wyclif's* in 1380-84. The *King James Version* was made in 1611 under the authority of King James. This version was revised in 1881-85, retaining much of the language of the King James Version. It was revised by the American Standard Committee in 1901. Then in 1946 the *Revised Standard Version* of the N.T. was published, etc. etc. until today the world is full of translations, and so-called translations. No wonder the world is confused!

*Now which one is the most accurate?* It is generally agreed by leading scholars that the *American Standard Version* is the most literal word for word translation in the English language. But this should not be understood as meaning that it is *without fault*, for it is not!

Any time we translate from one language to another it is difficult in many instances to convey all the color of the original tongue. Anyone who is bi-lingual will recognize this at once. Thus, there are certain places in all versions where all the color does not come through.

This is not to say, however, that this weakness makes it impossible for one to learn what to do to please God without a knowledge of Hebrew and Greek. Such is not the case. What little is lost in the translation is so fractional as not to affect one's sal-

vation.

In 1960, the NEW AMERICAN STANDARD VERSION was published in the United States. It was heralded as the best translation ever made. Several brethren rushed out and bought one and adopted it as their standard Bible.

I did not do so. I don't rush out and buy anything new in the way of translations. I think I know that the scholarship of the world is not going to make any startling new translations, for they all recognize that the *King James* and *American Standard Versions* represent the ripest scholarship the world has yet produced, and that these translations were made in a time when men generally had a great deal more reverence for God and His word than the so-called scholars of today.

The *New American Standard Version* is a good translation, don't get me wrong. I have used it some, but I have found obvious weakness in it too! Just a couple will suffice as illustrations here: (1) 2 Pet. 1:6--the word "Christian" is used to modify "love." The word "Christian" is not in the original at this place. It only appears in three passages: Acts 11:26; 26:28, and 1 Pet. 4:16. Any translation that uses it elsewhere is taking liberties it has no right to take as a "translator." (2) Since I don't have the O.T. portion, I will have to refer to this generally. If you have the O.T. portion read the 19th chapter of Genesis where Abraham is talking to Lot. Two or three times in the conversation Abraham is represented as using the word "Please." It is not warranted in the original.

So, the bottom line is that we must not get the idea that any version is perfect, but study several good ones and let the weaknesses of one be offset by the strengths of the other!

Personally, I use the *King James Version*. Not because it is *perfect*, but because it is *good*. It is the most commonly used version in the English-speaking world, and all the other versions combined have not shown it to be anything but an excellent translation. To a great degree, there is not a dime's worth of difference between the reading of the *King James* translation and any modern good version. Why, then, make all the fuss about the improvements of the new versions?

I must not close this without saying that the motivation of the escalating versions of the Bible is (1) Money and (2) Disrespect for God's truth. I know these are serious charges, but I believe they are accurate. The appearance of the *Revised Standard Version* in 1946 proved that there is profit in new translations. Since then "versions" have come off the press like pop corn out of a popper! Millions of dollars have been made on these. On the other hand, many of the so-called translations either *soften*, or else *remove* altogether certain distinctive features of the gospel.

For instance, the *Lord's supper* in some versions becomes a *fellowship meal* on *Saturday night*, and the first day of the week contribution becomes laying aside something *at home for the poor*. I could go on and on, but this will suffice.

I recommend that you buy some good modern versions, but don't stray far from the *King James*, and *American Standard* versions, and you will be safe.

If you are interested in a detailed evaluation of versions generally, I recommend a book entitled: A REVIEW OF THE NEW VERSIONS, by Foy E. Wallace, Jr. \$10. It will enlighten, one concerning this matter. jpn







# bulletin

Palm Springs Drive church of Christ

## ESSAY ON ANATOMY

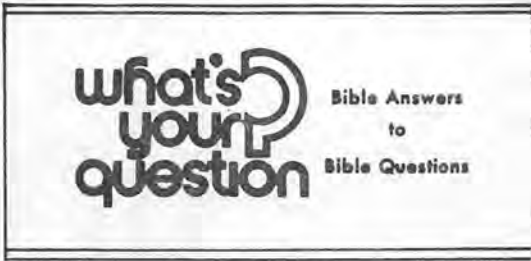
A YOUNG BOY IN SCHOOL was asked to write an essay on anatomy. His effort produced the following:

*Your head is round and hard, your hair is on it and your brains are in it. Your face is what you got to eat and make faces with. Your shoulders are shelves where your arms hang, and your stomach is what hurts if you don't get enough to eat and spinach don't help it none. Your arms are what you got to pitch with and so you can reach the butter. Your spine is what keeps you from folding up; no matter how quick you turn around, it's always behind you. Your legs are what, if you ain't got two of, you can't get to first base and neither can your sister. Your toes are what's always getting stubbed and that's all there is to you except what's on the inside and I ain't never seen that.*

As I read this "masterpiece" on human anatomy (and the slaughter of grammar) I was hoping that when this young man got to the INSIDE he would have been taught about the soul of man and added:

*"There is something inside us, that God calls the soul. I ain't never seen it but, when we die, God is going to take it back and it will go to heaven if we have been good, but it will go to the bad place if we ain't!"*

Austin Mobley



### Added to church, or them?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What a b o u t t h e t r a n s l a t i o n ?  
 ? "a d d e d t o t h e c h u r c h" i n t h e ?  
 ? K i n g J a m e s V e r s i o n? I n t h e ?  
 ? A m e r i c a n S t a n d a r d i t i s "A d d e d ?  
 ? u n t o t h e m." W h i c h i s t r u e t o ?  
 ? t h e o r i g i n a l t e x t? T X. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

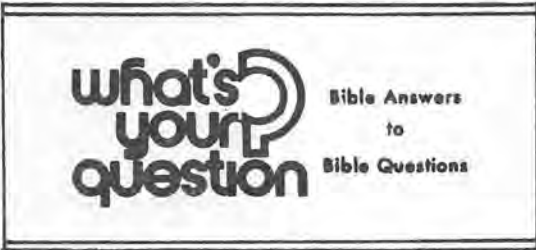
THE AMERICAN STANDARD VERSION is the most accurate here. The word church (Greek EKKLESIA) is not found in the verse in the Greek text. Literally the passage reads, "The Lord added the ones being saved from day to day together."

I suppose the King James translators did a little interpreting here. They likely reasoned that the kingdom was prophesied to come with the Spirit (Mk. 9:1; Acts 1:8), and since the Spirit came on Pentecost, the kingdom came on Pentecost, therefore these persons were added unto them--likely the apostles--therefore, to the church. While such a translation does no violence to the truth, and is corroborated elsewhere (1 Cor. 12:13), it is not a serious matter. Approximately the same clause is found again in verse 41. There is no doubt, however, that "unto them" is the most accurate translation, and that is what we need. It is almost unavoidable that translators have to

sometimes interpret, but it is dangerous and should be held to a minimum. It was not necessary in this case, however. Sometimes translators do a little special pleading in the way they render a passage. This is impermissible, and inexcusable.

But aren't you glad that we have other scholars and translations to guard us against such interpretations? There are all kinds of safety valves and checks and balances, so we are not cloistered within the four walls of some hierarchal official interpreter and prevented from checking and investigating for ourselves. The fact that the Lord gave all of us brains indicates that He intended for each of us to do our own thinking. Abraham Lincoln once said that if the Lord had intended for some of us to run rough-shod over the rest of us, he would have equipped some of us with spurs and the rest of us with saddles!

The clause "added them together" v. 47 or simply "added" in v. 41, is quite interesting. Unto what did the Lord add them? Especially the ones in vs. 41, who were the ones who responded to Peter's sermon and were baptized. Since the church is made up of persons, and since these were the first converts, unto what were they added? Well, there are differing ideas. One is that they were simply added together. Another is that the apostles were set in the church first (1 Cor. 12:28), so these who were baptized were added unto them. Yet another idea, and the one I favor is that they were all added unto the Lord. This expression is frequent in the early chapters of Acts (5:14;11:24) This case is a good illustration of how we "get at" such problems in the translations. We are not limited to just one or two alternatives. jpn



### CONTRIBUTION, WHEN?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Since the phrase "first day of  
 ? the week" is a restrictive  
 ? phrase concerning the Lord's  
 ? supper, and the contribution  
 ? as to WHEN they are to be ob-  
 ? served, would it be sinful for  
 ? a collection to be taken up in  
 ? a ladies' Bible class or by the  
 ? adult class on Wednesday night  
 ? Bible study? TX.  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

THERE IS NO DOUBT that the same restriction ("First day of the week") applies to both the Lord's supper and to the contribution. Acts 20:7 and 1 Cor. 16:1,2 restrict both to the first day of the week. Any argument that will allow a contribution upon another day, will allow the Lord's supper upon that same day.

It is a simple matter: When it comes to raising money for church work, what is authorized? Answer: "Upon the first day of the week, let everyone of you lay by Him in store as God has prospered him..." (1 Cor. 16:2). Does anyone know of any other practice that is authorized? Paul said he had given the same "order" to the churches of Galatia (1 Cor. 16:1). Did he ever give any church any other order? If so, where? If not, then to practice anything else

is to practice iniquity (lawlessness) (Mt. 7:21,22).

I once scheduled a two-nights debate on this very subject. I let it be known early in the debate that every argument my opponent made for a contribution on some other day than the first day of the week, I was going to make the same argument for the Lord's supper on the same day! I camped on it, and I never was moved off it. *He quit the debate after the first session!* He said he had been converted, but he continued his unscriptural practice! His practice is indefensible.

This is a common practice among the liberal black churches. They have some kind of contribution just about every time they come together. They borrowed it from the denominations, and it is good practice always to return what one borrows! I highly recommend this to my black brethren. If there is one anywhere who feels that he can scripturally defend such a practice, there are numerous brethren, both black and white, who are ready to sign on the dotted line.

If the practice is scripturally defensible then let its proponents get with it. If it is not, let them get rid of it lest they endanger their souls.

The word of God is the seed of the kingdom (Lk. 8:11). The only way to produce a mutant plant, is to tamper with the seed. Any practice in the kingdom that is not produced by the proper handling of God's word, is a mutant plant; thus the result of tampering with the seed. To add to or take from the word of God will damn the soul. (Gal. 1:8,9; 1 Pet. 4:11; Rev.22:18,19). Let us plant the certified seed (Gal. 1:11) that it may produce the kingdom of God and not a plant destined to be rooted up (Mt. 15:13). jpn



# Programs Of Worship

SUNDAY AM 10-23-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Ronald Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Jack Farrington  
                                   Larry Steele  
                                   O-Danny Melvin  
                                   Robert Maynard  
 USHERS-----Gene Mooney, Wayne Gey

SUNDAY PM 10-23-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Robert Maynard  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Jack Farrington  
                                   Danny Melvin  
 USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 10-26-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Ronald Carter  
 READ SCRIPTURE-----Robert Carter  
 DISMISSAL PRAYER-----Larry Steele  
 INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS      Nov. 77

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 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**

## **CAN YOU IMAGINE ?**

PAUL SAYING: "We are sprinkled with him by baptism" (Rom. 6:3,4).

LUKE SAYING: "Those that were saved joined the church of their choice" (Acts 2:47).

PETER SAYING: "There is nothing in a name" (Acts 2:47).

JUDE SAYING: "I don't think it is right to argue the scriptures" (Jude 3)

PETER SAYING: "Baptism is not essential to salvation" (1 Pet. 3:21).

JOHN SAYING: "If the Bible does not say "Thou shalt not," it is alright to do it" (2 Jn. 9).

PAUL SAYING: "Sing and make melody on a piano" (Eph. 5:19; Col. 3:16).

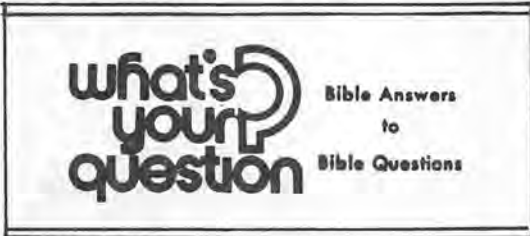
CHRIST SAYING: "He that believeth is saved, and shall be baptized if he wants to" (Mk. 16:16).

PAUL SAYING: "Wherefore, let him that thinketh he standeth rest assured that he can never fall" (1 Cor. 10:12).

PAUL SAYING: "Christ is the head of the church: and he is the saviour of those who are not in the body" (Eph. 5:23; Eph. 1:22,23)

## **IF SO, YOU HAVE TOO MUCH IMAGINATION!**





## Accuracy of lexicographers

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? Have the lexicographers of re- ?  
 ? nown (Thayer, Arndt and Ging- ?  
 ? rich, Bullinger, Cremer, e t c) ?  
 ? e v e r been proven to have a ?  
 ? wrong definition of a Greek ?  
 ? word? If so, how does one as- ?  
 ? certain the true definition of ?  
 ? a Greek word? TX. ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

## REPLY

BY FAR AND LARGE the "Lexicographers of renown" are accurate sources of Greek and Hebrew definitions. This is not to say that they are infallible, because lexicographers are *human!* One who puts his name on a lexicon, however, is putting his scholarship on the line, and most scholars don't want their scholarship questioned. The last thing a *scholar* wants is to be proven wrong!

This being the case, one can generally rely upon a lexicographer's definition of Greek words as used in the original.

There is a danger, however, that an unskilled person will misuse a lexicon. It is not enough to know the Greek or Hebrew alphabet and be able to look up a word in a lexicon. Any person of average intelligence can teach himself to do this in a matter of time. How he reads and handles the information in

the lexicon is the crucial part.

For instance, in debate on instrumental music I have had opponents to say that Thayer defines the Greek word PSALLO as to "*sing with the accompaniment of a stringed instrument.*" This is a case of manipulating the definition, or mishandling it. Thayer gives this as the meaning in *Classical Greek* (the N. T. was written in *Koine* Greek), and he discusses how this was the meaning in the O.T., but then he comes to the N.T. and says, "*To sing psalms.*" He says nothing about stringed instrument accompaniment. A person who will do this is either *ignorant* or *dishonest*. To be *ignorant* is bad, but to be *dishonest* is worse!

I was looking up the word OIDA (to know) in Arndt and Gingrich one day and in the course of his discussion of the word he discusses 2 Cor. 12:2, and gives his own translation of the verse as follows, "*I know of a CHRISTIAN... that he was transported into the third heaven...*" Now, the word for "Christian" in the Greek is CHRISTIANOS, and it is found in only three places in the Greek text: A c t s 11:26; 26:28, a n d 1 P e t. 4:16. Now, here is a "lexicographer of renown" mistranslating a passage; using a word that does not appear in the Greek text!!! Paul said, "I knew a *man*" (ANTHROPON, not CHRISTIANOS)

One also needs to be on guard against the lexicographer's theology which he will occasionally insert in a comment. One must remember that a comment is not a definition, but *commentary*, I have found a place or two in Thayer where he teaches the theory of premillennialism in his comments.

The enquirer asks, If a lexicographer may sometimes be wrong, how do we ascertain the accurate meaning of a Greek word? I don't know of any instan-

## EDITOR TO LEAVE FOR IRAN NOV. 13

stance where a lexicographer gives a false definition, but if such exists, I would check several lexicons, which I usually do, plus several good translations, and *always, the overall teaching of the Bible.* If a lexicographer were to give a wrong definition of a Greek word, it would conflict with the truth somewhere, and we would be sure to discover it.

I would be very slow to conclude that a lexicographer is in error, I would think there is a strong possibility that we are not properly reading him, or we are misapplying what he says.

Reading a lexicon is not as simple as one might think. It is something that should be done with great care. Misreading them is a favorite practice of some debaters. It tends to baffle the audience because it SEEMS to give scholastic authority to the contention, and it is using an authority which the average person cannot check.

I believe there is benefit to be derived from the use of a lexicon, but we should be very suspicious of any position that rests solely upon lexical authority. Brother H. Leo Boles, a Greek teacher and scholar, used to say, *If you can't prove it from the English, you can't prove it from the Greek.* One can often broaden his knowledge of a subject by studying the Greek or Hebrew but I know of no truth on any Biblical subject that rests solely upon lexical authority.

My advise is to learn to use a lexicon, but learn to use it *properly.* And don't think that because you can, you have become a *Greek scholar!* Let me tell you PLAINLY, There "ain't" many of them around!  
jpn



AS PREVIOUSLY ANNOUNCED, this editor is scheduled to leave for Iran on Nov. 13. I will leave New York about 6:30 PM on the 13th, and will arrive in Frankfurt Germany the next morning about eleven (their time). I will spend a few days with my wife's people (who are in ill health), and will leave there on Thursday morning of the same week, arriving in Tehran about noon.

The Grants will meet me there, and we will travel to Shiraz where they are stationed, and I will begin 30 days of intensive Bible study and preaching among the American population there. At this writing my itinerary within the country is not firm, so I cannot give more details.

I am scheduled to leave Tehran on Monday morning the 19th of December. I will land that day in Athens Greece where I will spend some time visiting some sights visited by Paul and his companions. On Wednesday morning Dec. 21, I shall fly to London where I am to be met by brother Sewell Hall, an American preaching near London, and will visit the saints there on Wed. night. I will fly out of London the next morning, and arrive back in Orlando on Dec. 23, just in time for the holidays.

Needless to say, I solicit and feel the need for the prayers of everyone. I hope and pray that God will be glorified as the result of this trip.

If you know of saints in Iran, rush their names and addresses to me at once.



# Programs Of Worship

SUNDAY AM 10-30-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Gene Mooney  
   Jim Milam  
   O-Robert Gaines  
   Steven Kapelka  
 USHERS-----Gene Mooney, Wayne Gey

SUNDAY PM 10-30-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER----Robert Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Gene Mooney  
   Robert Gaines  
 USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 11-2-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Larry Steele  
 READ SCRIPTURE-----Robert Maynard  
 DISMISSAL PRAYER-----Mark DuBose  
 INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS      Nov. 77

POST PROGRAM-----Mark DuBose  
 CLOSE BUILDING-----Donald Gattis  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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 Altamonte Springs, Florida 32701  
 (Metropolitan Orlando)  
 Phones: 831-3230; 645-0450



JAMES COOPER  
 ROUTE 6, BOX 347  
 MURRAY, KY. 42071

## 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!*



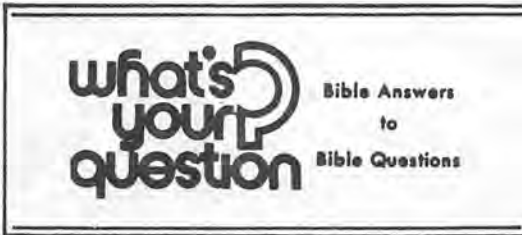
# bulletin

Palm Springs Drive church of Christ

## ★ AH! THESE MODERN CHILDREN!!! ★

"CHILDREN NOW LOVE LUXURY, THEY HAVE BAD MANNERS, THEY SHOW DISRESPECT TO ELDERS AND LOVE CHATTER IN THE PLACE OF EXERCISE, CHILDREN ARE NOW TYRANTS, NOT SERVANTS OF THE HOUSEHOLD, THEY NO LONGER RISE WHEN ELDERS ENTER THE ROOM, THEY CONTRADICT THEIR PARENTS, CHATTER BEFORE COMPANY, GOBBLE UP THE DANTIES OF THE TABLE, CROSS THEIR LEGS AND TYRAN- NIZE THEIR TEACHERS."

(EDITOR'S NOTE: Did you think the above was written by some modern writer who had had it up to here with today's children? WRONG! It was written by SOCRATES, about 2400 years ago!!!! Cheer up! Maybe things are not as bad as we thought! jpn)



### Majority rule, rule of elders, etc.

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What about majority rule? How ?  
 ? do elders rule? What can be ?  
 ? done about unqualified elders? ?  
 ? ILL. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

I. WHAT ABOUT MAJORITY RULE? This really depends upon what we are talking about. I don't believe in MAJORITY RULE in its general connotation, where what the majority of the congregation wants is to be run rough-shod over the minority. But neither do I believe in MINORITY RULE, where the MAJORITY is always expected to give in to the MINORITY.

The use of the word RULE is liable to mislead one. Any RULE in religious matters has to be in the realm of EXPEDIENCY, as the word is commonly understood. All matters of faith have been legislated by Christ (Jas. 4:12), and men RULE only in the sense of deciding HOW to carry out what has been legislated. Now, in the absence of elders, we have no instructions as to how to operate a congregation, except the meeting in Acts 6: 1-7, and the injunction that all things be done decently and in order (1 Cor. 14:40). The common practice of general business meetings is about the most expedient way discovered where all men are summoned to express their ideas and preferen-

ces. When the MAJORITY of the brethren prefer to do a scriptural work in a certain way, that is STRONG EVIDENCE that it should be done that way. However, if the MINORITY cannot CONSCIENTIOUSLY support the doing of it in that way, the MAJORITY should not FORCE it upon them. Also, if the MAJORITY cannot CONSCIENTIOUSLY do it according to the preference of the MINORITY, they should not FORCE it upon them either--the measure should be dropped. After all, since we can rule only in matters of judgment and expediency, we will always have a choice.

Objection on either side should be STRICTLY CONSCIENTIOUS, never because of a self-willed disposition or just plain personal whims. If a congregation without elders cannot work in harmony under such a plan, then something is badly wrong, and they could not work harmoniously under any plan.

II. HOW DO ELDERS RULE? While elders are commanded to rule, oversee, and lead, they are not to "Lord it over God's heritage" (1 Pet. 5:3). They RULE, OVERSEE and LEAD only in the realm of JUDGMENT and EXPEDIENCY--by that I mean THEY ARE NOT LEGISLATORS. Christ gave us a perfect law (Jas. 1: 25), and elders cannot change it. Elders cannot scripturally be ARBITRARY in their decisions, that is, FORCE THEIR WILL upon the congregation without consulting the JUDGMENT OF THE CONGREGATION. They have the final decision in matters of judgment and the congregation should submit to and support it where possible, but it should not be made until the elders have given the church a chance to express itself. To do otherwise is to violate 1 Pet. 5:3. If when elders seek to force their arbitrary judgment upon the church they are not acting as LORDS, how could they so act? What would they have to do?



III. WHAT CAN BE DONE ABOUT UNQUALIFIED ELDERS? It is true that the Holy Spirit makes elders, (Acts 20:28), but this does not mean that MEN have nothing to do with it. The Holy Spirit makes Christians, but MEN sometimes do the teaching and always the baptizing. The only instruction we have for selecting officers in the local church is Acts 6. The SPIRIT-GUIDED APOSTLES refused to select the men for the church in this case, but rather told the MULTITUDE OF THE DISCIPLES (the congregation) to "Look you out seven men from among yourselves." They left the selection of these men IN THE HANDS OF THE JERUSALEM CHURCH. The apostles gave the qualifications, the church selected the men they judged to possess them. It is the same in the case of elders: inspiration gave us the qualifications, the church decides who possesses them, and the evangelist appoints them (Tit. 1:5)

If the Holy Spirit makes elders without anything done by the church, then why did Paul tell Titus to "appoint" or "ordain" elders? (Tit. 1:5) If man has nothing to do with determining WHO is to be the elders, how would the church know who is an elder and who isn't? How does one become an elder, and at what point? Who decides when one has attained unto the qualifications?

Now, as to whether the congregation can remove an unqualified elder, we need to consider these matters:

1. If the congregation selects a man who is not qualified and the evangelist appoints him, the Holy Spirit DOES NOT confirm him, and he is not an elder even though he, the congregation and the appointing evangelist may think so. He may be a "MAN-MADE" elder, but not a God-made one!

2. If a man meets the scriptural qualifications and does the work of an elder, certainly no man has the power to remove him, (anymore than the congregation could "un-Christian on e"), but if the congregation discovers that they have sought to put in a man as elder who is not qualified, or they find that he has LOST his qualifications, certainly they have not only the right, but the responsibility to remove him, and the church will not be scripturally organized until they do so.

If God gives the congregation the right to determine if a man is qualified to be an elder, He at the same time gave it the right to determine that one is NOT qualified. The power to "appoint elders" (Tit. 1:5), when they are *qualified*, is the power to *remove* them when they are *not qualified*. No other position is logical.

If this is not the case, then if the fornicator at Corinth (1 Cor. 5) had been an elder, the church would have been powerless to have done anything about it. There are some brethren around that are almost that radical when it comes to elders. They almost worship the office, and cannot see how the church can ever resist the elders, or question anything they do. Such is just not taught in the scriptures. *The idea that the voice of the elders is the voice of God is an outgrowth of Catholicism.* Elders remain men even though they have exalted positions. They are not gods! Certainly, they should be more mature in every sense than those they oversee, but their judgment and conduct are not infallible.

It is well for us to remember that while they rule, they are not to be LORDS (1 Pet. 5:3). jpn



# Programs Of Worship

SUNDAY AM 11-6-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Larry Steele  
 DISMISSAL PRAYER----Jack Farrington  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Ronald Carter  
   Jim Milam  
   O-Frank English  
   Mark DuBose  
 USHERS-Robert Gaines, Ronald Carter

SUNDAY PM 11-6-77

ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Robert Maynard  
 DISMISSAL PRAYER----Robert Carter  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----Ronald Carter  
   Frank English  
 USHERS-Robert Gaines, Ronald Carter

WEDNESDAY 11-9-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Jim Milam  
 READ SCRIPTURE-----Robert Carter  
 DISMISSAL PRAYER-----Larry Steele  
 INVITATION-----Danny Melvin

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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

## **SAD, BUT OFTEN TRUE!**

WE, THE WILLING, LED BY THE UNKNOWING, ARE DOING THE  
IMPOSSIBLE FOR THE UNGRATEFUL. WE HAVE DONE SO MUCH  
WITH SO LITTLE, FOR SO LONG, WE ARE NOW QUALIFIED TO  
DO ANYTHING WITH NOTHING!

A FRIEND ONCE TOLD ME THAT HE WAS PREACHING FOR A  
WILLING CHURCH: A FEW WERE WILLING TO DO ALL THE  
WORK, AND THE REST WERE WILLING TO LET THEM!



## On changing the time of services

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? *Would it be wrong (any princi-* ?  
 ? *ple of scripture violated) if* ?  
 ? *the church changed its time of* ?  
 ? *services so that the members* ?  
 ? *might attend some other func-* ?  
 ? *tion that is being conducted at* ?  
 ? *the regularly scheduled time of* ?  
 ? *service?* FL. ?  
 ? ?

### REPLY

THE TIME AT WHICH THE CHURCH ASSEMBLES for worship and study is a matter of judgment and expediency, except that the day of the week is bound for the Lord's supper and contribution. But the time or times on that day, or upon which other days of the week, etc. the church should meet are matters of judgment and expediency. The times are usually arrived at by determining what is most convenient to the largest number of persons affected. It is reasonable to think that the same people who set the time in the first place could arrive at another time either on a temporary or permanent basis. Any rule of logic, common sense, or scripture that would have allowed them to set the time in the first place, would allow them to change it if need be.

At the same time, it should be remembered that if shifting the time of

service on a temporary or permanent basis would work a hardship on anyone, or make it impossible for someone to worship, then love and consideration of the rights of others would prohibit its being done. Such misfortune can usually be avoided if the time change and announcement of it are made in plenty of time for all to adjust their schedules.

It is to be understood, however, that it would not be wise to constantly shift the time of assembly around other events. This would lead to confusion, and make it difficult for people to keep up with it. But there are times when important secular events (such as graduation exercises, etc) involve a large number of members of a local church. I see absolutely no violation of any scriptural principle for the local church to accomodate such events when it works no hardship or inconvenience on anyone.

It is to be understood, however, that since this is a matter of judgment the local church should work it out in the most expeditious manner. Whatever advantages might be gained by shifting the time of assembly would not be worth any trouble or confusion among the membership. It should also be remembered that in such a matter of judgment no outsider (such as this writer) can possibly know all the circumstances involved in any local situation and lay down any blanket rules that would fit every local problem in this field. I should think that if a congregation has elders, or reasonable men in a business meeting, they could make a decision that would be workable in most circumstances if the persons involved would manifest the proper attitudes. Failure to do so is a sad commentary upon any congregation of God's people. jpn

# LABELS

IN TIMES OF RELIGIOUS CONTROVERSY every school of thought gets a label pasted on it. The purpose of labels is to identify those holding a given idea, and to distinguish them from others. Some current labels are: "Liberals" (those who contend that there is no pattern for church benevolence and congregational cooperation); "Conservatives" (those who contend that the Bible furnishes a pattern for everything we do in religion Heb. 8:5; Col. 3:17). "Middle-of-the-roaders" (those who claim to have the truth between extremes); "Antis" (those opposed to institutionalizing church work); "pros" (those favoring such). There are some who decry all labels, and LABEL as ugly-spirited all who use labels! It is to be regretted that such labels are necessary, but it is only right that they be used if they serve to "mark" those who have departed from the truth (Rom. 10:17). Labels serve a good purpose in the business world by distinguishing between cranberry juice and carbolic acid! They serve an equally good purpose in religion, if they distinguish between truth and error.

Those who find their labels odious would do well to examine what they believe and practice. "Conservative" brethren do not resent such a label, and are glad to be known as anti-institutionalism, etc. The "liberals" are constantly tugging at their label! They don't like it! It makes them uncomfortable! Everytime they detatch it, somebody sticks it right back on when they see them practice those things identified with liberalism. Those engaged in unlawful deeds often assume aliases. They don't like to be called by their right names. I fear this is true also

of our liberal brethren. They want to do their unlawful deeds, and wear aliases that indicate that they are law-abiding citizens of the kingdom. Unwanted labels are part of the price of unlawful deeds. Those who don't like them should remove them by bringing their practices into harmony with God's law.

Those who object to the labels others have pasted on them would do well to tell us what they should be called when they obviously go contrary to God's word. It is not possible to simply identify them as brethren. They are brethren, to be sure, but that simple designation for them is no longer sufficient. They are something more than just brethren.

It is very inconsistent for those who are against labels to LABEL as ugly-spirited those who use labels. There is certainly nothing wrong with "calling a spade a spade," or "a liberal a liberal" if it is done simply to identify and distinguish. There is certainly no reason or excuse for name calling as a means of SCORN or RIDICULE. Such is unbecoming of a Christian, and should be labeled as "anti-scriptural."

One bad feature of indiscriminate use of labels is that it tends to lump together persons who agree only on one or two issues. Sometimes persons who wear the same label make strange bed fellows! It is said that the best way to make friends of enemies is to get them mad at the same person!

Labels are frequently misused, and I would not want to sanction such. But there is a rightful place for labels, and that is when they fit. jpn





# Programs Of Worship

SUNDAY AM 11-13-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Jim Milam  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Robert Maynard  
   Steven Kapelka  
   O-Donald Gattis  
   Robert Carter  
 USHERS-Ronald Carter, Robert Gaines

SUNDAY PM 11-13-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Mark DuBose  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Robert Maynard  
   Donald Gattis  
 USHERS-Ronald Carter, Robert Gaines

WEDNESDAY 11-16-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Jack Farrington  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER-----Robert Maynard  
 INVITATION-----Donald Gattis

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## 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!*



# bulletin

Palm Springs Drive church of Christ

## THE PRAYFR OF A GUTLESS COWARD

DEAR GOD:

KEEP ME ALWAYS AWAY FROM THE HONEST, PRACTICAL

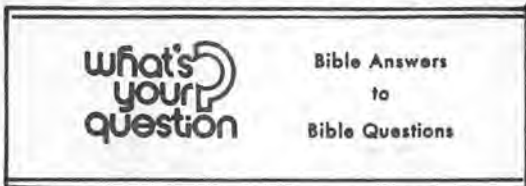
TRUTHS, THAT I MAY NOT BE INVOLVED IN EARTH-

LY COMMON STRUGGLES WITH THE DEVIL HIMSELF.

LET THE OTHER GOOD PEOPLE DO IT FOR ME.

LET ME REST IN PEACE.

AMEN



## Times of the Gentiles

?????????????????????  
 ?  
 ? Please explain "the times of  
 ? the Gentiles". KY. ?  
 ?  
 ??????????????????????

### REPLY

THE PASSAGE in which this expression occurs is Lk. 21:24, which 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.*

1. 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.

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

3. 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. 9:23-27) "stand in the holy place..." etc. These refer to the Romans (Gentiles) entering Jerusalem

and finally the temple, and destroying them.

4. 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 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" by the Gentiles.

5. MEANING OF "TIMES OF THE GENTILES" It is obvious that this expression must be kept in the context 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 said 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 "the times 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 Jerusalem. Then, they say, "the times of the Gentiles" will be fulfilled.

Such a theory is utterly fantastic, and stands without proof from Holy writ. Don't be deceived by it. jpn

## ☆ A WONDERFUL SAVIOUR ☆

CHRIST IS INDEED A WONDERFUL SAVIOUR. Phillips Brooks said of Him:

*Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where he was born. He never did ONE of the things that usually accompany greatness.*

*He had no credentials but Himself. He had nothing to do with this world except exercise the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying--His coat. Then He was taken down and laid in a borrowed grave through the love of a friend.*

*Nineteen wide centuries have come and gone. Today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.*

GENTLE READER, even those who deny Christ's divine Sonship, must admit that He is the greatest man who ever lived upon this earth. They admit that He influenced and continues to influence men as no other man has. For instance, the famous ATHEISTIC historian, H. G. Wells, says of Christ:

*Later on...there was born a prophet of unprecedented power, Jesus, whose followers founded the great universal religion of Christianity..."*

In describing the influence of Christianity on the brutality of the Roman Empire, he says:

*The conscience of mankind was weaker and less intelligent than now. Presently a new power was to come into the human conscience through the spread of Christianity. The spirit of Jesus in Christianity became the great antagonist in the later Roman state of these cruel shows and of slavery, and as Christianity spread, these two evil things dwindled and disappeared (p. 453, OUTLINE OF HISTORY).*

*We are left...with the figure of a being; very human, very earnest and passionate, capable of swift anger, and teaching a new and simple and profound doctrine--namely, the universal, loving Fatherhood of God and the coming of the Kingdom of Heaven. He was clearly a person--to use a common phrase--of intense personal magnetism. He attracted followers and filled them with love and courage (Ibid. p. 528).*



# Programs Of Worship

## SUNDAY AM 11-20-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Larry Steele  
   Frank English  
   O-Wayne Gey  
   Robert Maynard  
 USHERS-Ronald Carter, Robert Gaines

## SUNDAY PM 11-20-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Larry Steele  
   Wayne Gey  
 USHERS-Ronald Carter, Robert Gaines

## WEDNESDAY 11-23-77

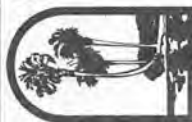
ANNOUNCEMENTS-----Gene Mooney  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Donald Gattis  
 READ SCRIPTURE-----Jim Milam  
 DISMISSAL PRAYER-----Mark DuBose  
 INVITATION-----Wayne Gey

### MONTHLY ASSIGNMENTS-----Dec. 77

POST PROGRAM-----Robert Carter  
 CLOSE BUILDING-----Roland Dalton  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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 (Metropolitan Orlando)  
 Phones: 831-3230; 645-0450



JAMES COOPER  
 ROUTE 6, BOX 347  
 MURRAY, KY. 40271

## 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

## ● A QUESTIONNAIRE FOR YOU ●

WOULD YOU BE ASHAMED to see in print your contribution to the Lord in comparison to your contributions on your own selfish interests? For your convenience, the following form is provided. Fill it in, read it over and see:

Cokes, coffee, doughnuts, popcorn etc. per week.....\$ \_\_\_\_\_

Cigarettes, cigars, tobacco, pipes, etc. per week.....\$ \_\_\_\_\_

Chewing gum, candy, toys, etc. per week.....\$ \_\_\_\_\_

Lipstick, cosmetics, beauty parlor, etc. per week.....\$ \_\_\_\_\_

Ball games, hunting, fishing, golfing, etc. per week.....\$ \_\_\_\_\_

Movies, television, entertainment etc. per week.....\$ \_\_\_\_\_

Watches, rings, and other jewelry, etc. per week.....\$ \_\_\_\_\_

CHURCH FOR WHICH CHRIST DIED per week.....\$ \_\_\_\_\_

HOW DOES IT LOOK? Will you honestly fill in the above form? Would you want it printed in the bulletin? Are you proud of it? You should remember that the Lord knows before you write it down. Be honest--do you actually spend more on such things as those listed above than you do for the Cause of Christ?

How is it with you brother, sister? What do you intend to do about it?

2 Cor. 9:6,7--"*But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*"

1 Cor. 16:1,2--"*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 every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*"

--Slightly adapted from GOSPEL VISITOR, Oklahoma City, Okla.



Bible Answers  
to  
Bible Questions

### SWORDS INTO PLOWSHARES

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What does the following portion ?  
 ? of I s a. 2:4 m e a n ? "...they ?  
 ? shall beat their swords into ?  
 ? plowshares, a n d their spears ?  
 ? into pruning hooks: n a t i o n ?  
 ? shall not rise up against n a ?  
 ? tion, neither shall they learn ?  
 ? war any more." --KY. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

ISAAH WAS SPEAKING of the SPIRITUAL NATURE of the kingdom of God which was to be established "in the last days" and which began on Pentecost (Acts 2: 16,17). It was to be a n UNIVERSAL SPIRITUAL kingdom. "ALL NATIONS shall flow unto it" (v. 2). That means that persons from ALL NATIONS would become citizens of it. Jesus said, "Go teach A L L NATIONS" (M t. 28:19). However, while "a l l nations" would "flow unto it" they would LOSE T H E I R NATIONAL IDENTITY, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, There is neither bond nor free, There is neither male nor female: for ye are ALL ONE in Christ Jesus" (Gal. 3:26, 27). There is no identity of nations in the kingdom of God, for we are ALL ONE.

Now, since there is no identity of nations in the kingdom, there can be no national CARNAL wars in the kingdom. "Nation shall not rise up against nation" (Isa. 2:4). This b e i n g true, there would be no need for CARNAL WEAPONS, hence "they shall beat t h e i r swords into plowshares and their spears into pruninghooks...neither shall they learn war any more" (Isa. 2:4). Paul confirms this when he says, "The weapons of our warfare are not carnal" (2 Cor. 10:4).

This passage does not say there will come a time when there will be no more wars in the world. I suppose these will always be. But there will be no national wars among the nations that make up the kingdom of God because there are no Jews or Greeks there, for they are all one in Christ Jesus.

This passage is a setting forth of the peaceful nature of the kingdom of God. It's king is called the "Prince of peace" (Isa. 9:6). Those who enter the kingdom find "the peace that passeth all understanding" and it "rules their hearts and minds" (Phil. 4:7).

The kingdom o f God is SPIRITUAL. Jesus made this clear to Pilate when He said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not b e delivered to the Jews: but my kingdom is not from hence" (Jn. 18:36).

In this same context Pilate asked Him, "Art thou a king then?" and Jesus answered and said, "thou sayest I am a king. To this end have I been born, and to this end am I come into the world" (Jn. 18:37). And yet, Pilate fully understood that Jesus' kingdom was not in conflict with Ceazar's.

jpn

## ✪ 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 (2 Pet. 2:3).*

THERE ALWAYS HAVE BEEN UNGODLY PREACHERS and I guess there always will be. This is not surprising since such was prophesied by Spirit guided 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 churches in the brotherhood! UNTHINKABLE? It may be, but it is true.

There are several possible reasons why this strange condition exists:

1. SOME BRETHREN ARE IGNORANT: While this is more often NOT the case, it is sometimes. But it is hardly an excuse. Churches sometimes get so "hard up" for a preacher that they will take almost anything that comes along. This is due largely to the fact that churches are often so immature that they can hardly carry on a worship service without a preacher being present.

2. SOME BRETHREN ARE NAIVE: They have the mistaken idea that everybody who claims to be a preacher just must be a righteous person. That is one of the most serious mistakes one can make in today's world.

3. SOME ARE TOO 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 every benefit of a doubt, but condoning and coddling an ungodly preacher never leads him to genuine repentance, but gives him another shot at unsuspecting brethren.

4. SOME ARE BLINDED BY PERSONAL ATTRACTION: They have the soul-damning disease of "preacheritis" (1 Cor. 1:12, 13). They cannot see the bad traits of a preacher with a poor reputation because of their affection for "the man."

5. SOME SUFFER FROM A "BIG NAME" COMPLEX: They are deceived by the popularity of the preacher. He has what is usually thought of as a "big name," gained most frequently 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 ego. Hence, they ignore what a preacher is and think only of what his "big name" can do for them. I have actually heard brethren say, "We want a NAME preacher"

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 an one bid him God-speed in his error and become partakers of his evil deeds (2 Jn. 9, 10). They also become responsible for the black eye such a fellow gives the church in the community, and have no right to blame it all on the preacher.



# Programs Of Worship

## SUNDAY AM 11-27-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Donald Gattis  
 DISMISSAL PRAYER----Robert Maynard  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Jack Farrington  
                                   Gene Mooney  
                                   O-Jim Milam  
                                   Ronald Carter  
 USHERS-Robert Gaines, Ronald Carter

## SUNDAY PM 11-27-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Larry Steele  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Jack Farrington  
                                   Jim Milam  
 USHERS-Robert Gaines, Ronald Carter

## WEDNESDAY 11-30-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Gene Mooney  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Robert Gaines

## MONTHLY ASSIGNMENTS-----Dec. 77

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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

## DATA FOR DATERS

YOUNG PEOPLE WHO ARE BEGINNING TO DATE, often wonder just how they should conduct themselves in their relationship with the opposite sex. Following are some guidelines for both boys and girls which will assure happiness, if followed:

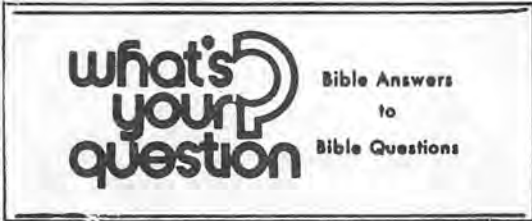
### Pledges for young men

1. I will always treat every girl like I want every boy to treat my sister.
2. I will not take my date into any company or place not conducive to good morals.
3. I will not use foul or suggestive language, or keep my date where it is being used.
4. I will always do my best to get my date home at a decent hour.
5. I will respect my date as I want to respect the girl I marry.
6. I will not date any girl with a bad reputation.
7. I will not go anywhere or do anything about which I would be ashamed to tell my mother.

### Pledges for young ladies

1. I will never do anything I would be ashamed for my parents to know.
2. I will keep my mind free of lust and my body free from sin.
3. I will never be a playtoy for any boy.
4. I will treasure my kisses and caresses for the man I marry.
5. I will not do anything that will impair my ability to form a happy marriage.
6. I will dress to please God, not boys.
7. I will demand gentlemanly conduct as the price of my company.
8. I will always strive to be pure, not popular.





### Adulterers and public worship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? How much of a part i n public ?  
 ? worship (teaching, prayers, ?  
 ? etc.) should those brethren be ?  
 ? given w h o admittedly are in ?  
 ? mixed-up marriages? ORE. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

I REALIZE that this may pose a problem, not because the Bible is not clear on it, but because brethren sometimes do not have the courage, faith, or something, to insist that God's word be carried out.

I think we can see the point very well if we parallel it with other sins. Let us ask: How much of a part in public worship should those brethren be given who admittedly a r e murderers, drunkards, fornicators, etc? Why is the question of mixed-up (adulterous) marriages harder to settle than others?

I here list a few objections to the use of such persons in the public worship:

1. IT SETS A BAD EXAMPLE FOR NON-MEMBERS: How could non-members be encouraged to become Christians when such sinners are used in the public services? A person searching for the truth could never feel that such a church had it!

2. IT "LEAVENETH THE WHOLE LUMP": Paul told the Corinthians that to maintain a fornicator in their membership would "*leaven the whole lump*" (church) that is, make the whole church guilty of his sin. This comes about because the use of such persons is bidding them god-speed, and thus is to partake o f their evil deeds (2 Jn. 9-11). Hence, every person who sits quietly while such persons are being used, is as guilty as the sinners themselves.

3. IT IS A DIRECT VIOLATION OF PLAIN BIBLE TEACHING: The Bible plainly says that the church should "*put away*" and "*withdraw*" from sinful persons within its membership, rather than use them in the public worship (1 Cor. 5; 2 Thess. 3).

4. IT WILL FILL THE CHURCH WITH ADULTERERS: How could a church possibly preach the truth on adultery while bidding it god-speed by using those guilty of it in its public services? How could a church keep admitted adulterers from becoming members of it when it uses such in examplary positions? The result of such would be that the congregation would soon be filled with adulterers, along with other sinners. How could it be avoided? Who can say that it is alright to use an admitted adulterer, but not a murderer or a drunkard? The church would soon be no different from the world, and the apostle John's statement would no longer be true, "*And we know that we (the church) are of God and the whole world (those not in the church) lieth in the wicked one*" (1 Jn. 5:19). This would not be true because both the church and the world would lie in the wicked one--there would be no distinction.

Let us devoutly hope that if any church is engaging in this practice, it will cease it post haste! jpn

αποστολοεσ

αποστολουσ

**"IS YOU DID YOUR GREEK"**

μετανοησατε

εισ αφησιν αμαρτιων

I AM CONVINCED that one should never disparage education and its proper use; yet this implies that improper use is a distinct possibility. It has been said "a little learning is a dangerous thing." This is certainly true, and it is not always the person WITHOUT many years of formal training that has "a little learning." Indeed, he may have more than the Ph. D's, because he is able to recognize his own limitations. The man with "a little learning" is the person who thinks he knows it all! True learning is the recognition of our own limitations to the point that we do not make fools of ourselves by acting like we know something we don't! "Professing themselves to be wise, they became fools" (Rom. 1:22). "If any man think that he knoweth anything, he knoweth n o t h i n g yet as he ought to know" (1 Cor. 8:2).

The story is told of two students meeting in the college cafeteria. One was overheard saying to the other, "Is you did your Greek?" The study of the Greek language in which our New Testament was written originally is very helpful and rewarding, but there are some preachers who get a SMATTERING of Greek, and suddenly they are "Greek scholars." They begin to stumble around in the Greek in the pulpit like a mule with the blind stagers! Suddenly they become capable of correcting the 101 of the world's ripest Greek scholars who translated the King James and the American Standard Versions. They tell us how it should have been translated! If someone disagrees with some whim of theirs, they act as though he is an ignoramus because he hasn't studied the Greek. I know of one young preacher who took off on an erroneous position, and when the brethren con-

fronted him with his error, his defense was, "If you had studied the Greek as much as I have, you would agree with me!" I have one simple comment to make about that: BALOGNA!

There are not many Greek scholars around, and I never heard one yet make such a comment! I have heard and known of their making comments that would negate such absurdities. For instance, note this quotation from a professor of Greek:

*One should be suspicious of any Biblical interpretation which is dependent on Hebrew or Greek for its support. If recourse has to be taken to the original language there is the implication that the translators have not accurately done their work. And since most people are wholly dependent on translators, then most people will have to die in error--if truth is buried in Hebrew or Greek. (Hugo McCord).*

H. Leo Boles was a great preacher and teacher. He was a man of great talent, knowledge and influence. Also a teacher of Greek. I have often heard him quoted as saying, "If you can't prove it in the English, you can't prove it in the Greek."

It would be good if every Christian were able to use the lexicons and other books defining the words as used in the original, but the fact that they cannot do so, does not mean that they are doomed to die in everlasting ignorance of the truths of Almighty God. What little I have learned about Greek has been rewarding, but I use it as a study tool, not something to preach about. jpn





# bulletin

Palm Springs Drive church of Christ

## SMOKING--IS IT WORTH THE CHANCE ?

IF SO, YOUR CHANCE OF DYING OF LUNG CANCER

IS 1 OUT OF 148. ARE YOU AN EX-SMOKER?

YOUR CHANCES ARE 1 OUT OF 996. IF YOU ARE

A NON-SMOKER, IT IS 1 OUT OF 16,238 AND YOU

ASK YOURSELF IF IT IS WORTH THE CHANCE?

--AMERICAN MEDICAL ASSOCIATION



Bible Answers  
to  
Bible Questions

## The Bible, weddings and funerals

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What does the Bible say about ?  
 ? a marriage or funeral ceremony? ?  
 ? Is being married by a Justice ?  
 ? of the Peace just as binding as ?  
 ? being married by a priest or ?  
 ? minister? --KY. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

1. *What does the Bible say about a marriage or funeral ceremony?* The obvious answer to a Bible student is: NOTHING! The Bible mentions weddings and gives examples of funerals, but says nothing about any specific ceremony used. Jesus did preach a sermon about the resurrection at the grave of Lazarus (Jn. 11).

Obviously, the next question is, *"Why do we have such ceremonies, if the Bible says nothing about them?* In so far as the marriage ceremony is concerned, we have them because *they are required by civil law.* We are to be subject to every ordinance of man (1 Pet. 2:13) that does not violate the ordinance of God (Acts 5:29). A marriage ceremony is the State's way of establishing a legal agreement between a man and a woman to protect the rights of both, and particularly, the children of such a relationship. If the State did not require such, it would not be

an essential part of marriage.

2. *Is being married by a Justice of the Peace just as binding as being married by a priest or minister?* Absolutely! Since the marriage ceremony is to satisfy the civil law, anyone the law authorizes to perform the ceremony is acceptable. As long as the law is satisfied, so is God.

Such questions arise because the Catholic Church makes marriage one of the "Sacraments." (Something the Bible knows nothing about. A "sacrament" is something that only the officially ordained religious prelate is authorized to perform) That is, saying marriage or funeral ceremonies is an *official* and *exclusive* function of the *prelate*, and it is *not valid* if performed by anyone else. But such is Catholic dogma and is not substantiated by the Bible. It was legislated by the Catholic church, and not by Christ who has *"all authority in heaven and on earth"* (Mt. 28:18). It is therefore a doctrine and commandment of men which is vain (Mt. 15:9), and is beyond the doctrine of Christ (1 Jn. 9).

The Catholic church has also invented certain laws concerning funerals. They teach that in some way a *Catholic funeral helps the dead*, assures him of a better chance at being saved. The Bible teaches that there is no help for the dead. Death seals one's eternal destiny (Lk. 16:19-31). As one dies, so shall he face God at the judgment (Heb. 9:27), and all the prayers, masses and money spent by concerned loved ones in behalf of the dead, cannot improve their lot one iota, and it is a cruel hoax for anyone to teach otherwise. It is a way to make *"merchandise of souls of men"* (Rev. 18:13). jpn



## EXPOSING ERROR

THERE CAN BE NO DOUBT that exposing error is as much a part of preaching the gospel as is the presenting of the positive precepts of divine truth. This is undeniably proven by the following scriptures:

Jer. 1:10--"*See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down and to destroy and to throw down, to build and to plant.*" In this verse are found 4 terms: three negative ("root out, pull down, destroy, throw down"), and two positive ("build and plant"). Two thirds of Jeremiah's preaching was to be negative, and one third positive.

2 Tim. 4:2-- "*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*" Three terms are used in this passage" two negative ("reprove, rebuke"), and one position ("exhort"). Hence, again, two thirds is to be negative.

Those non-combatant "soldiers of the cross" who have more sympathy for the espouser of error than for its exposer had better spend more time taking inventory of their own preaching and less of it trying to determine if the combatant soldier is complying with *their judgment* in the battle.

If we learn anything from the above passages it is that MORE of our time should be spent in EXPOSING ERROR than in imparting the positive truths of the word. Anybody who has lived on a farm knows well the lesson. It takes more time to clear a new ground of the trees and noxious weeds than it does to plant the seed, once that is done. The same

is true in the spiritual realm. It is much harder to UNTEACH people than to TEACH them. It is absurd to even think of going into a new ground and planting seed without first clearing it. It is worse than ridiculous to think of implanting the positive truths of God's word in the hearts of men before they are disabused of the errors of men (Lk. 8:14).

Unfortunately, we know some who spend at least 2/3's of their time in the negative alright, but not in fighting error, but those who are exposing it. They would do well to spend more time worrying about whether they are doing enough exposing of error and less worrying about whether others are spending too much! If all would do their share, maybe it wouldn't appear that some are doing too much.

All of my preaching life I have had to fight error with a mass of compromising brethren about my neck. They usually say they are behind me, but when I investigate, I find they are so far behind me that nobody can tell whether they are supporting the truth or the error! They usually have a lot to say about how sound THEY are, but generally I have found them to be more SOUND than anything else! They think they have to tell everyone how sound they are, otherwise, they might not find out about it! One would never guess it from their actions--Lightning kills, not thunder!

It is strange how some brethren think they can convince others they are sound when they fellowship error, fraternize those who espouse it while destructively criticizing those who expose it!

jpn



# Programs Of Worship



## SUNDAY AM 12-11-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Ronald Carter  
 DISMISSAL PRAYER-----Wayne Gey  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Jim Milam  
   Robert Carter  
   O-Larry Steele  
   Robert Gaines  
 USHERS-Danny Melvin, Steven Kapelka

## SUNDAY PM 12-11-77

ANNOUNCEMENTS-----Danny Melvin  
 SONG LEADER-----Jack Farrington  
 FIRST PRAYER-----Gene Mooney  
 DISMISSAL PRAYER-----Frank English  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Jim Milam  
   Larry Steele  
 USHERS-Danny Melvin, Steven Kapelka

## WEDNESDAY 12-14-77

ANNOUNCEMENTS-----Robert Gaines  
 SONG LEADER-----Steven Kapelka  
 FIRST PRAYER-----Gene Mooney  
 READ SCRIPTURE-----Mark DuBose  
 DISMISSAL PRAYER-----Robert Carter  
 INVITATION-----Donald Gattis

## MONTHLY ASSIGNMENTS-----Dec. 77

POST PROGRAM-----Robert Carter  
 CLOSE BUILDING-----Roland Dalton  
 IF YOU CANNOT SERVE, PLEASE C A L L  
 BRO. JACK FARRINGTON AT: 293-2279.

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 EDITOR: JAMES P. NEEDHAM

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 Phones: 831-3230; 645-0450



JAMES COOPER  
 ROUTE 6, BOX 347  
 MURRAY, KY. 42071

## 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

## OUR HANDS ARE TIED!



**WITHOUT**  
**THE DEDICATED**  
**EFFORTS**  
**AND**  
**THE WHOLEHEARTED**  
**COOPERATION**  
**OF**  
**EVERY**  
**Member**

**ARE YOU HELPING WITH THE TYING?**

JPN 12-17-62



Bible Answers  
to  
Bible Questions

## Our responsibility in 2nd Marriages

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? What is our responsibility to ?  
 ? the "divorced and remarried" ?  
 ? members in a congregation? ?  
 ? Whenever we learn of such, are ?  
 ? we to go to them to determine ?  
 ? that t h e y have "scriptural ?  
 ? grounds, and if not, to teach ?  
 ? them with a view to discipline? ?  
 ? And if t h i s brother is then ?  
 ? used publicly, should we an- ?  
 ? nounce that he is o.k.? Or. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

### REPLY

1. *What is our responsibility to the divorced a n d remarried member?* This would depend upon the circumstances. If there is evidence that a couple is in an adulterous relationship, then intensive study of the problem WITH THEM is necessary. E v e r y righteous effort should be made to help them solve their problem. Once sufficient effort h a s been made to teach them, and they refuse to comply with God's law, withdrawal is the only alternative. On the other hand, if we have no evidence of an adulterous relationship, the "divorced and remarried" should b e treated like all other righteous persons.

2. *Whenever we learn that a brother or sister has been divorced, should we go to them and determine of they have scriptural grounds?* Absolutely not! I

do not believe that every time I hear that a couple in the church is involved in a second marriage, that I have the responsibility to become a private detective and dig into the case. Now, if there is some indication that the marriage is questionable, I would be duty-bound, and obligated to the persons involved, to either establish the questionable circumstance or remove it by investigation. But without any indication of a question, I should not raise one. To do so is presumptions and a sure way to cause misery and trouble.

My responsibility is to continually preach God's truth on the marriage question (and all others), and if I do this in a forceful, kind and loving manner, sincere persons will be led to make sure that all is well with them. Questions will arise in their minds about their situations and they will seek answers. This has been my experience. I am saying that people who are involved in second marriages who know both the will of God and the circumstances in their case, and who in turn are led to believe that their marriage is acceptable to God, are in much better position to judge their situation than those who may know God's will, but in most cases, cannot know all the facts. If the parties involved, having all the facts, judge their marriage to b e acceptable, who am I to judge it otherwise with only half (or less) of the facts?

3. *If a brother who is involved in a second marriage is used in the public worship, should we make it known that he is o. k.?* NO! The mere fact that a congregation uses such a person in the public services is a statement that they think he is "o.k." The making of any such statement would be superfluous. It is all some suspicious souls would need to raise serious problems in

the church. Unfortunately, there are some who don't believe all the truth on many subjects, particularly marriage. They want to bind where God loosed, and make laws where He made none. Anyone involved in second marriage is a sinner, or at least suspect, and they will not stop until such a person is "duly" driven out. I know from personal experience, that there are some who seem anxious to deal misery to persons involved in second marriages.

It is easy for those not involved to self-righteously set arbitrary standards for others. To give such folk encouragement by publicly announcing that certain persons are divorced and remarried, but we have investigated and found them to be innocent, is unthinkable.

Not for one minute am I compromising one iota of God's teaching on the subject of marriage. Yet, at the same time, I am not for harrassing good people who have had an unfortunate experience in marriage due to no fault of their own. I have nothing but the highest regard for such persons, and will gladly show them the same love and concern that I do other righteous persons.

There are those who argue that the use of those divorced and remarried sets a bad example, and encourages others to break up their marriages. That is an effort to be more righteous than God, and should not be condoned by any congregation. This idea would automatically relegate all divorced and remarried persons who are innocent to the ranks of second-class citizens in the kingdom. I find no scriptural authority for such. jpn

## Is One Church As Good As Another?

THE ANSWER TO THIS QUESTION depends upon what one means by the word church. If by church one means the churches of men which make up the denominational world, then the answer is a DEFINITE YES! One HUMAN church is just as good as another, and NONE would be better yet! From God's point of view, one denomination is just as good (or bad) as another! They are all USELESS and definitely HARMFUL with reference to man's salvation. This is undeniably proven by the fact that God has promised to root every one of them up (Mt. 15:13). A clear understanding of Bible teaching never led any man to start a denomination, or to join one. Denominationalism is DIVISION, and God condemns religious division (Jn. 17:20,21; 1 Cor. 1:10), and those who promote it (Rom. 16:17).

THE BIBLE REVEALS BUT ONE CHURCH. Jesus said, "*Upon this rock I will build my CHURCH*" (singular--not churches) (Mt. 16:18). "*There is ONE BODY*" (Eph. 4:4), but the body is the church (Col. 1:18). There is "*BUT one body*" (1 Cor. 12:20). It is easily seen, therefore, that nobody ever decided to promote religious division as the result of a clear understanding of God's word.

IN CONTRAST to these plain teachings we have some 300 religious bodies in the world today with the claim that one of them is just as good as another. But this is true only if we are speaking of *human* churches. When we include *God's church* in the statement, it becomes false on its face. All human churches put together are not as good as the Lord's church. The truth can be stated simply: ONE HUMAN CHURCH IS JUST AS GOOD AS ANOTHER, BUT ALL HUMAN CHURCHES PUT TOGETHER ARE NOT AS GOOD AS THE LORD'S. Will anyone deny it? jpn





# Programs Of Worship

TUESDAY AM 12-18-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Larry Steele  
 DISMISSAL PRAYER-----Jim Milam  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----O-Robert Maynard  
   Steven Kapelka  
   O-Donald Gattis  
   Frank English  
 USHERS-Danny Melvin, Steven Kapelka

SUNDAY PM 12-18-77

ANNOUNCEMENTS-----Wayne Gey  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Danny Melvin  
 DISMISSAL PRAYER-----Gene Mooney  
 SERMON-----Guest Speaker  
 LORD'S SUPPER-----Robert Maynard  
   Donald Gattis  
 USHERS-Danny Melvin, Steven Kapelka

WEDNESDAY 12-21-77

ANNOUNCEMENTS-----Ronald Carter  
 SONG LEADER-----Robert Gaines  
 FIRST PRAYER-----Jim Milam  
 READ SCRIPTURE-----Steven Kapelka  
 DISMISSAL PRAYER-----Mark DuBose  
 INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS-----Jan. 78

POST PROGRAM-----Clark Gey  
 CLOSE BUILDING-----Gene Mooney  
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**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!**

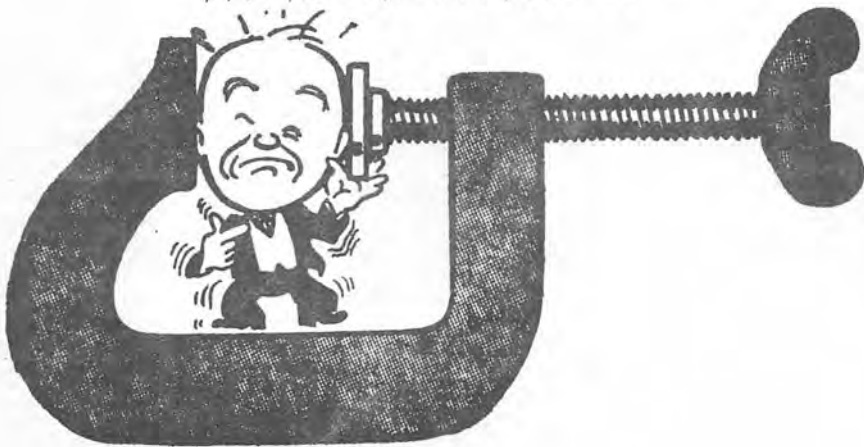


# bulletin

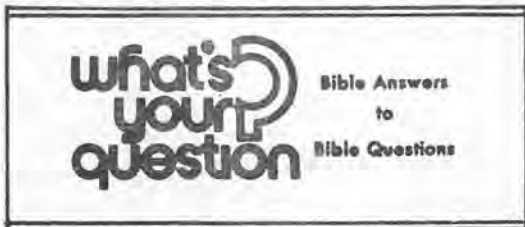
Palm Springs Drive church of Christ

**WE'RE PUTTING THE**

**SQUEEZE**



**ON INDIFFERENCE!**



## Salvation by faith only

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?  
 ?  
 ? Why not salvation by faith ?  
 ? only? A c t s 12:39; 16:31; Cf. ?  
 ? J n. 3:14-18; 1:12. Jesus said ?  
 ? the same thing 3 times in 90 ?  
 ? words. The only time He ever ?  
 ? felt so strongly about a point ?  
 ? that He repeated himself. TN. ?  
 ?  
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

## REPLY

MY FRIEND HAS MISSED A VERY IMPORTANT POINT: namely, *not one of the passages cited says what is alledged!* Not one of these scriptures says salvation is by *faith only*. They say one is saved by faith, that which no serious Bible student would deny. But there is a vast difference between saying one is saved by *faith*, and saying he is saved by *faith ONLY*. One is a Bible doctrine, the other is a doctrine of men (Mt. 15:9).

Not only do these passages not say one is saved by FAITH ONLY, but if they did, the Bible would flatly contradict itself. Notice what James 2:24 says:

*Ye see then, how that by WORKS a man is justified and NOT BY FAITH ONLY.*

If the passages cited teach salvation by FAITH ONLY, then my friend is obligated to harmonize them with James

2:24, or frankly admit that they flatly contradict it; in which case, he will render the Bible *useless* and *worthless*.

These passages predicate salvation upon the condition of FAITH. But let us enquire, *what kind of faith?* DEAD faith or LIVING f a i t h? I am certain my friend will answer, "LIVING faith, of course." But then, that's a fatal admission for the doctrine of salvation by faith ONLY, because LIVING faith is WORKING faith, notice:

*But wilt thou know, O vain man, that faith WITHOUT WORKS is DEAD? (James 2:10).*

Just as surely a s man must have a LIVING FAITH to be saved, he IS NOT saved by FAITH ONLY. Living faith is faith that works, it is not FAITH ONLY. But faith only advocates deny that ANY WORKS are essential to salvation.

Perhaps my friend hasn't noticed, but he has eliminated REPENTANCE as a condition of salvation. If salvation is by FAITH ONLY, then nothing else has anything to do with it, not repentance, not confession of Christ, baptism or anything beside FAITH. Yet, the Bible plainly says one must REPENT to be saved (Lk. 13:3; Acts 17:30). One is required to CONFESS Christ to be saved (Mt. 10:32,33; Rom. 10:10). The scriptures also say one must be BAPTIZED to be saved (Mk. 16:16; Acts 2:38; 22:16; 1 Pet. 3:21). But, who is my friend, to hang a "NON-ESSENTIAL" tag on these commands? The same God that required FAITH, required these also.

The doctrine of salvation by FAITH ONLY is not found in God's word, but in the creed books of men. It is deceptive, and soul-damning. Beware! jpn

## FOR WHAT IT'S WORTH

### MINISTERS OF EVERYTHING

A FEW YEARS AGO the "minister" bug bit some of the more liberal minded brethren. Today it is a sight to behold! There are ministers and ministries of everything from "soup to nuts"! There are ministers of education, music, recreation, youth, fellowship, bus ministry, etc. And now a well-known producer of filmstrips has one on "THE MINISTRY OF USHERING." Just what the church has BEEN WAITING FOR. It is badly needed I am sure. It takes a lot of skill to greet visitors, give them a card and help them find a seat in a church building! It's like a card I saw recently. It said, "*I used to couldn't even spell engineer, and now I ARE ONE!*"

### WOEFUL IGNORANCE!

THERE IS A WOEFUL IGNORANCE AMONG US of the fundamental facts of the Bible, and yet many are doing little, if anything, about it. They are either content to be ignorant, or else they are ignorant of the fact that they are ignorant! It is bad not to know, but worse not to know that one doesn't know!

The church provides Bible classes as a partial remedy for this terrible situation, and teachers spend many hours in preparation of lessons, but many don't think it is important enough to attend them. Reading is almost a lost "art" today. Christians don't read the Bible and very few ever read any kind of religious material. Would I be far wrong should I say that there are some members who don't even read the local church bulletin? jpn

### ● WHY RELIGIOUS DIVISION? ●

HAVE YOU EVER WONDERED why our society is divided religiously? Did you ever stop and try to determine the one basic cause of religious division?

RELIGIOUS DIVISION WAS BORN of and is promoted by REBELLION against God's law--man's desire to have HIS OWN WAY. Men exalt their uninspired opinions above divine law by formulating them into doctrinal systems and making their acceptance a condition of entrance into their denominations. The basic cause of all religious division, then, is NOT man's *inability* to understand what the Bible says, but his *unwillingness* to abide by what he understands it to say! One illustration of this should suffice

THE ACTION OF BAPTISM: Twice Paul says baptism is a BURIAL (Rom. 6:4; Col. 2:12). There has never been any difficulty understanding the meaning of the word burial, and the leading scholars of all denominations admit that immersion or burial was the action of baptism in apostolic days. But, while admitting this, they contend that *sprinkling* and *pouring* are just as acceptable to God. Did they read this in the Bible? A thousand times NO! *At no time in the Bible was water and water alone ever sprinkled or poured upon any person for anything.* So we can easily see that we are all agreed upon what the Bible says about the action of baptism. Division comes when men try to bind something they admit cannot be found in the Bible.

WHEN ALL MEN BECOME SATISFIED to do what the Bible commands--*nothing more, nothing less, and nothing else*--then and only then will religious unity prevail. We are commanded to "*speak as the oracles of God*" (1 Pet. 4:11). When we do that, religious division will cease! jpn



# Programs Of Worship

## SUNDAY AM 12-25-77

ANNOUNCEMENTS-----Donald Gattis  
 SONG LEADER-----Wayne Gey  
 FIRST PRAYER-----Robert Gaines  
 DISMISSAL PRAYER-----Larry Steele  
 SERMON-----James P. Needham  
 LORD'S SUPPER-----O-Danny Melvin  
   Jim Milam  
   O-Jack Farrington  
   Robert Maynard  
 USHERS-Steven Kapelka, Danny Melvin

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## WEDNESDAY 12-28-77

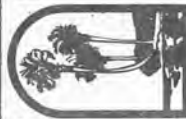
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**WELCOME TO ONE AND ALL!**





# bulletin

Palm Springs Drive church of Christ

Let's



Cut out

**INDIFFERENCE**  
(1 COR. 15:58)

**LUKEWARMNESS**  
(REV. 3:17)

**ABSENTEEISM**  
(HEB. 10:25)

**LACK OF STUDY**  
(1 TIM. 2:15)

**INACTION**  
(JOHN 9:4)

**EXCUSES**  
(ROM. 1:20)

JPN 2-21-63



**Instrumental music, aids & additions**

?????????????????????  
 ?  
 ? What is the difference between ?  
 ? using mechanical music as an ?  
 ? aid to worship and using charts ?  
 ? and a pointer as aids to wor- ?  
 ? ship? TN. ?  
 ?  
 ??????????????????????

**REPLY**

THE BASIC PROBLEM in the questioner's thinking is an effort to parallel some things which are not parallel. This is a common fallacy in argumentation. Mechanical instruments of music are not parallel with charts and pointers--they are not in the same class. Charts and pointers truly are aids to teaching because when we use them we do what we are commanded to do, namely teach--nothing more, nothing less. These items add nothing to the command to teach.

However, this cannot be said of mechanical music when it accompanies singing worship. The command is to sing (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). We are authorized to use anything to aid the singing which does not add to the command, such as: s o n g books, a leader, etc. When we use these we still only sing. But if we accompany the singing with mechanical music, we have added ANOTHER KIND OF MUSIC. We are not then ONLY SINGING, but we are SINGING and PLAYING

which is NOT AUTHORIZED. We are therefore adding an unauthorized act. Charts and Pointers are not methods of teaching, but mechanical music is another kind of music. When I teach with charts and pointers, I am still just teaching. When I sing with instrumental accompaniment, I am not j u s t singing--I am SINGING and PLAYING.

To illustrate this principle further: God told Noah to build the ark of Gopher wood (Gen. 6). God said nothing about hammers, saws, nails, or how to fell and transport the trees. But all know that all these are necessary to the building of the ark. But they were *aids* to what was commanded, and not *additions* to it. When Noah used all these he was still just building an ark. But, had Noah used some hickory, or oak wood in the building of the ark, that would not have been an aid, but the addition of *another kind* of wood. The hammers, saws, nails, etc. would be parallel to charts a n d pointers--just aids. The hickory wood would be parallel to instrumental music--*an addition*. Aids are authorized in the command, additions are not.

As I type this I am wearing glasses. My glasses are an aid to seeing. Whether I wear the glasses o r not, I am still just seeing. Glasses are not another way of seeing, else every blind person would have a pair. They are only an *aid* to seeing. The same with using pointers and charts in teaching, and a song book to sing. In neither case are we doing what is not authorized. We are aiding what is authorized.

It is easy to be deceived by false parallels. They are a clever way for error to be promoted. We must be on guard against them, and expose their fallacies. jpn

## FOR WHAT IT'S WORTH

### EVOLUTION OR "DEVILUTION"?

HOMOLOGY is a common word among evolutionists. It is the study of similarities in nature. They assume that similarities among living things indicate that higher forms of life evolved from lower forms. So, you see, there is a great deal of similarity between a gourd and a goose egg; so I guess the goose must have evolved from a gourd??? And, this old West Tennessee farm boy knows there is a great similarity between a bowl weevil and an elephant; both have snouts--so I guess the elephant evolved from the bowl weevil!!!

### CAUSE FOR REJOICING

EVOLUTIONISTS used to contend that man descended from a monkey, but that is out now, they tell us. They say this is ridiculous. (We agree on something, at least!) The truth is, man and monkey came from "a common ancestor." So, we have cause for rejoicing in tracing down our "ROOTS." The monkey who swings by his tail is not our BROTHER, he is our COUSIN! And again I say rejoice! I guess I am a bit stubborn, but I cannot believe that my ancestors swung by their tails; their NECKS maybe, but their tails--never!!! And so, some poet said:

*Once I was a tadpole, a beginning to be,  
Then I was a toad frog with movements  
so free.  
Then I was a monkey on a bamboo tree;  
But now, I'm a teacher with a Ph.D.*

jpn

### "BUT WHERE ARE THE NINE?"

JESUS HEALED TEN LEPERS, but only one returned to express his gratitude. In-gratitude seems to be woven into the very fiber of human nature. Especially is this true in the church. Gospel preachers live with this situation every day. Paul said, *"And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved"* (2 Cor. 12:15).

Most preachers can testify to the accuracy of this statement. They can look back over years of preaching and generally say that the churches and individuals for whom they have worked the hardest and sacrificed the most appreciate them the least. Long hours of toil and tears are counted as nothing when troubled waters are calmed. And, yet, if another storm arises and help is again needed, these brethren always know where to go, as though everything is just like it ought to be.

This is not a complaint--it is a fact! He has not learned how to be happy who EXPECTS gratitude from those he helps! To be happy one must be surprised when persons he helps are grateful--not when they are not! When you do some thing good for someone, forget it--*for those you help will!!!* jpn

### WARNING TO READERS

If you fail to send us your new address when you move (which costs us .25), your name will be removed from our mailing list.

To get back on, you must make a new request. We ask for your cooperation and understanding.



