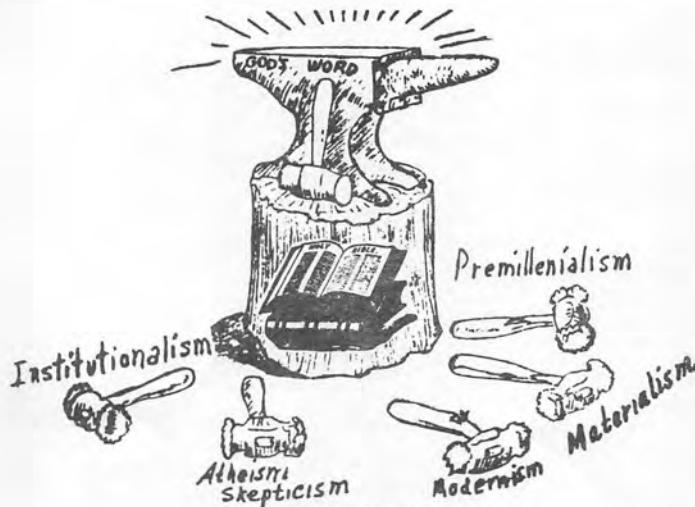




bulletin

Palm Springs Drive church of Christ

THE ANVIL WEARS THE HAMMERS OUT



"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
'Just one,' said he; then said with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's word
For ages skeptics' blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone!"



Bible Answers
to
Bible Questions

Sodom and homosexuality

Was the "Sodomy" of the Bible homosexuality, and was homosexuality the reason for the destruction of Sodom? FL.

REPLY

TODAY there is a determined effort to minimize the sinfulness of homosexuality. It is being endorsed by religious persons and organizations, even to the point that some churches are ordaining known homosexuals to their priesthoods, etc. There is also an homosexual church for known homosexuals. Such wide acceptance of this disgusting practice has led some to try to cast doubt upon whether the Bible condemns it as a sin.

INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA says that the Hebrew word KADHESH, "Denotes properly a male temple prostitute, one of the class attached to certain sanctuaries of heathen deities, and 'consecrated' to the impure rites of their worship."

GESENIUS says of the Hebrew word, "person consecrated, specially to Ashtarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12" (HEBREW AND CHALDEE LEXICON, p. 725). He says the feminine form is used of a harlot. *ibid.*

Of the word "Sodomite," THE WESTMINSTER DICTIONARY OF THE BIBLE, says, "A person guilty of Sodomy, the unnatural vice of Sodom (Gen. 19:5). The word renders Heb. KADESH, one consecrated, a man dedicated to impure heathen worship. A woman thus dedicated practiced uncleanness as a priestess in the service of Ashtoreth or Asherah in Canaan, of Ishtar in Babylonia" (p. 570).

In considering all the instances of the use of the term KADESH in the Old Testament, one is forced to say that it is impossible to prove that it was always used in the restrictive sense of homosexuality. (See Deut. 23:17; 1 Kgs. 14:24; 15:12; 22:46; 2 Kgs. 23:7). No authority I have checked specifically says so. However, considering the circumstances surrounding the origin of the term at Sodom, there is strong presumptive evidence that homosexuality is the specific sin being condemned in all these passages.

Now, that brings us to consider whether homosexuality was the sin of the men of Sodom in Gen. 19:1-11. Let us simply read some of this passage, "But before they lay down, the MEN of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, where are the MEN which came in to thee this night? bring them out unto us, THAT WE MAY KNOW THEM (vss. 4, 5). Now, in what sense did they want to "know" them? Let's read on,

"And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. (Would it be wicked for the men of Sodom to get to know these angels in the sense of getting acquaint-

ed with them?) Behold now, I have two daughters which have not known man; (now we see the sense in *w h i c h* to KNOW is used) let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; (so the men of Sodom wanted to "do" something "unto" the angels, not just get acquainted with them) for therefore came they under the shadow of my roof" (vv. 6-8).

It is obvious to any reasonable person that this is a case of MEN seeking sexual gratification with other MEN--homosexuality--even to the point of turning down the virgin daughters of Lot. Now, who can read this account and sensibly deny that homosexuality was the sin of Sodom. It certainly was not the only sin of Sodom, but it was the prevalent one, and the one which brought down God's wrath upon it. All of the modern libertines to the contrary notwithstanding.

But, if we admit for the sake of the argument, that homosexuality was not the sin of Sodom, this would not prove such a practice was not sinful and not condemned in the sight of God. Let us notice:

1. Lev. 18:22--"Thou shalt not lie with mankind, as with womankind; it is abomination.

2. Lev. 20:13--"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."

This was God's law in the Old Testament, and if any seek refuge in the fact that this is found in the Old Testament, let us notice what is said

in the New:

1. Rom. 1:26-32--"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their reward which was meet...Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

2. 1 Cor. 6:9--"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 *W I T H* MANKIND." (Young defines "abusers of themselves with mankind"--"Lying with a male"--Concordance p. 10).

3. Jude 7--"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and *G O I N G* AFTER STRANGE FLESH, are set forth for an example of suffering the vengeance of eternal fire."

So, let the libertines keep up their evil works; let the human churches keep up their condonation of sexual perversion; let the scriptural perverters continue to soft peddle this abomination. The judgment lieth ahead, and whether you believe it or not, God will not have changed His mind about this matter. His word "liveth and abideth" (1 Pet. 1:23), and shall live beyond heaven and earth (Mt. 24:35). In fact, it will read at the judgment just like it reads now (Jn. 12:48). jpn



Programs Of Worship

SUNDAY AM 1-8-78

ANNOUNCEMENTS-----Danny Melvin
SONG LEADER-----Steven Kapelka
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
Larry Steele
O-Jim Milam
Robert Maynard
USHERS-----Gene Mooney, Wayne Gey

SUNDAY PM 1-8-78

ANNOUNCEMENTS-----Danny Melvin
SONG LEADER-----Steven Kapelka
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
Jim Milam
USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 1-11-78

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

MONTHLY ASSIGNMENTS-----Jan. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
ROUTE 6, BOX 347
MURRAY, KY. 40071

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)

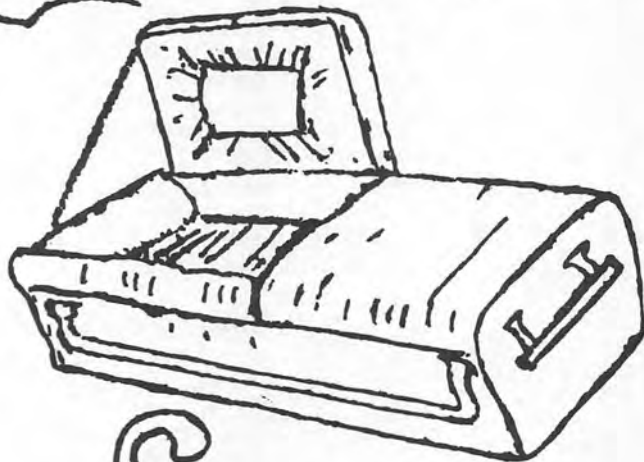
WELCOME TO ONE AND ALL!



bulletin

Palm Springs Drive church of Christ

NEW FLIP TOP BOX



FOR SMOKERS!



Bible Answers
to
Bible Questions

God's law and human circumstance

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Would y o u please comment on ?
 ? Matt. 12:1-13, and include the ?
 ? answers to the following ques- ?
 ? tions in your comments: (1) Did ?
 ? Jesus and His disciples break ?
 ? the law of Moses b y plucking ?
 ? the corn on the Sabbath? (2) ?
 ? Did Christ teach that David ?
 ? broke the law when he ate the ?
 ? shewbread and did He imply that ?
 ? this was alright due to the ?
 ? circumstances?(3) Is there ever ?
 ? a time when people may make ex- ?
 ? ceptions to any of God's laws ?
 ? if necessity seems to demand ?
 ? it? --Germany ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

1. Did Jesus and His disciples break the law of Moses by plucking corn on the Sabbath? No. Jesus said concerning the Law: "Whosoever...shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Mt. 5:19). To break any commandment of the Law was a sin (1 Jn. 3:4). Jesus did no sin (1 Pet. 2:22), Therefore, J e s u s broke no law.

2. Did Christ teach that David broke the law when he ate the shewbread and did He imply that this was alright due to the circumstances?" No. Jesus never

taught anyone that the law of God is subservient to human circumstance.

3. Is there ever a time when people may make exceptions to any of God's laws, if necessity seems to demand it? No! The Bible teaches that "sin is the transgression of law" (1 Jn. 3:4). That which is a law of God cannot be transgressed with impunity.

EXPLANATIONS

1. TWO QUESTIONS ARE UNDER CONSIDERATION: (a) Did the disciples violate the sabbath law by plucking the corn? (v.1). (b) Did Jesus violate the sabbath law by healing the withered hand? (v.10).

2. JESUS' JUSTIFICATION OF THESE ACTIONS:

(a) By approved example: (A) David: He and his company ate the shewbread from the temple (v.4). This was "not lawful" according to the Pharisees' manner of interpreting the law, but it evidently came within the scope of the shewbread law, or David and the priests who gave it to him would have been charged with sin (1 Sam. 21:6). Hence, the problem was not David's violation of the law, but the Pharisees' misunderstanding of it.

(b) The Priests: Jesus said they "profane the sabbath in the temple and are blameless" (v.5). They did this by working on the sabbath. They offered sacrifices on the sabbath (Num. 28:9), and yet the law forbade work on the sabbath. Hence, according to the Pharisees' interpretation of the law, the priests "profaned the sabbath." But again, they had failed to understand the law.

(c) The Pharisees: Jesus then proved by the Pharisees themselves, that he had properly interpreted the law. He uses their example, showing that they would lift a sheep from the ditch on the sabbath (v.11). If their lifting a

sheep from the ditch on the sabbath came within the sabbath law, then why not his disciples' plucking the corn, and his healing the withered hand?

(2) Necessary inference: Jesus argues that: God is greater than the temple (v.6; cf. 2 Chron. 6:18). Christ is Lord of the sabbath (v.8), and mercy is greater than the sabbath law (v.17). Then he necessarily infers that "it is L A W F U L to do well on the sabbath" (v.12). The conclusion is irresistible: It is WELL to pluck corn and eat, and heal a man on the sabbath day. It is lawful to do well on the sabbath day, therefore, it is lawful to pluck corn and eat and heal on the sabbath. The same reasoning would prove that David and the priests' actions were lawful sabbath activities under the general provision that "*it is l a w f u l to do well on the sabbath day*" (v.12).

It is also noteworthy that Jesus answered a similar Jewish argument in Jn. 7:22,23. They questioned His healing on the sabbath, and He replied by showing that they found circumcising to be lawful activity on the sabbath. So, the whole matter is summed up in Jn. 7:19, "*Did not Moses give you the law, and yet none of you keepeth the law.*" They did not keep it because they constantly bound where it loosed and loosed where it bound.

CONCLUSION: In view of all this, it becomes absurd to argue that we can set aside God's law under emergencies and difficult circumstances. Even if this were a true principle, we could then set aside only such laws as God expressly permitted to be set aside. It is dangerous to make God's laws subservient to human circumstances. If one law is thus subservient, then all are, thus destroying the Bible for all practical purposes. A l s o, what is to be obeyed or suspended would rest upon mere human judgment. That is chaos. jpn

FOR WHAT IT'S WORTH

HOW TO SETTLE ISSUES

SOME BRETHREN THINK the way to settle troublesome issues in the church is to form a strong, unbending opinion on them, and stop listening to the other side!

A REAL HEADACHE

THE BROTHER who can be a real headache in a local church is the one who does not recognize his own limitations: He thinks he can lead singing, when he can't; he thinks he can preach, when he can't; he thinks he can teach a class when he can't; he thinks he can be an elder when he can't. He is always running for something, and generally getting in everybody's "hair"!!!

QUITE A SHOW!

*As I travel to and fro,
Today's fashion's quite a show!
Thigh-length boots and mini-skirts
Worn by gaudy, prissy flirts.
Colors crazy, psychedelic,
I declare they look plumb hellic.
Women glad in scanty dress,
smoking foot-long cigarettes.*

jpn

That's the way it looks to me! Traveling today is quite an experience! Sometimes I think I would like to resign from the human race! I may do it yet, if I can just figure out how!



Programs Of Worship

SUNDAY AM 1-15-78

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

SUNDAY PM 1-15-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Robert Carter
SERMON-----James P. Needham
LORD'S SUPPER-----Danny Melvin
Gene Mooney
USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 1-18-78

ANNOUNCEMENTS-----Robert Maynard
SONG LEADER-----Steven Kapelka
FIRST PRAYER-----Donald Gattis
READ SCRIPTURE-----Mark DuBose
DISMISSAL PRAYER-----Danny Melvin
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS-----Jan. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

REPORT ON THE PREACHING TRIP TO IRAN

AS MOST OF OUR READERS KNOW, I recently spent about 30 days working among American Christians in Iran. This trip was made at the invitation of the brethren in Shiraz, and I spent most of the time there, but was able to arrange short meetings also in Tehran and Isfahan. The trip was jointly financed by the PSD church (where I work regularly), and brethren in Iran.

SHIRAZ: I arrived in Shiraz on Saturday Nov. 19, and was met at the airport by Marion Grant and Frank Herline. They took me to the Grant's home where we visited for a few minutes before they returned to their employment (The work week in Iran is Saturday through Wednesday. Our Thursday and Friday are their off days). That evening the men assembled at the Grant's house for some further visiting and planning the first gospel meeting to begin on Sunday the 20th in the home of brother Frank Herline.

This meeting got under way on Sunday evening (since Sunday is a work day in Iran), and lasted through Wednesday night. It was well attended by the four families that make up the Shiraz church, and many of their friends, both American and Iranian. Upon more than one occasion the majority of the audience was made up of non-members: Baptists, Methodists, Presbyterians, Muslims, etc.

The second meeting in Shiraz was held in the Grant's home. It began the following Sunday evening and went through the following Thursday. While it was attended by some outsiders, it was mainly attended by Shiraz members.

The lessons were well received in both these meetings. The local Christians were greatly edified, non-members were impressed with the simplicity of the gospel, and some Muslims spoke favorably of the preached word. One American lady, the wife of one of the Shiraz members, (bro. George Snyder) was baptized.

It was a real joy to be associated with these wonderful people. American Christians in Iran live a pretty isolated life, and many expressed great joy at realizing that someone was sufficiently concerned about them to make a special

trip in their interest. It was a special joy to live in the home of the Marion Grants. They were charter members of the PSD church, and friends of long standing. They made my visit very pleasant, and sister Jo spoiled me by being such a gracious hostess.

TEHRAN: On Dec. 2, I flew from Shiraz to Tehran, the capital of the country of Iran. I began a short meeting there on Sunday night Dec. 4, and ended on the 7. The Tehran church is made up of some 35 or 40 American Christians, and one Iranian family. These Christians come from all parts of the USA and are engaged in many occupations in Iran.

The meeting was fairly well attended and certainly good was done. Brother John Nix, a brother I had known for some years, was my gracious host during my stay in Tehran.

ISFAHAN: Isfahan is about half way between Shiraz and Tehran. I tried desperately to contact the brethren in Isfahan before going to Tehran to avoid back-tracking, but was unable to do so in time. Thus, it was necessary for me to go to Tehran, then back to Isfahan, then back to Tehran for my departure for home.

I preached only twice in Isfahan. I found a group of some 35 or 40 meeting there. My work there was well received, and they expressed appreciation for my coming. They are interested in getting an American preacher to move there to work among the local citizens. While we all recognize this as needful, such will require some extensive planning and great expense. This is not to negate the idea, but to prepare brethren for the shock when they learn what all would be involved in such a venture. I will discuss this in more detail later.

ORIGINATION AND PURPOSE OF THE TRIP

The Iranian trip was really initiated

by the Marion Grants. They have now been in Iran for almost two years. They have used their considerable talents well in spiritual work there. Marion has preached and taught regularly for a rather large Baptist group with no strings attached in addition to his work with the brethren. Sister Grant has also done some teaching of women in a denominational group. They exercise great influence for good in the American community. They approached the other brethren about the possibility of having an American preacher to come over and see the possibilities and help them evaluate the need for an American preacher to move there on a more permanent basis.

So far as Shiraz is concerned, it is the judgment of the brethren that it will be best for the time being for them to invite an American preacher to come work with them for a period of time each year, and they will continue to carry on the day to day work needed to keep the church going. This judgment is made on the basis that there are only 4 families who are Christians in Shiraz at the moment and their tenures, for the most part, will be ending within a year, unless, of course, some circumstance arises to extend them.

Isfahan and Tehran are a bit different, having larger groups and a greater density of American population. Both of the localities are interested in having an American preacher to come and work with them. Isfahan, especially, is interested in reaching out to the local citizens, though it is not certain with me just how this can be accomplished in view of the government's attitude toward such efforts.

The general consensus is that the government would not issue a visa for an American to enter the country to do religious work among Iranians. But one of the brethren in Isfahan went to the

American Consulate and enquired of them concerning this matter. They told him that such a visa would be issued, but the government would offer no protection to such a worker. That of course would make such a venture terribly dangerous. The local priests exercise great influence over the citizens (less now than formerly), and would persecute (perhaps kill) any preacher or person who is successful at reaching local citizens. In such an event, the government would stand idly by. (This is not to say that such an effort should not be made, but to state the facts as they are. It is a fact that Early Christians subjected themselves to great danger in spreading the gospel).

In Iran nearly the entire populace is made up of "believers" (Muslims). Women wear Chadors (a large cloth, usually black) that veil their bodies including their heads and most of their faces. Men carry a string of beads in their hands which they constantly fondle to keep them conscious of Allah (God). All good Muslims pray 5 times a day, bowing toward Mecca. In every city there are beautiful, ornate and expensive Mosques where prayers are supposed to be offered on Fridays. In most Mosques an Imam is entombed in an ornate crypt. I saw Muslims kissing the crypt and rubbing their faces against it. They also threw in large sums of money.

I have said all that to show how engrained is Muslimism in the fabric of Iranian culture. It approaches fanaticism, and it will not be dislodged with out great effort and tremendous sacrifice on the part of all concerned in such an effort.

Muslims believe in one God whom they call Allah. According to their doctrine He has had four prophets: Adam, Moses, Christ and Mohammed. But Mohammed is greatest of them all, say they. They do

not deny Christ, and they even admit his virgin birth, but He is not the Messiah. Mohammed based his religion in Abraham but traces it through Ishmael. For instance, they claim that Abraham was told to offer Ishmael, not Isaac as the Bible says. In short, Mohammed took off from Abraham and concocted a religion for the Arab world, copying much of it from the Jewish religion in the Old Testament. In that sense, he reminds me of Jeroboam. Mohammedans will not eat swine flesh and continue to practice animal sacrifice, just to name a couple of Old Testament tenets.

These and other considerations (which I will discuss next week) must be considered in any effort to preach the gospel to Iranians. It is not an impossible task, but there are many adversaries. Nobody should seek to enter that work without having all the facts before him. For this reason, I want to give more space to specific details in another issue. Meanwhile, I want to give wide publicity to the locations of the three congregations of Americans known to be meeting in the country at this time. This aspect of the work in Iran has been badly neglected to the point that many Americans going to Iran have trouble finding and contacting the churches there. For instance, it took me two weeks after entering the country to make contact with the brethren in Isfahan! I list below the contacts for the three churches I visited:

SHIRAZ:

TELEPHONES:

Marion Grant	22913 or 14 Ex. 31
Frank Herline	35212
George Snyder	30372

ISFAHAN:

Jack Morgan	40700
Wesley Scarbrough	45804
Joe Mulkey	49034

TEHRAN:

John Nix	248428
Lane Cubstead	245932
Bob Downing	244950



Programs Of Worship

SUNDAY AM 1-22-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----O-Wayne Gey
Jim Milam
O-Jack Farrington
Danny Melvin
USHERS-----Wayne Gey, Gene Mooney

SUNDAY PM 1-22-78

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

WEDNESDAY 1-25-77

ANNOUNCEMENTS-----Danny Melvin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Steven Kapelka
DISMISSAL PRAYER-----Ronald Carter
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS-----Feb. 78

POST PROGRAM-----Steven Kapelka
CLOSE BUILDING-----James P. Needham
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, N.Y. 12071

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

IMPORTANT ANNOUNCEMENT TO ALL PSD BULLETIN READERS

IN CONSIDERING OUR 1978 BUDGET, and in view of the rising cost of producing this bulletin, the brethren decided to purge our mailing list of any and all who do not have an active interest in receiving this publication. Consequently, they decided to give all readers a few weeks to let us know if you want to continue to receive the bulletin. The plan is as follows:

IF YOU WANT TO CONTINUE RECEIVING THE PSD BULLETIN, YOU MUST CONTACT US BY MARCH FIRST. ALL WHO FAIL TO DO SO WILL BE DROPPED FROM OUR MAILING LIST. THIS DOES NOT APPLY TO EXCHANGES OR TO PSD MEMBERS.

It is not our desire to remove anyone from our mailing list who has a positive interest in the bulletin, but no longer can we mail it "wholesale" due to the increased cost of producing it. Within the last three years, almost everything involved in the production of the bulletin has increased in cost. Some costs have tripled! Where returns for incorrect addresses used to cost 10¢ each, they are now 25¢ each. Paper, ink, printing chemicals, and all other printing supplies have doubled or tripled in cost. Postage alone on our bulletin is now running about \$100 per month for approximately 2500 copies.

We have the practice of removing all from our mailing list who fail to notify us when they move. This has reduced our mailing list somewhat. The fact that some do not keep us informed of their correct address suggests that there may be others who are not interested in receiving the bulletin and the present plan is the only way we know to find out for sure. We know that writing or calling us on this matter is a bit inconvenient, and that some who really want to continue receiving the bulletin will fail to notify us, but such will have to become casualties in our effort to stop wasting the money being used to send the bulletin to some who do not want to receive it. So if you want to continue receiving it, let us hear from you--better do it right now while you are thinking about it. jpn

JAMES PARKER MILLER IS DEAD: James Parker Miller died on January 7, and was buried in Tampa, Fla. on the 10. Funeral was preached by James R. Cope and Everett Mann. Large audience. Our sympathies to his family. More later. jpn

REPORT ON THE PREACHING TRIP TO IRAN NO. II

WHY SO MANY AMERICANS IN IRAN?

READERS MAY WONDER why there are so many American brethren in Iran. As you probably know, Iran is one of the richest oil countries of the Middle East. It is a strong ally of the United States, and occupies a strategic location insofar as Russia is concerned. Also, it is strongly Anti-Communist, but its neighbor, Iraq, has fallen into the Communist camp. This makes for a tense situation, and Iran has heavily armed itself with sophisticated American military hardware. Yet, the technology of the country cannot even begin to operate or maintain such complex machinery which involves engineering, electronics, computer science, etc.

Consequently, Iran has contracted with the U.S. Government and American corporations to operate and maintain this equipment while teaching native Iranians to do the same (it is called counterpart training). There is also a movement toward industrialization of the country. Thus, many native Iranians are trained in engineering and science-related fields in other industrialized nations like Germany, France, the United States, etc. The 1975-76 academic year found 179,000 Iranian students in foreign colleges and Universities. Of this number 19,630 were in American schools (The largest number in any foreign country). (Source: Institute of International Education). But President Carter stated recently that there are now 30,000 Iranian students in the USA, and 40,000 Americans living in Iran. (President's speech welcoming the Shahanshah and Empress Farah to Washington, D.C. on Nov. 15, 1977).

This accounts for so many Americans

in Iran, as well as many citizens of other countries. One can hear a half dozen languages being spoken on any given day in the market places of Iran.

As President Carter stated, there are now 40,000 Americans living in Iran, and I have read estimates that it will be between 80 and 100,000 by the 1980's!

Among so many thousands of Americans, there will be a certain percentage of Christians. I am not sure anyone knows how many Christians are in Iran, but I met about one hundred in three congregations while I was there. It is highly possible that there are others, but I did not hear of them, and no American Christians I met knew of others. If any reader knows of others, I would appreciate hearing of it.

SHOULD AMERICAN PREACHERS GO TO IRAN?

That is a moot question in many ways. Certainly, we should preach the gospel to every creature (Mk. 16:15,16), but circumstances must be taken into account in all cases. It is easy to say that American preachers should go to Iran, but it may be something else to put one there. Here are some things to consider:

1. *The religious situation:* The populace of Iran is almost 100% Muslim. To call it a closed society is not far wrong. It is estimated that one in every 15 citizens is involved in some kind of police work. A secret policeman kept almost daily surveillance of my activities. The American community feels that this is true of all Americans in the country. The Islamic religion is interwoven in the fabric of Iranian culture.

It is impossible to separate them: The religion is part of the culture, and the culture is part of the religion. Officially, there is almost no tolerance of any other religion. The local priests (Mullahs) wield great influence over the people. In days gone by they practically ruled the country, but their power has been curtailed in recent years--the Shahanshah is the absolute monarch today! But the priests continue to keep local citizens in line and will intimidate anyone who violates Islamic tradition, and persecute anyone who seeks to lead them astray. There is a great deal of talk in the country about these priests having murdered such persons, and many feel they would do so now! One only has to study the history of Mohammedanism to see its violence. Indeed, it was imposed upon the middle-eastern countries by the edge of the sword.

I have been told that it is illegal for anyone to enter Iran to do religious work among the natives, and that a visa for that purpose would not be issued. It is the opinion of the American Consulate in Isfahan that the government would grant such a visa, but would offer no protection to the person. If the local priests persecuted him, or killed him, the government would do nothing! He strictly would be on his own. Believe me, that would be a very precarious position in that country!

For a time, the local authorities in Isfahan prohibited the church's meeting for worship, calling it an illegal assembly. This was all worked out in time and they now have a permit to meet, but they underwent some trying times.

2. **Transportation:** Transportation is a major problem for Americans in Iran. The cheapest automobile (a compact) costs about \$6,000, but then driving it

on the streets and roads of Iran is a nightmare! There are almost no traffic rules. Everyone drives as he pleases. Traffic lights, signs, and speed limits are ignored at will. One way streets become two way streets, and four-lane streets become eight-lane streets, if there is just barely enough room to get in; then, if there isn't, they use the side walk! (I was literally brushed by a fast moving car on a sidewalk!)

Now, all that is bad enough, but just wait until you have an accident! They often put you in jail without a hearing until THEY determine if you are at fault (which Americans almost always are!!!), and then, when it comes to settling your liability, THE FAMILY of the deceased or injured decides how much you will pay! There is an average of 5 fatalities per day in Tehran alone! Consequently, many Americans don't own automobiles, but walk or take taxis for transportation. To drive or not to drive would be a big decision for a preacher in Iran. Without it, his work would be somewhat curtailed, but with it he would be in constant jeopardy.

(NOTE: Be sure to keep this and other issues of the PSDB containing the Iran report since limited space requires that the report be continued from issue to issue. JPN).

WHAT'S YOUR QUESTION TO CONTINUE

We have several questions to answer in the bulletin in the weeks to come. The Iranian report is crowding them out right now, so please be patient. If you have been intending to send us a question, go ahead. We will be getting to it just as soon as possible.



Programs Of Worship

SUNDAY AM 1-29-78

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

SUNDAY PM 1-29-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Steven Kapelka
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Donald Gattis
SERMON-----James P. Needham
LORD'S SUPPER-----Robert Gaines
Ronald Carter
USHERS-----Wayne Gey, Gene Mooney

WEDNESDAY 2-1-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Jack Farrington
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Danny Melvin

MONTHLY ASSIGNMENTS-----Feb. 78

POST PROGRAM-----Steven Kapelka
CLOSE BUILDING-----James P. Needham
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

IMPORTANT ANNOUNCEMENT TO ALL PSD BULLETIN READERS

IN CONSIDERING OUR 1978 BUDGET, and in view of the rising cost of producing this bulletin, the brethren decided to purge our mailing list of any and all who do not have an active interest in receiving this publication. Consequently, they decided to give all readers a few weeks to let us know if you want to continue to receive the bulletin. The plan is as follows:

IF YOU WANT TO CONTINUE RECEIVING THE PSD BULLETIN, YOU MUST CONTACT US BY MARCH FIRST. ALL WHO FAIL TO DO SO WILL BE DROPPED FROM OUR MAILING LIST. THIS DOES NOT APPLY TO EXCHANGES OR TO PSD MEMBERS.

It is not our desire to remove anyone from our mailing list who has a positive interest in the bulletin, but no longer can we mail it "wholesale" due to the increased cost of producing it. Within the last three years, almost everything involved in the production of the bulletin has increased in cost. Some costs have tripled! Where returns for incorrect addresses used to cost 10¢ each, they are now 25¢ each. Paper, ink, printing chemicals, and all other printing supplies have doubled or tripled in cost. Postage alone on our bulletin is now running at about \$100 per month for approximately 2500 copies per week.

We have the practice of removing all from our mailing list who fail to notify us when they move. This has reduced our mailing list somewhat. The fact that some do not keep us informed of their correct address suggests that there may be others who are not interested in receiving the bulletin and the present plan is the only way we know to find out for sure. We know that writing or calling us on this matter is a bit inconvenient, and that some who really want to continue receiving the bulletin will fail to notify us, but such will have to become casualties in our effort to stop wasting the money being used to send the bulletin to some who do not want to receive it. So if you want to continue receiving it, let us hear from you--better do it right now while you are thinking about it. jpn

REPORT ON THE PREACHING TRIP TO IRAN NO. III

3. *Cost-of-living:* To put an American preacher in Iran will require a sizeable outlay of cash. Round trip ticket will cost about \$1300 per person. Rent on a two-bedroom apartment will run about \$400. Food is terribly expensive, especially if one eats western type foods which have to be imported. Western beef steak will cost about \$9 a pound! American children would have to attend American schools which would cost two to three thousand dollars per child per year. (American corporations and the U. S. Government pay this for their employees). Thus, it would be best for a preacher going to Iran not to have school-age children. One American brother commented that no American preacher should attempt to work in Iran for less than \$20,000 per year, and that would be a minimum for a person without children. Americans working in Iran earn about twice what they would in comparable jobs at home, with their school bills paid.

4. *Medical care:* Medical care for an American living on the local economy ranges from fair to really bad! It would also be very expensive. This is another reason why it would be preferable for a preacher to have no small children. The medical care would be somewhat inadequate. Most of the American corporations employ their own American doctors in the country, so their situation is better. Those working for the U.S. Government have excellent care.

5. *Transient membership:* An American preacher working in Iran would have to deal constantly with a transient membership. As the reader can see in the earlier part of this report, con-

gregations in Iran have ranged from 80 down. One might have 80 one month and 20 the next! Since Americans living in Iran earn very good salaries, the churches there are quite capable financially, and could contribute substantially toward the support of a preacher, but some provision would have to be made for his security in case the congregation dwindled. The Iranian church would have to carry a reserve for such an eventuality, or some American church would have to stand good for it, otherwise one might find himself strained financially.

WHAT SEEMS TO BE THE WISEST APPROACH

In view of the religious situation in Iran and the government's attitude, it seems to me that the best approach to the Iranians is for American preachers to enter the country to serve the American community. Let the American Christians invite their Iranian friends and neighbors to the services. Have Bible classes for the younger ones. Gradually this will break into the entrenched Islamic religion. This would be safer, and the progress would be so gradual that it would not raise nearly the excitement that going there to "convert the Muslims" would.

In fact, this process has begun already. We had several Muslims to visit our services in Shiraz, and there is at least one Iranian national who is a member of the church in Tehran.

It seems to me that the safest and surest method of taking the gospel to Iran is to allow it to work like leaven; quietly and inconspicuously. Any sudden, pushy moves will bring down the wrath of the Mullah's on our heads and

defeat our purpose. Jesus told his disciples to be "as wise as serpents and as harmless as doves." The kingdom needs to come "without observation" (gradually, quietly and without fanfare) to the Islamic world.

A LETTER OF APPRECIATION FROM THE GRANTS

(EDITOR'S NOTE: The following letter, in part, was sent to the church here by the Grants).

"We just completed a nine-lesson series conducted by James P. Needham. One was baptized into the Lord and much good was done in these meetings. Brother Jim is scheduled to go to Tehran tonight and begin another series. Brother Needham has done an outstanding job for us, as we knew he would. We want to commend him to you for his love of truth and his concern for and willingness to help us in this foreign land. In addition, we want to thank you for allowing him to come and continuing his support while here--In a very real sense you folk are responsible for the good work that was done here. We cannot begin to express appropriately our joy and thanks to you for allowing him to come.

NEWS ABOUT US N' THINGS

OUR SYMPATHY to the JACK FARRINGTON family in the loss of his mother...We seem to be having an epidemic of some flu virus right now, so many are out of services...WE WELCOME THE ALPHINS who were recently restored and placed membership: 641 Parkwood Av. Altamonte, and phone no. is: 869-1938...W H A T'S YOUR QUESTION will get back into full swing next week. The report on the recent overseas trip has been crowding it out. We appreciate the wide interest in the trip. I have shown slides of the trip at PSD and will be happy to do so for others, individually or in groups.

A VISIT TO THE WORK IN BAD KREUTZNACH, GERMANY

ON MY WAY HOME I spent a few days in Germany, my wife and youngest daughter meeting me there. On the Lord's day we visited the work at Bad Kreutznach where we helped support Dudley Spears when he was there. The Glen Jones family is there now.

We found the American work there almost non-existent (only one family beside Glen Jones) due to military transfers. The German work also moves along rather slowly. At present it consists of Glen and his wife and one other German couple, with one or two visitors. Dudley Spears recently spent some time there working with Glen, and several contacts were made. Glen now has two or three home studies in progress, and they are showing some promise. I spoke for the American service on a Sunday morning.

If the present home studies don't prove fruitful, Glen is considering a move to North Germany to a much larger city. He believes the opportunities will be greater and the work more fruitful. Bad Kreutznach is a very tradition-bound city of about 40,000, and it is thought that a more metropolitan area will be a more productive field.

I had met Glen Jones once before, but have not known him intimately. I also met his good wife who prepared a delicious meal for us. Angelika is German by birth, and an excellent helpmeet for Glen. Glen is now fluent in the German language and can preach freely in it.

The German work is difficult, and one must admire the dedication of the Joneses in staying with it. I know it must get very discouraging.



Programs Of Worship

SUNDAY AM 2-5-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Robert Carter
O-Robert Maynard
Jim Milam

USHERS---Roland Dalton, Mark DuBose

SUNDAY PM 2-5-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Jack Farrington
SERMON-----James P. Needham
LORD'S SUPPER-----Frank English
Robert Maynard
USHERS---Roland Dalton, Mark DuBose

WEDNESDAY 2-8-78

ANNOUNCEMENTS-----Robert Maynard
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Eddy Garrison
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS-----Feb. 78

POST PROGRAM-----Steven Kapelka
CLOSE BUILDING-----James P. Needham
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive Church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

FIVE-DOLLAR SAINTHOOD!

KIRBY J. HENSLEY, an ex-hobo who can neither read nor write, is the founder of the UNIVERSAL LIFE CHURCH, INC. of Modesto, Cal. He has one of the biggest religious rackets around today. For a fee, his organization will make you all kinds of "religious credentials." Anything from clergy to archbishop! He will make you a saint for \$5! Hensley doesn't believe in God or religion, calling it "a bunch o f lies." He says *"heaven is when you have what you want, hell is when you don't have it."* His i n c o m e is estimated to be \$10,000 per day, or \$3.6 million per year.

He has "ordained" 6.5 million persons to be clergymen. Some dogs and cats have received "religious credentials." Almost everyone in Hardenburgh, N. Y. has been ordained in an absurd effort to evade taxes. A state court has overruled them.

Hensley's racket gained much momentum during the Viet Nam war because "clergy-men" are exempted from the draft. Many young men used this farce as a means of evading the draft and staying out of the war.

Hensley's organization presents the Federal Government with a sort of a constitutional crisis. The constitution says the Congress shall make no law governing religion, but Hensley's organization is incorporated as a religion. What can Congress do? Can it set up criteria by which to determine what is a bonified religion and what isn't? If so, won't that be a law governing religion? And, what law can Congress make designed to restrict such racketeering as this that would not at the same time restrict bonified religious organizations? While the state court in N. Y. has overruled the Hardenburgh, N. Y. attempt to evade state and local taxes, one must doubt that this ruling will stand before the Supreme Court.

The whole Hensley thing stinks to high heaven, yet at the same time, what can the courts do about it in view of the constitution? While it is repulsive, it is no more reprehensible than cheating the welfare system, or defrauding the government in so many other ways. Perhaps the Congress will eventually find an answer, but I seriously doubt it. What complex problems a free society creates! jpn



Living a sinless life

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Can one live sinlessly? If not, ?
 ? why not? Okla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

John said, "If we say WE HAVE NO SIN, we deceive ourselves, and the truth is not in us" (1 Jn. 1:8). That ought to settle the question once and for all. The person who says he has no sin is sinning when he says it, because he deceives himself, and gives evidence that the truth is not in him--that is sinful!

But just in case this is not sufficient to convince one, Jesus said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants..." (Lk. 17:10). Is there anyone who will be sufficiently arrogant to claim that he does ALL HE IS COMMANDED TO DO? If so, such an one's egotism is exceeded only by his unrighteousness! Just as surely as it is sinful to be an unprofitable servant, just that certainly no man is sinlessly perfect, because a perfectly obedient servant is nevertheless unprofitable!

One is not sinless because he has not sinned by commission, like getting drunk, committing murder, or fornication. More church members will be lost

for sins of omission than for anything else. Jesus condemned the Pharisees for the sin of omission when He said, "These you ought to have done, and NOT TO LEAVE THE OTHER UNDONE" (Mt. 23:23). The sin of omission is leaving something "UNDONE." Who among us is arrogant enough to say he leaves nothing "UNDONE"? James describes the sin of omission when he says, "To him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17).

There is not a man in the world who can pillow his head a single night and truthfully say that he has done everything he should have done for the Lord the past 12 hours! There was someone he failed to tell about Christ, there is a weak brother he failed to encourage, some sick or needy person he could have helped. There was some thought he should not have had, some word he should not have spoken, some deed he should not have done, some act of kindness he failed to show.

The bottom line of all this is that sinless perfection is not within the human possibility, at least for any length of time. Certainly, the instant one is scripturally baptized, or the instant a Christian scripturally prays, he is sinless, but how long does one remain so?

Humility is commanded of God's people: "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). Is it a manifestation of humility to claim one is sinless? No, it is the very essence of arrogance. Thus the very claim to sinless perfection proves the presence of sinful arrogance. I repeat, sinless perfection is not within the human possibility! jpn

NEWS**...about us 'n things****BACK ON TRACK**

After preparing about 20 early bulletins in preparation for the Iranian trip, then using a couple of issues to report on it, we are back to our old format which includes at least one Bible question per issue. During that time questions have accumulated, so it will take some time to get around to all of them. We ask your patience.

SICK AND SHUT IN

We have had a good deal of sickness of late. The flu has been making its rounds, so I will not even try to list all who have been ill. I will, however, mention Sis. MYERS who is now shut in after an operation on her foot, and sis FRANCES ADAMS who is still suffering from the effects of an accident. She is in great distress and needs our help and prayers.

BROTHER WEEMS RESTORED

We greatly rejoiced at the coming of brother T. L. Weems on Wednesday night Jan. 25 asking the prayers of the church in his behalf. We appreciate his attitude, and pray for his continued faithfulness.

Response To Our Mailing List Announcement

We are beginning to receive responses to our announcement about our bulletin mailing list. We are receiving letters, cards and telephone calls requesting that we leave names on or telling us to

take off a few. In addition to that, some requesting to remain on the list are sending along checks to help with the expense. That is what I call a positive interest in the bulletin. (Though this is not what we had in mind in the announcement, but it is appreciated).

This is a move we are forced to make for economic reasons. The recession over the past 3 years has reduced our membership and our contribution. We have kept the bulletin going because of a wide response to it. We have added many persons to the mailing list at the request of others, until our mailing list is about 2500 per week. Postage alone is almost \$100 per month, to say nothing of supplies necessary to produce these. Prices for postage and supplies have sky-rocketed over the past 3 years. So, we must ask you to take a few minutes and spend a few cents to let us know if you are interested enough in our effort to want to continue to receive it. It's a little trouble but if our bulletin is not worth it, then we shouldn't be sending it to you in the first place.

So, let us hear from you. Remember, we must hear by March 1, or your name will be dropped from the mailing list.

BIBLE CLASS ATTENDANCE

There are always those who, for some unknown reason, fail to attend Bible classes. Teachers should spend a good deal of time preparing their lessons. It is a shame for this to be done and those for whom it is done take no advantage of it. Laying aside all other considerations, I ask you, is it fair? Put yourself in their place. How would you like to spend 3 or 4 hours preparing a Bible lesson, then get to class and find that half the class doesn't show up? Think it over.



Programs Of Worship

SUNDAY AM 2-12-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
 Jack Farrington
 O-Gene Mooney
 Clark Gey
USHERS---Roland Dalton, Mark DuBose

SUNDAY PM 2-12-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
 Gene Mooney
USHERS---Roland Dalton, Mark DuBose

WEDNESDAY 2-15-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Bobby Garrison
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS-----Feb. 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----James P. Needham
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

READER, have you contacted us about your bulletin?

I CONTINUE TO APPEAL TO YOU, reader, to contact us if you want to continue receiving the Palm Springs Drive Bulletin. The plan is to drop all names of readers who have not contacted us by March 1, 1978. You must let us know, if you want to continue receiving this publication.

I know such a matter is easy to neglect, and some think it is a lot of trouble, but the price of producing and mailing this bulletin has become a financial burden on this church which exists in an area where a sagging economy has decreased our financial ability. At this time there is no plan to cease this publication (there is too much positive response for that), but the time has come when we are forced to send it only to those who are willing to take the time to let us know of a positive interest in receiving it.

Response to this plea has picked up within the last week, but it is obvious that a good many will be dropped from the mailing list unless it picks up a good deal more. We continue to appreciate those who have expressed their positive interest with monetary contributions. Several dollars have been received. We are not soliciting such, but we certainly appreciate it. That certainly makes the continuation of this work a bit more secure.

We ask you, then, to take a few minutes to write or call us. It would suit us much better if you would use a post card. This will make the final "sifting" a bit easier. If you don't want to take the time to write, we will accept phone calls at these two numbers (305) 645-0450 (my home) or (305) 831-3230 (office).

I emphasize again, that we don't want to remove a single person from the list who really wants to receive the bulletin, but at the same time, we want to remove every person who does not read or care to receive it. If you want to continue as a reader, ACT NOW! jpn



Going to law with a brother

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain 1 C o r. 6:1-8, ?
 ? w h i c h forbids one brother's ?
 ? taking another to law. Local ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

Since this is a lengthy passage, I ask the reader to read it in your own Bible rather than my quoting it here.

The general teaching of this passage is that disagreements between brethren should be settled among the saints v.1. The things under consideration are called "the smallest matters" v.3 and "things pertaining to this life" v.3, that is, temporal matters. He says in such matters those brethren in the church who are "l e a s t esteemed" v.4 would be more qualified to "judge between his brethren" than would a civil, unbelieving judge.

Paul says in v. 7, that it would be better to "take wrong" and suffer one's self to be defrauded than to take internal disagreements before unbelievers for settlement.

These principles are very clearly stated in this passage and one should have no trouble comprehending them. My problem with the passage is deciding whether certain circumstances violate

the principles. For instance,

1. I knew an elder in the church who had an automobile wreck. His wife was rather seriously injured. The insurance arrangement was such that she had to enter a FRIENDLY lawsuit against him in order for her hospital bills to be paid. Did she violate 1 Cor. 6: 1-8?

2. Two brethren own adjacent farms. There is some question about the line fence. Neither seeks to defraud the other, but both desire to have it legally determined where the line is. They both agree to let the court settle it. Would such a matter violate 1 Cor. 6: 1-8?

3. A sister's believing husband becomes dilenquent. He becomes a drunkard and a whoremonger. He abandons her with small children without any means of support. He refuses to give her any money whatsoever. The only way she can force him to support his family, is to sue him in the courts. Does she violate 1 Cor. 6: 1-8?

In each of the above cases it would be impossible for the church to settle the matters at hand because they require a court decision. There is some question in my mind whether 1 Cor. 6:1-8 applies to legal matters which can only be settled in the courts. There is no doubt that it applies to all matters which could be adjudicated by the brethren. In such matters, if a brother felt he got an unfair decision from the brethren, he would be duty bound to suffer loss rather than try to rectify it in the civil courts--he should "suffer" himself "to be defrauded" in such a case. But, there are some matters such as deeds, marital matters, and insurance claims which CANNOT be settled short of a court decision. What about these? Think it over. jpn

NEWS... about us 'n things

ATTENDANCE

Our attendance seems to be a bit on the upward trend. We have gained some new people, and some of our members seem to be more aware of their responsibility to attend our periods of worship. With just a bit more enthusiasm on the part of all, this work can grow.

CONTRIBUTION

Our contribution is short of our budget by \$326.90 for the month of January! Brethren, this cannot continue. The responsibility for the budget is nobody's but ours. I know that there are good reasons why our contribution has decreased, but this does not excuse us from our obligations. We must be willing to sacrifice more. I believe ATTITUDE is the key word. What is our attitude toward the work of God? It is reflected not only in how much we GIVE, but, more significantly, how much we KEEP!

One must question whether our attitudes are just right when a congregation of this size lives in fine homes, with two or three expensive automobiles parked in the drive way fails to meet the church budget by 326.90 in a single month! It is a matter of priority! A simple weekly increase of a few dollars in each of our giving would meet this deficit. Do we have the will and dedication to do it? That is the question.

I realize that some are living on fixed incomes, and are giving generously compared to what they receive, but

there is no doubt that some of us are doing less than we should be doing. Let us think about it, and, above all, pray about it. I have every confidence that we will do better. Can we count on you?

SICK AND SHUT IN

Sister Frances ADAMS is in Orange Memorial hospital room 3621 at this writing. She is undergoing tests, and we have no word at this time...Sister MYERS was able to be out on Sunday morning Feb. 5, for the first time since surgery on her foot...Vicky MOONEY has been shut in for several days with her usual problems with multiple allergies...Sister Georgia MAYNARD is ill with what seems to be flu, and Bob is suffering from some dental extractions. I am sure others are ill, but it is hard to keep up with the flu epidemic now making its rounds.

GARRISONS LEAVING

We have known for some time that the Garrisons would be leaving us, in fact, Clay has been in Nashville in his new position for several months. Annette and the children have remained here until the house sold. Well, finally it has sold and by the time you receive this, they probably will have moved. They plan to leave here on Friday Feb. 17. The Garrisons have been with us for several years, and have added much to our work. Two of the children have been baptized here, and we are going to miss them. We hate to lose them, but we understand. Clay is another casualty of the sagging economy in Florida. He struggled along for some time in his business, but finally had to call it quits and return to Nashville.

This means that we must tighten our belts, and take up the slack. Let it be a challenge rather than a defeat.



Programs Of Worship

SUNDAY AM 2-19-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Robert Maynard
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
Mark DuBose
O-Wayne Gey
Ronald Carter
USHERS---Roland Dalton, Mark DuBose

SUNDAY PM 2-19-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Robert Maynard
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
Wayne Gey
USHERS---Roland Dalton, Mark DuBose

WEDNESDAY 2-22-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Gaines
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS---March 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

"DO YOU HAVE ANY BARBED WIRE?"

LAST WEEK I was standing in a hardware store when a very nice-looking lady stepped up to the counter and asked the clerk, "*Do you have any barbed wire?*" (We called it "bobwar" in West, Tenn.). I could not imagine what on earth a nice lady like her wanted with barbed wire in a metropolitan area like this. It seemed so strange! Was she going to take to raising pigs in the city limits, or build a stockade for some wild youngsters? These were things I wanted to know, but was afraid to ask!

This reminded me of some things I see Christians trying to obtain which seem to be so useless in their circumstance. One wonders how it can benefit them and what will they do with it. I sometimes see young preachers who are ambitious to obtain Ph.D. degrees. For what purpose? Do they want to look big to the world, or their brethren? Do they think having one will make them better preachers? Not likely! It could very well make them worse ones, or not one at all! The latter is often the case. A preacher who is just going to preach the gospel needs a Ph.D about like a nice-looking lady in Orlando needs barbed wire!

I also see Christians who are so materialistic that they seem never to get enough of this world's goods. They are always trying to afford a better car, a bigger house, etc. I see Christians who dream all their lives of having a bigger house, but can't afford it because they are educating their children. Then after the children are grown and gone, they build a four or five bed-room house for two persons! What do they need with it! They need it about like a nice-looking lady needs barbed wire in Orlando!

I read where a preacher has published a book "explaining abortion." I don't really know how he is going to explain it; whether he is going to explain how it is done, or explain what is wrong with it. I certainly hope the latter. But if he is going to explain how it is accomplished, then Christians need that information about like a nice-looking woman needs barbed wire in a metropolitan area like Orlando. There are some explanations we can well do without!

Paul beseeches Christians to "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness..." (Eph. 4:1,2).

jpn



Doing wrong to keep a job

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? If a Christian stands to lose ?
 ? his job unless he does some- ?
 ? thing for his employer which is ?
 ? wrong, would he be justified in ?
 ? doing wrong to keep his job? ?
 ? --Local ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

The Bible condemns doing evil that good may come (Rom. 3:8). It is never right to do wrong. A Christian who would succumb to such pressure, is not worthy of the name.

A Christian who is an excellent mechanic told me of being instructed by his boss how to hold a razor blade in his hand so that when he inspected a fan belt on a customer's car he could inflict a nice little cut in the belt that would look like a break. He could then show it to the customer and sell him a new fan belt. He also told me how the garage would take unsuspecting customers for new generators and starters simply by taking off the old one, cleaning it up and painting it with a spray can, then charging for new ones plus labor.

The Christian never practiced these thieving techniques, and was the most

popular mechanic in the garage with the customers. Certainly not with the boss! In time, he lost his job!

I heard of a case where one Christian testified in court (and that falsely) against another Christian because he would have lost his job had he refused.

Another Christian who was a salesman told me that he was urged to lie about his products in order to sell them, but the company would fire him if he were caught telling the customer a lie that would hurt the customer! For instance, if he lied to the customer in order to sell him a better vacuum cleaner than the one he already had, the company considers the customer has been helped. But if the salesman lied to sell him an inferior vacuum cleaner, then the customer is hurt, and that is not allowed. This is the practice of the thing Paul condemned: doing evil that good may come. Paul said such a person's "damnation is just"!

These are the pressures of everyday life for the Christian. He who does not have the fortitude to resist them, will certainly lose his soul, and will be a constant liability to the Christ he claims to serve. We all have known Christians who operated in questionable and shadowy regions to pay their homage to the almighty dollar. Paul said, "*The love of money is the root of all kinds of evil*" (1 Tim. 6:10). Peter warns us to "obtain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

To sell one's soul for any benefit in this life is to make a sorry bargain. Pressures are sometimes great, but not insurmountable if one has his priority list in proper order. jpn

NEWS...**about us 'n things****RESPONSE AND FEEDBACK**

THE RESPONSE AND FEEDBACK as the result of our mailing list update announcement has become overwhelming! We are now receiving anywhere from 25 to 40 letters per day requesting to be kept on the mailing list. Several continue to send donations, which, of course, we have not and do not solicit. This church doesn't have teaching for sale. We do, however, appreciate the thought and interest thus shown.

All of these letters are being kept, and any member at PSD is welcome to read any of them. I think it would do your heart good to read the many testimonies of good done by our little weekly bulletin for so many persons in so many places. When we think such an effort is too expensive, and too much work, these testimonies make us feel ashamed. After all, what is the mission of the Lord's church but to preach the gospel to every creature? All of us need to be reminded constantly that the mission of the Lord's church is not to save dollars, but souls! The Lord won't be overjoyed to find us with a large bank account when He comes. What does he need with it?

I hear many churches complain because their budget runs near the red line all the time, well, bless your hearts, good brethren, that is exactly where it ought to run! Did the Lord tell His church to go into all the world, or go into the banking business? We need to make sure we have our thinking straight.

SICK AND SHUT-INS

FRANCES ADAMS is still in the OMH at this writing. She is undergoing a 11 kinds of tests, but no definite word at this time. She has been in a good deal of pain, and needs our encouragement and prayers... BETTY DUBOSE was unable to be at worship on Sunday night Feb. 12... DOROTHY MYERS is doing much better following foot surgery.

NEW MEMBERS—WELCOME

WE ARE HAPPY to welcome MANUEL and MAUDE WILLIAMS to the membership at PSD. They identified with us 2-12-78. They have attended some at Par Ave. when in the Orlando area, but were previously members at Mineral Springs, N. C. They have bought a new home in Longwood, and their address is 110 Slade Circle, Longwood. They have no phone number. We will publish it later when and if they obtain one.

TEACHERS' MEETING AND WORK SHOP

BEGINNING THIS MONTH, there will be a monthly teacher's meeting and workshop. All teachers and prospective teachers are invited to attend. We will deal with any class or teacher problems at each meeting, then have a period designed to improve our teaching abilities. The first meeting was held on Feb. 13 at the Needham home. Announcements of future meetings will be forthcoming at the proper time.

There are those who feel that our teaching program has deteriorated somewhat, and this is an effort to pump new life into it. Let everyone cooperate. Remember, all those who would like to learn how to teach are urged to attend these sessions. They will be helpful and practical.



Programs Of Worship

SUNDAY AM 2-26-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Robert Gaines
Mark Kapelka
O-Jim Milam
Larry Steele
USHERS---Roland Dalton, Mark DuBose

SUNDAY PM 2-26-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Robert Gaines
Jim Milam
USHERS---Roland Dalton, Mark DuBose

WEDNESDAY 3-1-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Robert Gaines
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS---March 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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

MAILING LIST DEADLINE EXTENDED

DUE TO THE FACT that as of this date, Feb. 21, we are still receiving numerous letters requesting to be left on our mailing list (probably due to the severe winter in the north which has slowed down the mail) we have decided to grant a month's extension for readers to notify us if they want to continue receiving the Palm Springs Drive Bulletin. As we have stated from the beginning of this mailing list update, we don't want to remove the name of a single person who would like to continue receiving the publication.

Thus, those of you who have written a bit late, or whose letters got lodged in a snow drift, don't worry--we won't remove any names now until APRIL 1.

But, if you have been intending to write, but have procrastinated, this is your last chance. As of APRIL 1, all persons from whom we have not heard will be removed from the mailing list. This whole operation is a lot of work, so PLEASE don't wait until after the deadline, then request to be put back on. We would be glad to do so, but why not take care of this little matter NOW?jpn

TEST YOUR BASIC BIBLE KNOWLEDGE

1. The name of the first book of the Bible is: () Genesis () Exodus () Leviticus () Matthew.
2. The name of the last book of the Bible is: () Malachi () Job () Acts () Revelation.
3. The Bible contains () 39 books () 42 books () 66 books () 101 books.
4. The N.T. contains: () 27 books () 19 books () 13 books () 39 books.
5. The O.T. originally was written in: () Greek () Hebrew () Latin.
6. The N.T. was originally written in: () Hebrew () Greek () Latin.
7. The Bible was divided into chapters and verses when first delivered () True () False.
8. The book of Genesis was written by: () Ezra () Jeremiah () Moses.
9. The word "Genesis" means: () First, () Last () Generation () Beginning.
10. The book of Hezekiah () Is in the O.T. () N.T. () Neither. jpn

ANSWERS TO ABOVE QUESTIONS: (If you looked here before you did the test, you cheated!) (1)Genesis, (2)Revelation, (3)66, (4)27, (5)Hebrew, (6)Greek, (7)False, (8)Moses, (9)Beginning, (10)Neither.



Is invitation song scriptural?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Since Eph. 5:19 a n d Col. 3:16 ?
 ? say we are to teach and admon- ?
 ? ish one another in song, and ?
 ? since these letters were writ- ?
 ? ten to churches, where is the ?
 ? scriptural authority to sing an ?
 ? invitation song which is di- ?
 ? rected to sinners? Do we have ?
 ? scriptural authority ever to ?
 ? sing to sinners? --Fla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS QUESTION IS AN EXAMPLE of scriptural isolation, where a person seizes upon an idea contained in one or two passages, then isolates that idea from contributing and pertinent ideas found in other scriptures. This is a dangerous practice because it will often rob one of the full truth on the subject at hand.

Whether it is scriptural to sing an invitation song has been hotly discussed for some time, and some few brethren are so cock-sure that it is unscriptural that they have disturbed churches over it.

But, "What saith the scriptures?" that is the only thing that matters. Let us see.

In Rev. 22:17, the Bible says, "The

Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Here is a passage where the "bride" (the church) is to say come. How is the church to say, "come"? Does it say it by preaching the gospel? building a nice meeting house? by knocking on doors? by sending out printed matter? or, singing invitation songs? No, it does not. Then it is wrong for someone to say that the church cannot say "come" in these ways. To do so is to make a law where God made none. The church can say "come" in any way that comes within the bounds of scriptural authority, and singing an invitation song certainly does.

But then, these brethren usually cry out for an "EXAMPLE" of the early church's singing an invitation song? Well, what we need to realize is that the Bible teaches in three ways: (1) By direct statement, (2) Approved apostolic example, and (3) necessary inference. It is folly to demand an "EXAMPLE" of everything we do. There is no "EXAMPLE" of the early church's having a song leader, a song book, or a meeting house which they owned, and a hundred other things which we have.

How to establish Bible authority is where many stumble. They have tunnel vision on the subject, they only can see a restricted area. There is no "EXAMPLE" of the early church's singing an invitation, but that is not the question. The question is, "Does such a practice come within scriptural limits?" I affirm that it does, and have proven it conclusively from Rev. 22:17. This passage is decisive of the issue, and should settle the question with any who have questioned the practice. jpn

NEWS...**about us 'n things****CONTINUING RESPONSE**

WE CONTINUE to receive overwhelming response to our mailing list up-date announcement. We have gotten as many as 56 letters in a single day. This is indeed heartening, and we thank each reader for taking the time to write.

Remember, all readers who do not contact us by the first of April, will be dropped from our mailing list. If you have not written, better take a minute to do so right now.

Some few who would really like to continue receiving the bulletin have written to say we could drop their names, if it be necessary. We have emphasized several times that we don't intend to drop a single person from the mailing list who reads and profits from the bulletin. We are interested only in purging our list of all who don't have a POSITIVE interest in continuing to receive it. We hope this is now clear.

WELCOME NEW MEMBERS—FISHEL

WE REJOICE to welcome Larry and Judy Fishel and little Hillary (7 yrs. old). They live at 1210 Stratford Rd. Maitland. Phone 331-1724. They come from Westerville, Ohio. We are glad to have them. Larry is employed by the Hallmark greeting card company.

SICK AND SHUT IN

Sis. FRANCES ADAMS is home from the hospital, but still is not feeling well....Sis. ANNIE ALEXANDER is in the

South Seminole Hospital in Sanford. She has been in intensive care with a bleeding ulcer...Some of the CARTER children were ill with flu on Feb. 19, preventing their attendance at worship...SHERRY ROBINSON was out of town on Feb. 19. MARLENE RAFFERTY has been ill with Flu and unable to attend worship...as has INEZ ULICNY...PAT STEELE has been shut in with a severe case of sun burn and allergy...Bro. and Sis. WILLIAMS are visiting in Houston, Tx. for a few days...they hope to be gone only one week end.

ATTENDANCE AND CONTRIBUTION

THERE SEEMS TO BE a positive response to remarks made about our attendance and contribution. Both have been up the past couple of weeks. On Wed. night Feb. 15, we had one of the largest attendances we have had in a long time. Also Sunday morning attendance is on the up-swing. Let's keep the momentum going.

At this point I can predict that we will exceed our budgetary requirements in February. How about that? Let's keep it up.

BOB GRANT TERMINATES SUPPORT

AS YOU KNOW we have been supporting Bob Grant \$100 per month since the first of 1978. He has been preaching for the small group at Apollo Beach for two or three years while finishing his degree at the University of So. Fla. He now has finished, and has taken a job where he can support himself. February was his final support check.

ACTS TO BE STUDIED IN AUDITORIUM

THE AUDITORIUM CLASS will begin a study of the Book of Acts next week. Now is a good time to begin attending it.



Programs Of Worship

SUNDAY AM 3-5-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----O-Wayne Gey
Mark DuBose
O-Gene Mooney
Robert Carter
USHERS--Jerry Alphin, Ronald Carter

SUNDAY PM 3-5-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Donald Gattis
SERMON-----James P. Needham
LORD'S SUPPER-----Wayne Gey
Gene Mooney
USHERS--Jerry Alphin, Ronald Carter

WEDNESDAY 3-8-78

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

MONTHLY ASSIGNMENTS----March 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
ODDNEY, WV. 42771

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

NEWS... about us 'n things

Remember, mailing list deadline extended

At this writing, Feb. 27, we are still receiving 20 to 40 letters per day requesting to be left on the mailing list. For that reason we announced last week a 30-day extension. Be sure to let us know if you want to remain on the list--BY APRIL FIRST. A post card will do the job.

Budget exceeded in Feb. and to date

Last week I predicted we would exceed our budget, and we did! January made us look bad, but February completely overcame the deficit of January. To date the budget looks like this:

January weekly average	\$541.00
February weekly average	691.00
Weekly average to date	607.00
Weekly budget 1978	605.00

One can easily see, however, that we are only two dollars per week over the '78 budget, so we dare not let up. We need to think, not how much can we afford to give, but how much can we afford to KEEP!

SICK AND SHUT IN

FRANCES ADAMS continues to recover at home. She has no pain, but suffers from physical weakness...Sis. ANNIE ALEXANDER was supposed to be released from the So. Seminole Hospital in Sanford on Feb. 27...INEZ ULICNY'S mother-in-law who lives in Pa. fell recently and sustained severe injuries.

JEFFERY KINGRY TERMINATES SUPPORT

A letter received from Jeffery Kingry whom we are partially supporting in Annapolis, MD. notifies us of his move to Akron, O. and terminates his support as of March first. We wish him well in his new work. Jeff is an able young preacher.

EDITOR'S FIRST '78 MEETING —FROSTPROOF

This editor's first meeting of '78 will be with the small group at Frostproof, FL. It will be a six-night effort, Mon. thru Sat. nights--I will not be away from home on a Lord's day. Bro. Ralph Roe is the local preacher. Dates: March 13-18. Welcome to all our many friends in that area.



Questions concerning PSD's receiving contributions for the Bulletin

(EDITOR'S NOTE: We have received two letters questioning the scripturalness of PSD's receiving money from members of other churches to be expended in the publication of the bulletin. To conserve space, I shall quote the pertinent excerpts from the letters and reply to them. Let it be understood that we appreciate the brethren's enquiry along this line. jpn)

I have noted that you have expressed appreciation for money received from individuals for the bulletin. I realize the church has not solicited the money but I also see the encouragement to send it by your appreciation of it. (Fla.)

This quotation contains a misrepresentation. Our expression of appreciation to those who have sent money is not "an encouragement to send it," and I have stated that repeatedly.

I question the scriptural right of a congregation to utilize funds received, other than those received by the collection from its members on the first day of the week, to do work beyond itself. (Fla.)

This says it is unscriptural for a church to use any money not received from "its members" in a first-day-of-the-week contribution. What about money placed in the collection plate (1) by

Christians visiting from other congregations? and (2) Non-members? Does the church where the enquirer lives receive any such funds? and if so, he needs to square it with his rule. Also, what about the funds a church receives from sale of surplus or un-needed property? If he says such was bought with money received from members in first-day-of-the-week contributions, then what if it sells the property for more than it paid for it? What does it do with the profit? Or must it sell all property for what it paid for it, or less? The point is, the congregation where the respondent worships does not follow his rule, nor does any other known to me or him or anyone else!

If the PSD church can practice this in regard to a bulletin, then one congregation can send out a preacher or preachers and pay his support by individuals from all over the country sending money to that congregation. I see no difference.(Fla.)

Neither do I. Nor do I see anything unscriptural about it, if the receiving church, like PSD, did not design to do such a thing, and did not solicit for such a vast program.

Individual Christians exist in local groups and I find no process for an individual Christian to contribute to a congregation except by the first day collection of that congregation.(Fla.)

Well, the contributions for the bulletin sent by readers was put into the first-day-of-the-week contribution of this church. Does this not meet our brother's objection? The only collection we have is on the first day of the week, and all the persons who have sent money are Christians, so these contributions harmonize with our brother's reasoning in every detail.

There is no scriptural organization which allows a congregation to receive outside funds to do work beyond itself. (Fla.)

This objection is ambiguous to me, but I will attempt to reply by saying that we have formed no organization to receive funds to do work beyond ourselves so this is no objection to anything we are doing.

I do not find, however, any allowance for individuals to contribute to the congregation of their choice. (Fla.)

The scriptural allowance is found in the fact that the individual Christian has a treasure which is within his "own power" (Acts 5:4). If it is in his own power, can he not do with it as he pleases, as long as what he does is scriptural? Otherwise, it would not be in his "own power." If it is in his "own power," then it is up to him to decide to what he will contribute. If he chooses to support a work being done by another church, it is within his "own power" to decide.

Under ordinary circumstances I quite agree that the Christian cannot "Contribute to the congregation of his choice." First, I believe the Christian is scripturally obligated to contribute to his "home congregation" as he has been prospered on the first day of the week (1 Cor. 16:1,2). After he has done that, Acts 5:4 gives him the right to support anything else he chooses as long as it is scriptural, yes, including the work of another church. Not only that, but I know many Christians who attend congregations which are engaged in things they cannot conscientiously support, so they send their contribution to another church. If my correspondents say this is wrong in all cases, then I say they are unfair and un-

reasonable. What about a widow woman who is old and unable to attend a congregation where they don't engage in unscriptural practices? What shall she do? Not go at all, or go but contribute where her money will not be misused? She cannot attend a church that does not misuse the funds, but her conscience forbids her not going at all, but forbids her contributing where she knows it will be misused. The rules laid down by my respondents would condemn her either way she goes!

I question the above practice in the light of what I believe the Bible teaches with regard to how the local church is authorized to obtain funds for carrying on her work. I understand that the finances for the local church can only be raised by means of the weekly contribution on the first day of the week. What authority would we have to encourage individuals to make contributions to help publish a bulletin which is the work of the church? (Miss.)

(1) We have not encouraged persons to contribute to the bulletin. We have expressed appreciation to those who have contributed, (which is just plain everyday good manners), and stated forthrightly that WE ARE NOT SOLICITING and THIS IS NOT WHAT WE HAD IN MIND. How can we make it any plainer, or fairly be charged with encouraging persons to contribute to our bulletin? (2) As stated above, the money received from readers was put into the first-day-of-the-week collection, so it meets the objection along that line. (Incidentally, many of the checks sent were made out to me personally. I simply endorsed them and put them in the collection on the first day of the week).

We do appreciate the enquiries and apologize for the limited space available for the replies. jpn



Programs Of Worship

SUNDAY AM 3-12-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Robert Maynard
Jerry Alphin
O-Ronald Carter
Jack Farrington
USHERS--Ronald Carter, Jerry Alphin

SUNDAY PM 3-12-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----Robert Maynard
Ronald Carter
USHERS--Ronald Carter, Jerry Alphin

WEDNESDAY 3-15-78

ANNOUNCEMENTS-----Robert Maynard
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS---March 78

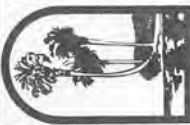
POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURFREESBORO, 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

THE CORNBREAD HABIT

THERE IS A MAN WHO has the "cornbread habit." He just has to have a piece of cornbread every twenty or thirty minutes. Every morning as soon as he awakens, the first thing he thinks about is his cornbread. He eats a piece before he dresses. And sometimes he even wakes up in the night craving cornbread. After breakfast he eats another piece and goes off to work with his pocket full of cornbread, which he eats every few minutes all day.

On the way home, he stops at the store for more cornbread for fear his wife has forgotten to get any. Once she did forget and he got so ill-tempered that he had to drive five miles before bedtime in order to get some. Otherwise he was so irritable that he just yelled at her and the children.

This man attends worship, but the last thing he does before he enters the church building is to stand on the curb and eat another hunk of cornbread. Then he throws the crust and the sack on the sidewalk and goes in. Between class and worship he rushes outside and eats another piece of cornbread. After the "amen" he joins the other cornbread eaters on the sidewalk and the crumbs fly!

Poor man! He is really a SLAVE to cornbread!

A. G. Hobbs



What is the new covenant?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What constitutes the new cove- ?
 ? nant? Can you define the new ?
 ? covenant as some law or set of ?
 ? laws as was true of the old ?
 ? covenant? In particular, can it ?
 ? be shown that the new covenant ?
 ? is the New Testament? MN ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THE NEW COVENANT is the New Testament. In Jer. 31:31-34, God prophesied of the "new covenant": *"I will make a NEW COVENANT with the house of Israel, and with the house of Judah" v.31. It would be different from the covenant he made "with their fathers in the day that I took them by the hand to lead them out of Egypt" v.32. The difference between the covenants is that all parties to the new one will know the Lord, and the Lord would "forgive their iniquity, and remember their sin no more." v.34.*

The Hebrew writer quotes this very prophecy in Heb. 10:16 in his discussion of the new covenant which was sealed with the blood of Christ. In this connection read also the ninth chapter of Hebrews with particular emphasis on verses 15-28.

According to Jer. 31:34, the new covenant would offer remission of sins. What we know as the new covenant is the

only *absolute forgiveness* covenant God ever made with man, (Heb. 10:4), thus if the New Testament is not the new covenant, what is it?

Furthermore, since the new covenant offers forgiveness of sins, where do we go to discover its conditions? To believing Jews on Pentecost Peter said, *"Repent ye and be baptized everyone of you in the name of Jesus Christ FOR THE REMISSION OF SINS..."* (Acts 2:38). That is in the New Testament. These conditions are repeated throughout the NEW TESTAMENT, and constitute the LAW of forgiveness under the New covenant.

I believe the new covenant can definitely be defined as a *"set of laws as was true of the old covenant."* The only difference between the two is that obedience to the laws in the old covenant gave the worshippers a *contingent* forgiveness; no sin was *absolutely* forgiven until the perfect sacrifice was offered (God's Son) (Heb. 9:15), but under the new covenant, we have not only *absolute forgiveness*, but it is *instant* and *continuous* (1 Jn. 1:7).

There is absolutely no sense in the current effort that seeks to avoid defining the new covenant as a set of laws, for that is exactly what it is, and it is so defined in the new covenant.

Paul said, *"The LAW OF THE SPIRIT of life IN CHRIST JESUS hath made me free from the law of sin and death"* (Rom. 8:2). James says *"There IS one LAWGIVER who is able to save and to destroy"* (Jas. 4:12). Paul speaks of being *"under THE LAW OF CHRIST"* (1 Cor. 9:21).

The Hebrew writer says Christ is the *"author of eternal salvation unto all them that obey him"* (Heb. 5:9). Surely we all know that what we obey is LAW. The necessity of obedience presupposes law. It is both scriptural and logical.

NEWS...**about us 'n things****HEAVY VOLUME OF MAIL CONTINUES**

WE CONTINUE to receive a heavy volume of mail in response to our mailing list announcement. Readers not only request to remain on our mailing list, but are sending additional names to be added! In addition to letters, we receive phone calls at all hours of the day and night from all parts of the U.S. and Canada. This made it imperative that we extend our deadline to April 1. All who have not contacted us by that date will be dropped from our mailing list, but let me emphasize again that this does NOT APPLY to PSD MEMBERS, or to EXCHANGES. REMEMBER, April 1.

SICK AND SHUT IN

SHARMON MOONEY was unable to be at worship March 5. It is thought she may have measles...FRANCES ADAMS was able to make a trip to Miami on the week end of the 5th of March...ANNIE ALEXANDER is out of the hospital and at the home of her daughter in Sanford...ROBERT CARTER was sick with flu on March 5....MADELYN MELVIN was sick and unable to attend worship on March 5...We try to report all the sick, but it is impossible to report those we don't know about. Please notify us of those you know to be ill. And let us do more than report them, let's try to be of help when it is needed. It is this editor's policy to print in the bulletin only those things that concern our spiritual duties and activities with a view to provoking us unto love and good works. That purpose is not served if YOU ignore it.

WELCOME NEW MEMBER

ON WEDNESDAY March 1, Pat Boyter of 2406 Drake Dr., Orlando, ph. 299-1637 was baptized at the building. She has a two-week-old baby, so is not quite able to be out just yet. But we welcome her, and pray for her continued growth as a faithful Christian.

FROSTPROOF MEETING

JUST A REMINDER that I will be with the brethren at Frostproof in a six-nights meeting March 13-18. We look forward to being with them, and seeing our many friends in that general area.

ANOTHER GOSPEL PREACHER GOES HOME

WE WERE SADDENED TO LEARN of the death of brother Gilbert Holt who preached for the Hickory Heights church in Lewisburg, TN. He died either in or as the result of open heart surgery in Nashville, TN. While I knew him only by reputation, he had an outstanding one. May his good family find comfort and consolation in the hope set before us.

OUR GIVING

IT IS ENCOURAGING to see our giving continuing at an improved rate. Sacrificial giving is the proof of our sincere love for Christ, and others (2 Cor 8:8). The more we give, the more funds will be available to preach Christ to a dying world. Think of all the lost souls who die each day, many times while those who claim to be Christians bask in luxury and affluence. I have said it before, and I say it again, it is not a matter of how much can we afford to give, but how much can we afford to keep. All the money we will be able to hold in our cold dead hands is what we have given into the work of God here on earth. Let's think about it, and re-evaluate our giving.



Programs Of Worship

SUNDAY AM 3-19-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
Frank English
O-Larry Steele
Jim Milam
USHERS--Ronald Carter, Jerry Alphin

SUNDAY PM 3-19-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
Larry Steele
USHERS--Ronald Carter, Jerry Alphin

WEDNESDAY 3-22-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Wayne Gey
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS--APRIL 78

POST PROGRAM-----Mark DuBose
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY, 40371

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

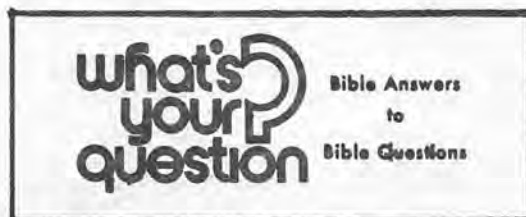
ARE CONSERVATIVES TOO CONSERVATIVE?

CONSERVATISM in religion is generally defined as the philosophy of literalism, fundamentalism in reference to the scriptures; basically it is the idea that we will do things in the 20th century like they did them in the first century. It is opposed to human innovations and sensational promotions as a means of furthering religion on earth. But frequently, conservatism becomes a hide-bound creed that seeks to be more righteous than God by binding where God has loosed, and loosing where God has bound. There are some who definitely confuse conservatism with crankism. They are like the person who stands up so straight that he leans over backwards, or is so determined to go back to Jerusalem that he runs past it and winds up in Babylon!

Conservatism is definitely a way of life. The person who is conservative in religion is likely to be conservative in other areas also. Conservative churches have a tendency to be conservative financially. Some have large bank accounts which they cling to with a vengeance, while good brethren suffer hardship preaching in hard places. We often send good men overseas with inadequate support, and expect them to make all the sacrifices. Churches act like they are in the banking business! They seem to be more interested in saving money than in saving souls. There is a definite tendency among conservative brethren to get hung up on money.

I firmly believe that as the church must have scriptural authority to collect the money, it must have scriptural authority to spend it. But, that is not the problem; the problem is that we are often very reluctant to spend the money for works which we freely admit are scriptural. There are churches with large bank accounts that use them as symbols of some kind of power base; it makes them feel powerful and sophisticated. They have a real ego trip when they have the power to say yes or no to a brother who approaches them for sustenance for his family while he preaches the gospel. It is shameful, and it is sinful to so use what is definitely not ours.

Some churches complain that they operate near the red line all the time. That is exactly where all churches ought to operate. The Lord told us to go, but not into the banking business. It is God's money given by God's people for God's work! Let's use it for nothing else, but brethren, LET US USE IT FOR THAT. jpn



2 Cor. 9:13 and general benevolence

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Does 2 Cor. 9:13 teach that the ?
 ? church has benevolent responsi- ?
 ? bility to non-Christians? TN. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

First, let us read the passage:

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

1. It should be noted that the word "men" is supplied by the translators and is not in the original. While it is alright if one understands the grammar of the text, it likely accounts for the misconception about this text. The Greek actually says, "unto them, and unto all."

2. The key to understanding this passage is the word "all." If it is an unlimited all, and it literally means "all men," then the Corinthian church was the richest church in history, for it had liberally distributed benevolence to "all men." That's more than the treasury of the U. S. government could accomplish! Those who contend that this verse teaches general church benevolence must either accept this, or be guilty of teaching limited benevolence.

The key to understanding the word "all" is a little point in Greek Grammar. Thayer's Lexicon says, pg. 491 "PAS, PASA, PAN...Any, every one...with the plural, ALL or ANY that are of the class indicated by the noun..." Now, note that the pronoun "them" is plural and that "all" is connected to it. A pronoun refers back to a noun, called its "antecedent." The pronoun "them" refers back to verse 12 where Paul says this "administration...supplieth the want of the SAINTS." Hence, Thayer says that the nature of the "all" is "of the class indicated by the noun." The noun is "saints," so the nature of all is saints, not sinners.

That "all" is frequently a limited "all" will become evident from a few passages.

1 Cor. 6:12, "ALL things are lawful unto me..." Does this mean that robbery, rape and murder would be lawful for Paul? Certainly not! The context shows that he was discussing the eating of meats sacrificed to idols. To make all apply to things outside the context is to pervert the word of God.

Phil. 4:13, "I can do ALL things through Christ which strengtheneth me." Does this mean that Paul could, with the strength of Christ, rob a bank, take over the Roman Empire, lie and steal? Absolutely not! The context shows that he is talking about physical suffering for the cause of Christ. To make this apply to that which is not in the context is to 'wrest the scriptures' (2 Pet. 3:16).

Those who want to put the church in the business of general benevolence, still need a proof text for church responsibility to the world. This is not it. Nor is there one any other place.

The primary work of the church is to preach the gospel and save souls. Its primary mission never has been to save bodies. Every Christian is to "do good unto all men, but especially unto them who are of the household of faith" (Gal. 6:10), and to "love thy neighbor as thyself" (Gal. 5:14), but every case of church benevolence recorded in the N. T. specifies "saints," "brethren," etc. If there be any exception to this, let someone cite us to it and we will print it in this bulletin.

Not only is church benevolence limited to SAINTS, it is even LIMITED AMONG THE SAINTS! There are some of its own members the church cannot care for: (1) Those who have families to care for them (1 Tim. 5:16), (2) those who will not work (2 Thess. 3:10). Now, if the church is forbidden to help some of its own members, then how can it help any who are not members?

The idea of general benevolence to the general public is part and parcel of social gospelism that gives the church a "this world" mission. Such an idea has arisen since the present wave of liberalism swept over the church, and came from the same source, denominationalism. In 1938, for instance, N. B. Hardeman said in his famous Tabernacle sermons, Vol. 4, "...the Bible is as silent as the stars about any kind of slumming work characteristic of the church of God. There was the city of Jerusalem, with its thousands of people in the valleys of the tyropean section, also the valley of Jehoshaphat, the vale of Hinnon, in dirt and filth and thickly settled districts, living in unsanitary surroundings; and yet neither Paul nor any of the apostles were ever engaged primarily in work of that sort. The city of Corinth, with its four hundred thousand people, contained its poor; and yet no apostle ever left the word of God and became en-

gaged in slumming or 'social uplift.' Why, the church today in the eyes of the populace is reduced to about a parallel with the Red Cross. I have nothing unkind to say of the Red Cross, but its function is administering purely to men's temporal and temporary necessities. ALL ought to be interested in lifting men's burdens and making them more pleasant; but the 'Good Fellows', even the best fellows organization, is about a parallel with the idea that many people have of the church' and hence it is reduced to a kind of social organization for social betterment and temporal advancement."

This was said by the most glorified preacher of the day before an audience of thousands of church members in the greatest stronghold of the church of the time. These Tabernacle meetings were extolled as the greatest in modern times, and yet this same scriptural teaching is called "anti" today, not only in Nashville, but over the world. The fact that N. B. Hardeman said it does not make it right, but he said it because it is right. I first learned of the errors of the social gospel at his feet, and I still believe what he taught me, and will continue to do so until someone cites the scripture which gives the church benevolent responsibility to any but its own needy members. jpn

EARLYBIRD BULLETIN

DUE TO THE FROSTPROOF MEETING, this bulletin is being prepared a week early. For that reason it contains no local news. If you are in the Frostproof area during the week, be sure to encourage the meeting with your presence. You never know what your presence might accomplish.



Programs Of Worship

SUNDAY AM 3-26-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Donald Gattis
SERMON-----James P. Needham
LORD'S SUPPER-----O-Jim Milam
Robert Carter
O-Frank English
Jerry Alphin
USHERS--Jerry Alphin, Ronald Carter

SUNDAY PM 3-26-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----Jim Milam
Frank English
USHERS--Jerry Alphin, Ronald Carter

WEDNESDAY 3-29-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Mark DuBose
DISMISSAL PRAYER-----Jim Milam
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS--APRIL 78

POST PROGRAM-----Mark DuBose
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MIDDLETOWN, KY 40071

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



CHURCH OF CHRIST

Oak and "A" Streets

Frostproof, Florida

HAVING JUST COMPLETED A MEETING AT FROSTPROOF, I thought the reader would like to know something about the work in that small Florida community.

The first gospel meeting was held in Frostproof in 1922 by Jesse Love in a building which had no floor in it. The first regular established church began at the second meeting held in the community in 1946 under a tent. The church met for Sunday worship in the City Hall and in the home of bro. Earnest Y. DuBose for Wednesday night Bible study.

In 1947 the congregation acquired a lot between City Hall and the High School where the home of bro. and sis. Carl Phillips now stands.

Next, the church purchased the lot at the corner of Oak and "A" Streets and built the present building in 1953. Everett Mann of Tampa was preaching for the group and drew the building plans. The members did most of the work. The work in Frostproof has been assisted by the Lake Wire church in Lakeland, Avon Par, Sebring and Lake Wales. Some of the preachers who have worked there are: Everett Mann, Roy Whitworth, Doyle Gilliam, Terry Partain, Austin Putterbaugh, Dan Barker, Earl Kimborough, Robert Morris, and presently, Ralph Roe. The church has a Sunday morning attendance of from 50-60. Visit them when in that area. You will like them! jpn



Explanation of 1 Cor. 3:10-15

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please comment on 1 Cor. 3:10-
 ? 15. Vs. 15 says, "If any man's
 ? work shall be burned, he shall
 ? suffer l o s s, but he himself
 ? shall be saved, yet s o as by
 ? fire." Other scriptures teach
 ? all will not be saved. Ky.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

IF YOU WILL NOTE THE CONTEXT, Paul is discussing the work of preachers at Corinth. Some were saying "I am of Paul, I am of Appollos..." v.4. In vs. 5, He says these men were "Ministers by whom ye believed." In vs. 6 he says, "I have planted, Apollos watered; but God gave t h e increase." In vs.9, he says these preachers were "laborers together with God" and the result was "ye are God's BUILDING." Then in vs. 10, he says, "according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon." Vs. 11, identifies the foundation, "For other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST."

The picture is this: Christ is the foundation of the church. The preachers at Corinth, Paul and Apollos and others built the church (the Corinthians) on that foundation. The warning is, "Let

every man take heed how he buildeth thereon" (v.10). That is, the material may be "gold, silver, precious stones, wood, hay stubble" (v.12). The preacher was, and is, to prepare all material by the law of the Lord, the pattern, but when he does this, he is not held responsible for the future of this material. If the material (the persons he converts) remains faithful or "abides" v. 14, "He shall receive a reward." But if the material (the persons he converts) apostatize or are "burned" he (that is, t h e preacher who converted them) "shall suffer loss; but he himself shall be saved..." v.15. That is, the preacher will not receive any reward for the souls who apostatize. The passage teaches that the preacher is not h e l d responsible for the future conduct of his converts. If they apostatize, he suffers loss of reward, but not of his salvation.

The passage does not teach the Calvinian doctrine of the impossibility of apostasy, that is, that once one is saved he can live like the devil and lose his works, but never can lose his salvation. The passage does not discuss the matter of one's own personal works, that is, whether one worships God regularly, gives properly, etc. The works u n d e r consideration are the preachers' converts and whether they remain faithful or apostatize and how this affects the preachers' reward.

This passage is a source of confusion to many because they do not take the time to follow the first rule of interpretation: consider the context, that is, the text around the text. What is the setting? What is the author discussing? What is the main thought? If we fail to do this, then the author's conclusions may seem strange to us, and may be misapplied by us and result in perverting the truth.

NEWS... about us 'n things

FROSTPROOF MEETING

IT WAS A REAL JOY to be associated with the brethren at Frostproof in a six-nights gospel meeting. The meeting was well attended, and good interest prevailed. Brother Ralph Roe is doing an excellent work, and is to be commended. Churches in small communities have unique problems, one of which is that nearly everyone in the community has been there most of their lives and has been approached with the gospel many times and has already turned it down. Both the preacher and the brethren have problems finding new prospects, and it is easy to settle down to a simple housekeeping operation. The church at Frostproof carries on a very good program. They are seeking to reach out into the community with a thirty-minute call in radio program on Sunday morning.

HERE WE GO AGAIN!

WEEMSES LEAVING

Yes, the T. L. W E E M S family will be leaving in a few days. They have sold their home and will be moving to Lapanto, Ark. This is T. L.'s home, and this move is necessitated by the recent death of his father. We are going to miss all the Weemses, but we have the consolation of the possibility that they probably will be living here in the winter time, probably as much as half the time. We certainly hope so. Lapanto, Ark. is fairly close to Memphis, Tenn. to give you some idea of where they will be.

"RUSTY" WEEMS BAPTIZED

RUSTY WEEMS came forward on Sun. morn. March 19, to be baptized. "Rusty" has sort of grown up here at PSD, and we are thankful for him. We pray that he will always be faithful to the Lord and will grow up to be a wonderful asset to the Cause of Christ.

MAIL VOLUME STRONG

SINCE WE EXTENDED THE DEADLINE on our mailing list purge, our volume of mail continues to be rather heavy, along with phone calls all the way from Canada to Florida! People are such procrastinators! A typical letter says something like this, "I hope I am not too late to remain on the mailing list, but just put off notifying you until the last minute." Or a phone call says, "I failed to write, so I am calling the last minute." Why do we do things like this? Some have said, "If you have removed my name, please put me back on." Of course, we will do this, but the average reader has no idea how much work such a thing involves. So, the point is this: If you've not notified us that you want to continue receiving this publication, you had better do it NOW. All who do not contact us by April 1, will cease receiving it at once. Please don't compound our problem by waiting until you are removed, then ask us to put you back on. We will do it of course, but why not cooperate now and help us out a bit?

SICK AND SHUT IN

IT IS GOOD to see some of our recently ill back at worship, like FRANCES ADAMS and ANNIE ALEXANDER. There are still a few health problems around, but things are looking much better. Be sure to notify us of all sickness among us.



Programs Of Worship

SUNDAY AM 4-2-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Robert Carter
O-Robert Maynard
Jerry Alphin
USHERS----Larry Steele, Mark DuBose

SUNDAY PM 4-2-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER---Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Frank English
Robert Maynard
USHERS----Larry Steele, Mark DuBose

WEDNESDAY 4-5-78

ANNOUNCEMENTS-----Robert Maynard
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Fishel
READ SCRIPTURE-----Jerry Alphin
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS--APRIL 78

POST PROGRAM-----Mark DuBose
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

ASSEMBLIES

SUNDAY

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

WEDNESDAY

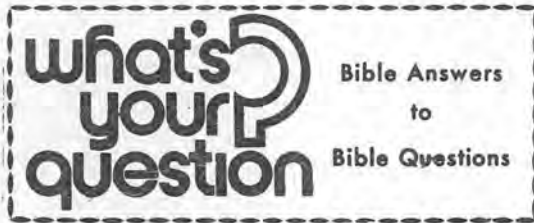
Evening Bible study..... 7:30
(Classes for all ages)

WELCOME TO ONE AND ALL!



bulletin

Palm Springs Drive church of Christ



More questions about money received

(EDITOR'S NOTE: *The brother who previously questioned the scripturalness of PSD's receiving money from readers of the bulletin has attempted a reply to my comments on his first letter. Space does not permit the printing of all his letter, so I will try to fairly give the pertinent excerpts therefrom. jpn*)

Your motive (for expressing public appreciation for the funds jpn) was "everyday good manners". That is what you said and that is what I believe; but, public appreciation to some is still encouragement to others."

That may be, but I am not responsible for the interpretation others put upon my actions, as long as my actions are proper. I have not solicited funds, or intentionally encouraged anyone to send them, but I don't believe it is unscriptural to receive them, therefore we have accepted them.

I question the scriptural right of a congregation to utilize funds received, other than those received by the collection from its members on the first day of the week, to do work beyond itself. The point of the above statement concerns the scriptural way for a congregation to obtain money.

I could not help noticing how our brother avoided telling us how the church can scripturally "utilize funds" received from visiting aliens and brethren from other congregations. They are not "its members," and yet I dare say the congregation where he worships "utilizes" such funds. He says,

Actually I encourage non-members not to give and I do not give to congregations I visit but am not a member of.

But this does not touch top, side, edge nor bottom of the issue. The point with this matter is exactly the point I have made. The point is that while he does not solicit, or encourage aliens to give, and while he doesn't give to congregations he visits, the fact remains that every congregation (including the one where he worships) receives and "utilizes" such funds. No point in trying to deny it. I have not intentionally encouraged or solicited such funds,

but we have "utilized" them, so he and I are in the same boat on this. To be consistent he must not only discourage aliens and visitors from giving where he worships, but he must refuse such money, and see to it that no such funds get into the treasury. Until he does so he stands guilty of a blatant inconsistency.

A paradox exists...I know of congregations who would send it back. However, since there isn't any scripture for receiving it, there isn't any scripture for what to do with it. But, when you publicly announce that you receive it and use it, it becomes a practice and that is a violation of 1 Cor. 16:1 & 2.

But his "paradox" is just as great as mine. He admits that he only discourages non-members to give, he doesn't refuse it. And "since there isn't any scripture for receiving it, there isn't any for what to do with it." And now that he has publicly announced that he doesn't refuse it, or send it back, that is tantamount to announcing that he receives it, thus "it becomes a practice, and a violation of 1 Cor. 16:1,2" by HIS OWN ARGUMENT!

I understand you believe that individuals from all over the country could support a preacher through one congregation, as long as it wasn't solicited. This implies to me that you believe the practice right but the solicitation wrong. Is this correct?

Whether my so-called "practice" is correct or not, it is just as correct as his. To turn this quotation on his own "practice" is very easy. So, I say, I understand that the congregation where you worship utilizes funds that are given by aliens and visiting brethren,

even though you don't solicit them. "This implies to me that you believe the practice right but the solicitation wrong? is this correct?" You see, he discourages aliens from giving, but the church does not refuse such funds. I have discouraged readers from giving by firmly stating that we don't have teaching for sale, and the generating of such funds was not what we have in mind, but we have utilized the funds sent. So, if PSD is wrong, so is our brother. Let it be understood that I don't believe either is wrong, I just think our brother is honestly mistaken in his understanding of the scriptures.

Placing the money into the first-day-of-the-week contribution of Palm Springs Drive Church does not answer the objection because it was received on a weekday.

Does this mean that a member who is to be out of town on a given Lord's day cannot write his check on Saturday and have another brother put it in the collection for him? Has our brother made a rule now that the check must be dated and written on the Lord's day?

The Palm Springs Drive Church receives money from other than its own members and uses it to send a bulletin to several not in the Altamonte area. There is no scripture for this practice.

I say in reply that the church where my respondent worships, according to his own admission, receives funds from aliens and visiting brethren and uses it to preach the gospel to several not in its immediate area. "There is no scripture for this".

That poor old widow, bless her heart, has a problem of a lack of knowledge. She can send her money to you or some other worthy

preacher according to Gal. 6:6. She can send it to relieve poor saints according to Acts 11:28-30. In fact she can use her money to contribute to any of the good things (1 Tim. 5:10) that good women do. That doesn't seem unreasonable at all.

Amazing! I knew our brother was bound to get tripped up on this! After emphasizing first-day-of-the-week contribution so strongly, and making such a big deal of our receiving money on other days than the first day of the week, he turns right around now and releases "the poor widow" from all obligation to a church treasury! She can give as she has been prospered to any good work on any day she chooses! I respectfully suggest that our brother is terribly confused!

I agree: Acts 5:4 says a man's money is in his own power. He can do what is right with it or he can use it to do wrong...the question where is the scripture for someone to contribute to a congregation other than where he is a member?

Our brother evidently can't see the forest for the trees. After mentioning what I said about Acts 5:4 and agreeing with it, he still wants the scripture for one to contribute to a congregation where he is not a member! Just as surely as Acts 5:4 says that an individual has a treasury that is in his "own power" that is the scripture for him to contribute to any good work he sees fit. If the work of another church where he is not a member is good, (scriptural 2 Tim. 3:16,17), then he can contribute to it.

Actually, the consequence of our brother's position is this: After a brother meets the demands of 1 Cor. 16:

LAST ISSUE, IF YOU DIDN'T CONTACT US

In our Jan. 23 issue we announced that we would purge our mailing list of the names of all persons who failed to let us know their desire to continue to receive the PSDB. We gave readers until March 1. Then when the hard winter slowed down the mail, we gave a 30-day extension, or until April 1. That time has arrived, and this will be the LAST ISSUE to all who have not contacted us.

There is every indication that some would like to continue who have not taken the time to write. Too bad! This will be your LAST ISSUE. The only way you can get back on is to write us. We will keep all address plates in their proper order. We are certain there will be several who will say they meant to write but didn't, and will want to get back on the list. We will put you back on, but you will be taken off as of this issue.

After eight years of publication and with many readers putting other persons on the mailing list, it is certain that we have picked up many who don't care to receive the bulletin, and probably don't read it. These are the ones we want to remove. So we say, so long, and it's been good to have you aboard. jpn

1,2, he can give to the Red Cross, the Heart Fund, his political party, his needy alien neighbors, Little League Base Ball, and the Boy Scouts, but not to A CHURCH OF CHRIST! How this amounts to his treasury being in his OWN POWER escapes me. There is no way it can be in his own power, if he is so restricted.

I am sorry space forbids replying in greater detail, and I deeply appreciate the opportunity to respond. I pray that the exchange has profited everyone. jpn



Programs Of Worship

SUNDAY AM 4-9-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER----Jack Farrington
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
Mark DuBose
O-Jim Milam
Clark Gey
USHERS----Mark DuBose, Larry Steele

SUNDAY PM 4-9-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
Jim Milam
USHERS----Mark DuBose, Larry Steele

WEDNESDAY 4-12-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS--APRIL 78

POST PROGRAM-----Mark DuBose
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURFREESBORO, TN 37055

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

TEST YOUR BIBLE KNOWLEDGE

NO. 2

1. Who wrote most of the books of the N. T.? () Paul () Luke () Peter.
2. How many years were consumed in the actual writing of the Bible? () 200 () 1000 () 1600 () 4000 () 2500.
3. The Book of Genesis was written () 1500 B.C. () 4004 B.C. () 2500 B.C. () 6000 B.C.
4. According to Bishop Usher's chronology the O.T. covers a period of () 8000 years () 6000 years () 400 million years.
5. Patriarchy means () Father rule () Mother rule () No rule () A democratic form of government.
6. The Law of Moses was given () 2500 B.C. () 1500 B.C. () 4000 B.C.
7. The Ten Commandments were given on () Mt. Nebo () Mt. Gerizim () Mt. Sinai () Mt. Zion.
8. The Bible contains () 1 dispensation () 2 dispensations () 3 dispensations.

JPN

MORE TESTS:

Due to the good response to the first little test printed in the Feb. 27 bulletin, and requests that we have others, we will have a series of them for your profit.

The general ignorance of basic Bible knowledge today is appalling. Did you hear the story about two Senators talking about the Bible. One of them bet the other \$5 that he couldn't recite the "Lord's Prayer." The other took him up, and said, "And now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I awake, I pray the Lord my soul will take." His challenger handed him a \$5 bill, and said, "I didn't think you could do it!"

The Bible is said to be the world's best selling book, but I seriously doubt that it is the most read. It is very likely the world's most misquoted book. Perhaps our little tests can inspire a little more interest in it. jpn

ANSWERS TO THE QUESTIONS IN THE ADJACENT COLUMN: (If you looked here first you cheated) (1) Paul (2) 1600 (3) 1500 B.C. (4) 6000 years (5) Father rule (6) 1500 B.C. (7) Mt. Sinai (8) 3 dispensations



Numerical Discrepancies

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Perhaps you think this is tri-
 ? vial, but I would like your
 ? comments on Numbers 3, listing
 ? census of the Levites composed
 ? of:
 ?
 ? 7500 Gershonites 3:22
 ? 8600 Kohathites 3:28
 ? 6200 Merorites 3:34
 ? 22,300
 ?
 ? Yet Numbers 3:39 says the total
 ? was 22,000, seemingly overlook-
 ? ing the 300. The remainder of
 ? the chapter deals with the re-
 ? demption payment for the dif-
 ? ference in number of Levites
 ? and firstborn, which numbered
 ? 22,273. To me the difference is
 ? 7. The scripture is based on
 ? 273. --Ky.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

1. 22,000 or 22,300? In writing large Hebrew numbers letters were used instead of figures. (Similar to Roman numerals, "x"=10, etc.) Some of the Hebrew letters were so similar that one was frequently taken for another. That is likely the case in Numbers 3. The letters are \aleph caph=500, and \aleph resh=200. Remember that all Biblical manuscripts were made by hand, and no two scribes would make every letter the same way, thus if the down stroke on caph (500) was a bit shorter than usual, it could

very easily be mistaken for resh (200). This very likely mistake very likely occurred in listing the Gershonites in verse 22.

Such discrepancies do occur in numerical listings in the Old Testament. They have been picked at by skeptics and atheists over the years to the utter discredit of the atheists. Since defenders of the Bible have said it contains no contradictions, the skeptics use these numerical discrepancies as a rebuttal. But, if such is all the ammunition the skeptics have, they should withdraw from the battle. Such errors are similar to what we call "typographical errors," where in typing we unintentionally hit the wrong key.

2. THE NUMBER REDEEMED: The last part of the enquirer's question is based upon a mistake she made. Note the following table:

22,000 Levites v. 39
22,273 Firstborn v. 43
273 more firstborn than
Levites v. 46
5 shekels the price of
their redemption v. 47
1,365 shekels (273 X 5=1,365)
v. 50.

I am unable to figure out where she got her "difference" of "7". The only discrepancy I see in the chapter is the difference between 22,300, and the 22,000 mentioned in v. 39. I have examined it several times, and have been unable to discover how she came up with the difference of 7. If she will write and explain it further, I will be glad to make additional comments on the matter.

I trust the explanation has been of some help. I should point out that this matter does not shake the reader's faith, but she did want to see an explanation. jpn

NEWS...**about us 'n things****WELCOME NEW MEMBERS--
BRATCHES**

WE WELCOME Donald and Kim Bratch who were baptized Apr. 2. Kim is the former Kim Kapelka. They have manifested much courage in taking this step, and we commend them. Donald was reared a Catholic. They will be living at the Kapelka home for a while. Be sure to encourage them.

MAILING LIST PURGE COMPLETED

WE FINALLY GOT IT DONE! The tedious job of purging the mailing list of all who failed to contact us is now complete. We had about 2400 on the mailing list before, and have dropped about 1100. There is every indication that some did not contact us who would like to continue on the list. We have not disposed of the address plates, so if anyone would still like to notify us we will be glad to put your plate back in the files.

The bulletin is a part of our teaching program. Naturally we want to teach all who want to be taught. As stated many times, we don't want to remove anyone who wants to continue receiving the teaching. But we don't want to send the bulletin to even one person who does not want it, and does not read it. There was a time when that was not much of a problem. Bulletins could be mailed at the rate of about 8 for a penny, but that time is gone forever. We must now be more careful. So, if you send names of others to be added to our mailing list, please check with those persons to make sure they want it.

EDITOR IN N. ST. MEETING

WHEN YOU RECEIVE THIS ISSUE, I will be in a meeting with the N. St. church in Tampa. Bro. Reavis Petty, a school mate of mine, is the regular preacher there. I look forward to being with the church and him in this effort. My brother-in-law, Johnnie Paschall once preached there, and his youngest son still attends there. Pray for the effort.

HOME BIBLE STUDIES

WE NOW HAVE 2 or 3 home Bible studies in progress. We try to keep some going all the time, and we need your help. Could you start one at your house? If so, don't you really think you have an obligation to do so? The book says, "You ought to be teachers" (Heb. 5:12-14).

SECOND APRIL MEETING SUMTER, S.C

I WILL BEGIN my second meeting with the brethren at Sumter, S. C. on April 24. I look forward to being with these brethren again. The work there has made good progress since I was there two years ago. Brother Arnold Granke is the regular preacher. S. C. is a needy field, and my greatest pleasure is helping out in such areas.

JIMMY TUTEN NEEDS SUPPORT

SOME TIME AGO I made a plea in this bulletin for support for bro. Jimmy Tuten who preaches at Ashley Heights in Charleston, S. C. Jimmy has lost some of his support, and is now in dire need of replacing it. If any body reading this can help him, please do so. Here is a good man doing a very effective work in a difficult field. Jimmy's wife walked out on him a couple of years ago but he has held his family and himself together and is worthy of support, both moral and financial.



Programs Of Worship

SUNDAY AM 4-16-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Ronald Carter
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Larry Fishel
Mark Kanelka
O-Robert Gaines
Frank English
USHERS----Larry Steele, Mark DuBose

SUNDAY PM 4-16-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Robert Carter
SERMON-----Guest Speaker
LORD'S SUPPER-----Larry Fishel
Robert Gaines
USHERS----Larry Steele, Mark DuBose

WEDNESDAY 4-19-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Donald Gattis
READ SCRIPTURE-----Mark DuBose
DISMISSAL PRAYER-----Jim Milam
INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS--APRIL 78

POST PROGRAM-----Mark DuBose
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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

CAN ANYONE HELP JIMMY TUTEN?

LAST WEEK I briefly mentioned that Jimmy Tuten who p r e a c h e s for the Ashley Heights church in Charleston, S.C. has lost some of his support. Some church needs to pick this up and keep Jimmy in that needy field. He is badly needed.

It is often said that older, and more experienced men don't go to hard places. Brother Tuten disproves that. He has been at Ashley Heights about a year now, and has really done wonders for that work. He is a very able teacher and preacher, and very effective personal worker as all who know him will testify. He is also a stabilizing influence in the whole area of S. C. Unless he picks up the support he has lost, he will be forced to move. Let's not allow that to happen.

Address him a t 6710 Dorchester Rd. Apt. 2200 H, Charleston Heights, S. C. 29405. Or better still, give him a call today and tell him you will help.

As mentioned last week, about 2 years ago Jimmy's wife decided she wanted to live in the world. She walked out on him leaving him with two boys to care for.

I am fully acquainted with the circumstances and cannot fault Jimmy in the least. He has done all any person could be expected to do, and more than most would do, to try and save his marriage and his wife's soul, but to no avail. He even offered to take her back if she would leave the man she married! I say that is more than most persons would be willing to do.

In all cases like this there are always those sadistic individuals (even brethren) who want to kick a person who is down. This has happened to Jimmy. I have read a letter of the highest recommendation from the elders of the church where he was preaching at the time this happened. I think no reasonable person could view all the facts and find any fault in Jimmy Tuten in this matter.

I have in possession all the documents related to this matter, and have thoroughly investigated the matter, and can recommend Jimmy without reservation. Anyone reading this who attends worship where support is available, do what you can for Jimmy now. jpn



Money From Visitors

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Is there authority for a con- ?
 ? gregation to accept contribu- ?
 ? tions from non-Christians or ?
 ? from members of another local ?
 ? congregation? ID ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

Concerning how, and when the church obtains its funds, 1 Cor. 16:1,2, is our basic authority. It says:

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gathering when I come.

This passage was written to Christians and commanded them to put something in a collection of the local church on the first day of the week according to their prosperity, which collection was "FOR THE SAINTS."

Now, if this is the absolute pattern for all our giving, we need to take note of the fact that it makes no provision for one cent of money coming into the treasury of the local church by any other means except contributions for benevolence from another church (Acts 11:28-30).

If that, indeed, be the case, then, so be it--I shall not argue with it when and if that is established as the truth. Meanwhile, let us take note of what such a position would eliminate:

1. It would eliminate our selling any piece of property for one cent more than we paid for it, because the profit would represent money that was not given by a given church's members on the first day of the week.

2. It would eliminate our receiving one penny from any person other than members of the local church: no contributions from children, Christians visiting from other congregations, and no contributions from those not Christians.

3. It would eliminate our accepting any sort of discount on anything we buy for the church, such as a local office supply house in Orlando gives churches a 10% on everything sold to them. We would have to refuse that because it is a contribution from someone who is not a Christian at some time other than the first day of the week.

In order to eliminate all such contributions, we would need to cease passing the collection plate on Lord's days, and have the members to give their donations to the treasurer who would make sure that only members gave, or else dismiss all non-members from the assembly before we have the contribution.

Now, I would be willing to do all this, if the scriptures demand it. Of that I am not convinced, but until I am so convinced I shall insist that all who are must practice the above, or else stand convicted of glaring inconsistency. Honesty demands acceptance of consequences of our positions.

Now, on the other side of the coin, I believe it is unscriptural for the church to solicit contributions from non-members, and I never do it. I never ask any store for a discount when buying something for the church. If they have a policy of giving such, I don't refuse it.

On the rare occasions when I "wait on the table," I make it clear that we do not expect or solicit contributions from non-members. And when I preach on giving, I make the same statement. Beyond that, I have no power to restrain non-members from giving, if we are going to continue our practice of passing a collection plate before them.

As to contributions from members of other churches of Christ, I believe such to be scriptural for the following reasons:

1. 1 Cor. 16:1,2 obligates a Christian to the local church treasury according to his prosperity, that is, in an amount proportionate to his income. I do not know what that amount is. My understanding is that it is his decision to make.

2. Beyond that, the scriptures teach that a Christians treasury is in his "own power" (Acts 5:4). That is, once I give to the local treasury according to my prosperity, I can contribute to any good work I choose (Tit. 3:1; Col. 1:10). If I see a church doing a good work (that is, a scriptural one 2 Tim. 3:16,17), I can certainly contribute to it, or my treasury is not in my "own power." If this is not correct, then the consequence is that after I have given to the local church treasury as I have been prospered, I can give to every good work except one that is being done by a church! Or, I must take the position that churches don't do good works, therefore I cannot support them.

There is some indication that Acts 11:27-30 is a scriptural example of this very thing. When the Antioch brethren heard about the "great dearth" Luke says, *"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."* There is no way to prove conclusively that this money was put into the Antioch treasury and then sent from it to the elders in Judaea. I know it is generally assumed that this was the case, and I want to emphasize that it is so "ASSUMED." It is not absolutely proven by anything in the text or context.

Any way we look at 1 Cor. 16:1,2, it represents a gift of a percentage of what we earn into the local church treasury. That is the basic obligation of every Christian, it is written to "every one of you." All of us are obligated to that extent. What we give, where we give, or whether we give beyond that is our choice to make. If that is not true, then our treasury is not in our "own power."

To me it is absolutely incredible that a Christian cannot give of that which is within his "own power" to help the church of God do what God intended for it to do!

It seems to me that brethren make something out of 1 Cor. 16:1,2, that it was never intended to be. Brethren tend to isolate it from other N.T. teaching.

jpn

WELCOME NEW MEMBERS

DAVE AND HELEN CASKEY (Little Jamie and Brian) placed membership with us 3-26-78. They come to us from Deland, and they live at 1540 W. Stevens Ave. Deland, 32720. Phones: Home 736-3097, Office: 736-3645.



Programs Of Worship

SUNDAY AM 4-23-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Robert Maynard
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
Jack Farrington
O-Ronald Carter
Jim Milam
USHERS----Larry Steele, Mark DuBose

SUNDAY PM 4-23-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
Ronald Carter
USHERS----Larry Steele, Mark DuBose

WEDNESDAY 4-26-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Robert Carter
DISMISSAL PRAYER----Manuel Williams
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS--May 78

POST PROGRAM-----Robert Carter
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL L
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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

or is it "hell-a-vision?

TELEVISION

ACCORDING TO THE Oct. 13, 1975 issue of U. S. NEWS AND WORLD REPORT, the average American child spends 20,000 hours before the TV set by the time he reaches 18. Now compare this to the number of hours that a child brought up by Christian parents spends in church services by the time he reaches 18. At 4 hours per week for 52 weeks, times 18 years equals 3,744.

20,000 hours before a TV and only 3,744 hours in church services. This is why TV is moving ahead of the home, the church and school as the principal influence on young people. Shows and commercials are filled with SEX, VIOLENCE, PROFANITY AND DRUG ABUSE. Both we and our children have no right to watch this filthy trash. Get up and turn it OFF and leave it OFF. REMEMBER! You can always read your Bible and study it with your family.

--Willis Logan
Expressway Conveyor

(EDITOR'S NOTE: Reader, doesn't the above really frighten you? Or, are we just hiding our heads in the sand? Television is such a convenient babysitter, you can just turn it on in the morning and forget about the kids, except for supplying them enough junk food to keep you wondering why they seem never to feel well.

I know there are some educational programs on television, and that, properly used, it can be a good thing, but we are too busy or indifferent, or spineless, or something to be selective. Wondering why our young people are so un-spiritual may be like throwing tacks in your driveway and wondering why you keep having flats. jpn).



Concerning church bonds

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Is it right o r wrong for the ?
 ? church to sell stocks? When we ?
 ? received the stocks, the church ?
 ? treasurer had to go out and ?
 ? find buyers for them in order ?
 ? for the church to receive any ?
 ? monetary benefit. KY ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I think the reader means BONDS instead of STOCKS. Stocks generally signify that the buyer owns a share or shares of the company selling them. Bonds are like a note made at the bank. They are simply a proof of debt, and pay interest on the face amount. I never heard of a church selling stocks, so I am going to presume that the reader means bonds, and if I am wrong, the reader can correct me and I will comment further.

Churches often float a bond issue as a means of financing a building. Usually, there are bonding companies which handle such matters. Bonds are issued in varying face amounts (denominations): \$100, \$500, etc. and stipulate "X" % of interest on the face amount.

Those who "buy" these bonds simply loan the church various amounts of money. The bonds are held to maturity, then the church redeems them--pays back

the money borrowed.

There is no essential difference between this and borrowing money from a bank and signing a note for it. The church gives the bank a note and agrees to pay "X" % of interest. The note has a maturity date, at which time the church must redeem the note--give the bank its money back.

If it is scriptural for the church to borrow money, and I maintain that it is, then how and from whom it borrows it becomes a matter of judgment and expediency. Whether it borrows all of it from a bank and gives one note, or borrows it from 100 individuals giving several notes (bonds), is immaterial.

Borrowing money is renting money. The interest paid is rent on the money just like paying rent on a place to meet. I once preached for a church that paid the local school board \$400 per month rent to meet in a school building. Later on we went to a loan company and paid them rent on enough money to build our own building. Now, if we could pay rent on the school building, we could pay rent on money to build our own building--if not, why not?

If it is wrong for the church to rent money, it is wrong for it to rent anything. The man does not live who can prove that the church can rent a building, but can't rent money to provide one.

The issue often is confused by the term "selling bonds." Brethren sometimes think the church has gone into business and is selling something. The expression "selling bonds" is, in reality, a misnomer. It is generally employed in reference to bonds, but it is unfortunate since it does confuse. Bonds are not really sold, but HELD till maturity. jpn

NEWS...**about us 'n things****NORTH STREET MEETING**

THE NORTH STREET MEETING in Tampa was an excellent meeting in a very special way. It was not characterized by overflowing crowds, in fact attendance left much to be desired. I was told that members of the local church did not give it the support they should have. Its excellence is to be found in the fact that many individuals came to me and expressed that the meeting had been of extra-special benefit to them personally, and had caused them to resolve to do a better job for God. Isn't this really what gospel preaching is all about? While it is nice if we have the house full, it is yet nicer to know that we have helped someone along the way. That is real success.

NEXT TO SUMTER, S.C. AND CINCINNATI, OHIO

ON MONDAY MAY 1, I will begin my second meeting with the church in Sumter, S. C. Then the following Monday I will move to the Blue Ash church in Cincinnati, Ohio. That will also be my second effort with them. I was with them several years ago. Bro. Arnold Granke works at Sumter, and bro. Ralph Joiner at Blue Ash. I will be away for two Lord's days.

TYPOGRAPHICAL ERRORS

SOMETIMES typewriters forget how to spell! We announced Don and Kim Bartch's name as BRATCH--it is B-A-R-T-C-H--sorry about that!

In our second TEST YOUR BIBLE KNOWLEDGE quiz, number four got juggled around in the production process. The question:

According to Bishop Usher's Chronology the O.T. covers a period of []8000 years []6000 years, []400 million years.

The correct answer was given as 6,000. This should have been 4000 years. 2500 previous to the giving of the law and 1500 from that point to Christ. A total of 4000. Nobody mentioned this to me so I don't know if anyone else caught it. Things are really bad when I have to discover my own mistakes! Just be patient with me and maybe someday I'll be infallible!

PATIENCE AND**"WHAT'S YOUR QUESTION?"**

I REALIZE that when readers write in to have questions answered they probably want answers sooner than we can give them. But Please, remember that others sent in questions before yours, and they are in a hurry also! I get to all questions just as soon as possible. At one per issue, I know the pace is slow, but I have no alternative but to answer all questions by private correspondence, then print them later, but I just can't find the time for that just now. I guess we will all just have to be patient. We do appreciate the participation of so many readers from such a wide area. I have had an unusually large number of questions lately, so I am behind by a "fer piece."



Programs Of Worship

SUNDAY AM 4-30-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Larry Fishel
SERMON-----James P. Needham
LORD'S SUPPER-----O-Gene Mooney
Larry Steele
O-Jack Farrington
Robert Maynard
USHERS----Mark DuBose, Larry Steele

SUNDAY PM 4-30-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----Gene Mooney
Jack Farrington
USHERS----Mark DuBose, Larry Steele

WEDNESDAY 5-3-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Larry Steele
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---May 78

POST PROGRAM-----Robert Carter
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
HUBBARD, WV, 26041

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 church and the college

"MISSIONARY-IN-RESIDENCE"

I SEE WHERE brother Lucien Palmer is to become "Missionary-in-residence" at David Lipscomb College. And think of this, *"The Vultee congregation in Nashville, is making this possible by providing the financial support."*

In the first place, I would like to know what is a "missionary." I have searched my New Testament through to find exactly what this creature is. I can't find anything that even resembles the word in Holy Writ. So, the Vultee church is going to pay the salary of a brother to work for a human institution to do something the Bible knows nothing about. That is quite a situation!

Strictly from the definition of the word "missionary," it means a person with a mission. Does this mean that brother Palmer is the only one at Lipscomb with a mission? If not, then everybody at the college is a missionary. In which case the word is given a special meaning in this announcement, which I certainly believe. But, it is given a religious meaning which the Bible knows nothing about, and which is misleading.

I know what they are talking about. Lucien Palmer has spent several years in Europe preaching. That entitles him to the special title of "missionary." If he had remained on American soil all that time, he would not be a "missionary" so couldn't hold this imposing title of "missionary-in-residence." All of which says that unscriptural words convey unscriptural ideas.

Brethren have just accepted the "missionary" vs. gospel preacher distinction. It is the language of Ashdod. When a missionary goes to a new place does he start a church or a "mission"? The liberals speak of them as "missions." You see, "missionaries" start "missions." All of this denominational jargon is not a 42nd cousin to anything we read about in God's word.

The idea of a church paying the salary for a "missionary-in-residence" at a human educational institution emphasizes again the fact that many brethren don't know the difference between the college and the church. jpn



Christians and income tax

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Is it scriptural for a Christian ?
 ? to refuse to pay his income tax? ?
 ? --Ohio ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I KNOW OF NO WAY to scripturally justify a Christian's refusal to pay his income tax. The paying of income tax is a federal law, and the Bible teaches very clearly that Christians should obey the law (Rom. 13; 1 Pet. 2:13-15).

The Bible deals with obedience to the law generally, but also gets specific in the paying of taxes. In Romans 13:7, Paul says, "*Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*" A quibble is sometimes based upon the word "due," saying that when government misuses tax money, they are not "due" it, therefore the Christian is justified in refusing to pay his income tax.

This is a perversion of this passage because it does not have under consideration specific persons who are in office. The "to whom" has reference to government in general, not to specific office holders. This is proven by the fact that at the very time Paul commanded the Romans to pay their taxes

the Roman government was using such tax money to subsidize the idolatrous worship of the Emperor. There is no provision in the Bible that I know of that permits the Christian to decide when he will pay his taxes and when he won't. There is no time when tax money is not being used in some way with which the Christian disagrees. If for nothing else, the buying of all the "booze" that is served in and around the Whitehouse.

I object too and am outraged at some of the outlandish waste of my tax dollars, but I know of no justification to refuse to pay because of it. If my disagreement with the way my tax dollars are used, or my dislike for some of the immoral numskulls that occupy certain political offices justified my not paying my taxes, I would never pay one thin dime!

There are some who refuse to pay income tax because of a claim that it is unconstitutional. That is a specious argument. The income tax law was passed by Congress, and it has been the law of the land for many years now. If it is unconstitutional, where is the evidence? Surely we all know that nothing is really unconstitutional in the abstract until it has been so declared by the Supreme Court. If such has been done, then the income tax law would, of necessity, have been amended or rescinded. Neither has happened. Until such is done, the Christian is sinning by usurping the prerogative of the Supreme Court, by declaring it unconstitutional and refusing to pay it. Such is the height of absurdity.

If the Christian has the right to play "Supreme Court" in this instance, why not in all instances? Why can't he declare all laws unconstitutional and disobey them? Such would lead to chaos. My advice is that we should use our constitutional right to free speech and complain till our hearts are content, but pay our income tax. jpn

TEST YOUR BIBLE KNOWLEDGE NO. 3

Match the statements to the book which most accurately describes its contents:

- | | | |
|--|-------|-------------|
| 1. Prophecy of restoration of Jews to Canaan | _____ | Genesis |
| 2. Rule of Judges | _____ | Numbers |
| 3. History of kings | _____ | Joshua |
| 4. History of the early church | _____ | Deuteronomy |
| 5. Love story | _____ | Leviticus |
| 6. Life of Christ | _____ | Isaiah |
| 7. Prophecy of Babylonian captivity | _____ | Ruth |
| 8. Law of the priesthood | _____ | Matthew |
| 9. Giving of the Law of Moses | _____ | Acts |
| 10. Conquest of the land of Canaan | _____ | Chronicles |
| 11. Wilderness wanderings | _____ | Samuel |
| 12. Book of beginnings | _____ | Ezekiel |

THE MAILING LIST

WE CONTINUE TO RECEIVE REQUESTS to be returned to our mailing list. Recently the first two persons I saw when I arrived to begin a meeting said, "Please put us back on the mailing list. We meant to write, but we just never got it done." Oh, we procrastinators! It is bad to procrastinate about anything, but worst of all concerning our souls. Let us learn a lesson from this little matter. We will let you back on, even though you have arrived late, but when the Lord shuts the door, it will be closed for ever. If things are not right with you and God, take care of it NOW.

GRATIFYING LETTERS

YOU KNOW, it was gratifying to read the many letters accompanying recent requests to remain on our mailing list. We had letters from young preachers, elderly persons who are shut in, and zealous Christians. These letters contained such expressions as, "I am shut in and I like to read your bulletin. It helps me pass

my time in a very profitable way." Or, "I am a young preacher and I need all the help I can get. I always file your bulletins for future reference." Or, "I use your bulletin to help me answer questions that come up in my personal work." Or, "I have used your bulletin many times as a basis for sermons," etc. I had letters from two retired denominational preachers who were very anxious to remain on the list because they look forward to reading the bulletin from week to week.

I have said all this to thank all who wrote us, and to give PSD some idea of the positive good accomplished by the time, money and effort that go into this little publication. It is indeed a powerful medium for good. We often do not know if our efforts are fruitful or not, but in the case of the bulletin there is no doubt.

When we think about it, the printed page is the means chosen by the Lord to make known to us His word. It makes good sense that we should utilize it in teaching it. jpn

ANSWERS TO ABOVE QUESTIONS: If you looked here first, you cheated! Please read sequence from top to bottom should be: 12, 11, 10, 9, 8, 7, 5, 6, 4, 3, 2, 1.



Programs Of Worship

SUNDAY AM 5-7-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Jim Milam
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Frank English
Mark Kapelka
O-Ronald Carter
Robert Carter
USHERS-Robert Carter, Donald Gattis

SUNDAY PM 5-7-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Mark DuBose
SERMON-----Guest Speaker
LORD'S SUPPER-----Frank English
Ronald Carter
USHERS-Robert Carter, Donald Gattis

WEDNESDAY 5-10-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Fishel
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---May 78

POST PROGRAM-----Robert Carter
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

COMMENT

Saudi burglars lose hands as punishment

Associated Press Dispatch

NICOSIA, Cyprus — The right hands of two Saudi Arabian burglars were chopped off in Riyadh, the Saudi capital, after they were convicted of burglarizing houses and stealing cars, Riyadh radio reported Saturday.

The radio said "justice was meted out" to Awwad Ammash Oteibi after noon prayers Friday

at Riyadh's Justice Square. The other burglar, Faleh al-Muteiri, was punished in the same place a week earlier. Both had been convicted by a panel of ulemas, or Koranic judges.

The punishment, prescribed by the Moslem holy book, the Koran, had royal approval, the radio said. "This is the fate of those who contemplate such disorderly acts," it said. "May God deter their like."

HAVING RECENTLY travelled rather extensively in the Mohammedan world, I found the accompanying newspaper clipping rather interesting. I was told in Iran that Saudis strictly enforce the Koran rule that the hands of thieves shall be amputated, it is interesting to see this confirmation of that fact. I was told of a case where a thief had his hands amputated at the elbows.

We are told in this country that capital punishment is no deterrent to crime. But do you know that in Saudi Arabia thievery is almost unheard

10-A Sentinel Star, Sunday, March 26, 1978

of. No wonder! It is argued here that since murder 1 is a crime of passion, the one who commits it is so wrought up at the time that he is too irrational to think that committing the crime may mean forfeiture of his own life. That is just a little bit too much for me to believe, but even if it is true, whether capital punishment is a deterrent to crime is not the basis for having it so far as I know. In the Old Testament when God commanded it, I find no place where deterrence was its basis. It was punishment for sin, and the blood of the guilty was on his own head. But, strictly from the standpoint of logic, capital punishment is a very strong deterrent to the crimes for which it is inflicted. Executed criminals NEVER are repeaters! Beside that, Solomon said, "*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil*" (Eccl. 8:11).



Marriage and kinship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? A man lived with a woman, they
 ? separated-they couldn't marry
 ? scripturally because of her
 ? previous marriage. He later
 ? married her niece. Would this
 ? be a scriptural union? As I
 ? read Leviticus 20, I wonder be-
 ? cause of the kinsman part. FL.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

IN THE FIRST PLACE, this man is guilty of flagrant sin in living with a woman to whom he was not married. That is fornication, and if he does not repent, his soul is in danger of hell fire.

Secondly, there would be nothing wrong with his marrying the woman's niece, provided neither had any circumstance in a previous divorce that would prevent it. Even if Lev. 20 applied, which it doesn't since it was a part of the Law of Moses which is abrogated (Col. 2:12-14), there is nothing there to prevent his marrying the woman's niece. Beside, he was never married to his wife's aunt in the first place.

To prove conclusively that Lev. 20 does not apply, look at verse 11, "And the man that lieth with his father's wife hath uncovered his father's nakedness; both of them shall surely be put

to death; their blood shall be upon them." In 1 Cor. 5, this very situation existed in the church at Corinth. Paul did not say, "Put them to death," but rather, "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." (vv.4,5)

In this question we have illustrated a common weakness among us in regard to the proper use of the Old Testament. We seem to have a clear understanding that the Old Testament is no longer binding when our denominational friends try to use it to prove instrumental music in worship, or infant church membership, etc. but the very minute some persons want to disprove something, but they can't do it by the New Testament, BINGO!--the Old Testament becomes binding!

It is perfectly legitimate to develop background principles concerning God's dealings from the Old Testament. But nothing is binding from the Old Testament unless it is corroborated in the New. The New Testament is a complete and perfect guide for us today, even if we didn't have the Old Testament. To be sure, the New Testament is much more meaningful because we have the Old, but the Old Testament is not our guide. And that is true, even if there is something we can so easily prove or disapprove by it.

We need to learn this lesson well. It is the height of inconsistency to disallow the Sabbatarian to prove his sabbath keeping by the Old Testament, then turn around and try to prove or disapprove something by it ourselves. If the Old Testament is not **binding** for the Sabbatarian, it is not **binding** for us either. jpn

NEWS... about us 'n things

WELCOME NEW MEMBER--

TROY CARTER

TROY CARTER, son of Ron and Gerry, was baptized on April 19. We welcome Troy, and pray for a long and useful life in the work of God.

BOUND VOLUME VII

WE ARE IN THE PROCESS of binding Volume VII, of the PSD BULLETIN. All who want one should reserve them soon as possible. Only a limited number is available, and once they are gone, there will be no more. The price remains as always, \$5. This is only the price of the binding. The bulletins are free. Many have complete sets of the bulletin and esteem them highly. Almost every issue for the seven years contains a vital Bible question. The volumes are subject indexed for easy reference.

SERMONS ON THE ELDERSHIP

FOR NINE SUNDAY NIGHT SERVICES we have studied the subject of the organization of the church. These lessons have been well received by many. One or more final Sunday nights will be given to answering questions anyone has on the material presented. We hope all will participate in these sessions.

Monthly Teacher's Meeting And Workshop

ALL TEACHERS AND PROSPECTIVE TEACHERS have a monthly meeting and workshop. These sessions contain a period of discussion of administrative problems,

and a period designed to improve our communication skills. Meetings are held in various homes of those attending the class. Why not get in on these sessions. They have been very profitable.

If you are not now a teacher, but would like to become one, these sessions are just the thing for you. We try to have some challenging material, and activities for each session. Young men and women are invited to get involved in the sessions to prepare themselves for greater usefulness in the work of the Lord.

McGarvey's Original Commentary On Acts

THE AUDITORIUM CLASS is studying the book of Acts. James P. Needham is the teacher. MCGARVEY'S ORIGINAL COMMENTARY ON ACTS is recommended as excellent source material for all who don't have it, or some other commentary on the Acts. These have been ordered and distributed to those who spoke for them, but I have a few extras for those who didn't order and would like to have one. Speak to the editor or sister Needham if you would like to have one. Discount price to class members is \$6.

WHAT DO YOU READ?

I HIGHLY RECOMMEND that Christians have some good reading material available in their homes. There are several good periodicals published by the brethren which are both edifying and instructive. TORCH is one such periodical which is published monthly and can be read through and through in a matter of minutes. It is published by this editor and the subscription price is only \$5 per year. If you will subscribe for one year, read it carefully, then tell me that you don't think it was worth the \$5, I will return your money--no questions asked.



Programs Of Worship

SUNDAY AM 5-14-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Frank English
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Gene Mooney
T. L. Weems
O-Jim Milam
David Caskey
USHERS-Donald Gattis, Robert Carter

SUNDAY PM 5-14-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER---Manuel Williams
SERMON-----Guest Speaker
LORD'S SUPPER-----Gene Mooney
Jim Milam
USHERS-Donald Gattis, Robert Carter

WEDNESDAY 5-17-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----T. L. Weems
INVITATION-----Jerry Alphin

MONTHLY ASSIGNMENTS---May 78

POST PROGRAM-----Robert Carter
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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 IS GOING TO PUT THE PIG OUT?

AN OLD IRISH PROVERB SAYS, *"If you're to be a highly refined lady, and I'm to be an elegant gentleman, who will be left to put the pig out of the house?"* This often applies in the church. There are those brethren who think that a gospel preacher is supposed to be so nice and sweet in the pulpit that he never gets rough, never calls sin by its name, and NEVER, NEVER should call the name of false teachers or human denominations when he is opposing their soul-damning doctrines. I realize the possibility that a preacher may become unbalanced in his approach to his pulpit work, and lean too heavily toward "fighting the sects," or opposing error to the point that people fail to see the positive, constructive side of truth, but if preachers lived by the philosophy of some brethren the intolerable situation of the Irish proverb would result, there would be nobody left "to put the pig out of the house."

Sin and error cannot be tolerated--it damns the soul. There is no such thing as loving people so much that we cannot bear to expose their soul-damning errors. Such is not a 42nd cousin to any kind of love defined in God's word. Love is active good will that does what is best for others, even though they may not think it is best. Pussy-footing preachers who politely evade controversial issues and preach in such a way that folks can't tell what they are for and what they are against, are really a worthless lot so far as truth is concerned. The church needs them about like a duck needs an umbrella!

No commendation is due the gospel preacher who is UNNECESSARILY harsh, crude and offensive. Such a brother needs to take a little inventory of his love. It is quite impossible to believe that a person really loves the souls of men when his own arrogance closes the doors of people's hearts before the truth gets inside. Victims of such arrogance never get a chance to really consider truth because the vessel that could have brought it before them was so obnoxious that they were turned off before they had time to really take a look at it.

Soul winning is serious business, and woe unto those of us who go about it in ways that are least likely to succeed. *"Be ye wise as serpents and as harmless as doves"* (Mt. 10:16). *"Go ye and learn what that meaneth"* (Mt. 9:13). jpn



Using masons in worship

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Is it scriptural to use someone ?
 ? in the worship service that, ?
 ? although he has obeyed the gos- ?
 ? pel, still hangs on to and is ?
 ? an active member of the Masonic ?
 ? Lodge? Also, is one wrong if he ?
 ? worships in such a congregation ?
 ? that does this with no inten- ?
 ? tion of stopping the practice? ?
 ?
 ? KY. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

FIRST, in my view, it is just as wrong to use a Mason who has "obeyed the gospel" (?) as it would be to use a Methodist, Baptist or Catholic who continues to attend and practice those religions. All are religious organizations promising eternal salvation to those who live according to their laws. Since this question comes from Kentucky, I will print a death notice from a Masonic publication which I printed in my bulletin when I lived in that state:

Once again a Brother Mason, having completed the designs written for him on life's trestle board, has passed through the portals of Eternity and entered the Grand Lodge of the New Jerusalem and hath received his reward, the white stone with the new name written thereon.

No Christian can read such language and deny that Masonry is a religious organization promising eternal salvation.

There is only one religious organization to which a Christian can scripturally belong; the church of the Lord Jesus Christ. Any time he belongs to any other, he sins, and casts reflection upon the church which was bought with the precious blood of Christ (Acts 20:28). Need I say that the Masonic Lodge, nor any other human religious order, contains one drop of the blood of Christ, and due to that unassailable fact, not a one of them can truthfully offer anybody eternal salvation. The Masonic Lodge has no more right to offer salvation than does the local Woman's club! They both have the same amount of the blood of Christ--None!

Now, to the second part of the question. Should a Christian continue to worship where Masons are used, and where there is no intention to stop the practice?

I can speak for myself on that. I could not continue to worship at such a place after I had protested it vigorously, and done everything I could to get it changed. Once I were convinced that the practice would be continued, I would bid farewell to that congregation and spread the news far and wide of their unsoundness. Such a congregation does not know the difference between the church of the Lord and the churches of men, and is unsafe and unsound, and undeserving of the support of anyone who claims to be a Christian. To continue to worship at such a place would be to bid God-speed to such an evil practice, and would endanger my own soul. No hardship would be too great for me to bear to avoid that! jpn

WE DON'T NEED ELDERS

DOES THAT STATEMENT STARTLE YOU? Well, don't let it do that until you have read all I have to say in this article. It is a fact that no church needs elders:

I. JUST FOR THE SAKE OF HAVING ELDERS: It is a fact that no church is everything it should be until it has QUALIFIED elders and DEACONS, but no church needs elders who will be ornaments to make the church sort of resemble the New Testament pattern. We don't need elders who either don't know, or refuse to do the work of elders.

II. WHO ARE LOOKING FOR AN HONORARY POSITION: The word "office" in 1 Tim. 3:1 has misled some into believing that being an elder is like being a sheriff, so they turn the eldership into a regime which operates on political principles to keep itself in "office."

It will be very shocking to such "elders" to read the following comment on 1 Tim. 3:1:

In 1 Tim. 3:1, the word "office" in the phrase "the office of a bishop," has nothing to represent it in the original; the RV marg. gives "overseer" for "bishop," and the phrase literally is "overseership;" so in vv. 10, 13, where the A.V. has ("use a n d "used") the office of a deacon," the R.V. rightly omits "office" and translates the v e r b DIAKONEO, t o s e r v e , "let them serve as deacons" a n d "(they that) have served (well) as deacons," (W. E. Vine, EXPOSITORY DICTIONARY OF N. T. WORDS).

So, I say without hesitation that the church does not need elders who think being an elder is holding a position rather than doing a work.

III. WE DON'T NEED ELDERS WHO THINK OF THEIR WORK AS PRIMARILY PHYSICAL: It is a fact that the work of many elders today is more like the work of deacons. Many elders spend more time working on the physical building than on the spiritual house. Some are more interested in saving dollars than in saving souls, and spend more energy trying to see that the preacher or someone else does their work than it would take for them to do it themselves.

If I understand the work of deacons, it is more related to the physical than the spiritual. Their work is pretty well defined in Acts 6 as "serving tables." If I understand the N.T. the qualifications of deacons are not quite as strict as those of elders because their work is not of the same quality as elders. When elders are more concerned about whether the lights on the parking lot are shining than about whether the lights of the members are illuminated, they are doing the work of the deacons. When elders are more concerned about overseeing the checkbook than whether the member's names are in the Lamb's book, they are more like deacons than elders.

I believe that elders are responsible for all the work of the local church, including the physical, but we do not need ELDERS to do the work of DEACONS. The Lord's plan will work, if we will just work His plan.

ELDERS? Yes, we need them--that is, the right kind. Men who will do the work of ELDERS. jpn

*Programs
Of Worship*

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gay
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----David Caskey
SERMON-----James P. Needham
LORD'S SUPPER-----O-Jerry Alphin
 Manuel Williams
 O-Larry Fishel
 Larry Steele
USHERS-Robert Carter, Donald Gattis

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----T. L. Weems
SERMON-----James P. Needham
LORD'S SUPPER-----Jerry Alphin
Larry Fishel
USHERS-Robert Carter, Donald Gattis

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Gene Mooney
READ SCRIPTURE-----Robert Carter
DISMISSAL PRAYER-----Wayne Gey
INVITATION-----Robert Gaines

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 293-2279.

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
APR 6, BOX 347
MILWAUKEE, WIS. 53201

WELCOME TO ONE AND ALL!



Volume VIII, Number 21, May 22, 1978

bulletin

Palm Springs Drive church of Christ

You are Invited to Attend Our

GOSPEL MEETING

WITH

Wayne Sullivan

Evangelist

MAY 22-28, 1978

**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





Speaking as the oracles of God

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain 1 Pet. 4:11. How ?
 ? does it apply to every day life? ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

This passage reads: "If any man speak, let him speak as the oracles of God..." The question has to do with how the Christian is to apply this passage to his every-day life. Does it mean that everything he says must be a verbatim quotation from the Bible? If so, how could he say, "I am employed by the SENTINEL STAR newspaper," since these words are not in the Bible?

To "speak as the oracles of God," is synonymous with Col. 3:17, which says, "And whatsoever ye do in word or in deed, do all in the name of (by the authority of) the Lord Jesus..." Both of these passages simply mean that we should do nothing Christ has not authorized in His word.

It is foolish to contend that 1 Pet. 4:11, means that everything we say is to be a direct quotation from the Bible. It means that everything we say should be in harmony with God's word, and everything we do should be authorized in God's word.

In reply to this it is often asked: "Do you mean that when I walk down the street or go to the super market, I should say I am doing this in the name

of Christ?" It is not a matter of what we SAY, but what we DO. It says, "Whatsoever ye do in word or in deed, DO all in the name of the Lord Jesus." "Word" and "deed" cover all our activities, including going to work and to the super market, and while it is not a matter of SAYING what we do, we had better not do either or anything else that Christ has not AUTHORIZED in His word. If there is no Christ-given authority for me to walk down the street or go to the super market, then I had better not engage in these activities.

Making foolish and unfair demands upon the word of God is the mechanism used by some to avoid its plain teaching. The tactic under consideration in the question is this, "Since Christians cannot find such words as 'I am employed at the SENTINEL STAR newspaper' in the Bible, they don't speak as the oracles of God, therefore they don't practice what they preach, so 1 Pet. 4:11 has no binding force." This is using a misunderstanding of 1 Pet. 4:11 to show that it does not mean what it says. This is like saying, "The letters STOP on the octagon signs at intersections mean, 'Scratch Tires On Pavement,' Therefore, those who contend that it means to cease moving are in error."

Persons who make such absurd contentions are usually so determined not to obey God's word, that they will not be convinced to the contrary by any force of logic or scripture. Christians sometimes bring such absurdities to me and ask, "How can I convince them otherwise?" My reply is, "You probably can't." The old adage that "If you convince a man against his will, he will be of the opinion still," applies here. Persons determined not to follow God's word will not abandon their foolish contentions, for then their disobedience would be exposed. They tenaciously cling to their absurdities because these provide a cloak for their sins,

NEWS...**about us 'n things****RECENT MEETINGS**

SUMTER, S. C. My second meeting with the church in Sumter was a very good one. Attendance was in excess of my first meeting there two years ago. This was due to growth in the congregation. Several persons have been baptized in recent months. All of them military personnel. The church is made up almost entirely of military personnel, meaning that should Shaw Air Force Base close, (as bases sometimes do), the church in Sumter would just about cease to exist.

In spite of this, a good work is being done by the brethren there. The military families making up this church are very active in trying to convert others, and they are being quite effective. Arnold Granke is the local preacher, and is very able and effective in his work.

BLUE ASH, OHIO: This was also my second meeting with this group. I held my first meeting with them in Jan. 1972. Since then the work has made much progress. The church seems to be in the best condition since I have known it. They said the meeting was the best attended in their recent history. One was baptized. Ralph Joiner is the local preacher.

NEXT MEETING TRENTON, TENN.

My next meeting will be the last of June in Trenton, Tn. near where I was born and reared. This is a new work, and I am glad to contribute my efforts to help with the Lord's work in that area. That will be my last meeting until September. Let us plan a very constructive program for the summer. Our work here shows signs of improving. Let's all encourage that trend.

THIRTY YEARS AS A PREACHER

Please excuse this purely personal reference, but it seems appropriate to make note of the fact that May 8, 1978 marked the thirtieth anniversary of my preaching career! Maybe that is not earth-shaking, but it is significant to me.

I made my first effort to preach the gospel May 8, 1948, on my 21st birthday. I had been married 8 months, and had been home from Europe 7 months. It was a very significant occasion for both me and my beautiful bride, for it meant that, after agonizing months, we had finally decided what we were going to do with our lives, and that is a significant point in anybody's life!

That first effort to preach was made at Christian Chapel about 10 miles Northwest of Kenton, Tenn. My late beloved father was an elder at that church for several years previous to his accidental death in a farm accident on May 4, 1950. While I don't remember now, but I am fairly certain that most if not all my family was present. The audience was made up of persons who had known me all my life. It was the only church I knew before entering military service in 1945.

Was I nervous? Was I ever! Here was a 21-year-old "boy" trying to preach to people two and three times his age and who knew him when he was a babe in arms. Well, how did it go? Well, I studied two weeks day and night, and the sermon lasted about 20 minutes! What was the reaction? Mostly encouraging, but I was told later that one dear old lady said, "Jim Needham will never make a preacher." Who knows? She just may be right? Only God knows for sure! Thanks for letting me tell this little story. jpn



Programs Of Worship

SUNDAY AM 5-28-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Wayne Gey
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
 Jerry Alphin
 O-Robert Maynard
 Wayne Gey
USHERS-Donald Gattis, Robert Carter

SUNDAY PM 5-28-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----David Caskey
DISMISSAL PRAYER-----T. L. Weems
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
 Robert Maynard
USHERS-Donald Gattis, Robert Carter

WEDNESDAY 5-31-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Mark DuBose
DISMISSAL PRAYER-----Robert Carter
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS--June 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

TV The Most Potent Influence in America

The average family in the United States watches six hours and forty-four minutes of television a day. In a year an average American spends 1600 hours watching television. That same average American listens to homilies or sermons about eight hours a year.

There are well over 70 million television homes in the United States. That tallies to about 97.4% of all the homes in the nation.

Page 6—PULPIT HELPS, June 1978

THE DEVIL'S PIPELINE INTO OUR HOMES

I AM NOT A CRUSADER AGAINST TELEVISION, but I believe I am fully prepared to say that it is the greatest hinderance to spiritual growth of our generation, not because "it is there," but because we abuse, and allow it to be abused, in our homes. It has become an addiction, and some folks seem to be glued to it.

What with all the violence, sex, drug abuse, foul language, blasphemy of God and atheistic evolution (especially in children's programs), television has really become the devil's pipeline into our homes that runs right to the minds of our children. And the end is not yet.

Those who watch the trends say that the strong protest of the public against excessive violence on TV has caused the industry to tone that down, and the future trend in television is more and more sex. Gradually, this has become accepted in the TV programming, and it is rapidly getting completely out of hand. It is woven into almost every program; even those that otherwise would be worth while and entertaining. Prostitution and illicit affairs are portrayed on the screen as though they are perfectly normal lifestyles in society.

I have no intention of throwing out the baby with the bath water. There are still some wholesome programs on TV, namely, some sports, documentaries, and some drama, and the answer to the problem for all Christians is SELECTIVITY. Screw your courage to the sticking place, and use those knobs on the front of your TV.

jpn



How one mother solved the eating problem in this TV age.



Church receiving stocks

?????????????????
?
? Is it right or wrong for the ?
? church to sell stocks? When we ?
? received the stocks, the church ?
? treasurer had to go out and ?
? find buyers for them in order ?
? for the church to receive any ?
? monetary benefit. Ky. ?
?
?????????????????

REPLY

The reader may recognize this as the same question answered in the April 24 bulletin. The enquirer didn't make the question sufficiently clear, and I mistakenly thought he was confusing stocks with bonds, so answered the question accordingly. I have now received another letter from him explaining that the church was given some stock in a large corporation. The treasurer turned the stocks into money. The question is, was it scriptural for the church to receive such stocks, or should the donater have turned the stocks into cash and given it to the church?

One might argue that in Jerusalem brethren sold their houses and lands "and brought the PRICES of the things that were sold" (Acts 4:34)--"THE PRICES, not the things. But it must be remembered that this was an emergency where brethren were hungry and giving "houses and lands" would not have met the needs of the hungry. Beside, if we

make HOW they did it the pattern, then we must also make WHAT they did is a pattern also, so all of us should sell our houses and lands and give the price to the church and all of us live out of it.

To take the position that the church cannot accept stocks as a gift, is to say the church can only receive cash. I do not believe this. I started a new congregation in a community and a good man in the community who was not a Christian gave the church a piece of land for the building--was that wrong? Brethren sometimes will a part of their estates to the church. The estate may contain houses, lands, businesses, investments, etc. For the sake of the discussion, let us say that he intended to turn it into cash before he died and give the cash to the church, but he was killed in a plane crash, and the court probated the will and distributed to the church its share of the estate in lands, houses, stocks, etc. Could the church receive it? I maintain that it could, provided it turned it into cash.

I do not believe it would be right for the church to hold stocks as a means of financial growth, as individuals do. But if someone gives the church stock, it can receive them and turn them into cash. According to the enquirer's letter, that is what the church did. To affirm that the church can only receive cash, is to say that it is wrong for us to make our contribution by check. A check is not cash. It represents cash, and must be, by the church treasurer, turned into cash. The same is true of stocks or bonds. They are not cash, but they represent cash.

Let me caution us against standing up so straight that we lean over backwards. It is right to be right, but it is wrong to force our opinions. jpn

NEWS...**about us 'n things****ELDERSHIP SERMONS**

FOR ABOUT THIRTEEN WEEKS we have used the Sunday evening service to present what the Bible teaches on this important question. The lessons have been well received. On Sunday night, May 21, the service was given to an open forum on the subject so that members could ask questions, or present their points of view on the matter. Several good comments and interesting questions were offered and a profitable service was held.

Next, we will study the subject of deacons, their qualifications and work.

SUNDAY EVENING VISITATION MEETING

WE URGE MORE PEOPLE to get involved in the visitation program. A short meeting is held following the Sunday evening service. Assignments are made and reports of visits are given at this meeting. The church grows in proportion to the number of members who work. If few work, then growth will be small. We need your help, but more importantly, you need the spiritual exercise such a program can give you. Do you realize that soul winning is not optional, if you want to go to heaven?

OUR GIVING

HAVE YOU NOTICED that our giving is gradually declining? If it doesn't improve, our program will suffer. Unless we increase our contributions, some financial difficulties can be seen in the near future.

OUR PARALYZING INDIFFERENCE

THERE IS A PARALYZING INDIFFERENCE that hangs over PSD like a dark cloud. It seems impossible to get the bulk of the membership enthused about the work generally. There are just too many who think the essence of Christianity is filling their place on the pew. While that is important, it is not enough to please the Lord. It is a fact that some of us who do that ONLY when it is nice and convenient for us--that is, when everything is just right, and there is nothing more exciting to do. I don't know just what is our problem, but I do know we have one. The only way we can solve it is for each of us to take a good hard look at our selves, pray to God for strength to overcome our weakness, and really get serious about serving God.

Some of our members never darken the door of the building on Sunday and Wednesday night. I ask you, good people, is this right? Do you really feel that your absence depicts the proper attitude toward the Lord and His work at this place? Do you honestly feel that you are willing to face the judgment with such a record?

Of course, we have our excuses, but remember: they are not reasons. We often hear, "I can't see to drive at night." But, listen good friend, the Lord won't accept that when there are all kinds of people who are willing to pick you up. Never mind that old saw, "I don't want to be an imposition." The question is, "Do you want to attend worship, or are you just looking for excuses?" Such alibis are just too anemic to be taken seriously. Try telling them to the Lord, I don't think he will believe them either!

Let us resolve to do better. jpn



Programs Of Worship

SUNDAY AM 6-4-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
T. L. Weems
O-Jim Milam
Manuel Williams
USHERS-----Gene Mooney, T. L. Weems

SUNDAY PM 6-4-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----Frank English
Jim Milam
USHERS-----Gene Mooney, T. L. Weems

WEDNESDAY 6-7-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Donald Gattis
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----David Caskey
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS--June 78

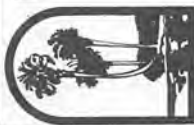
POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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



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

WHY NOT INVITE SOMEONE TO CHURCH?

WHAT WOULD HAPPEN if all at once every member of this church were to decide that the least they could do for the Lord is to invite one person per day to attend church with them? Do you think it would increase or decrease our attendance? Do you think it would cost you anything? Do you think it would do your reputation irreparable harm? Do you think it would help or hurt those you invited? Do you think it would damage your self-esteem, or enhance it?

The most frequent excuse we hear for not doing "personal work" is, "I don't have time." Would simply inviting one person per day to attend church with you be a great infringement upon your time schedule? Do you really think such a simple act would throw your time schedule all out of sorts?

Do you realize that there are several members of PSD who are members simply because someone cared enough to invite them to church? What if nobody had done it? What would be the result? Do you also realize that there are dozens of others just like these honest souls who are just waiting to be invited to a church which preaches the truth, the whole truth, and nothing but the truth? I ask you, is it right for us to fail to look for them?

Jesus said, *"Follow me, and I will make you fishers of men."* (Mt. 4:19). I have done a lot of fishing in my time, and I have never had a fish to jump in the boat! I understand that this has happened on very rare occasions, but it is not very likely to happen. We have to go looking for the fish that will bite. I have actually put a bait right in front of a fish and have him "smell" of it and turn away. Do you think a good fisherman will roll up his tackle and go home in such an event? Not on your life! He goes looking for fish that are hungry. He does not accept defeat until it is the absolute last alternative. Nothing matches the determined spirit of a persistent fisherman. I ask you, are we fishers of men?

Jesus did not say I will make some of you fishers, and the rest of you on-lookers. We are all fishers. We are not always successful, but we are all fishers. We have a big sea to fish, so we had better get with it!

jpn



What is the word of wisdom?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Would you please comment on
 ? 1 Cor. 12:8. Is word of wisdom
 ? direct inspiration? --Address
 ? lost
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

IN 1 COR. 12 PAUL DISCUSSES the spiritual gifts, and lists them as follows:

1. "Word of wisdom" v. 8.
2. "Word of knowledge" v. 8.
3. "Faith" v. 9.
4. "Gifts of healing" v. 9.
5. "Working of miracles" v. 10.
6. "Prophecy" v. 10.
7. "Discerning of spirits" v. 10.
8. "Many kinds of tongues" v. 10.
9. "Interpretation of tongues" v. 10.

The question is whether "word of wisdom" is "direct inspiration." The word "inspiration" is a translation of the Greek word THEOPNEUSTOS: THEOS, God, and PNEO, to breathe, thus GODBREATHED. So, I would say that "word of wisdom" was "GODBREATHED," that is, the "word of wisdom" was directly breathed from God to the possessor of that gift. That is, when it was exercised it was God directly using that person's mind to do whatever the "word of wisdom" signified.

But that is another question, and it

is of the greatest interest: what was the "word of wisdom"? How did it differ from "the word of knowledge"? We generally understand the word knowledge to signify the possession of FACTS, and wisdom to be the proper insight and application of the facts. Thus, wisdom is the proper application of knowledge.

If that be the case here, then one gift was the ability to receive certain facts regarding the Divine plan without knowing their specific meaning and application in all cases. While someone else had "the word of wisdom" enabling him to show the proper application to given situations. We know that prophets sometimes spoke of things they did not understand: *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow..."* (1 Pet. 1:10,11)

Also Peter prophesied on Pentecost that *"the promise (of remission of sins) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"* (Acts 2:39). Those "afar off" were the Gentiles (Eph. 2:17), and yet, 10 years later it took a miracle to convince Peter that he should go preach to the household of Cornelius, a Gentile (Acts 10).

One would think that since the apostles could impart all nine of the spiritual gifts, they would have had all of them, thus Peter would have had "the word of wisdom" and would have had the insight to know whereof he spoke. Just why he did not, I do not know. It is very possible God did it this way as the best way to convince the Jews of His acceptance of Gentiles. jpn

NEWS

about us 'n things

EXCELLENT MEETING

OUR MEETING WITH WAYNE SULLIVAN of the Azalea Park church of this city was excellent in every way. His lessons were splendid and well delivered. Brother Sullivan endeared himself to the church here, and all greatly appreciate his outstanding ability as a gospel preacher. Three were baptized.

WELCOME NEW MEMBERS

WE WELCOME THREE NEW MEMBERS TO PSD who were baptized during the meeting. They are:

Shelly Alphin
641 Parkwood Ave.
Altamonte Springs,
Phone 869-1938

Irma and Regina Garcea
623 Willowood Ct.
Altamonte Springs,
Phone 869-1899

We commend these for their courage and determination to do God's will. May they grow and become strong in the faith and lead others to Christ.

SICK AND SHUT IN

Sis. CELIA IKERD remains shut in with an eye problem, however all reports indicate that she is improving for which we are truly thankful...Sis. GEORGIA MAYNARD has been quite ill, but recovered sufficiently to attend the last 3 or 4 services of the meeting.

NEXT MEETING: TRENTON, TN

MY NEXT MEETING will be with the new church in Trenton, Tenn. Definite dates have not yet been agreed on since they are just completing their new building, but it will likely be the first part of July.

The work in Trenton is new, and I am happy to be involved in its early stages. I found this quotation quite interesting the other day as I was researching the biography of N. B. Hardeman:

May 14, 1908, (The Advocate). "The Mission meeting at Trenton, Tennessee, is now in progress, with Brother N. B. Hardeman doing the preaching and Brother John T. Smith leading the song service. Brother A. O. Colley will follow Brother Hardeman and preach ten days, and then Brother G. Dallas Smith will take up the work and preach ten days." (N.B.H., p.167)

There has been a rather large church in Trenton (20 miles from where I was reared), but it, like most other churches in West Tennessee, went off with the institutional persuasion, being under the influence of Freed-Hardeman College (about 40 miles away).

Facts are sometimes stranger than fiction. I am going to Trenton to preach what N. B. Hardeman taught me. But the church which was started as the result of his efforts stands opposed to what he believed in 1908, which is the same thing I believe and teach in 1978! The old church in Trenton stands identified with modern-day Freed-Hardeman College, the new church in Trenton stands identified with the position N. B. Hardeman held in 1908! jpn



Programs Of Worship

SUNDAY AM 6-11-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jerry Alphin
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
Robert Maynard
O-David Caskey
Clark Gey
USHERS-----Gene Mooney, T. L. Weems

SUNDAY PM 6-11-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
David Caskey
USHERS-----Gene Mooney, T. L. Weems

WEDNESDAY 6-14-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER-----Robert Carter
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS--June 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
WIRREY, FL. 32771

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

NEWS... about us 'n things

SICK AND SHUT IN

SISTER IKERD was at worship June 4, for the first time in several weeks due to her persistent eye problem. It was good to have her, and we hope she will continue to improve...Bro. JIM MILAM was unable to be at worship on June 4 due to a viral infection...VICKY MOONEY was back on that same day after a bout with flu.

ATTENDANCE UP

ATTENDANCE has been up of late. It looks great, let's keep it UP. The work is showing some growth now. We have baptized several of late, and some new members are moving in. We can grow even more, if all of us will get active in seeking the lost. Have you started inviting one person per day to attend church with you? Let's get started with this, and the church will grow.

ELDERSHIP AND GIVING SERMONS

WE HAVE HAD about 15 lessons on the eldership on Sunday night, and a recent lesson or two on giving. These lessons are beyond the "milk of the word" and are designed to develop the church here into one of strength and usefulness. Let each of us search our hearts and lives and do our best to be everything God expects us to be both as a congregation and individuals.

The Home As God Would have It

OUR NEXT SPECIAL SERIES OF SERMONS for Sunday night will be on THE HOME AS GOD WOULD HAVE IT. This is a series of lessons I have used in special meetings at various times over the past several years. They have never been preached here, so be looking for them. They are very timely. Don't miss them. They will be timely for old and young alike.

NEW MEMBERS CLASS POSSIBLE

THERE IS SOME TALK of starting a new members class for those recently baptized and others who feel a need for more study. Announcement will be forthcoming as plans are completed.



Marriage, divorce, and remarriage

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? In a case where the wife is ?
 ? guilty of infidelity and puts ?
 ? away her husband and remarries ?
 ? does the fact that the husband ?
 ? did not divorce her deprive him ?
 ? of the right to remarry? Mt. 5: ?
 ? 32 has been used to argue that ?
 ? because the husband did not in- ?
 ? itiate the divorce action, he ?
 ? cannot remarry. Please explain, ?
 ? "Whosoever shall marry her that ?
 ? is divorced, committeth adul- ?
 ? tery" (Mt. 5:32). S.C. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

FIRST, we need to get the verse in question before us:

Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever marryeth her that is divorced committeth adultery" (Mt. 5:32).

The position under consideration is this: The innocent party MUST initiate the divorce, or he/she cannot remarry. This position says that what is recorded at the Court House is more important than what is recorded in heaven! It also says that the innocent party should never try to save the marriage because while he/she is doing that, his/her

guilty companion might beat him/her to a lawyer's office and deprive him/her of the right to remarry.

The position says that the minute one learns of the infidelity of a marital companion, he/she should run--not walk--to a lawyer's office and file for a divorce, because any efforts to save the marriage and the soul of the guilty companion might give him/her a chance to initiate a divorce suit, and thus deprive the innocent of the right to remarry. The first thought must be, "How can I beat the guilty companion to the divorce court?"

If someone wants to say that the innocent party should counter sue, if the guilty beats him/her to a lawyer's office, I say that such a possibility was not in the context of Jesus conversation in Mt. 5:32, since the Jewish method of divorce did not involve such legal technicalities. Verse 31 says "let him (the husband) give her a writing of divorcement." The counter suit idea is an effort to force a modern legal technicality on Jesus' words, and it becomes an anachronism.

If the guilty companion initiates a divorce suit against the innocent party who has done all he/she can to try to prevent the divorce, but being convinced that it is futile, decides to go along with the divorce and break up the marriage, he/she has divorced or put away the guilty party for adultery regardless of what the divorce papers say, and God knows it whether men do or not. The Greek word for divorce means "to let loose from, or let go free" (Vine), and this is exactly what the innocent party has done when he/she recognizes the divorce action of the guilty party.

One would be hard pressed to find

our modern divorce proceedings in the N. T. He will find them in the same verse in which he finds a marriage ceremony! Both are inventions of modern law for the protection of individual rights, and are complied with by Christians because they are to be subject to the powers that be (Rom. 13). But in complying with a modern legal provision which was not even in the preview of the N. T., does not change what was taught in the N.T. Whatever was possible to the first century Christians in view of first century teaching is just as possible to 20th century Christians, even though they must technically comply with modern legal provisions.

Now, to the second part of the question: "Please explain, 'whosoever shall marry her that is divorced, committeth adultery' (Mt. 5:32)." This means essentially the same as does Mt. 19:9, namely, in a case where adultery is the cause of the divorce, the guilty party forfeits his/her right to remarry. Where adultery is not involved in a divorce, neither party can remarry. In a case where adultery is the cause of the marital collapse, the innocent party has the right to remarry, regardless of who initiated the legal papers that made it official.

What we need to understand is that for all practical purposes the putting away takes place in the hearts of the parties before the divorce is legally finalized. The legal process is but a physical recording of what each party has already agreed to, namely, the dissolving of the marriage contract. In a case where the innocent party has tried to save the marriage, but fails, and the guilty party files for the divorce, the innocent party sets the guilty free or puts him/her away by agreeing to the

divorce action. A failure to contest it is tantamount to agreeing with it, and is just as much a divorcing as if he/she had initiated it. Maybe this is not so technically, but it is true in the mind of the innocent, and I believe in the mind of God.

The bottom line of the position now under review is simply this: No person who has been divorced can ever remarry, regardless of the circumstances; if the divorce papers don't show that the innocent initiated the legal papers, he/she can forget about remarrying because God does not allow it! Think of this: A Christian who has been absolutely faithful to his/her marriage contract, may have been a perfect husband, or wife, but his/her partner became unfaithful. The innocent begged the guilty to repent and save the marriage; did more than he/she could really be expected to do to save the marriage; Was willing to go more than the second mile, but all in vain. The guilty party would not listen, filed for a divorce. The guilty tried to get him/her to cancel it, but to no avail. The divorce was finalized, and the guilty remarried within a short time, and confessed to having committed adultery before the divorce, but the innocent continues to try to save the guilty; is willing to take the guilty back, but the guilty will not listen.

Now the position under review here says that this innocent party has forfeited his/her right to remarry simply because he/she didn't file for the divorce! The facts and circumstances have nothing to do with it, the only thing that really matters is the technicality that the innocent didn't beat the guilty to a lawyer's office! Who can really believe it? jpn



Programs Of Worship

SUNDAY AM 6-18-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER----Robert Maynard
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Fishel
Mark DuBose
O-Wayne Gey
Robert Carter
USHERS-----T. L. Weems, Gene Mooney

SUNDAY PM 6-18-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Larry Fishel
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Fishel
Troy Carter
USHERS-----T. L. Weems, Gene Mooney

WEDNESDAY 6-21-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Gene Mooney
INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS--July 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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

DAVID LIPSCOMB ON THE ELDERSHIP

WHENEVER A MAN OR SET OF MEN...assume to exercise authority in a church by virtue of some official appointment, or to assert they have rights and authority as officers above others and assume to exert their right without the members, they are lording it over God's heritage...It is the right of every member of a congregation to know and to be heard in every work taken by the congregation. The elders are not to rule by arbitrary authority, as lords over God's heritage, but in all matters it is their duty to let every act of the congregation be known to all and to satisfy every man's objections and seek to remove them and so lead as examples of the flock... They are to make no rules of their own, as though they were lords or rulers over God's house. They have no authority, save to carry out the laws of God, and to set an example of fidelity to God...

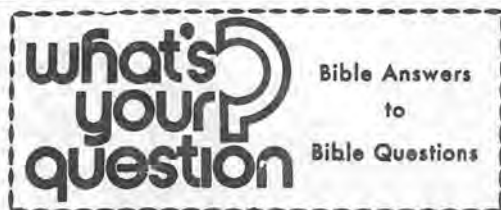
-0-

Whenever a man in the church of Christ claims authority or exercises power merely on official grounds, he is as essentially a pope and claims the prerogatives of papacy as fully as does he of Rome (David Lipscomb, GOSPEL ADVOCATE, 1977, p. 232).

COMMENTS

SOMEONE HAS WELL SAID, "The weakest link in the church today is the eldership." Some of our eldership problems spring from a mistaken notion that "The voice of the elders is the voice of God."

jpn



Is "evangelist" an office?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain Eph. 4:8-13, and ?
 ? 2 Tim. 4:5; Acts 21:8. Do these ?
 ? passages teach that evangelist ?
 ? is an office in the church, or ?
 ? is the work of a n evangelist ?
 ? equally the responsibility of ?
 ? all Christians? Fla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I believe all these passages speak of the evangelist as a person with special responsibilities in the same sense that Apostles, prophets...pastors and teachers in Eph. 4:11 have reference to persons w i t h special responsibilities. This does not mean that some of what these persons do in these special positions o f responsibility is not to be done by all Christians (t h e r e is no sacerdotal system in the church), but when other Christians do these works, they do not do them in the same sense that these persons do them.

Just a s surely as "evangelist" is not a peculiar "office" or function in the church, just that surely "Apostles, prophets...pastors and teachers" are not either. Any argument that will eliminate "evangelist" as a peculiar function of a given class, will do the same for the others. This no more establishes a clergy-laity distinction than it establishes a pastor-laity distinction.

If "evangelist" i s not a peculiar position o r function, why was Philip called "THE evangelist"? I f "evangelist" is the common work of all Christians, Philip would not be "THE evangelist," but simply AN evangelist.

To blunt the force of this argument, some say that E p h. 4:8-13, indicate that "evangelist" was a special class in the early church which had miraculous powers, and since the miraculous power is gone, the special class known as "evangelist" is gone. Does it not occur to those who make this argument that it also eliminates "Apostles, prophets...pastors and teachers" as well? What proves too much proves nothing.

The fact that special responsibilities were assigned to "evangelists" in the N.T. proves that it is a special function in the church designed by God to be carried out by those who meet its qualifications laid down in First and Second Timothy and Titus. For instance:

1. Timothy was told to abide at Ephesus, and "charge some that they teach no other doctrine" (1 T i m. 1:3), even though the church at Ephesus had elders (Acts 20:17).

2. Both Timothy and Titus were given the qualifications of elders, and Titus, an evangelist, was specifically told to "appoint elders in every city" (Tit. 1:5).

3. Paul instructed Timothy concerning elders in 1 Tim. 5:17, telling him to "rebuke them that sin before all, that others also may fear" (v.20) and to "lay hands suddenly on no man" (v. 22), which has reference to the ordination of elders.

4. Titus was told, "These things speak, and exhort, and rebuke with all authority" (Tit. 2:15).

If these works are EQUALLY the responsibility of all Christians, is it not passing strange that they were spoken specifically to evangelists and NEVER to all Christians?

The deprecation of the work of the evangelist in the church today springs from two sources:

1. A running past Jerusalem in an effort to get away from the denominational pastor system where the preacher practices a one-man rule. Such a thing is not taught in the scriptures, and it is not necessary to teach error in order to refute it.

2. It also comes from usurping elders who want to practice an iron-fisted tyranny in the church where by virtue of their "office," they assume dictatorial powers and when they speak "it is the voice of God and not of man" (Cf. Acts 12:22).

It is my firm belief that no church is everything God intended it to be until it has scripturally qualified and appointed elders and deacons, but there is a crying need for elders and churches to understand their proper function. Today many elders want to practice a tyrannical arbitrary rule separate and apart from the church, and they become jealous of their position and "authority." Some elders find it very difficult to work WITH a preacher because they are jealous of his position and influence. They want to make the preacher their puppet or rubber stamp, and often the preacher and the elders constitute a political clique that runs the church

by cronyism: the preacher can keep his job as long as he supports the elders'.

The evangelist in his work is amenable only to God. Titus 2:15 gives him full authority to carry on his function independent of the church or the elders. The evangelist does not preach the gospel with the advice and consent of the eldership, but by the authority of God. He needs no man's permission to preach the truth. If elders become sinful, Paul says he is to "rebuke them... before a l l... (1 Timothy 5:20). If he is under the authority and control of the elders, then they could forbid his carrying out this mandate by pulling their "rank" on him. This would destroy God's check and balance system, which, in His wisdom, He has designed.

This gives the evangelist no arbitrary authority. Jesus made it abundantly clear that there is no such thing as that in the kingdom (Mt. 20:25-28). But the evangelist has been assigned definite responsibility as a preacher of the word (2 Tim. 4:2), and he must not, under any circumstances, allow men to interfere with the discharge of it. "The word of God is not bound" (2 Tim. 2:9).

It is very necessary for preachers and elders to work together in love and harmony, but let it be understood that the preacher is not under the CONTROL of the elders or the church in the discharge of his responsibility as a preacher. He is not the "hired hand" of the church or the elders. This is what some elders and churches want to make him, and it is this concept that leads to many of our problems today. Evangelists must be free under God to "do the work of an evangelist" (2 Tim. 4:5).jpn



Programs Of Worship

SUNDAY AM 6-25-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER---Jack Farrington
SERMON-----James P. Needham
LORD'S SUPPER-----O-Gene Mooney
Jim Milam
O-T. L. Weems
Larry Steele
USHERS-----Gene Mooney, T. L. Weems

SUNDAY PM 6-25-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Caskey
DISMISSAL PRAYER-----Jerry Alphin
SERMON-----James P. Needham
LORD'S SUPPER-----Gene Mooney
Rusty Weems
USHERS-----Gene Mooney, T. L. Weems

WEDNESDAY 6-28-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----David Caskey
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS--July 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

NEWS... **about us 'n things**

TWO MORE BAPTIZED

WE CONGRATULATE Teresa Rash of Route 3 Box 474, Sanford, Phone 322-1850 who was baptized on June 14. Also Debbie Dubose of Gardens Drive, Sanford. These are two fine young ladies, and we are expecting great things of them in the Lord's work. Debbie is the daughter of our own Betty Dubose.

NEW CLASSES

FOR YOUNG LADIES: Sister Brenda Gey is teaching a class for young ladies on **F r i d a y** evenings at 7:30. All young ladies in the congregation (teen and preteens) and their friends are invited to attend the class at the building.

FUNDAMENTALS C L A S S: A fundamentals class is also meeting at the same time. This class is for all who would like to know more about how to study the Bible, and develop a working knowledge of the **word** of the Lord. We urge one and all to attend.

WELCOME NEW MEMBERS--TURNERS

WE WELCOME BACK David and Susan Turner who placed membership June 18. They were former members here, but have been attending East Side in Apopka for several years. We welcome them back, along with little Amy and Daniel. Susan is a daughter of Jack Farrington, for the benefit of the newer members.

NEW DIRECTORY

WE ARE NOW IN PROCESS of preparing a church directory. This time we are trying a new experiment, one that I have threatened to do for many years. The directory will be loose-leaf, and will fit into a 4 1/4 by 7 inch ring binder. Only one family to the page, and it will have more information than the customary address and phone number. It will therefore be a perpetual directory. When members move, you just remove their page. When new members come in, we will print new pages for them which you can snap into your directory. In this way, your directory will always be up-to-date. A little more trouble maybe and a bit more expensive, but maybe not in the long run. Each family will be asked to purchase their own loose-leaf binder. They will probably cost in the neighborhood of \$2 each. I am trying to arrange a discount.



Christians and income tax

IN THE MAY 1, 1978 BULLETIN, I answered a question regarding a Christian's refusing to pay his income tax. I have received a two-page letter from a brother in which he makes several arguments in rebuttal in an effort to justify refusal to pay income tax.

First he says my answer "betrays gross unfamiliarity with the pertinent literature...on the subject." I guess I am grossly unfamiliar with the literature available on many subjects. I have neither the time nor the disposition to study all the available literature on every subject. But am I grossly unfamiliar with what the word of God teaches, that is the question that concerns me. I might reverse my respondent's statement and say that he seems to be very familiar with the available literature on the subject of income tax, but grossly unfamiliar with what the Bible teaches on the subject. I had rather be in my position than his!

Then he makes several arguments on the subject which I shall notice only briefly:

1. *It is immoral for one person to take something by force from one person and give it to another, if it is wrong for one person to do this, it is wrong for a group of persons to do it. The government is a group of individuals that take from us by force and give it to others, therefore the government*

income tax law is immoral. Here my respondent bases his argument upon whether he approves of the way the government uses the tax money. In my original reply I stated that I deplore the use the government makes of some tax money, but that does not justify my violating the tax law. I suppose the early Christians deplored the Roman government's using tax money to subsidize worship of the emperor, but Paul told them to pay their taxes (Rom. 13:7).

The government does many things which an individual or a group of individuals cannot rightly do. The government has the scriptural right to take life in capital crimes Rom. 13, but if the individual does it, he commits a crime.

2. *My respondent argues that the income tax law is immoral.* Now he is out on a limb, and he will not be able to get off until it is sawed off! If the income tax law is immoral, then it is sinful for a Christian to pay income tax, and all who do so should be withdrawn from in the local church. Do they practice this where he worships? The Corinthian fornicator was violating the moral law, and we all know what Paul said to do with him. My respondent would not likely tolerate a fornicator where he worships, but he worships with Christians who pay their income tax. If both fornication and paying income tax violate the moral law, then he is grossly inconsistent.

3. *He says the constitution was established primarily to protect the lives, property and privacy of Americans, and the income tax amendment destroys those rights.* Here our brother does what I accused him and others of doing in my previous article, namely, playing Supreme Court. No law is absolutely unconstitutional until the Su-

preme Court declares it to be so. Until such time, we must treat all laws as constitutional. If our brother and others like him have the right to declare the income tax law unconstitutional, then other citizens have the right to declare other laws unconstitutional, so the end result would be anarchy. There will be no law; every man will become a law unto himself. I have no desire to live in such a society. God ordained that every society should have some form of government (Rom. 13). The common good is not served by anarchy.

4. He argues that *"The income tax violates both the 13th Amendment and article 1, Sec. 9, clause 8 of the U.S. Constitution."* Now, who said so? Has the Supreme Court so ruled? NO! My respondent and the authors of his radical literature have so ruled! That is not sufficient authority for me to cease obeying the law.

In this particular argument he says the income tax law is unscriptural and cites 2 Thess. 3:10. He has in mind the fact that the government subsidizes folk who refuse to work. That may be the case, but again his argument is based upon his approval or disapproval of how the government uses tax money. I answered this argument above, and in my first reply.

5. He next argues that *"IRS form 1040 violates a citizen's right against self-incrimination. This form 1040 is a confession sheet which citizens must sign under penalty of perjury, thereby enabling the IRS to use such information against them in future criminal proceedings. And this is a violation of the fifth Amendment guarantee of the right against self-incrimination."*

Now, this is the most specious argument I have ever read. The 1040 form is not incriminating unless one is committing a crime when he signs it. He would do that only if it contains false information and one should be incriminated if he gives that! There is no way the IRS can use one's tax form in future criminal proceedings if no crime is committed in such forms. If what I sign in form 1040 does not incriminate me, then it does not violate my 5th Amendment rights.

IN CONCLUSION, let me urge the reader to re-read my first article on this matter and not allow what my respondent says here to lead you to false conclusions about what I believe on these matters.

I am not defending what the government does with our tax money. I deplore the waste and the supporting of folks who refuse to work, but I contend that there has never been a time, and there never will be a time, when all citizens will agree with everything the government does with tax money. If my disagreement with government spending gives me the right to refuse to pay my taxes, then every other citizen has the same right when he/she disagrees, so the end result will be that nobody pays taxes. If there is no tax, there can be no government, thus the protection of our property and privacy will sure enough go down the drain! Government is not, has not been, and cannot be free. By refusing to pay his income tax, (if he does that) my respondent is causing the government to take from me and others by force to protect his property and privacy, a thing which he says creates a special class, and is immoral. I hope he will ponder this well. jpn



Programs Of Worship

SUNDAY AM 7-2-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Robert Carter
O-T. L. Weems
Mark DuBose
USHERS--Jerry Alphin, Donald Gattis

SUNDAY PM 7-2-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jerry Alphin
DISMISSAL PRAYER-----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----T. L. Weems
Troy Carter
USHERS--Jerry Alphin, Donald Gattis

WEDNESDAY 7-5-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Robert Carter
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS--July 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
CURRAY, NY. 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

FAMILY PROGRESS CHART

1 We have family devotions together regularly.	2 We do more than is required of us and try to "go the extra mile."	3 We invite others to attend church with us.
4 We seek to do a good job in whatever task we do.	5 We gladly forgive others who do wrong to us.	6 We strive to let our lives be true examples of what Christians really are.
7 We read the Scriptures daily.	8 We refrain from bickering and quarreling with each other.	9 We are honest in our words as well as in actions.
10 We give cheerfully to the Lord as we have been prospered.	11 When scheduling conflicts arise, we strive to put God's business first.	12 We have done at least one act of kindness for someone.
13 We share with each other and are not selfish.	14 We strive to repent of all our wrongdoings.	15 We show respect and honor to other family members.
16 We are prompt to repay debts and to perform our tasks, even at home.	17 We work and play together as a family.	18 We pray together daily as well as in private.
19 We prepare for and observe the Lord's Day, as well as other times of assembly.	20 We share the gospel with others.	21 We express love for one another in words ("Thank you," "Please," etc.) as well as in deeds.
22 We have a cheerful and cooperative attitude.		

From ANCIENT LANDMARKS, edited by David Tant, Roswell, Ga.



Women teachers

=====

= "Would you please explain 1 Cor. 14: 34, 35 and 1 Tim. 2:11,12? Why do we have Bible classes in which there are women teachers and in which women are permitted to speak?" --Pa. =

=====

REPLY

1 Cor. 14:34,35, says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

It is obvious that a special class of women is addressed in these verses for they all had husbands. Thus it is clearly not addressed to women who don't have husbands. It could not be a universal command to all churches, because in almost every church I have ever known, there are women who don't have husbands. How would such women obey this command? If Paul meant to address all women, why would he speak only to those who have husbands? If this prohibition applies to women without husbands, how can we learn this?

But which women make up this special class of women here addressed? From the context we note that this was an assembly in which prophets were receiving revelations (vv.29-33). Paul is concerned with decency and order in this assembly. Not only did he tell the women to "keep si-

lent" in this assembly, but also other prophets were to "keep silent" (same word in the original as in v. 34) when something was being revealed to another (v. 30). Thus the women addressed must have been the wives of these prophets. This is corroborated by the fact that Paul addresses the prophets and then says, "Let YOUR women keep silent..."(v. 34).

Since we cannot have an assembly today like the one addressed in 1 Cor. 14 (because prophesies have ceased 1 Cor. 13:8) it is obvious that the prohibitions thus given do not apply to us today. It is incongruous to apply the regulations of that assembly to a different fact situation. Hence, when women teach children's or women's Bible classes today, or speak up in a mixed Bible class, they do not violate any prohibitions of 1 Cor. 14.

1 Tim. 2:11,12, reads: "Let the women learn in silence with all subjection. But I suffer not a women to teach, nor to usurp authority over the man, but to be in silence."

In this passage the woman is forbidden to do two things, (1) To teach over the man, and (2) to usurp authority over the man. Some deny that teach is modified by "over the man." If this be true, then Paul says, "I suffer not a woman to teach..." That means that a woman is not allowed to teach anybody anything at any time. In order to avoid this conclusion, they involve themselves in the hopeless task of trying to show that this verse means the woman is not allowed to teach in the assembly. But this passage says nothing about the assembly, and the context plainly shows that what is said has universal application. Verse 8 speaks of men praying "everywhere," then verse nine says, "In like manner..." thus showing the universality of the prohibitions thus given. Paul is saying that a woman is not allowed to teach in any situation where

she is "over the man" in the sense of being in charge of a class containing men.

If 1 Tim. 2:12 only regulates what the woman can do in the assembly, then what is prohibited in the assembly is allowed out of it, thus, she can usurp authority over the man, and wear immodest apparel *outside the assembly*.

It is very obvious from the New Testament that 1 Tim. 2:12 does not prohibit a woman's speaking up in a mixed assembly; both Sapphira and Rhoda DID so (Acts 5:1-11; 12:5-15). These women could speak in these assemblies without violating 1 Tim. 2:11,12, because they spoke in such a manner as not to "usurp authority" over the men, or teach over them. If they could do this, why cannot women do the same now?

The New Testament commands women to teach other women (Tit. 2:3,4). The Bible exemplifies and commands women to teach men under some circumstances (Acts 18:24-26; Col. 3:16; Eph. 5:19). They can teach children without violating 1 Tim. 2:11, 12, because in so doing they do not teach over men, nor usurp authority over men; children are not men.

It is quite absurd to contend that women can teach other women and children, but not in the church building. The passages that permit and/or command woman to teach other women and children put no restrictions upon *where* she can do it, neither should we. It is also absurd to contend that a woman cannot speak up in a mixed assembly when she is asked a question when we have the example of Sapphira's doing so.

To be sure, women can violate the prohibitions of 1 Tim. 2:11,12 by speaking up in a mixed Bible class, or in response to questions, if they do so with a domineering attitude. However, it is not the speaking up, but that attitude that is wrong.

NEWS...

about us 'n things

NEW CLASSES WELL ATTENDED

THE FIRST SESSIONS of the new classes were well attended. Brenda Gey's class for young ladies had 6 in attendance, and my fundamentals class had 21. We are gratified, but certainly not satisfied. We believe there are others who could certainly profit from these studies, and we invite and urge all to attend. The classes meet at 7:30 on Friday evenings and transportation is provided for all who need it.

EDITOR AT PAR ST. JUNE 24

THE EDITOR spoke to a special class at Par St. church on Saturday night June 24, in the absence of brother Rodney Miller. The class is studying premillennialism, and I dealt with the fulfillment of the land promise made to Abraham in Gen. 12. I estimate attendance at about 50.

TRENTON, TN MEETING DELAYED

THE TRENTON, TENN. MEETING has been delayed one month due to the fact that one of the contractors did not finish his part of the new building. The meeting now is scheduled for Aug. 7-13.

SICK AND SHUT IN

DON BARTCH injured his eye while mowing his lawn on June 24. He had to be taken to the emergency room at the hospital. His eye is scratched, and he has been in much pain, but we are thankful that the prognosis looks good. This is the time when accidents accelerate, so let's all take extra caution.



bulletin

Palm Springs Drive church of Christ

Keeping up with Mormonism

AM I A PROPHET?

BACK IN 1967 when Governor Romney was running for president, he got into some hot water over his Mormon religion's absurd doctrine that Negroes cannot enter full fellowship and become priests in the Mormon Church. He is rather high up in the Mormon faith.

Their reason for this absurd contention is that they claim Negroes are descendants of Cain, and therefore inherit God's displeasure upon him. Whenever one thinks of this rationally it is too absurd for words when he realizes that any inherited curse upon the seed of Cain would have been obliterated by the flood of Noah!

In 1967 I made the following statement in THE WEEKLY REMINDER, a weekly bulletin which I was then editing: *"It looks like Governor Romney is caught in an inescapable religious trap, but wait, don't despair--not yet anyway--we must not underestimate the inventive genius of false prophets....Like all other false teachers, the Mormons invented a false doctrine which put God out on a limb, and now in order to get Him off...they are (under the guise of a new revelation) going to make it appear that God changes His mind about the whole matter. That is what I call ACCOMODATIVE REVELATION."* (WEEKLY REMINDER, July 6, 1967).

Well, it has finally happened. The president of the Mormon church announced last week that he had received a NEW REVELATION to the effect that Negroes can now be admitted to full fellowship in the church! Quite interesting, wouldn't you say? How gullible and how deceived can people be? Somewhere back down the line some uninformed Mormon zealot wrote his ignorance into the official literature of the faith, and now many years later the church has to perpetrate another falsehood to "correct" it, and if that were not enough, they blame the whole sorry mess on God! Just think about it, after thousands of years, God has finally decided to admit the black race to full fellowship! What an absurdity! Almost two thousand years ago Paul said, *"For ye are ALL the children of God by faith in Christ Jesus. 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. 3:26-28). jpn



Where did Cain get his wife?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain where Cain got ?
 ? his wife? --Fla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS IS AN OLD QUESTION, and the favorite one propounded by the skeptics. The "problem" arises from the fact that up to this point the Genesis record has mentioned only four humans on the earth: Adam, Eve, and Cain and Abel. But Cain slew Abel, and yet in the 17th verse of the chapter that accounts this the Bible says, "And Cain knew his wife..." So, where did he find a wife?

It is sometimes answered that he got his wife in the land of Nod (Gen. 4:16) but this verse does not say that. Verse 16 says "Cain...dwelt in the land of Nod." Verse 17 says, "And Cain knew his wife," but it does not say he got her in the land of Nod. That is an inference, but not a necessary one. For all we know, he brought her with him when he came to dwell in the land of Nod.

A point to note is that we do not have an accurate chronology of Genesis. The amount of time between his slaying Abel and his going to dwell in the land of Nod is not known. Genesis 5:4 says, "And the days of Adam after he had begotten Seth were eight hundred years:

and he begat sons and daughters." It is rather obvious to me that Cain had to have married one of his sisters. The Bible says he had sisters. If Cain did not marry one of his sisters, one of his brothers had to, because that is the only way the race could have been propagated from the first and only parents, Adam and Eve.

But there is nothing strange or unusual about marriage to one's sister in those days. Abraham married his half sister (Gen. 20:12). Let us not worry about recessive genes, if we believe in God. The God who created the first pair could have suppressed the recessive gene phenomenon in getting the race started. Beside, it is not an absolute certainty that abnormalities occur in every such case of inter-family marriages. I personally know of three cases of first cousins marrying and all have perfectly normal children.

In PULPIT COMMENTARY the following quotation is found:

Even in later times, a nd among very civilised nations, such alliances were not condidered incestuous. The Athenian law made it compulsory to marry the sister if she had not found a husband at a certain age. Abraham married his half-sister, Sarah; and the legislator Moses himself was the offspring of a matrimony which he later interdicted as unholy. (Kallish). (PULPIT COMMENTARY, Vol.1, p. 87).

This reference to Moses is to the fact that his father Amram was his mother's nephew (Exo. 6:20; Numbers 26:59). With all this information, the "problem" of where Cain got his wife fades like vapor before a July sun. jpn

NEWS... about us 'n things

TRENTON, TN MEETING DELAYED

THE TRENTON MEETING is now set for Aug. 7-13. I continue to mention this because the date has been changed, and some might be confused who had planned to attend. We will be happy to see many old friends in that area.

WORD FROM THE GRANTS

THE MARION GRANTS were scheduled to return to Baltimore, Md. the last of June but the last word we received from them this was up in the air. There is a possibility that they may remain in Shiraz Iran for another 12 months. Marion is up for a promotion, and it might be necessary for him to remain there. Also there is some indication that a Pakistani, a Muslim, who attended my meetings in Shiraz, and whom Marion has been teaching almost ever since he has been in Iran, is moving toward acceptance of the gospel. Knowing the Grants, they will do what they believe is best for the Cause of Christ. There is no indication, at this time, that they would be returning to Orlando if they are transferred to the States.

SIS. MYERS PLANS EXTENSIVE TRIPS

SISTER FRANCES MYERS plans some extensive trips this year. In a few days now she will be leaving on a trip to Vermont with a friend. They will travel by bus and by car. Then this fall she plans an extended trip to Japan to visit her grandson and his wife, who are expecting their first child. We pray for her safe journeys.

WELCOME NEW MEMBER--KIRBY

WE WELCOME to the membership at PSD sis. Marie Kirby of 182 Willow Avenue, Forrest City, 32751. Phone 862-0835. She formerly worshiped at East Side in Apopka.

PERSONAL WORK MEETING

WE HAVE ONLY A FEW who are participating in the personal work meeting following the Sunday evening services, but visits are being made, and good accomplished. If more would become interested, more could be accomplished.

Let us remember, however, that to do personal work it is not absolutely essential to have such a meeting. Each Christian should use every opportunity every day to share Christ with others. The personal work meeting is designed to help those who find it hard to get started, and to make sure that those who visit our services are contacted. We can use all the help we can get.

BOUND VOLUMES 7 OF PSDB

BOUND VOLUME 7 of the PSDB will soon be ready. We have them in process at this time. Sorry they are so late, but lack of time has held them up. All who want one should notify us at once. We will have a limited number available, and they usually go rather fast. You pay only for the binding, \$5 each, and you order them from me personally.

OUR NEXT MEETING SEPT. 18-24

WE URGE ALL TO MAKE ARRANGEMENTS NOW to attend our fall meeting with brother Irvin Lee of Hartsell, Ala. He is an outstanding preacher, and this should be one of our very best meetings. Let's work for it now.



Programs Of Worship

SUNDAY AM 7-16-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Jerry Alphin
SERMON-----James P. Needham
LORD'S SUPPER-----O-Jim Milam
Larry Steele
O-Robert Maynard
Frank English
USHERS--Jerry Alphin, Donald Gattis

SUNDAY PM 7-16-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Robert Gaines
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----David Caskey
SERMON-----James P. Needham
LORD'S SUPPER-----Jim Milam
Mark Kapelka
USHERS--Jerry Alphin, Donald Gattis

WEDNESDAY 7-19-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Robert Gaines
FIRST PRAYER-----David Turner
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Manuel Williams
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS--July 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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 COUPER
ROUTE 6, BOX 347
MURRAY, NY, 13007

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

CASINO GAMBLING AND DECEPTIVE LABELS

ONE OF MODERN ADVERTISING'S FAVORITE TRICKS is deceptive labeling. All kinds of worthless goods are marketed at fabulous prices because of deceptive labels. Madison Avenue has learned well how to use psychology for commercial advantage. All kinds of detrimental movements are being promoted in our society by covering their real character with deceptive and misleading labels.

Right now in Florida there is a organization which is being promoted under the label of "HELP FLORIDA." Guess what this organization is working for? Casino gambling! There is a rather large number of persons in the State who want to make gambling casinos out of the exotic hotels in Miami Beach. The "HELP FLORIDA" label for the most active organization in favor of this is a clever bit of psychological advertising. These persons are looking at only one side of the issue and emphasizing that while ignoring the other. That is, they emphasize that the State will greatly benefit financially from casino gambling. It will augment revenue and give the State millions of dollars for the common good.

But is that really true? Well, yes, it is true that it will increase State revenue, but nothing is said about how much of that revenue will be used to fight all the criminal activity which is standard equipment with casino gambling: Organized crime, prostitution, murder, etc. Nothing is said about increased welfare recipients because of gambled away pay checks, etc.

We already have pari-mutuel gambling in the State on horse racing, dog racing, and "Hi-Li," and just to drive by one of these places during a contest is enough to disgust one and make him ashamed of his fellowman. The places are always jambed with persons who think there is a chance they will get something for nothing. Gambling establishments pander to man's greed, his baser nature, and it is folly to think for one moment that we can build a better society by appealing to its negative qualities. Nations, homes, schools, churches, or what have you? are built upon their better qualities. The more we emphasize their bad traits the worse they become, and ultimately the whole super structure will come tumbling down.

Don't be deceived, "HELP FLORIDA" won't help Florida! It is a masquerade for those who want to satisfy their own selfish greed.

jpn



Sex-change operations

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What are the doctrinal and mor-
 ? al implications of "sex-change"
 ? operations in light of Bible
 ? teaching on the role of men and
 ? women in the church and in so-
 ? ciety at large? --Ga.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

SEX-CHANGE OPERATIONS have become well publicized in the past few years. All I have heard of are cases where men were dissatisfied with their role as men and so underwent treatment and surgical procedures that would supposedly make them women. This involves the taking of female hormones for a lengthy period of time previous to the surgical alteration of the genitalia.

There is really no way that a person born a male can actually become a female. They can pretend, but nature's God made them males before they were born, and there is no way they can ACTUALLY change that.

The roles of males and females in the church and in society are well known to Bible students. Women are not allowed to teach over or usurp authority over men in the church (1 Tim. 2:11, 12). No amount of hormonal and surgical treatment can ever change God's word. A woman born a woman will always be a

woman in God's sight, and a man born a man will always be a man in God's sight.

This is pretty generally understood in society, even by those who have little or no knowledge of God's law. The now-famous Dr. "Rene" Richards, medical doctor and professional tennis player, has undergone this "sex-change" operation, and is barred from all tennis tournaments where a female gender test is required. Also, many female tennis players refuse to compete where Dr. Richards is involved because they know they will be competing with a male.

Though I have not heard of any member of the church getting involved in this charade, one who did would be a proper subject of discipline.

The scriptural principles that support this are found in 1 Cor. 11, in Paul's discussion of the headship of man over woman. Some of the sisters in the Corinthian church were removing the customary sign of their femininity, the veil. To do so was to dress like a man. On the other side of the coin, Paul said men should not pray with their heads covered because to have done so in Corinth would have been to have dressed like a woman. In the same context he teaches that men and women should maintain sex identity by the length of their hair. Thus, he gives plain instructions that men and women should maintain sex identity in their hair styles and manner of dress. It is a fact that Dr. Richards now dresses like a woman. No man can do that and please God. It would be passing strange if it were *wrong* for a man to wear his hair and dress like a woman, but *right* for him to undergo a "sex-change" operation.

We must be satisfied with God's arrangements. jpn

NEWS... about us 'n things

PSD NOW DEBT FREE

IT WILL COME AS GOOD NEWS to all PSD members that this congregation is now debt free. We now have sufficient funds in the treasury to pay off the last of the notes on our property, and in the last business meeting it was decided to do so.

For the benefit of new members, this congregation will be 9 years old this December. The building will be 8 years old this August. When we started we had the lot debt free, and \$53,000 in cash. We borrowed \$40,000 from PSD members and some other interested Christians on promissory notes. Nearly every one of these notes has been paid off before they matured.

Property values have escalated tremendously in this general area, and we now have our building alone insured for \$155,000! It is probably worth more than that on today's market.

Our ability to have such a good property debt-free so soon is due to three factors: (1) The generosity of the Par St. Church which planned this work for about 5 years, and made good financial provisions for it. (2) The generosity of the Christians who have made up this church from the beginning, many of whom are no longer here. (3) The selling of certain portions of the lot which we determined we did not need.

I say to the members here that we have been blessed beyond measure as a church. There are not many congrega-

tions in the world that can have a property anywhere close to the value of this one debt-free in 8 years! Many congregations struggle for 15 or 20 years to pay for a building.

This ought to tell us something about our responsibility. Without a building debt, we should be able to do those things that will mean a great deal to the Cause of Christ, like beginning a radio program, helping preachers in difficult fields, etc. Our work should really prosper in the years to come, and it will if each of us will be alert and active.

This is a time of thanksgiving for the congregation. Let us renew our determination and ambitions for the work here. We are really sitting in the one of the fastest growing areas in the country. Let us take full advantage of our opportunities.

VACATIONS

SEVERAL MEMBERS HAVE BEEN AWAY on vacations, some are still gone, and others are leaving soon. We wish all a safe and happy trip. Don't take a vacation from God!

INTEREST GOOD IN SPECIAL CLASSES

OUR FRIDAY NIGHT CLASSES are doing quite well. My FUNDAMENTALS class is averaging about 20 and Brenda Gey's class for young ladies is averaging about 6, which is about all the young ladies we have. The material presented in the FUNDAMENTALS class would be profitable to every member of this church. If you don't think so, I dare you to take a 10-minute examination on what we have covered and make a passing grade on it! Anybody want to try? Why not be present from now on? You won't be sorry.



Programs Of Worship

SUNDAY AM 7-23-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Larry Fishel
SERMON-----James P. Needham
LORD'S SUPPER-----O--David Turner
T. L. Weems
O--David Caskey
Robert Maynard
USHERS--Donald Gattis, Jerry Alphin

SUNDAY PM 7-23-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Ronald Carter
Rusty Weems
USHERS--Donald Gattis, Jerry Alphin

WEDNESDAY 7-26-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----David Caskey
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---Aug. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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



ROUTE 6, BOX 347
WINTER, FL. 32781

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

Bet on it: Gambling not for most people

By RUDY MAXA

Washington Post

Guess who offered the nation the following advice in 1976: "They should never legalize gambling in America. If you think dope addiction is bad, a guy who gets hooked on gambling goes all the way. The average American person does not have the discipline to quit. God forbid if they legalize gambling."

That pious opinion doesn't come from the mouth of a babe. That's Jimmy the Greek talking.

When he was a kid, his name was James Synodinas, and it was gambling that permitted him to scratch his way out of an Ohio factory town called Steubenville, a place Ohio writer John Baskin once described as "an entire town on the wrong side of the tracks . . . (where) grass turns blue, cattle lose their teeth and houses turn black overnight."

It is America's fascination with gambling — sports betting, election wagers, you name it — that made Jimmy the Greek a household name, that affords him shirts with monogrammed cuffs that read "Greek." He calculates odds for CBS, for Jack Anderson, for newspapers, for others.

But Jimmy the Greek doesn't gamble. Hasn't since 1961. And here's his advice: "All you should gamble in



Jimmy the Greek

a weekend is \$30."

Jimmy says, "You can afford \$30 as entertainment, and it won't hurt you to lose it. You got to look at gambling as recreation, not as something you're going to beat, because you ain't going to beat it, Dad."

People don't go to Atlantic City with a \$30 ceiling. Which is a good thing for Resorts International, owner of the Paradise Island casino resort in the Bahamas, which made a big bet in Atlantic City in early 1976: that the voters of New Jersey would give the go-ahead to gambling in that resort town.

To the delight of the shareholders in Resorts, it looks as if the gamble by James M. Crosby, the company's chief, will pay off big; the casino grossed more than \$2.63 million during its first six days of operation.

Jimmy the Greek hasn't visited Atlantic City's casino and doesn't intend to. Casino gambling is for "suckers," he says.



Where have weddings and receptions

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What are some Bible principles ?
 ? to observe regarding the choice ?
 ? of the place that Christians ?
 ? decide to be married? Is it in ?
 ? consistent to use the "fellow- ?
 ? ship halls" of liberal and de- ?
 ? nominational churches for the ?
 ? reception? ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THERE ARE SEVERAL BIBLE PRINCIPLES that the Christian should always observe in everything he/she does.

1. WE MUST GLORIFY GOD IN EVERYTHING WE DO: *"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"* (1 Cor. 10:31).

2. WE SHOULD LET OUR LIGHTS SHINE: At no time should we do anything that tends to hide our lights under a bushel of worldliness or compromise (Mt. 5:16) We should never give enemies of the truth "occasion...to speak reproachfully" (1 Tim. 5:14).

3. WE SHOULD NEVER BID GOD-SPEED TO ERROR: To do so is to be partaker of evil deeds (2 Jn. 9-11).

I am sure there are others, but these will suffice the purpose of this reply. I see no way a Christian can

fail to violate these principles when he/she goes to some man-made religious organization to do what they know is wrong for them to do in the Lord's church. Such action says a great deal about such persons. It says to me and I believe to others, *"I am not satisfied with what God allows, so since He does not permit what I want to do, I will perform it in the camps of His enemies"*

If some Christian wants to have a reception following a wedding, there are all kinds of secular places for rent or loan which in no way are connected with religion, and cannot be thought of by anyone as a compromise of conviction or principle. Paul was concerned "lest Satan should get an advantage over" the Corinthians (2 Cor. 2:11). The Christian who goes to a human church to obtain what is denied him in the Lord's, deliberately gives Satan a club with which to beat him and his brethren over the head!

I have known of Christians who had their weddings in denominational buildings because they wanted instrumental music in their weddings. Such a person exalts his own whims and fleshly desires above divine principles, and compromises the truth.

How any sincere Christian can sanction a gospel preacher's opposition to denomination error, and the liberal's misappropriation of the Lord's money then stoop to ask them to let them use their unscriptural arrangements in which to solemnize one of the most sacred events in the human experience is just absolutely beyond me. I here and now say that any Christian who does such does great injury to his sincerity and influence so far as I am concerned. Now, no Christian can take the injury of his influence lightly. Let all Christians ponder this well. jpn

"I've seen some of my closest friends lose homes and families," he says. "The percentage against them isn't that big. But the average person gets to losing, he'll lose \$3,000 or \$4,000, and his discipline is so poor. He continues to chase the losses. He loses the rent, the car payment, then he cuts his wife's budget down . . .

"When I gambled, it was a business. I looked at pictures of a football game, looked at scouting reports, talked to three or four guys. I researched, analyzed and projected. It takes time to do that. I'm not saying I haven't gone into a gambling house and had dinner and played \$200 which I could afford to lose as entertainment. But it's a matter of discipline — the average American would not stop."

The Greek's advice on the pitfalls of casino gambling seemed to be borne out by the experience of reporters who descended on Atlantic City for the opening of the Resorts International casino in search of quotes and color.

Some newspapers staked their writers to a few hours at the gaming tables for first-person stories, and the results show that as a profession, journalists should seek fortune elsewhere:

- A reporter for the Wall Street Journal lost the entire \$1,000 her newspaper gave her to gamble.

- A Detroit Free-Press reporter lost all of the \$100 he was advanced.

The Camden Courier-Post scribe quickly lost her \$50 stake.

- A columnist for the Toronto Sun and Edmonton Sun decided he didn't like the house odds, so he refused to gamble his company's \$300. Instead he played \$400 of his own money and lost it all.

- A writer for the weekly Boston Phoenix took \$200 and lost all but about \$50.

Like the Greek said, you ain't going to beat it, Dad.

Sentinel Star, Sunday, July 16, 1978 3-G

(EDITOR'S NOTE: The above article contains some good advice from an unexpected source. Who hasn't heard of "Jimmy the Greek?" He is quoted more often than Jimmy Carter! His name is synonymous with gambling, but take a close look at what he says about it. I certainly don't endorse all that he says, but he is right on target in what he says about gambling being addictive, and the player's inability to beat the system.

Florida residents need to take a very close look at what certain elements are trying to do to our state in the November election, in seeking to legalize casino gambling. I fear the state is about to be sold a pig in a poke! jpn)

NEWS...

about us 'n things

LESSONS ON CHURCH DISCIPLINE

AT THE REQUEST OF THE BUSINESS MEETING I have preached a series of lessons on the subject of "church discipline." The series of 5 lessons is now completed. I have been elated by the tremendous response to the studies. They have provoked a lot of thought, and altered some thought patterns on the subject. I never cease to appreciate openminded persons who will listen, think and alter their thinking when truth demands it.

OTHER SPECIAL SERIES

OTHER SPECIAL SERIES OF LESSONS are in planning just now. I previously announced a series on THE HOME AS GOD WOULD HAVE IT, but the series on discipline preempted it. This series will be coming up, but I may wait until it won't be interrupted by my meeting schedule.

There seems to be a need for a series on miracles also. Sometime in the near future this will be forthcoming.

ATTENDANCE AND CONTRIBUTIONS

OUR ATTENDANCE CONTINUES TO WHOW GAINES for which we are really thankful. It is averaging in the neighborhood of 20 more than it was just 3 months ago. This is due to some new members who have moved in, visitors, and several baptisms, and work being done out of the personal work meetings on Sunday evenings.

HOWEVER, our contribution needs our immediate attention. Let us all take a little inventory of our giving.



Programs Of Worship

SUNDAY AM 7-30-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Jack Farrington
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
David Caskey
O-Robert Gaines
Gene Mooney
USHERS--Jerry Alphin, Donald Gattis

SUNDAY PM 7-30-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
Troy Carter
USHERS--Jerry Alphin, Donald Gattis

WEDNESDAY 8-2-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Caskey
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----T. L. Weems
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Aug. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive Church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MORRIS, NY 13857

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

LIBERALS HAVE CHILD ABUSE AND FINANCIAL CONCEALMENT PROBLEMS

I clip the following items from FRANKLIN ROAD CHURCH NEWS, Nashville, Tennessee, edited by my long-time friend Guthrie Dean.

An 11-year-old girl who was found to have suffered bruises as a result of a paddling administered by School Superintendent Arnold was removed from the Tennessee Orphans Home by Human Services officials earlier this week. The Department removed two others from the Tennessee Orphans Home today at the request of their grandparents, department officials said. The home now houses 61 children. In 1972 the home was placed on temporary license....In 1974 the home came under fire again for deficiencies in dormitories and other buildings (NASHVILLE BANNER, June 29, 1978).

Hank and Lauri Scarborough, house parents at the Tennessee Orphan Home, claim they were fired Wednesday because they reported that children at the home were being paddled severely by the home's superintendent....Mrs. Scarborough added, "There are 60 terrified children at this home. They need someone who they know cares." A Department of Human Services investigated into allegations of excessive corporal punishment by Superintendent Arnold Frost is continuing, and three other orphans were removed from the Church of Christ sponsored home on Wednesday, according to Warren Causey, Human Services Department spokesman...."He whipped me with an ax handle once," another child charged. "Church elders of area Churches of Christ have reportedly upheld Frost following a meeting with representatives of the Human Services Department" (NASHVILLE BANNER).

Judge removes Girl from Orphans Home...The decision came in a 10-minute dependency and neglect hearing (NASHVILLE BANNER, July 3, 1978).

District Attorney General Bob Gay said he would present charges of "severe corporal punishment" to the September term of the Maury County grand jury (NASHVILLE BANNER, July 4, 1978).

(See Pg. 3)



How do witnesses agree in one?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please comment o n 1 Jn. 5:6-9. ?
 ? What are the witnesses and how do ?
 ? they agree in one? Al. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS PASSAGE READS:

This is he that came by water and blood, even Jesus Christ; not b y water only, b u t by water and blood. And it is the Spirit that beareth witness, because t h e Spirit i s truth. For there are three that bear record in heaven, the Father, t h e Word, and the Holy Ghost. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this i s the witness of God, which he hath testified o f his Son. (1 Jn. 5:6-9 KJV).

There is a textual problem with verse 7, which reads, "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*" O n this matter A. T. Robertson says, "*At this point the Latin Vulgate (4th century jpn) g i v e s the words of the Textus Receptus, (the gen-*

erally accepted text. jpn) found in no Greek manuscript save two late cursives (162 in the Vatican Library of the fifteenth century, 34 o f the sixteenth century i n Trinity College, Dublin). Jerome (Who made the Latin Vulgate jpn) didn't h a v e it. Cyprian (of the 3rd century jpn) applies the language of the Trinity and Prescillian has it. Erasmus did not have it in his first edition, but rashly offered to insert it if a single Greek Manuscript had it and 34 was produced with the insertion, as if to order...The fact and the doctrine of the Trinity do not depend on this spurious addition. Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus" (W O R D P I C T U R E S I N T H E N E W TESTAMENT, Vol. 6, p. 240,241).

Now the enquirer wants to know "*what are the witnesses, and how t h e y agree in one?*" Verse 8 says, "*there are three that bear witness in earth, the Spirit, and the water, and the blood.*" That answers t h e first part of the question, but the second part asks, "*How do they agree in one?*"

They agree in one in the sense that they testify to and establish *one central fact* i n God's economy, namely, that Jesus is t h e Christ the Son of God. The establishment of this fact was the purpose of John's Gospel (Jn. 20: 30,31). The *Spirit* and *water* bore witness to His Sonship when He was baptized (Matt. 3:16,17), T h e *blood* bore witness to His divinity when it was shed upon the cross because it was the price of atonement for the sins of the world. His was t h e only blood which could have accomplished our forgiveness because "*it is not possible that the blood of bulls and goats should take away sins*" (Heb. 10:4). jpn

While the Human Services Department continued its investigation into excessive corporal punishment, the use of 17-year-olds as house parents, and other charges leveled at the Tennessee Orphans Home, several area Churches of Christ have stopped contributing to the home because of the board's failure to disclose financial information...The foundation, which Brown (one board member) said could be as high as \$1 million, is kept a tightly guarded secret by the executive board" (NASHVILLE BANNER, July 5, 1979).

CHURCH SUPPORTED ORPHAN HOMES have been controversial almost from their beginning among churches of Christ, and child-abuse scandals similar to this one have been all too frequent. Such institutional child care is out-dated to begin with in our time because most states have long since abandoned them in favor of fostering and adoption because psychologists and sociologists have shown that institutionalization is harmful to children.

Children in orphan homes often become chattel in the hands of those who operate them to feather their own financial nests. Some such institutions have long since ceased to publish financial reports because to reveal their extensive assets would cut down on contributions. Did you note that the NASHVILLE BANNER writer said Tennessee Orphan Home's financial condition "is kept a tightly guarded secret by the executive board"? Can you imagine that? A public institution, constantly begging churches all over the country for grants from their treasuries refusing to issue a financial report. I want to suggest to you that something smells here!

Is it not ironic that those of us who have opposed the institutionaliza-

tion of children and contended for adoption of them into homes where God intended they should be, are called orphan haters by those who promote these institutions? I guess those who abuse these children, use them for financial gain, and commit criminal acts against them are the real orphan lovers! That has to be the joke of the century!

And did you notice that some children were removed from Tennessee Orphan Home "at the request of their grandparents"? Did you catch the significance of that? These children have grandparents who can tell the State what to do with their grandchildren who are being supported by the churches. What were children with grandparents doing in a church home to begin with? The Bible says, *"But if any provide not for his own, and specially those of his own house, he hath denied the faith and is worse than an infidel"* (1 Tim. 5:8).

That reminds me of a situation at the Childhaven home near Cullman, Ala. a few years ago: Fire destroyed one of the dormitories. Someone asked the superintendent, *"What did you do with the children after the dormitory was destroyed."* To which he replied, *"Some of them went home to their parents!"* jpn

THANK YOU NOTE

SIS. GEORGIA MAYNARD wishes to thank all who showed interest in her during her recent illness.

WELCOME NEW MEMBER--Steele

CHRISTINE STEELE was baptized at the conclusion of the evening service on July 23. We commend her for her courage and good example. She is a daughter of the Larry Steeles.

WE MISS THOSE WHO ARE ON VACATIONS--WE HOPE THEY HAVE HAPPY AND SAFE TRIPS



Programs Of Worship

SUNDAY AM 8-6-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----T. L. Weems
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Robert Carter
O-David Turner
Manuel Williams
USHERS--David Caskey, Robert Gaines

SUNDAY PM 8-6-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----David Turner
Clark Gey
USHERS--David Caskey, Robert Gaines

WEDNESDAY 8-9-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jerry Alphin
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS---Aug. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY. 40371

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



MISS TEMPTER

WHILE THE CONTEXT of 1 Tim. 2:9 would force one to conclude that scanty, or revealing attire is included in immodesty (Cf. "shamefacedness and sobriety"), it is a fact that clothing that covers in such a way as to *emphasize* what is covered had might as well be uncovered. If not why not?

Do you know that the basic definition of MODEST (Gr. KOSMIOS) is "*orderly, well arranged, decent, modest...harmonious*"? (Vine). This being the case, would you say that *gaudy* attire is modest? The context of 1 Tim. 2:9 indicates that it is not ("broided hair, or gold or pearls or costly array").

And what about attire that is *sloppy* and *unclean*? can it fit the definition of modest? While "modest" requires that the attire not be *elaborate, overly expensive* or *gaudy*, it just as surely would forbid that which is *too casual, ill-kept* or *sloven*.

While *expediency* and *appropriateness* are definitely implied in these instructions (most of us remove all our garments to take a bath!), let us not think for a moment like one person I know who said he would be *immodest* if he appeared at the beach in a business suit, thus arguing that a *bathing suit is modest at the beach*, and a business suit is not. Whether a bathing suit is immodest at the beach, again, depends upon WHO IS THERE. If only *my wife* and *I* are present, then what is immodest about the bathing suit? Let us not make revelation more narrow or broader than it was intended to be. jpn



Questions about sin

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? If we are accountable for all our
 ? sins, what about sins of ignor-
 ? ance? Or those, even by the end
 ? of the day, we forget we h a v e
 ? committed? Are we to pray for God
 ? to make us aware of those sins
 ? we committed so that we can ask
 ? for forgiveness?
 ? How do we know that we truly
 ? have repented and will receive
 ? the forgiveness for which we ask?
 ? It seems that I commit the very
 ? same sins over and over, and I
 ? wonder if I truly repented. If I
 ? didn't, God won't forgive me for
 ? those sins, would He? O r would
 ? He? NY
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

IN LUKE 12:47,48, Jesus makes a difference in the degree of punishment between persons who sinned against their knowledge, and those who sinned in ignorance. The person who sins against his knowledge will be "beaten with MANY stripes." The person who sinned in ignorance will "be beaten with FEW stripes."

It should be observed that the person who sinned in ignorance was, nevertheless, accountable for his sins--he was punished, albeit, with FEW STRIPES. Thus, ignorance does not excuse one

from responsibility for his sins.

I find it inconceivable that a Christian can commit sins about which he forgets by the end of the day. If this is the case, then I have serious doubts that sin is as repulsive to that person as it should be. Sin is really mean and ugly, and when it creeps into the life of a Christian, it is inconceivable that he can forget about it by the end of the day. Thus, if our enquirer is having this problem, perhaps he needs to take a serious look at his attitude toward sin.

The enquirer seems to indicate that he accumulates his sins during the day and saves them for his prayers at night. This is a bad practice. One should seek forgiveness the instant he realizes he has sinned. This is what the Bible means when it says "Pray without ceasing" (1 Thess. 5:17).

I do not believe we should pray for God to make us aware of the sins we have forgotten about, because we should not allow the guilt of sin to abide upon us long enough to forget about it. Seek instant forgiveness.

We can know that we have truly repented when we are sorry for our sins after a Godly sort, and we truly and sincerely determine and resolve that we will not be guilty of that sin again (2 Cor. 7:10). That does not mean that we will never be guilty of that sin again, but if we are, it will not be because of a lack of repentance of previous instances. It must be said, however, that frequent repetition of the sin or sins casts serious doubt upon the genuineness of one's repentance. It is a fact that God will not forgive sins of which we don't genuinely repent. Genuine repentance is a condition of divine forgiveness. jpn

A NOTE FROM A READER ON "UNCLEAN SPIRITS"

I RECEIVED this note from a reader some time ago, and it got mislaid on my desk (which you can certainly understand if you've ever seen my desk!).

The matter about which I'm writing was written 9-5-77, to wit, page 2, Item 4, 1st and 3rd paragraphs: "The UNCLEAN SPIRITS to pass out of the land" Zech. 13,1,2 and "The unclean spirits to pass out of the land." From what version were you quoting? Every version that I have been able to check has, "The unclean spirit" in Zechariah 13, not "the unclean spirits."

I have noticed that most brethren, in quoting Zechariah 13, and even in READING it, will misread it and say, "unclean spirits." Zerr, in his commentary (I quote this because brethren represent him as the writer of "the only commentary ever written by one member of the church on the entire Bible," Gospel Guardian, Vol. XXIX, #IX, p. 203) says "unclean spirits."

What you choose to do with this information is, of course, your decision. Personally, I would correct publicly any misrepresentation of God's word, other than simple slips of the tongue.

*S/Jack E. Thomas
Tampa, Fl.*

I CAN APPRECIATE anyone's desire to properly represent God's word, and I certainly endeavor to do that. However, there is a difference between being absolutely accurate and nit picking. It is either nit picking or a lack of

grammatical knowledge which prompts this criticism of "unclean spirits" even though I think it is well intentioned. It is far afield to accuse me of "misrepresentation of God's word" in this terminology.

The proof of the accuracy of my use of the word "spirits" is seen in what our Lord actually did. Did He cause one or all unclean spirits to pass out of the land? If my respondent says He caused ONE unclean spirit to pass out of the land, then he affirms that He left some in the land, thus he affirms demon possession today. If he believes that Jesus drove all unclean spirits from the land (world) then he admits that I did not misrepresent God's word.

The word "spirit" in Zech. 13:2 describes the whole genus of unclean spirits. Every spirit that fitted into the general class of "unclean" the Lord caused to pass out of the land. This is not ONE but MANY (all). This being an undeniable fact, how could the changing of a word from singular to plural be a "misrepresentation of God's word" when that word is obviously plural?

I freely admit that Zech. 13:2 says "the unclean spirit." But I affirm that it is a case where a singular word has plural application, and thus, while it is best to quote verbatim, (which I failed to do, for which I apologize), it is stretching a point a bit too much to say that I misrepresented God's word. To speak "as the oracles of God" (1 Pet. 4:11) means that we do not speak more or less than God's word says or means. I maintain that I have not violated this in this case. I commend the brother's desire to be accurate, but he has failed so to be in this case. jpn



Programs Of Worship

SUNDAY AM 8-13-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----David Turner
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Jim Milam
Mark DuBose
O-T. L. Weems
Jack Farrington
USHERS--Robert Gaines, David Caskey

SUNDAY PM 8-13-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Robert Maynard
SERMON-----Guest Speaker
LORD'S SUPPER-----Jim Milam
Mark Kapelka
USHERS--Robert Gaines, David Caskey

WEDNESDAY 8-16-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Caskey
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Jerry Alphin

MONTHLY ASSIGNMENTS---Aug. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

PSD MAKES POSSIBLE A RETURN TRIP TO IRAN

I QUOTE THE FOLLOWING EXCERPT from a letter from Marion Grant dated 6-25-78:

We just finished our worship and I had asked everyone to decide what to do about inviting you over here again and EVERYONE was in favor of you coming. Jim Jeffers (a non-Christian jpn) called me to one side after the services and said "I want to make a special contribution to bring Jim...over here. I think that it is a good idea and I want to support it even if we do not stay." Anyway, whatever you decide or are able to do with all of your irons in the fire, we all want YOU to come any time after school starts in the fall. We have done some teaching and the potential is here for converts. I'll write a description of the circumstances later.

Accordingly, I presented this plea to the business meeting on July 30, and the decision was that I should return. I will likely be going about the same time as I went last year, the last of November. I will be gone a minimum of two Sundays, and a maximum of three, depending upon whether I can arrange to do some work with the other two groups in Iran, Isfahan and Tehran. If I can work with all three groups as last year, I will need three weekends. If I can arrange to work with only two: Shiraz and Isfahan, then I will need two weekends.

The group at Shiraz is made up of 10-12 Christians meeting in a home, but they have 20-25 in attendance due to good interest of non-Christians. Some native persons, Muslims, attend regularly and one Pakistani, a Muslim, who attended most of the services last year, has made some comments that indicate that he might obey the gospel. He is an educated teacher, and quite a scholar in the Koran. I had some interesting discussions with him last year concerning the deity of Christ, the virgin birth, etc. Several Americans who are members of denominations attend the services regularly.

Marion and Jo Grant have done a marvellous job in Shiraz. They have some kind of classes going all the time. They constitute a wonderful example of what Christians should be and do under difficult circumstances. They really appreciate the willingness of PSD to help and encourage them, and certainly we should be delighted to have the privilege.

jpn



The work of an evangelist

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Where does "the evangelist" fit ?
 ? in individual congregations of ?
 ? the Lord's church today? ?
 ?
 ? Alaska--Okla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS HAS BEEN A CONTROVERTED QUESTION ever since the early days of the church in America. Daniel Sommer and others finally took the position that there is no scriptural authority for an evangelist to live and work in one local church where there are elders. This position finally evolved into the position that until elders are appointed in a local church, it is under an evangelist; thus an evangelist might be over several congregations.

The enquirer thinks evangelists were special assistants to the apostles because they carried out the orders of apostles. But this won't work, because everybody carries out the orders of apostles. The apostles were ambassadors for Christ (2 Cor. 5:20), and bore the authority of Christ in the words they delivered, or the orders they gave (Mt. 16:19). That being the case, every Christian and every church carries out the orders of apostles.

It is true that Timothy, Titus, Ty-

chicus, John Mark, Barnabas, etc. traveled with the apostles and assisted them but it does not follow that their work ended when revelation was completed.

The enquirer errs in seeking to draw a line in 1 Cor. 12:28, and Eph. 4:11 between permanent and temporary officers. Such a distinction does not exist. The apostles and prophets are just as functional in the church today as they were in the first century. The only difference is that they operated in person then, but through their written word now. When a problem arose about circumcision at Antioch they sent Paul and Barnabas to Jerusalem to see what the Apostles' decision would be. When problems arise today, we do essentially the same thing, we go to the N.T. to see what they said. If we had a problem about circumcision today, we would go to Acts 15 and other passages revealed through the apostles to determine what is right.

The enquirers also are concerned about evangelistic authority today. That is also a controverted question. There are those who think the evangelist is just a member of the local church who gives his full time to preaching and teaching, and for this he receives support from those he teaches. Another position is that the evangelist works with the elders, but is under them. Occasionally, in practice, at least, there is the position that the preacher is in charge of everything--similar to the denominational pastor system.

I think the truth is somewhere in between certain extremes found in these positions. I believe that an evangelist is a member of the church where he works, and, as a member, is under the elders just like all other members. But there are some functions of his work

over which neither the elders or any other man or group of men has control. That is in his work of preaching the truth. In that function, he is amenable only to God. *"The word of God is not bound"* (2 Tim. 2:9), but it is if elders have authority over the preacher in his work as an evangelist, for they could then restrain him from preaching. Paul said to Titus, *"T h e s e things speak, and exhort, and rebuke WITH ALL AUTHORITY. Let no man despise thee"* (Tit. 2:15). This passage makes two points, (1) That in the evangelist's work of speaking, exhorting and rebuking, he is amenable to nobody but God; he has ALL AUTHORITY. He can even rebuke ELDERS (1 Tim. 5:20). (2) To confirm this understanding, Paul says *"Let no man despise thee."* The word despise means, *"Let no man think around thee"* (A. T. Robertson, WORD PICTURES IN THE N.T., Vol. 4, p.605). That is, allow no one to circumvent the truth with which you are intrusted, by seeking to bind the truth, or exercise authority over it to restrain you from declaring the whole counsel of God.

One of the querists is concerned about an evangelist who is lazy and indifferent to his spiritual duties, yet he is entrenched with the elders and draws a good salary. I know that this is sometimes the case, but let's not generalize on specifics. There are some elders who are lazy and indifferent to their spiritual duties, but that is no sound basis upon which to declare that there is no place for elders in the church today.

There are some preachers who are not worthy of the support they receive. They are, however, the spoiled darlings of the church. They enjoy all the attention they receive, and yet they do not *"do the work of an evangelist"* (2 Tim. 4:5).

They do not use their teaching opportunities; their preaching is poorly prepared, and they just coast in every phase of their work. They function on a "get by" basis only.

At the same time, there is a false idea about what is the preacher's duty. Some members consider him the paid visitor, that is one who is supposed to do all the visiting in the church and community. *"After all, that is what we pay him for."* Thus, many times the evangelist's teaching efforts are poorly prepared because he spends too much of his time doing what the members ought to do. I had a brother to complain once because he thought I spent too much time in the study! Imagine that, when Paul admonished the young evangelist Timothy, *"Study,"* and *"till I come give attendance to reading"* (2 Tim. 2:15; 4:13).

Certainly, the evangelist has every spiritual obligation that any other Christian has, but when he discharges those obligations, he does it as a Christian, and not as part of his work as an evangelist. As an evangelist, he is a teacher, an herald of the good news; that's the very meaning of the word "evangelist."

All evangelists are obligated to *"do the work of an evangelist"* and *"make full proof of their 'ministry' (service)"* (2 Tim. 4:5). They who fail to do that should not be supported by the church. Being an evangelist in the proper sense, is no soft job. When it is, something is badly wrong. Paul admonished Timothy to *"endure afflictions"* and *"hardness"* (2 Tim. 2:3,4; 5). That doesn't sound like "easy street" does it? Lazy preachers beware. jpn



Programs Of Worship

SUNDAY AM 8-20-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER---Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
Frank English
O-Larry Fishel
Gene Mooney
USHERS--David Caskey, Robert Gaines

SUNDAY PM 8-20-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Larry Fishel
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
Troy Carter
USHERS--David Caskey, Robert Gaines

WEDNESDAY 8-23-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Ronald Carter
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS--Sept. 78

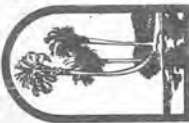
POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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

KEEPING UP WITH MORMONISM NO. 2

IN THE BULLETIN 7-10-78, I wrote an article in which I chided the Mormons for receiving a revelation of convenience on the matter of Negro priests. Their so-called divine revelations heretofore had forbidden such, but since the civil rights movement in America, they have been under quite a bit of pressure, and have suffered embarrassment as the result of this little piece of racial prejudice written into their documents.

I pointed out that they teach that the black race is the curse placed upon the descendents of Cain for having slain his brother Abel. I made the observation that if that were so, such would have been nullified by the flood, because only the three sons of Noah were saved in the flood, and it would be quite illogical to say that ONE of Noah's sons was a Negro. But my good friend and leading authority on Mormonism, Robert H. West of Birmingham, sends me the following letter:

In your July 10, 1978 bulletin I read your excellent article on "Keeping up with Mormonism". I'd just like to make one point regarding your second paragraph. Of course, the whole thing is patently absurd. However, their argument is that the Negroes are descendants of Cain through Ham's wife! They claim that Ham married a descendant of Cain, so that's how they get the seed of Cain past the flood!

I had known of this explanation, but have been out of touch with Mormonism so long, that it slipped my mind and I failed to mention their absurd explanation. I am glad Robert brought it to our attention.

Robert goes on to give this very interesting piece of information in his letter:

I was gone for the entire month of June, holding two lecture series on Mormonism in Las Vegas, Nevada and in Gardena, Cal. The one in Las Vegas was the most successful. The brethren there had advertized extensively and secured a room in the Las Vegas Convention Center. (See page 3)



What about gambling?

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What is gambling? Does the intent
 ? of a person's heart make right ?
 ? what is c a l l e d mild forms of ?
 ? gambling, or games of chance such ?
 ? as m a t c h i n g f o r cokes, ?
 ? raffle tickets, etc.? What about ?
 ? games of skill versus games o f ?
 ? chance, such as turkey shoots? Can ?
 ? one engage in games of chance for ?
 ? recreation purposes a n d not be ?
 ? gambling? TN ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

1. *What is gambling?* Web. Unab.Dict.
 says, "To play a game o f chance for
 money or other stakes. To wager money
 or other stakes on an uncertain outcome
 (as of a horse race or a n athletic
 game). To stake something of value on
 an uncertain event or contingency." In
 an effort to clarify what is gambling,
 it is a game in which the winner gains
 from another's loss--profit is deliber-
 erately sought at the expense of oth-
 ers. Bro. R. L. Whiteside, a n o t e d
 Bible student, says "gambling proper is
 a game of chance i n which each party
 puts up a given sum or some valuable
 article and in which the winner gets
 back what he puts up and also what the
 others put up."

2. *Attitude and gambling:* There is
 n o way one's attitude can change a

wrong action into an innocent one. The
 expression "mild forms of gambling" is
 deceptive, and misleading. Gambling is
 gambling, and in any degree, is fraught
 with great danger. A Christian should
 never purchase raffle tickets, or match
 for cokes, pennies, or whatever, b e-
 cause all these activities are motivat-
 ed by the same evil that underlies all
 gambling, and are thus fraught with the
 same dangers.

3. *What about games of chance vs.
 games of skill?* Such are still gambling
 because of the uncertain outcome, and
 the fact that t h e winner takes both
 what he puts up, and what the losers
 put up. In a turkey shoot, one pays so
 much to shoot at a target. If he wins
 he gets the turkey, thus the losers get
 nothing. He profits from others' loses.
 Anything that has these elements in it,
 is gambling and should be avoided by
 Christians.

There are some activities which may
 be thought to fit this category which
 do not. A golf or tennis tournament.
 One must pay an entrance fee, but the
 prize is not made up, at least not en-
 tirely, from fee money. It is made up
 by sponsors, etc. Tournaments could not
 operate on fee money alone.

4. *Games of chance for recreation:*
 To admit that the motivation of all
 gambling activities i s sinful, is to
 negate all gambling for all purposes
 for the Christian. We cannot engage in
 any sinful activity for recreation and
 it be anything else but sin. Could one
 fornicate for recreation, and it not be
 fornication? Could one drink socially,
 for recreation, and it not be wrong?

Some have mistakenly thought that
 buying an insurance policy is gambling.
 Not so. In an insurance policy one buys
 protection from losses. If he never has

GAMBLING CONTINUED

a loss, he has received value for the money spent, the protection.

But what is wrong with gambling? It is not one time mentioned in the Bible, so how can it be sinful? These are questions which trouble many. First, we need to understand that many things are sinful to the Christian because they violate divine *principles* and not because they are specifically mentioned in the Bible. Many things are wrong which are not expressly forbidden, for instance: Instrumental music in worship, beefsteak and buttermilk on the Lord's table.

It is a proven fact that gambling is addictive. Persons get "hooked" on it, and cannot stop. Do you realize that there is an organization known as "Gambler's Anonymous"? Read the following excerpt from a newspaper clipping from Dr. Walter C. Alvarez's column:

According to Stanley Frank, who wrote an article on Gamblers Anonymous, the toll in emotional bankruptcy among confirmed gamblers is devastating. About a third of the people who come to Gamblers Anonymous have been divorced and most of the remainder are facing this disaster.

Matters are very depressing when it is the wife who blows in every cent that should go for food for her children. As one woman said, "I have tried to keep away from that hell-hole; I've tried, but cards are like a drug to me." "My gambling drove my wife into a mental institution," one man said.

All addiction is sinful to the Christian (1 Cor. 6:12; Rom. 6:16; Gal. 5:19-21).
jpn

MORMONISM CONTINUED

*The Mormons turned out well and we even got good news publicity. A TV camera crew was there for the first night and we got film coverage on the 11 p.m. news that night as well as a big article and picture in the newspaper. We had some real lively question and answer periods. Some good contacts were made for the brethren to work on. On June 8th, a question came in about the Negro and the priesthood and I explained their position. I further commented that everyone who had kept up with the controversy surely understood that a "new revelation" was forthcoming anytime now. Lo and behold, the very next day the news headlines heralded how that President Kimball had, indeed, got the revelation! The *are* a Mormons (50,000 of them) were stunned. Only a comparative few showed up Friday and Saturday nights, and I feel sure the "revelation" was mostly responsible.*

Letter dated July 20, 1978

Surely, this farsical "revelation" received just when there was such a pressing need for it to relieve the civil and religious pressure on the organization cannot help but be a bit embarrassing to every thinking Mormon. I don't see how they can talk about it with a straight face! Of course, we know that the "revelation" came from the *throne* of President Kimball in Salt Lake City, and not from God's Throne in heaven! What more do people need to expose this monstrous fraud?

And yet, in spite of this and other embarrassing features of Mormonism they continue to be more zealous in its propagation than we are for the truth. jpn



Programs Of Worship

SUNDAY AM 8-27-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----O-Ronald Carter
Donald Gattis
O-Robert Maynard
David Caskey
USHERS--Robert Gaines, David Caskey

SUNDAY PM 8-27-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Ronald Carter
Rusty Weems
USHERS--Robert Gaines, David Caskey

WEDNESDAY 8-30-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Robert Gaines
FIRST PRAYER-----Wayne Gey
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER-----David Caskey
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS--Sept. 78

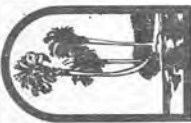
POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 293-2279.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
ROUTE 6, BOX 347
MURRAY, KY 40371

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 NEW WORK AT TRENTON, TN

THE WEEK OF AUGUST 7, I had the privilege of working with the new church in Trenton, Tn. in a gospel meeting in their new building. The work is approximately one year old, now has about 30 members and has its own new building and its future

looks very promising. The building will seat about 150, and has 5 classrooms, and has a very modest debt due to the fact that the men of the congregation have done more than half of the work in its construction. The building is located on highway 45 just south of the north end of the by-pass. It sits on a beautiful lot at a location that would be hard to beat in the whole community. The church is made up entirely of young families who hold excellent jobs, and who are full of enthusiasm for the opportunities that are theirs in the area. The church has a weekly thirty-minute radio program on the local station. Brother Don McCaslin, a teacher, has preached for them almost from the beginning, but they are in the process of locating a full-time preacher.

We had visitors to the meeting from distant points: Ark., Mississippi, Ky. and from many localities throughout West Tennessee. Brethren from churches in the immediate area gave the meeting outstanding support, some being there almost every night.

As is usually the case when starting new works because of innovations in the old one, the meeting endured and survived opposition from the area liberal brethren. Some of the preachers and elders of local liberal groups let it be known that they didn't endorse the work, and some were urged not to attend the meeting, though some had the good sense to come and see for themselves. We went over to the old church in Trenton and invited Max Miller, the preacher, to come over and tell us why he couldn't endorse the meeting. He said he would be glad to come, but could not arrange to do so while I was there. Perhaps this can yet be arranged. jpn



Paying a music teacher

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Is it scriptural for a congrega- ?
 ? tion to teach singing to the con- ?
 ? gregation when it has men who can ?
 ? conduct the song service. What a- ?
 ? bout having such a music class in ?
 ? stead of preaching on Sun. night? ?
 ? IN. ?
 ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

SINGING is a scriptural part of our worship to God (Eph. 5:19; Col. 3:16). The word "sing" in the N. T. is always used in connection with praising God. The use of four-part harmony and musical notation is a modern invention, and was unknown in N.T. times. But since we are not told how to sing, whether with or without musical notation, or whether with or without tune, harmony, etc., we are at liberty to choose our own method.

Since it has become almost an universal practice to sing in four-part harmony, and since such is in perfect accord with N.T. teaching, then included in the command to sing is authority to learn to do it, however we choose to do it, as well as possible.

The average person can learn to sing one or more of the parts of four-part harmony without musical training, and can thus follow the leader and do a very acceptable job. It is also a fact

that SOME men can learn to lead singing in an able manner without musical training, but it is undeniable that most could do a better job, if they had some musical training. Furthermore nearly all Christians could do a better job of following the leader with some knowledge of musical fundamentals.

Now, in view of all this, it is perfectly scriptural for a congregation to employ someone with musical ability to train both leaders and followers to do a better job. Such would be just as scriptural as employing someone to teach us how to pray more acceptably, how to partake of the Lord's supper more acceptably, and we do this all the time. The preacher, who is paid, sometimes holds training classes to instruct brethren how to wait on the table, pray, pass the communion, etc.

As to the matter of holding a musical training session instead of the Sunday evening preaching, I firmly believe that such would be within the framework of congregational autonomy. If the local church determined that this is the best time for such a session, there is no way to prove it unscriptural. It is a fact that some have decided that the Sunday evening preaching service is demanded in the scriptures, and it would be unscriptural to dispense with it, but such is making tradition into law. The church in which I was reared had preaching once a month, and that only on Sunday morning. Was that unscriptural? Such questions are best settled by the local congregation since they are matters of expediency and judgment.

In conclusion I want to come down on the side of more musical training in the church. Singing in many places I go is really bad. It is slow, draggy, and improperly pitched, so that after the singing of 3 or 4 songs everyone is exhausted! Singing should be enjoyable and exhilarating.

jpn

GOSPEL MEETING**PSD CHURCH OF CHRIST****IRVIN LEE****Preacher****SEPT. 18-24****Services****Nightly 7:30****Sunday 10 AM & 6 PM****WELCOME****EDITOR'S MEETINGS**

MY MEETING SCHEDULE for late summer and fall is getting under way. My schedule for the remainder of the year is as follows:

Flagler Grove (Miami) Sept. 4-10
W. Liberty, Ky. Sept. 25-Oct. 1
Azalea Park (Orlando) Oct. 9-15
Beaufort, S.C. Oct. 16-22
Iran (three meetings) Oct. 30-Nov. 24
Richmond, Va. (German School Rd.)
Dec. 4-10

As you can see, it will be a busy time. Remember, you make all these efforts possible, so you should feel a personal interest in them. Be assured of my continued appreciation for your support and encouragement in preaching the gospel throughout the nation and the world.

NEWS**...about us 'n things****ALAMO, TN TENT MEETING**

FOLLOWING THE TRENTON MEETING, I moved 18 miles southwest to Alamo, Tn. where I preached for two nights in a tent meeting. This was a combined effort by Lee Forsyth, O. C. Birdwell and I to start a conservative work in that general area. The results are not yet in, but there is some reason for optimism. I did my first located work only four miles from Alamo, and it was good to see some old friends again.

GREETINGS FROM THE JERRY COPELANDS who visited the Trenton meeting, and send their love to PSD.

SICK AND SHUT IN

OUR SICK LIST has been rather small of late, but a few need our attention. Sis FRANCES ADAMS is shut in with some severe problems. Be sure to call her and visit her if possible...INEZ ULICNY'S husband, Bill, has been ill for several days. The problem is not known for sure but there is some indication he may have been poisoned while spraying his garden...If you know of sick folk that need our attention, be sure to call the office.

VACATIONS

THIS IS VACATION TIME, and several of the members have been away, and some are still going away. The GENE MOONEYS are away for two weeks...THE DALTONS are on an extended trip to Maine. Will be gone for about a month...SIS. MYERS is planning an extended trip to Japan in the near future to visit her grandson and attend the birth of a great-grandchild.



Programs Of Worship

SUNDAY AM 9-3-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----David Turner
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Manuel Williams
O-Jim Milam
Mark DuBose
USHERS--David Turner, Ronald Carter

SUNDAY PM 9-3-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----T. L. Weems
SERMON-----James P. Needham
LORD'S SUPPER-----Jim Milam
Clark Gey
USHERS--David Turner, Ronald Carter

WEDNESDAY 9-6-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Donald Gattis
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS--Sept. 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

If you don't have enough reasons to quit smoking . . .

Associated Press

NEW YORK — If you've made a New Year's resolution to quit smoking, these points from the Harvard Medical School Health Letter should reinforce your resolve:

✓ Heavy smokers run up to a 24-fold greater chance of developing lung cancer than do nonsmokers.

✓ Smokers run a two to three times greater chance of dying of a heart attack than do nonsmokers.

✓ Emphysema, the chronic obstructive lung disease, is 19 times more common in smokers than in nonsmokers.

✓ Cancers of the mouth, lip, voicebox, pancreas and urinary bladder are more common among smokers.

✓ Mothers-to-be who smoke run a twofold increase in the risk of miscarriage. Children born to smoking mothers weigh less on the average than infants born to nonsmokers.

✓ Women who smoke are more likely to develop facial wrinkles as they grow old, according to reports from skin specialists.

✓ It costs about \$500 a year to smoke two packs of cigarettes a day.

The Health Letter notes that "the good thing about deciding to stop smoking is that benefits begin immediately."

"Within days, smell and taste begin to improve and the cough starts to disappear. More important, lung function as measured by breathing tests improves within weeks."

"And, if you stay off cigarettes long enough, you can return to the same risk category for lung cancer and heart attacks as the nonsmoker."

MIAMI NEWS, Dec. 29, 1977

COMMENT

IT BECOMES ever more obvious that a defense of smoking is a defense of suicide on the installment plan. It is high time those church members who indulge this filthy habit, think seriously about its consequences both here and hereafter.

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).

If I am wrong to attribute spiritual implications to the use of tobacco, don't the above statistics make quitting the only reasonable and sensible thing to do from a physical point of view, just to improve the quality of life here? jpn



Composition of communion bread

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? May olive oil and salt be added ?
 ? to unleavened bread for the ?
 ? Lord's supper? Fla. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

WE ARRIVE AT THE CONCLUSION that we should use UNLEAVENED B R E A D in the Lord's supper by necessary inference. The supper was instituted at J e s u s' last Passover supper, and the O. T. law stipulated that only unleavened bread was to be used in that celebration. Thus, the bread Jesus took "as they were eating" (M t. 26:26) was, of necessity, unleavened. Therefore, we conclude that there is no scriptural authority to use any other kind. To do so would be to act without scriptural authority.

But how was THAT unleavened bread composed? What were its exact ingredients we do not know except that it was Unleavened. At the institution of the Passover it is said, "*And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened...*" (E x o. 12:39). It is a fact that unleavened bread was sometimes made with oil (Lev. 2:4, etc) The bread was to be made of "fine flour" (Lev. 2:4), but the grain from which the flour was made is not specified, whether of wheat, barley, rye, or

whatever.

As for salt, I find no place where it was required o r prohibited in unleavened bread. In view of the wide-spread use of salt in the O.T. foods among the Jews, there is strong presumptive evidence that it was used in their bread. But whether it was or not, there is no evidence that it was considered to be leaven. For these reasons, I see nothing wrong with adding salt to the communion bread, though I personally see no reason to do so.

The traditional J e w i s h Passover bread which most churches use for the Lord's supper is composed only of wheat flour and water. Certainly, salt is not required, and adds nothing to the bread but a little taste, which certainly should be of little concern in reference to the Lord's supper.

I can say about the same thing for olive oil. A search of t h e passages listed in a concordance under "unleavened" will show that oil was prominently used in unleavened bread. In view of the wide-spread use of olive oil in biblical times, it i s fairly certain that the Passover bread had this ingredient. However, I can see no reason to add it to the communion bread, any more than I can produce a compelling reason not to do so.

In conclusion, I must sound a word of caution. While it is good and necessary for us to make sure that what we do in the Lord's supper is in harmony with the scriptures, let us be very careful l e s t we get so involved in trivialities and considerations of no consequence, that we forget its tremendous significance to the Christian. I fear this a thousand times more than that we might add something to our bread that wasn't in their's. The real requirement is that it is to be Unleavened. Let's leave it there. jpn

GOSPEL MEETING**PSD CHURCH OF CHRIST****IRVIN LEE****Preacher****SEPT. 18-24****Services****Nightly 7:30****Sunday 10 AM & 6 PM****WELCOME****SECOND
TRIP
TO IRAN****Progress Report**

THINGS ARE SHAPING UP for the trip to Iran. As you remember, the church here has granted me up to three Sundays for a return trip to Iran. (I spent thirty days there in Nov/Dec. 1977).

Since last year was the first effort in Iran, our work was not as well organized as it will be this time. It was almost impossible to make contact with two other groups we knew were meeting in the country, and once we made those contacts, they had almost no time to plan for the meetings I held there. This year plans are already firming up

at this early date. My first meeting will be in Shiraz, where the Marion Grants are located. I will also hold morning Bible classes while there. I also have confirmation of a second meeting with the church in Esfahan where I had a short visit last year. I have not yet heard from Tehran, but I am hoping for a return visit there.

The works at Shiraz and Esfahan have undergone some changes since I was there a year ago. As stated in my report of last year's trip, these works are very transient. But, sizeable groups continue to meet in all three localities, and the aggressive work of the Grants at Shiraz has really developed a good opportunity there. They have a number of denominational people, and Iranians attending the services and prospects are excellent.

I want to make the very best use of the time I am there, and if any reader knows of Christians or non-Christians in Tehran, Esfahan, or Shiraz that I need to contact, please write or call me at once. I won't promise that I will have time or opportunity to contact all but I will promise to try.

An overseas trip involves a great deal of work for a preacher involved in local work. Last year we were mailing 2500 bulletins per week, and I prepared 19 issues in advance. If you will count that up, it is almost 50,000 bulletins! They all had to be written, photographed, printed, folded and addressed! About the same thing was done in 1972 when I went to the Philippines, (and there was no office help then), and the same thing will have to be done this year. Believe me, these trips are not picnics or pleasure ventures.

Tentative plans call for me to leave Orlando on Oct. 30 and return Nov. 23. Please pray for these efforts.



Programs Of Worship

SUNDAY AM 9-10-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Frank English
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Robert Gaines
Robert Carter
O-Jerry Alphin
Larry Fishel
USHERS--Ronald Carter, David Turner

SUNDAY PM 9-10-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Ronald Carter
SERMON-----Guest Speaker
LORD'S SUPPER-----Jerry Alphin
Mark Kapelka
USHERS--Ronald Carter, David Turner

WEDNESDAY 9-13-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----T. L. Weems
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS--Sept. 78

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
ROUTE 5, 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!

Volume VIII, Number 37, September 11, 1978



bulletin

Palm Springs Drive church of Christ

You are Invited to Attend Our

GOSPEL MEETING

WITH

Irvin Lee

Evangelist

Sept. 18-24

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



Bible Answers
to
Bible Questions

Pictures of Jesus

?????????????????
?
? Is it wrong to have pictures of ?
? Jesus in our homes? OH. ?
?
?????????????????

REPLY

THERE IS NO SUCH THING as a picture of Jesus. While the art of painting pictures pre-dates the time of Jesus as seen by the exquisite art of the ancient pyramids of Egypt, no pictures of Jesus have yet been identified. This means, then, that all so-called pictures of Jesus are artists' concepts of what Jesus looked like. They are not pictures of Jesus.

The Lord prohibited the making of "any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Exo. 20:4). It is obvious from the next verse that the making of such likenesses was forbidden for purposes of worship, bowing down to them, and serving them. Thus, this was no prohibition of art as such, but art as an object of worship.

The question then, is, for what purpose does a Christian have a so-called picture of Jesus in his home? In the first place, a knowledgeable Christian would consider it foolish because he knows that we have no idea what Jesus looked like. Secondly, if we have so-

called pictures of Jesus in our homes for the purpose of adoration, then we come so close to idolatry as to make it impossible to distinguish the difference, and Paul said, "Flee idolatry" (Col 3:5).

Furthermore, if we have the so-called pictures of Jesus, realizing that they are not true likenesses of Jesus, and we don't have them to adore them, the question is, why do we have them? We might have them for their artistic excellence (and some of them do manifest great ability), but then we need to ask ourselves if this is worth the risk that others seeing them may get the wrong impression, or misunderstand why I have them.

If we say we have them to remind us of Jesus, then we have them for a religious purpose, and I highly question the scripturalness of that. The Lord gave us His word and His supper to keep us mindful of him, and if we need something else, then we affirm the insufficiency of what He gave.

The Bible requires the Christian to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16), and to do all to the glory of God (1 Cor. 10:31).

The dedicated Christian does not require the trappings of the fanciful artist to keep him mindful of His Lord. His mind is so saturated with His word, and work that such trivialities are shallow and hollow. He "prays without ceasing" (1 Thess. 5:17) and "His delight is in the law of the Lord; and in his law doeth he meditate day and night" (Psa. 1:2). He is "risen with Christ" and he seeks those things which are above, where Christ sitteth on the right hand of God, and his affection is SET on things above (Col. 3:1,2). jpn

Jumbled Up Scripture

To show how some people can jumble up the Scriptures, a preacher told the story about an uneducated, country man who quoted from his favorite New Testament book, "The Book of Parables." His recitation went something like this, as he told of the Good Samaritan:

"Well once upon a time a man went from Jerusalem to Jerico and fell among thieves and the thorns grew and choked him. And he went on and didn't have any money, and he met the Queen of Sheba, and she gave him a thousand talents of gold and one hundred changes of raiment. And he got in a chariot and drove furiously, and while he was driving under a tree his hair caught among the limbs, and he hung there for three days and three nights; and the ravens brought him food to eat and water to drink, and one night while he was hanging his wife came along and cut off his hair, and he fell on stony ground and it rained forty days and forty nights, and he hid himself in a cave and he met a man who said, 'Come and have supper with me.' And he said, 'I have married a wife and can't come now.' So the man went into the highways and byways and compelled him to come in and have supper with him. And he went on to Jerusalem and sitting high, up in a window was Jezebel and when she saw him she laughed and they flang her down. And he said, 'Flang her down some more,' and they flanged her down some more. And they flang her down seventy and seven times and of the fragments they picked up twelve baskets full. Now whose wife is she going to be in the resurrection, for they all had her? Amen."

(No comment needed! But isn't that last question a tough one? Editor).

From PROVIDENCE LIGHT, Brodhead, Ky.

ABOUT OUR MEETING

OUR MEETING STARTS NEXT MONDAY with brother Irvin Lee of Hartsell, Ala. This will be his first visit with us, and we look forward to it. I have known brother Lee for several years, and have come to respect him very highly for his work's sake. He is a dedicated servant of the Lord, and a very practical and effective preacher. This is no effort to glorify the man, but what I say of him is true.

Brother Lee has spent most of his preaching life in Alabama, though he is a native of Murray, Ky. He and I grew up in the same general area of the country (probably 30 miles apart) though I first met him about 20 years ago.

Brother and sister Lee are both authors. She has had on the market for several years a very popular book entitled MRS. LEE'S STORIES ABOUT JESUS, and he has written (and continues to write) some very useful material. The Lees are both school teachers by education.

But the most important thing about our meeting is not the preacher, but the preaching. Brother Lee comes to bring us good news, the good news of the gospel which is able to save our souls; to build us up and give us an inheritance among them which are sanctified (Acts 20:32). He does not come to preach himself, but Christ the Lord and Saviour. He will exalt the blood-bought church of our Lord, not the institutions of men. He will call men and women to obey the gospel and be added to God's church (Acts 2:47), not to join some denomination or a glorified country club. You can come and bring your family, friends, and neighbors with full confidence that they will hear the gospel preached with power.



Programs Of Worship

SUNDAY AM 9-17-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----O-Gene Mooney
Robert Maynard
O-Jack Farrington
David Turner
USHERS--David Turner, Ronald Carter

SUNDAY PM 9-17-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Caskey
DISMISSAL PRAYER-----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Gene Mooney
Troy Carter
USHERS--David Turner, Ronald Carter

WEDNESDAY 9-20-78

ANNOUNCEMENTS-----James P. Needham
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Gene Mooney
SERMON-----Irvin Lee
USHERS--David Turner, Ronald Carter

MONTHLY ASSIGNMENTS---Oct. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

America's Noah all set for the deluge

FROSTBURG, Maryland, WP. **T**HE Rev. Richard Greene is involved in a divine mission — building a copy of Noah's ark from the Bible.

Soon it will be ready for when the day of Judgment comes, which Greene is convinced could be any day now.

Until that day arrives, however, the ark will be used as the meeting house of the Frostburg Church of the Brethren, of which Greene has been pastor for the last three years.

The 135-metres long building may also house a Christian school, or a community centre or even a clinic. It all depends on what God tells Greene to do with it.

For that is the reason Greene says he is building the ark — because God told him to.

The whole thing started conventionally enough. The little congregation was outgrowing its old Brethren church building, so the members bought some farmland on the edge of town.

That was when Greene's visions, or nightly visitations, as he calls them, began.

Night after night for three months it was the same thing, the preacher recalls.

Scene one: Noah, straight out of the old testament book of Genesis, preaching to scornful people and telling them to repent. Scene two: Noah, hammer and saw in hand, building the great ark with which he and his family and the animals would survive the great flood God sent to destroy the unrepentant and their wicked ways.

Then one day, while browsing in a book store, Greene picked up a book by a man who had been part of an expedition to search for the remains of the original ark. The book contained a drawing of what Noah's vessel was thought to look like.

"When I opened up that book, I almost fell to the floor," Greene said. "The spirit of the Lord came down on me, because that picture was almost exactly what I had seen in my nightly visitations."

Convinced this was one more sign that God did indeed expect him to rebuild Noah's ark, Greene

yielded and the following Sunday told his congregation about the visions and the destiny Greene believed God had in mind for them.

Divine visitations notwithstanding, the pastor was aware there might be some problem selling a congregation of about 100 practical-minded farmers a million-dollar building project. So he asked God to send "an artist to my door" who would sketch the building that appeared in Greene's visions.

"I gave God three weeks to send somebody to my door," recalled Greene, who has a somewhat more casual approach to the Almighty than his Old Testament prototype.

Within a week and a half the prayed-for artist appeared — just one more sign, according to Greene, that the whole enterprise was part of divine planning.

When Greene presented the sketches, which were actually preliminary architectural drawings, to the congregation, they agreed



Jesus preaching to spirits in prison

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain how Jesus went and ?
 ? preached to spirits in prison? FL ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS QUESTION HAS REFERENCE to 1 Pet. 3:18-20, which reads:

Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

This passage has been the occasion of much speculation, and the basis of the false doctrine of second-chance salvation. Both the Catholics and the Mormons teach a form of this. It is assumed that these spirits were in prison (the hadean world) when Christ went and preached to them, and yet this is not said. The passage seems to say that if we ignore its grammatical construction. The best way to get at the meaning of the passage is to ask a series of questions and let the text answer them:

1. What did Christ do? He went and preached v. 19

2. How did He go? He went by the Spirit v. 18

3. To whom did He preach? To the spirits. v 19

4. What was the nature of these spirits? They were sometime (ASV before time) disobedient v. 20.

5. When did He preach to these disobedient spirits? When the longsuffering of God waited in the days of Noah while the ark was a preparing v. 20.

6. Where were these spirits when Peter recorded what the Lord had done? They were in prison, the hadean world v. 19.

So, the passage is relatively simple when we let it speak for itself. It gets complicated only when we approach it with a pre-conceived idea. *It does not say Christ went to the hadean world and preached to departed spirits during the three days of his death.* That is the pre-conceived notion with which many approach the passage.

In this same epistle Peter affirms that the "Spirit of Christ" was in the O. T. prophets (1:11). He is saying that the Spirit of Christ was in Noah when he preached to the people in his day. It is a fact that they were disobedient, only "eight souls were saved by water" v. 20. In 2 Pet. 2:5, Noah is called "a preacher of righteousness". Thus, the Spirit of Christ was in Noah and by that Spirit, Christ preached to the disobedient antediluvians who were destroyed by the flood and whose spirits were held in the hadean world (prison) at the time Peter wrote about them. jpn

COMMENTS ON THE CLIPPING

THE ACCOMPANYING NEWSPAPER CLIPPING was taken from the KAYHAN, the prestigious English Newspaper in Iran, published in Tehran. Last year while I was there, this story appeared, and I clipped it out for my files. I thought you might be interested in seeing the kind of news international news papers publish about us Americans!

Keep in mind that Iran is almost 100% Islamic in religion, meaning that they are followers of Mohammed who said that God has had four prophets: Adam, Moses, Christ and Mohammed, but Mohammed is the greatest of them all! (a real modest fellow, he!!) I am sure that the average reporter (and Iranian citizen, for that matter) makes the common mistake of identifying all American religious movements with such foolishness, making the job of trying to show the superiority of the Bible and Christ over Mohammed and the Koran that much more difficult. While I suppose this deluded preacher is sincere in his silly project, little does he realize just how much damage he does the cause which he thinks he is promoting. With friends like him, the Lord doesn't need enemies.

In trying to teach people how to study the Bible I often have used this illustration: *If you were to pass my house and see me building a large boat in my back yard, and asked me what I was doing and receive the reply, "I am building an ark in which to save me and my family." And you were to ask me why I was doing such a thing? and I said, "because I found a command in the Bible that says, build thee an ark of Gopher wood," you would say I was crazy. You would then try to show me that this command was given to NOAH, and not to me.* Thus showing the need to pay attention to who is addressed when reading the Bible. But little did I know that someone would come along and actually do such a thing! Least of all a preacher! I think this typifies the kind of Bible student the average denominational preacher is. The Bible to some of these people is something to be appropriated to one's own whim or fancy. It is something to play around with in such a way as to get attention, and make the headlines.

Words fail me to express my disgust with persons who so mishandle the precious word of God, and do so in such a way that I, because I am a Bible believer, am sometimes called upon to defend such foolishness. So much of this absurdity has occurred over the years that many people laugh and sneer at the Bible and anyone who claims to believe it. They refuse to even listen to a reasonable explanation or denial of the kind of nonsense that is often perpetrated by persons like this preacher.

after only 10 minutes of discussion to go ahead with the project.

The progress of the ark has been just one miracle after another, according to Greene. None of them surprised him, though, since God had revealed in the vision that people of all faiths around the world would contribute with their monies, talents and materials.

From bolts to bulldozers, an assortment of donated goods and services has found its way to the muddy hillside where the ark is under construction.

In Greene's view, each item was sent there by God and is further confirmation of divine blessings on the project.

His superiors in his denomination take a less benevolent view. "Church officials are somewhat embarrassed by Greene and his ark," admits the Rev. Earl Fike Jr., the denomination's national executive for parish ministries. Fike explained that the spending of well over \$1 million to produce a model of Noah's ark represents a priority off to one side of any kind of denominational thinking.

But, according to Greene, the building of the ark is one more fulfillment of the biblical prophecies that he sees as foretelling the end of the world.

He believes the ark will also serve a missionary purpose. "People who wouldn't be caught dead in a church — out of curiosity, they'll come to see what Noah's ark was like, and we'll share Christ with them," he explained.

KAYHAN, Tehran, Iran,
Nov. 29, 1977

jpn



Programs Of Worship

SUNDAY AM 9-24-78

ANNOUNCEMENTS-----James P. Needham
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER-----Frank English
SERMON-----Irvin Lee
LORD'S SUPPER-----O-Donald Gattis
David Caskey
O-Larry Steele
T. L. Weems
USHERS--Ronald Carter, David Turner

SUNDAY PM 9-24-78

ANNOUNCEMENTS-----James P. Needham
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----Robert Gaines
SERMON-----Irvin Lee
LORD'S SUPPER-----Larry Steele
Rusty Weems
USHERS--Ronald Carter, David Turner

WEDNESDAY 9-27-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jerry Alphin
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER---Manuel Williams
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Oct. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

A Society With Mixed-up Values

HAVE YOU EVER STOPPED TO THINK how our society has mixed-up its values? If not please consider the following:

1. One can spend a year in the Federal Penitentiary for stealing an egg from an Eagle's nest, or for killing an Eagle. Eagles nest on Reelfoot lake near where I grew up. Two or three years ago a Memphis Doctor was fined \$5,000 for killing an Eagle.
2. A bill was passed overwhelmingly by congress banning the use of dogs in chemical, biological and radioactive warfare experiments.
3. The leading official position in our country is that it is wrong to take the lives of criminals regardless of how dastardly their deeds.
4. In Tennessee the construction of a multi-million dollar hydro-electric dam was stopped by the Supreme Court because its completion MIGHT destroy a specie of fish known as the "snail darter" about the size of a paper clip!
5. In Orlando, Fla. an elderly woman was forced by condemnation procedures to give up her home in which she had lived for over 40 years because the Orange County Board of Education decided they wanted the location for a school building when they are abandoning perfectly good school buildings all over the county, and there were alternate locations available to them which would not have involved such displacement and trauma.

YET

With the protection and consent of the Supreme Court of our country over ONE MILLION unborn babies were killed through abortion last year alone. Truly, we live in a time when men "call evil good, and good evil" (Isa. 5:20). The doctor was fined \$5,000 for killing an Eagle, but he could kill a million unborn babies with impunity. The world has gone crazy!

jpn



Willfully forsaking Wed. night Bible study

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? If a member of the church willful
 ? ly forsakes the Wednesday evening
 ? Bible study, has he sinned? And
 ? if so, does not the church have
 ? the direct command t o withdraw
 ? from him, if he will not repent?
 ? (2 Thess. 3:6). TN.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

2 THESS. 3:6, does not apply to the problem under consideration in this question. It commands withdrawal from those who walk disorderly, defined in the context as those who "*walk among you disorderly, working n o t at all*" (2 Thess. 3:11). A careful reading of the t h i r d chapter of 2 Thess. will show that the word disorderly describes the *specific* sin o f refusing to work and earn one's own bread v. 10,12. If it is proper to make a general application of this passage as so many do, every member would have to be withdrawn from.

The general application runs like this, "*Disorderly means to walk contrary to the order. The order is the N. T., therefore any who violate an order of the N.T. should be withdrawn from.*" Such an application of this passage demands that all be perfect, or else be withdrawn from.

For instance, what about smoking, failure to study as much as one should, failure to teach others, use one's talents as much as one should, etc., etc. Do these rather common faults violate the N.T. order? If so, then those guilty should be withdrawn from. If they don't violate a N. T. order, then they are not disorderly, thus are righteous actions.

Now, what should the church do about one who "willfully forsakes the Wednesday evening B i b l e study"? I say it should do the same thing it does about those who smoke, willfully refuse to attend one or more services of a gospel meeting, ladies' Bible class, personal workers' class, etc. Why do we single out the Wednesday night Bible study? Is it m o r e important than a gospel meeting? ladies' Bible class, or teachers' training class? Have we not unwittingly decided that the Bible *enjoins* a Wednesday night Bible study? Have we not made a law out of a tradition?

Wednesday n i g h t Bible study is a phenomenon that has come to most churches in my life time. If the Bible *enjoins* a Wednesday night Bible study, then I was a sinner for the first 20 years of my life, because the church in which I grew up never *heard* of one until I was grown, muchless *had* o n e! Many other readers c a n say the same thing.

The real crux o f this question is this: *Can the local church create a service and legislate attendance on penalty of soul damnation?* If the answer is yes, then the Catholics have nothing on us; they make all kinds of church laws which Catholics m u s t obey or suffer damnation. Jesus is the only lawgiver (Jas. 4:12). Where did He give the law of the Wednesday night Bible study? If we cannot produce His law for it, and

yet we enforce such a law by withdrawing from all who refuse to obey it, how can we escape being religious legislators?

Let's face it, the Lord has legislated one service only, the Lord's day service (A c t s 20:7; 1 Cor. 16:1,2). Whether a local church has 2 services on a Lord's day is a matter of local autonomy and expediency. There is a Lord's day service LAW! That is legislated, purely and simply. Any member who willfully forsakes that service is guilty of sin, and should be marked by the local church, because they are guilty of "offences contrary to the doctrine" (Rom. 16:17).

But where does the Wednesday night Bible study, (and other special teaching arrangements) fit in? They fit into local church autonomy and responsibility. The local church is "the pillar and ground of the truth" (1 Tim. 3:15). It has teaching responsibility, but without specifics, it is left free to arrange teaching/learning opportunities suitable to the needs, wishes and abilities of its membership.

I firmly believe that each and every member of the local church has a responsibility to all phases of the local church program. All should support such program to the best of their abilities. When they fail, they evidence either weakness or negligence, or both, for which they should be admonished. Such members deprive themselves of opportunities for growth, fellowship and helping others. These are all failures to perform our duties as Christians, but then all of us are guilty of this in one degree or another, and are constantly in need of teaching, exhortation and admonition.

The member who willfully forsakes

any assembly of the church is being negligent, just like the brother or sister who fails to love his/her companion and children as much as they should, or uses tobacco, etc. is being negligent. But who is ready to say that the local church is obligated to withdraw from every member who is not perfect? The scriptural ideal is absolute perfection. All who fail of that ideal are sinners. Should they be withdrawn from?

I am certainly not encouraging members to absent themselves from the Wednesday night Bible study, or any other opportunity to grow and have fellowship with other Christians. I believe this to be an obligation, but to what extent a failure to attend such services is a sin, and just what are the eternal consequences, I have no infallible answer. I am willing to leave that in the hands of the Judge of all the earth. I am just not comfortable with manmade religious laws whether they are made by religious denominationalists, or my own brethren.

I know someone is going to say that this article will encourage weak church members to continue to absent themselves from assemblies, etc. but I have tried to make it clear that all of us have spiritual obligations that we had better meet. I wish every Christian would take full advantage of every learning opportunity, even to attending gospel meetings conducted by neighboring churches, but I am not willing to wrest the scriptures to get them to do so. I would like to see every Christian strong in the Lord, but I am not willing to play God in order to fulfill my likes.

All of us occupy different rungs on the ladder of spiritual maturity. We should "receive" the weak, and "bear" his "infirmities" (Rom. 14:1; 15:1). We don't do this by making laws where God made none.

jpn



Programs Of Worship

SUNDAY AM 10-1-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jerry Alphin
DISMISSAL PRAYER-----T. L. Weems
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Frank English
Manuel Williams
O-Jim Milam
Robert Carter
USHERS-Roland Dalton, Robert Carter

SUNDAY PM 10-1-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----Ronald Carter
SERMON-----Guest Speaker
LORD'S SUPPER-----Jim Milam
Clark Gey
USHERS-Roland Dalton, Robert Carter

WEDNESDAY 10-4-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS---Oct. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

REPORT FROM AFRICA

The following is an excerpt from a letter received from bro. Foy Short concerning the conditions confronting the Christians in Rhodesia.

The church is growing in Rhodesia, in spite of, (or is it because of) present day difficulties. Violence inflicted by the terrorists on defenseless villagers is a great hardship to the African people, and particularly so to the Christians. In some of the "hot" areas (Where there is much terrorist activity) Christians are actively persecuted. Word has lately come in of a church member being fastened in his hut and the grass roof being set on fire to kill him. Others have been beaten. In some "hot" areas brethren are no longer able to meet publicly for worship. To do so would be an invitation for attack by lurking terrorists.

We are trying to step up our training courses to greater frequency so that more African men can get the training in effective knowledge and teaching of God's word that they need. If the time comes that whites are no longer allowed to enter the country to preach (certain to be the case if the Russian and Cuban backed terrorists are not checked) then

the black Christians will need all the strength and knowledge and resources that can be provided them, to carry the torch of faith in this land. To that end we work.

from EAST SIDE'S EVANGELISM, Athens, Al.

EDITOR'S NOTE: Brethren, I am sure you have followed the news of the civil unrest in all parts of Africa. Has it occurred to you that we have brethren there, both native and American? We need to remember them all in our prayers, and constantly thank God for the peace and tranquility that attends our service to God in our country.

The above report emphasizes the pressing need to carry on a vigorous training program in foreign work for our presence there is nearly always very uncertain. There has always been a tendency for the American preachers to sort of move in and take over in foreign work because of the limited biblical background of most foreign converts. In such cases it is always easier to do it ourselves, then to show someone else how. But that is a bad mistake. jpn



Marriage and 1 Cor. 7:27-31

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain t h e meaning of ?
 ? 1 Cor. 7:29-31. Would this apply ?
 ? to everyone, o r just to those ?
 ? who were u n d e r distress back ?
 ? then? Fl. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

FIRST let us read the verses under consideration:

B u t this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoice not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

In v e r s e 26, Paul says, "I suppose therefore that this i s good for the present distress." This is a part of the fact situation that must be taken into account in applying 1 Cor. 7, except in those cases where instructions are given that are universal and therefore unlimited by that fact situation.

The part of the passage which pertains to marriage says, "it remaineth

that both they that have wives be as though they had none..." This means that the "present distress" would necessitate lengthy separation, thus the same situation that obtains when one is not married. What that "present distress" was we are not told, and have no way of knowing. It must have been very severe in view of all that is said in this chapter. It is likely that it was severe persecution of Christians by the Roman Empire, but that is only conjecture.

These words of Paul's must be understood in light of the context. In verses 25-28, he says:

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this i s good for the present distress. I say, that it is good for a man so to be (that is as he is ASV). Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh, but I spare you.

Paul's whole point is that the married are going to have trouble because they would likely be separated by the distress. In view of this, he is saying it would be unwise for the unmarried to seek a wife/husband. But, lest anyone misapply what he is saying, he adds that those who are married should remain so.

The principles of 1 Cor. 7 would apply today only under similar circumstances. To apply them i n absence of that fact situation would be wrong. jpn

CHURCHES ARE NOT BUILT JUST BY FIGHTING ERROR

Opposition to error both within and without the church is both imperative and commendable--imperative because the word of God demands it, and commendable because of the righteous courage and zeal exemplified in performing it. Paul told Timothy to guard that which had been committed to him, and fight the good fight of faith. He was to both teach and reprove, instruct and correct. In teaching and preaching the gospel of Christ both instruction and reproof are contemplated. It is impossible to stand for something without standing against something. One cannot stand for truth and be in a position of neutral toward error; truth is opposed to error and one standing for truth will oppose error. One standing for the all-sufficiency of God's church will stand against everything that would usurp its position in this respect. One standing for scriptural baptism must stand opposed--and zealously so--to the so-called "modes" of sprinkling and pouring. This is axiomatic.

It is encouraging to note such a commendable fight being waged against the multiplicity of innovations that have come into the church in recent years. There are literally thousands who have not been taken in by the promotions of men. But while such a commendable fight has been, and is, being waged, we think we can see a weakness in some quarters that is the direct result of the opposition that is being waged. This weakness is in the form of little or nothing being done in the direction of building up the local church in the positive aspects of Christian living and responsibility. It is quite likely that our intense spirit of reaction against error may dull our sense of responsibility in doing the very things in a scriptural way, that we condemn others for doing in an unscriptural way. Let us illustrate: While we have opposed--and rightly so--the fanaticism of the "faith healer", some have gone so far in the other direction that they do not believe in praying for the sick at all. While the reaction against such fanaticism is commendable, it does not justify one taking another unscriptural position at the other end of the line. But we think there is real danger in this very thing happening with respect to opposition to the innovations so evident in the church.

It is commendable to oppose zealously the centralization of funds of many churches in

the hands of one eldership for evangelizing, but in opposing this we may fail to evangelize at all. Just opposing unscriptural evangelization does not relieve a church of doing its own evangelizing. In opposing institutional orphan homes, we may well neglect to teach the INDIVIDUAL his duty in "visiting the fatherless and widows". We cannot let our opposition to error overshadow our own personal responsibility in doing in a scriptural way, that which we oppose being done in an unscriptural way. It is easy to get over-balanced.

Churches are not built or made strong by just fighting error. A strong church may well die while fighting with all its might the errors and innovations in the church generally--if this is all it does. It must build on the solid teaching of Christian living, conduct, and responsibility. Elders must see to it that the "flock among them" over which they are "overseers" be fed the word of God. They must look first to themselves, then to those over whom they have been appointed. It is well to emphasize what is WRONG with a certain procedure, but it is just as imperative that the RIGHT procedure be emphasized--not only emphasized, but performed. The assertion "I like the way I am doing it better than the way you are not doing it", while ridiculous, has some foundation in fact. It is easy to "say and do not".

Those who went with Nehemiah to build again the walls of Jerusalem held a sword with one hand, but they WORKED with the other. There are lost souls in the world and weak members in the church. These must not be neglected. The church will die if they are--though it may oppose every error ever formulated in the mind of man. We must "reprove", but also instruct; "correct", but also teach.

We could do nothing that would please our institutional brethren more than just to fight error--and we might add, that would be more detrimental to the church of Jesus Christ. Let us BUILD as we fight; teach as we reprove. In this is our salvation, and the salvation of the church in the world as God would have it.

Jesse M. Kelley



Programs Of Worship

SUNDAY AM 10-8-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Fishel
Mark DuBose
O-Robert Maynard
David Turner
USHERS-Robert Carter, Roland Dalton

SUNDAY PM 10-8-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----David Caskey
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Fishel
Mark Kapelka
USHERS-Robert Carter, Roland Dalton

WEDNESDAY 10-11-78

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER-----Robert Carter
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS---Oct. 78

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

New Testament Pattern Vs. Modern Patterns In Evangelism

New Testament Pattern	V I O L A T I O N S	
	Missionary Society Pattern	Sponsoring Church Pattern
1. Local Congregation selected the preacher Acts 11:22-24;13:1-3.	1. Missionary Society selects the preacher.	1. Sponsoring church selects the preacher.
2. Local Congregation defined the territory of the preachers labor Acts 11:22-24.	2. Missionary Society defines territory of the preacher's labor.	2. Sponsoring church defines the territory of the preacher's labor.
3. Local Congregation sent the preacher out Acts 13:1-3.	3. Missionary Society sends the preacher out.	3. Sponsoring church sends the preacher out.
4. Local Congregation paid the preacher Phil. 4:15, 16.	4. Local congregation pays the Missionary Society.	4. Local Congregation pays the Sponsoring Church.
5. Local Congregation sent the pay directly to the preacher on the field Phil. 4:15, 16.	5. Local congregations send pay to the Missionary Society and it sends it to the preacher on the field.	5. Local congregation sends pay to Sponsoring Church and it sends it to the preacher on the field.
6. Local Congregation received a report directly from the preacher it sent out Acts 14:26, 27.	6. Missionary Society receives report directly from preacher on the field and it in turn reports to the contributing churches.	6. Sponsoring church receives report directly from preacher on the field and it in turn reports to the contributing churches.

I COMPILED THE ABOVE CHART FROM NOTES TAKEN IN N. B. HARDEMAN'S BIBLE CLASS AT FREED-HARDEMAN COLLEGE IN 1950. JPN



Taking back a wife who walked out

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? About 10 years ago my wife de-
 ? serted me and married another
 ? man. We have 2 daughters, and we
 ? lost a 2 1/2 year old son. I of-
 ? fered to take her back several
 ? times. Now after 10 years, what
 ? do you recommend that I do? I am
 ? still unmarried. Ky.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THERE IS NO WAY I can possibly give a
 conclusive answer to this question. So
 much personal emotion is involved that
 would vary from individual to individ-
 ual, and it is impossible for me to ad-
 vise a person in this situation because
 I have never been in it, and do not
 know how I would react were I in it.

I can understand how one might be
 torn between taking back a wife who has
 so acted, if she shows genuine signs of
 repentance, because of the children and
 not taking her back because she has
 defiled herself and deeply hurt the
 husband and disgraced the children. Hu-
 man emotions are something hard to jud-
 ge and measure in someone else.

So far as the scriptures go, and in
 so far as he has properly represented
 the facts of the case, this enquirer
 would certainly seem justified in re-

fusing to take back a wife of the
 nature and character he has described.
 As I understand the scriptures, he
 would also be justified in finding him
 a woman who is a Christian and remarry-
 ing. I think under a similar circum-
 stance that would be my inclination
 rather than risking being hurt again by
 a wife who walked out on me and her own
 children and spent 10 years serving the
 devil. I would say from my experience
 that there is a slim chance that this
 woman has suddenly had a change of
 heart and now wants to repent of all
 her wrong doing and return to the hus-
 band of her youth and be a loving and
 devoted mother to her children.

I am certainly not recommending that
 the abandoned husband be unforgiving if
 he sees evidence of repentance, but I
 know of nothing in God's word that ob-
 ligates him to hazzard his happiness by
 contracting a marriage that would be
 very shakey at best.

The brother informs me that he is a
 preacher of the gospel, which would
 cause me to give him extra caution a-
 bout taking back this woman to wife.
 Any marital problem with a preacher is
 extremely difficult to handle. When it
 is obvious that he is perfectly inno-
 cent of any fault, it is very damaging
 to his work. Let's face it, there are
 some brethren who find it most diffi-
 cult to give a preacher a fair judgment
 regardless of his innocence, and since
 this brother has weathered the storm
 once and evidently has proven himself
 and re-established his reputation, he
 might be well advised to steer clear of
 getting re-entangled with this woman.
 Regardless of how hard he would try
 to make the marriage work, a second
 disaster could well end his work as a
 preacher. He must decide, but I advise
 extreme caution and deep thought. jpn

HOW MOST WOMEN DRESS IN IRAN



Two Islamic women in the traditional Chador on the streets of Shiraz, Iran. Picture by James P. Needham '77

ONE OF THE PROMINENT FEATURES of the Islamic religion is the subjugation and the almost non-personhood of women. The degree of subjugation of women varies throughout the Islamic world because of the liberal/conservative complex. The Arab countries tend to be more conservative. Iran is not an Arab country, and they represent one's thinking so (as many do). They tend to be more liberal in the Islamic religion. For instance, one will notice in the picture that one lady is wearing a printed Chador, while the other is wearing a black one. In the more conservative countries they are allowed to wear only black ones. In Saudi Arabia, the most conservative country of all, the women not only wear black Chadors, but also a black net-like veil over their faces. One would have trouble recognizing his own

wife, mother or sister in public.

Strict Mohammedanism requires that when a woman walks down the street with her husband, she should not walk beside him as if she is equal to him, but several steps behind him to remind her that she is inferior to him.

The Shah of Iran and his Empress are liberal Mohammedans. In fact they are more liberal than most of their subjects. They want to liberate women. The Chador was outlawed once in Iran because it is symbolic of the subjugation of women, but tradition is stronger than law, and it did not work.

Much of the Shah's present political troubles spring from the liberal/conservative controversy. Those opposing him want him to rule the country by the Koran, the "Bible" of Mohammedanism. For instance, it says the hands of thieves should be amputated. This is practiced in Saudi Arabia (See Newspaper clipping, PSDB, Vol. VIII, No. 19, May 8, 1978).

The purpose of the Chador is the veiling of the woman's figure. It is simply a large piece of fabric which she wraps around her body in public. It covers her face with the exception of eyes. One often can see only one eye! It is thought that if men other than her husband see the form of her body, they will lust after her!

Wherever the Bible has gone women have been uplifted. It is the world's greatest defender of womanhood. There is a marked contrast between the lot of women in the Islamic world and in countries where the Bible has gone. Men and women are one in Christ (Gal. 3:26-29). jpn



Programs Of Worship

SUNDAY AM 10-15-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER----Manuel Williams
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Larry Steele
Jack Farrington
O-David Turner
Robert Maynard
USHERS-Robert Carter, Roland Dalton

SUNDAY PM 10-15-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Jerry Alphin
SERMON-----Guest Speaker
LORD'S SUPPER-----Larry Steele
Troy Carter
USHERS-Robert Carter, Roland Dalton

WEDNESDAY 10-18-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----David Turner
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Donald Gattis
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---Oct. 78

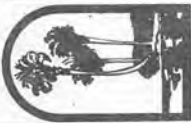
POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Ronald Carter
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

While You Slept Last Night

5,077 PERSONS DIED.

13,785 ARRESTS WERE MADE.

7,895 OF THESE WERE UNDER EIGHTEEN YEARS OLD.

241 PERSONS WERE SENTENCED TO PRISON.

2,359 PERSONS WERE COMMITTED TO MENTAL INSTITUTIONS.

4 PERSONS BECAME ADDICTED TO DRUGS.

1 OF THESE WAS UNDER 21 YEARS OF AGE.

62 PERSONS KILLED THEMSELVES.

28 PERSONS WERE MURDERED.

1,318 DIVORCES WERE GRANTED.

AUTHOR AND SOURCE UNKNOWN



Bible Answers
to
Bible Questions

Am I my brother's keeper?

?????????????????
?
? Am I my brother's keeper? t o ?
? whom does this apply? What does ?
? it involve? Can we go too far ?
? with it? Is there a place where ?
? we should draw the line? Fl. ?
?
?????????????????

REPLY

1. *Am I my brother's keeper?* This question was asked by Cain (Gen. 4:9). I know of no other place in the Bible where these exact words are found, but it is a fact that we are responsible to and for our fellow human beings. We are to feed our enemies (Rom. 12:20). We are to pray for those who persucute us and despitefully use us (Mt. 5:44). We are to love our neighbor as ourselves (Jas. 2:8). We are to seek to restore our spiritual brother when he is overtaken in a fault (Gal. 6:1; Jas. 5:19). We are to distribute to the necessity of saints, and show hospitality without grudging (1 Pet. 4:9).

2. *To whom does this apply?* It applies to any person who is in need as Jesus showed in the parable of the good Samaritan (Lk. 10:25-37). There are some limitations, which will be discussed later.

3. *What does it involve?* It involves supplying whatever my neighbor needs as Jesus demonstrated in the parable of

the good Samaritan. The need might be physical, or spiritual. If the need is a legitimate one, then I should be willing to do my best to supply it.

4. *Can we go too far with it?* We can not go too far in trying to supply a person's LEGITIMATE need, but LEGITIMATE is the key word. Some persons have very distorted and exaggerated concepts of their so-called "legitimate needs." Some folk confuse their WANTS with their needs!

A legitimate need can be defined as something essential to one's daily necessity which he cannot supply for himself. If my neighbor comes over and asks to borrow my automobile to drive to California on his vacation, I would be justified in refusing. I have no obligation to deprive myself to accomodate his pleasure. I can loan him my automobile, if I want to, but I have no binding obligation to do so for a common pleasure.

If my neighbor asks to borrow my automobile to meet some daily necessity which he cannot supply in some other legitimate manner, then I have an obligation to lend it to him, or provide in some way the transportation he needs.

5. *Is there a place where we should draw the line?* Yes. Legitimate need as defined above is one place to draw the line, but it has many ramifications. Paul said, "If any would not work neither should he eat" (2 Thess. 3:10). I have no scriptural obligation to support a person who refuses to work. This verse establishes a line, and also a very important principle in helping others, namely, we do wrong when our gifts to another contribute to his or her dilynquency. We then become partakers of their evil deeds (2 Jn. 9-11)

Cyrus, God's Anointed Shepherd



The tomb of Cyrus near Shiraz, Iran. Picture by James P. Needham, 1977.

OLD TESTAMENT STUDENTS will recognize the name of Cyrus (pronounced KA-RUSH in modern Iran) as the king who issued the famous decree that freed the Israelites to return to Canaan after the Babylonian Captivity. God prophesied that he would do so and called him by name over a hundred years before he was born! Note the following references to this great king in the scriptures:

The Lord...sayeth of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid (Isa. 44:28).

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut...I have raised him up in righteousness and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts (Isa 45:1,13).

Cyrus conquered the great Babylonian Empire with almost no opposition in the 6th century BC. In 536 he issued the famous decree which Isaiah had prophesied over 100 years before he was born, and which is recorded in 2 Chron. 36:22,23; Ezra 1:1-4.

KA-RUSH is one of the most famous names in modern Iran for they glory in the founder of the Persian Empire. All kinds of businesses carry the name KA-RUSH like hotels, etc. I was supposed to have stayed in the KARUSH Hotel in Esfahan when I was there in 1977, but there were no vacancies. (Unless you are willing to slip the clerk a few dollars under the table!).

Modern Iran does not count time from the birth of Christ since they are Islamic and don't believe in Christ, but from the founding of the Persian Empire. Thus while we say it is 1978, they say it is 2537.

The circumstances of Cyrus' death are not known for sure, but his tomb is located a few miles from Shiraz in modern Iran. It is located on a beautiful plain and stands as a monument to the truth of God's word. The tomb has long since been robbed, and the body removed. It is thought that the Arabs removed the body when they invaded Persia in the 5th century A.D.

When Israel was restored to Canaan, Cyrus restored the sacred vessels of the Temple which had been carried away to Babylon by Nebuchadnezzar (Ex. 1:1-11; 5:13, 14; 6:3). jpn



Programs Of Worship

SUNDAY AM 10-22-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER-----David Caskey
SERMON-----James P. Needham
LORD'S SUPPER-----O-Wayne Gey
Jim Milam
O-Robert Gaines
T. L. Weems
USHERS-Roland Dalton, Robert Carter

SUNDAY PM 10-22-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Wayne Gey
Rusty Weems
USHERS-Roland Dalton, Robert Carter

WEDNESDAY 10-25-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Fishel
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----David Turner
INVITATION-----Jerry Alphin

MONTHLY ASSIGNMENTS---Nov. 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
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!

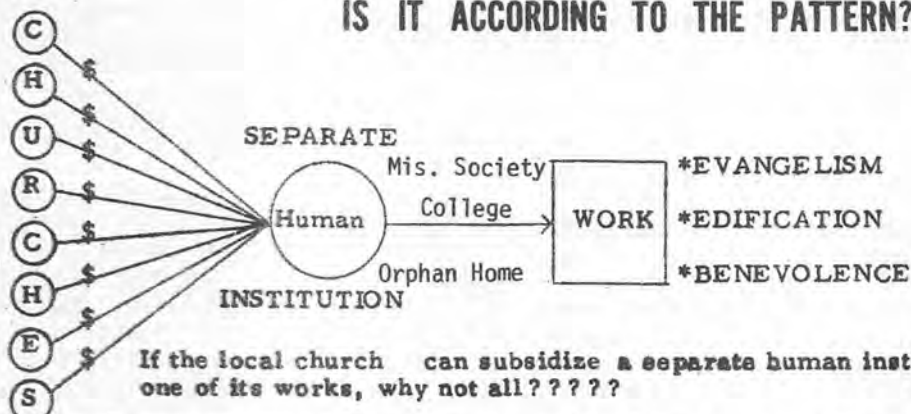


bulletin

Palm Springs Drive church of Christ

LOCAL

IS IT ACCORDING TO THE PATTERN?



THE HOLY SPIRIT TELLS US to "make all things according to the pattern (Heb. 8:5). This is the same as doing all things in the name of Christ (Col. 3:17). About 130 years ago, the church was divided because a large group of brethren introduced a separate human institution to do the work of evangelism for the church (the missionary society). There was much opposition, and the church was divided, and a new denomination was begun (The Christian Church). Those opposing that innovation contended that the church is God's ONLY missionary society.

In this century many of the same brethren who stood with the opposition to the missionary society, turned around and formed benevolent societies (orphan and old folks homes) and edification societies (church-supported colleges) which operate on identical principles with the missionary society as the above chart will show. Some of these brethren, in essence, are apologizing to the Christian Church for having opposed it as they now seek fellowship and cooperation with them. The brethren who have promoted the church support of orphan homes and colleges have never answered our question, "WHAT IS WRONG WITH THE MISSIONARY SOCIETY?" The reason for their failure is obvious.



Devouring widows' houses

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What does it mean to devour ?
 ? widows' houses? Is it possible ?
 ? for this to happen today? Can ?
 ? you make some present-day ap- ?
 ? plications? Fl. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS IS ONE OF THE SINS for which the Lord condemned the Pharisees in Mt. 23, saying:

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation (Mt. 23:14).

To devour a widow's house would be to cheat her out of her earthly goods, or to lead her into some financial scheme that would profit the perpetrator but result in a loss to her.

This is v e r y possible today. All those who do such things are not dead yet, in fact, some are not even sick!

There are many cases of this in our time, and I have personally witnessed its being done on many occasions. Since the enquirer asked for some applications, I will give some.

I knew a widow whose husband lost his life in an accident. He left her with very little of this world's goods. She needed a new house. A contractor verbally agreed to build her a new house, using a good deal of the material in the old one, for "X" dollars. He built the house, collected his money. Everything seemed fine until the building supply company submitted a bill for supplies amounting to several thousand dollars and threatened to file a lien on the house and farm unless it was paid. The contractor collected the money for which he agreed to build the house, but secretly charged the building supplies to the widow. This was a case of a crook taking advantage of an unsuspecting widow to line his wallet! He devoured the widow's house!

I knew another case where a sister's husband was killed in an accident. She was left with a sizeable insurance settlement. An area church member was a seller of stocks, and other types of speculative investments. He made several trips to see her trying to persuade her to invest her insurance money in speculative investments. His persistence bordered on harassment. She asked me if I could stop him from bothering her. Evidently, this brother could only see a nice commission on a large sale! He probably thought he had her good at heart, but really, he was seeking to lead her into a very unwise investment to "feather his own nest." Whether he intended it or not, he was dangerously close to devouring a widow's house. How any conscientious Christian could advise a widow untrained in this field to invest in speculative stocks is beyond me.

These two examples should suffice to illustrate what the Lord was talking about in Mt. 23:14). jpn



SECOND TRIP TO IRAN

Progress Report

THIS REPORT is being written on Sept. 4 as we prepare bulletins in advance to cover the time the editor will be out of town and out of country. As of this moment, plans are for me to depart for Iran on Oct. 30, and return home on the Nov. 22. It is altogether possible that these plans will change, earthly existence is such an uncertain thing.

I trust that you have been praying for the success of this trip, and that you will continue to do so. Having made a trip to Iran last year, I can tell you that it is no picnic! Iran is a very closed society, and all Americans appear to be suspect. A secrete policeman watched every move I made last year, and will probably do the same this year. The security check at the airports is very thorough, bordering on harrassment! They treat one as if he is a criminal. Even the camera case is opened, and one "shot" has to be made for the guard to make sure the camera is not a bomb!

Flight schedules are very uncertain, and may be cancelled without reason, or if the flight fills up before the time it is scheduled to depart, it just takes off and leaves you behind! You get to the airport 30-45 minutes early, and are told your flight left an hour ago! You ask for an explanation and they may or may not give you one. Soldiers are standing around with loaded weapons, so you don't create a scene!

I was one happy man when I finally departed for home last year! There is a

certain depression that hovers over one while he is in the country. How many times have I thanked God for allowing me to be an American! What a relief when I landed back in Miami!

The church is looked upon with official disfavor. The culture and religion are Islamic (Mohammedan). It has always been advanced by violence. There is a certain uneasiness that attends ones religious activities in most places. Especially is this true when several local citizens are attending the services. One fears for them more than for self. I know of one congregation that was officially forbidden to meet for a time.

While all of this causes one to enter such a field with some feeling of doubt and uncertainty, one is driven on by the Lord's command to *"go into all the world and preach the gospel to every creature"* (Mk. 16:15,16). While the present situation is not to be compared with the hazzards faced by Paul, yet his marvellous example of courage must be imitated: *"...bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus, to testify the gospel of the grace of God"* (Acts 20:23, 24).

jpn

EARLY BIRD BULLETINS

DUE TO THE TRIP to Iran and several meetings, there will be no local matters in the PSDB for several weeks. You should listen carefully to all announcements at the regular services.



Programs Of Worship

SUNDAY AM 10-29-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER---Manuel Williams
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Donald Gattis
Ronald Carter
O-David Caskey
Frank English
USHERS-Roland Dalton, Robert Carter

SUNDAY PM 10-29-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----David Caskey
SERMON-----Guest Speaker
LORD'S SUPPER-----Donald Gattis
Clark Gey
USHERS-Roland Dalton, Robert Carter

WEDNESDAY 11-1-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER---Manuel Williams
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Nov. 78

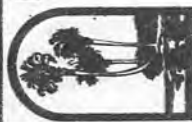
POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

N.T. Pattern Vs. Modern Pattern In Benevolence

New Testament Pattern	Modern Pattern --Violations
1. The work was done by, through and within the local congregation according to divine instruction Acts 6:1-6; 11:27-30.	1. The work is done by, through and within a human institution according to human wisdom.
2. Each local congregation cared for its own needy if able Acts 6:1-6.	2. Local congregations send their needy to a human institution and never know if they are able to care for them or not.
3. When local congregation was not able to care for its own needy, sister congregations supplied what was lacking Acts 11:29, 30; 2 Cor. 8:18-21.	3. When local congregations are able to care for their own needy, they send them to a human institution and send \$10 a month or fifth Sunday contribution and sister congregations are called upon to supply what is lacking.
4. In cases of unavoidable emergencies one congregation sent to another to help meet the emergency, not on a permanent basis Acts 11:27-30.	4. A local congregation or a group of individuals creates an emergency, and calls upon the church in general to support them on a permanent basis.
5. When one congregation assisted another in meeting an emergency such assistance was sent to the elders of a local congregation Acts 11:30	5. The local congregations send assistance to the board of directors or the superintendent of a human institution.

EDITOR'S NOTE: Using the principles I learned from N. B. Hardeman's Bible classes on evangelism, I created the above chart on benevolence. For the chart on evangelism, see Volume VIII, No. 41, Oct. 9, '78. Regardless of what N. B. Hardeman practiced in later years, **t h i s** is what he taught in his Bible classes in 1948. jpn



Meditation on God's word and T.M.

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? What is the proper way for a
 ? Christian to meditate o n the
 ? word of God? Before I was bap-
 ? tized, I was introduced to what
 ? is called "Transcendental Medi-
 ? tation" (T.M.). I found it a
 ? pleasant way to release stress-
 ? es and tensions. T.M. is taught
 ? as a cure all for man's prob-
 ? lems, and i s connected with
 ? certain Hindu religious philo-
 ? sophies. I do not believe T.M.
 ? is the answer to man's problems
 ? nor do I believe in the Hindu
 ? faith. The way I meditate is to
 ? ponder on the gospel during the
 ? course of the day. To sit com-
 ? fortably in a chair at home,
 ? close my eyes, a n d begin re-
 ? peating a word in my mind such
 ? as "J e s u s," o r "love", and
 ? think about scripture or some-
 ? thing e l s e pertaining to it
 ? simultaneously. I have read of
 ? meditation in scripture (Gen.
 ? 24:63; Psa. 1st2; 19:14, etc). I
 ? am sure the type of meditation
 ? discussed there is not the type
 ? I've mentioned, but I'm con-
 ? cerned whether it is acceptable
 ? to use T.M. techniques in medi-
 ? tating on the word of God. Va.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

NOT BEING A N EXPERT ON T.M., I must
 give a general answer to this question.
 It is certainly right and proper for a
 Christian to meditate upon God and di-
 vine things. We need much more of this
 in our time. It is a fact that a thing
 is not wrong just because it is taught
 by some "Eastern religion." Just like
 a thing is not wrong just because the
 denominations believe or practice it.
 Nothing is wrong which does not violate
 God's law.

From the description this enquirer
 has given of what he does, I cannot see
 how what he is doing violates God's law
 at any point. If he practiced his medi-
 tation in a group for T.M., or in any
 other way that would give the impres-
 sion that he is a part of that move-
 ment, that would be a different matter.

If T.M. has taught him some techni-
 que which he can use to better himself
 in the religion of Christ; make him a
 more spiritual and dedicated Christian,
 then certainly, he should use it. I am
 sure that many things we do in worship,
 and many techniques in our preaching,
 etc. originated with others than Chris-
 tians. For instance, what we call "Sun-
 day school" originated in the denomi-
 national world, but we use it to a good
 end, and have done so for many years. I
 hope we will continue to do so, and im-
 prove it as we go along. It is not
 wrong just because it originated among
 the denominations. It is right because
 it is an expedient way for the church
 to fulfill its teaching mission.

We must get over, once and for all,
 the idea that a method or technique is
 wrong unless we thought of it. Let us
 remember t h a t God's word determines
 what is right, not who thought of the
 idea first.

jpn

PSD AND WORLD EVANGELISM

AS I APPROACH MY DEPARTURE on my third overseas trip since moving to PSD, I want to use this space to pay "honour to whom honour is due" (Rom. 13:7). I am sure that PSD has its share of short comings, but being stingy with the local preacher is not one of them. As I said, the second Iranian trip will make the third overseas trip PSD has made possible since I have been associated with it, plus I have held close to 80 gospel meetings in the U.S. since I have been here, in addition to the publishing of a weekly teaching bulletin, and local preaching! That is a lot of preaching.

In 1972, at the urging of both American and Filipino brethren, I made a 30-day preaching trip to the Philippine Islands. I preached all along the Island of Luzon and Mindanio. We spent anywhere from 8-12 hours per day preaching the gospel. I was scheduled to return to the Philippines in 1974 with the permission and blessings of PSD, but that trip was cancelled.

In 1977, the small group of American brethren meeting in Shiraz, Iran invited me to come over and help them. PSD was asked to cooperate in that venture, and they did so by continuing my support while there. I spent approximately 30 days in the country preaching and investigating what might be done for the Lord in that country. I held three meetings and preached 24 times and spent untold hours visiting and talking with brethren about the work and contacting persons whose names I had collected before I arrived.

Before I left the brethren in Shiraz last year, there was already talk of my returning in 1978, but it was somewhat

uncertain since so many of the Americans' contracts would expire within the next 12 months, and nobody knew if they would be extended or renewed. As it has worked out, some of them have been extended and some renewed. They requested that I return, and again I put it before the PSD church, and again they agreed to grant me extra time off and to continue my support while I am away.

While this work has been depressed for the passed three years due to the economic situation, the brethren's interest in world evangelism has not diminished. While the congregation has not had a lot of money to support brethren in foreign fields, it has not been selfish with the one it has supported here. Now, I know that the church here realizes that it has only done what it is commanded to do, I also know that even in that realization, commendation is in order. In the hussle and bussle of a very busy schedule, I have been negligent to express my appreciation, but I have often felt that appreciation, and I continue to do so.

I am sure that none of us feels any justification in boasting of our accomplishments. We certainly have not done our best, especially in seeking to reach those in our community, but I trust we are ever trying to improve ourselves and do a better job for the glory of God and not of ourselves.

Let PSD be assured of my feelings of deep appreciation and security as I plan this third overseas trip with your blessing and backing. You have a special place in my heart, and I shall, as usual, count the days until I will be back in your midst to further enjoy your good fellowship. Fare well in my absence, and please pray for me and my efforts. jpn



Programs Of Worship

SUNDAY AM 11-5-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Robert Carter
O-Jack Farrington
T. L. Weems
USHERS--Larry Steele, Frank English

SUNDAY PM 11-5-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----Donald Gattis
SERMON-----James P. Needham
LORD'S SUPPER-----Jack Farrington
Troy Carter
USHERS--Larry Steele, Frank English

WEDNESDAY 11-8-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Jerry Alphin
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---Nov. 78
POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
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

EXCUSES

THE HOUSE THAT CLAIMS OUR SUNDAY CARE,
THE CLOTHES OUR PRIDE FORBIDS US WEAR,
THE WEEK'S ACCUMULATED PAIN,
THE CLOUDS THAT THREATEN SUNDAY RAIN,
THE REST OUR WEARY BODIES CRAVE,
THE HEALTH THAT ONLY SLEEP CAN SAVE.

WHAT ARE THEY?

A CRUTCH FOR FOLKS WITH WOBBLY KNEES,
A GERM OF EVERY SOUL DISEASE.

--AUTHOR UNKNOWN



Bible Answers
to
Bible Questions

Questions about modesty

I HAVE A LETTER from Michigan containing several questions about modesty. To conserve space I shall reply to each question separately rather than follow our usual format.

1. *How is modest apparel determined?*

By several factors, but basically by the meaning of the word and the context in which it is used in the N. T. The Greek word for "modest" is KOSMIOS and is defined as, "Orderly, well arranged, decent, modest...harmonious" (Vine).

2. *Can it depend upon the place?*

Most certainly! It is sinful for a Christian to be immodest. I always take off ALL my clothes when I shower. Is that immodest in my bathroom when I am all alone? If so, then it is sinful for me to remove my clothes to shower! The place has to be taken into consideration, but place ALONE does not determine what is modest.

3. *Considering gym class at school, does bathing in a common shower room fall under the realm of modesty?* I take it the enquirer means girls showering together in a common shower, and boys gym class doing the same. While one might not be comfortable doing this, I cannot say it falls under the term immodest. It is one of those things we sometimes have to tolerate which we do not prefer.

4. *Many brethren are opposed to mixed swimming, but many consider it all right for all males and all females to swim together. Is this right?* I believe it is. I can see nothing amiss in men and boys swimming together, and women and girls doing the same. There is nothing about such activity that violates the meaning of modesty.

5. *Can swimming suits be modest?*

That depends upon when and where they are worn. Swim suits worn by a family swimming in its own private pool, or on a secluded beach, are modest. Swim suits worn in the presence of the same sex are modest. Swim suits worn in the presence of the opposite sex outside the family are not modest because they do not comport with the connotation of the word modest, nor with the context in which it is used in 1 Tim. 2:9 (decent, "Shamefacedness,").

6. *Can families go swimming together?* Certainly. The idea that families must always be fully clad in each other's presence borders on a sickness. It is absurd. It would be an insult to me for anyone to think it would be sinful for me to see a member of my own family in any state of undress. I once heard of a sister who said it would be sinful for her to undress before her husband! This is a warped sense of "modesty" that has no basis in the scripture.

7. *Can shorts that are worn in sporting events be modest?* I believe some shorts that are worn in sporting events are immodest. So-called shorts that are as long as most skirts would cover as much of the body as a skirt, and a great deal more than a skirt, in many sporting postures. There is no sense in the idea that a skirt is modest simply because it is a skirt regardless of how much of the body it ex-

poses in given postures. A skirt may cover more of the body than knee-length shorts when standing, but reveal a great deal more when running, bending, squatting, climbing or swinging. Yet, some will hold out for skirts regardless.

I believe also the Bible makes a distinction between what is modest for men and what is modest for women. It is an undeniable fact that 1 Tim. 2:9 and its whole context is addressed to "Women." It is not unusual for some to say that what is immodest for women is immodest for men. Why, then, did not the Holy Spirit use the word that applies to both sexes, rather than the one that means the female?

Whether some want to admit it, there is a vast difference between a *man* in a basketball uniform, and a woman's being in one. The scripture makes that distinction, and it is wrong for us to ignore it in order to protect our self-imposed sense of super-modesty. We sometimes are "righteous overmuch" (Eccl. 7:16), and make laws where God made none. If we want to order our lives by a standard stricter than God's, that is fine, but we have no right to impose this standard of conduct upon others. Paul found brethren at Rome who wanted to be stricter than God in the matter of eating meats offered to idols. He told them to have such "faith" to themselves and God alone, but not to judge their brethren for not conforming to their conduct.

School activities pose some special and difficult problems in the course of rearing a family. The enquirers seem to be battling this problem at present, and I can certainly sympathize with them. I would advise caution and good judgment, however, in dealing with it.

Some parents are so unbending and intolerant that they make misfits and odd balls of their children, and do more damage than a more tolerant or moderate view would accomplish. It is sometimes better to go along with a thing we might not prefer, but which we cannot definitely prove is sinful, than to be dogmatic and fanatical about matters that are more opinion and preference than wrong.

While my wife and I are not models, we tolerated the gym suits for our girls in school for segregated classes, but drew the line at dancing. Others may come to a different conclusion for their children, and I may disagree with their decision, but the fact remains that it is their decision to make.

In my considered judgment there is a vast difference between a nice young girl's wearing a gym suit in a segregated class in school because that is the mandated uniform, and the same girl wearing short shorts on the streets because she wants to display her body. Thus, in some degree, attitude plays a part in modesty.

We must also guard against the absurdity that a body is modest simply because it is covered. For all practical purposes, a body that is covered in such a way as to emphasize it might as well be uncovered. Here again we see attitude taking a part in "modesty." Modesty is a very interesting word and has many ramifications. It is not nearly as cut and dried as some would have us think.

jpn

REMEMBER

ALL BULLETINS PREPARED EARLY
DUE TO THE IRANIAN TRIP.



Programs Of Worship

SUNDAY AM 11-12-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER---Manuel Williams
SERMON-----Guest Speaker
LORD'S SUPPER-----O-David Turner
Jerry Alphin
O-Gene Mooney
Mark DuBose
USHERS--Frank English, Larry Steele

SUNDAY PM 11-12-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Frank English
SERMON-----Guest Speaker
LORD'S SUPPER-----David Turner
Mark Kapelka
USHERS--Frank English, Larry Steele

WEDNESDAY 11-15-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
DISMISSAL PRAYER-----Robert Carter
READ SCRIPTURE-----Clark Gey
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Nov. 78

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

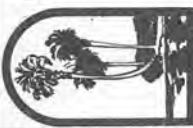
Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

SOUL WINNERS

A SOUL-WINNING congregation is one which is convinced that we must educate the lost souls about us or they are going to Hell in sin and so are we!

A SOUL-WINNING congregation is one which has a broad program that will touch the interests of every individual member!

A SOUL-WINNING congregation is one in which all members are involved in the operation and functioning of the program of the church.

A SOUL-WINNING congregation is one that isn't discouraged by failure nor satisfied with success.

A SOUL-WINNING congregation is one that realizes that the only ships that come in while we sit and groan about our problems are hard-ships.

A SOUL-WINNING congregation is one that by love, edification and inspiration holds its members interests; and in so doing holds its members.

A SOUL-WINNING congregation is not like the fellow who had a visit from Good Fortune one day, but missed her because he was next door giving his neighbor a hard-luck story.

A SOUL-WINNING congregation is one which seeks, saves, and then satisfies the needs of the souls of men.

THE FRUIT OF RIGHTEOUSNESS IS A TREE OF LIFE:
AND HE THAT IS WISE WINNETH SOULS (Proverbs 11:30).

-- J. T. Marlin.



Church having two preachers

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Do you think it is scriptural to ?
 ? have 2 full-time preachers at one ?
 ? congregation, one inexperienced but ?
 ? performing the full duties and ?
 ? learning from the other besides? ?
 ? (An understudy performing full- ?
 ? time work). Some think this is e- ?
 ? qual to the church's sending a ?
 ? man to college. Some think if ?
 ? both don't preach on the Lord's ?
 ? day, both should not be paid. OH. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THE QUESTION CAN BE SETTLED simply: is the second man preaching the gospel? If he is, then Paul said, "*God ordained that they which preach the gospel should live of the gospel*" and have the right to "*forbear working*" (holding a secular job) (1 Cor. 9:6,14). This is a bitter pill for many brethren to swallow. They resent every dime the preacher is paid because they have a distorted concept of his work.

Whether a church chooses to support one or a half dozen men who give their lives to preaching the gospel is a matter of judgment, but if they choose to do it, such is scriptural. Whether 1 or 2, or 5 work in the same community is also a matter of judgment, provided they preach the gospel.

Involved in this question is also a rather common misconception, namely, that the preacher is preaching only when he is standing in the pulpit. Never mind the hours he spends studying, writing, teaching individuals, helping weak brethren, etc. he is preaching only when he is in the pulpit! How unreasonable can we get? I can say from experience that in many cases the time the preacher spends in the pulpit is a very minor part of his preaching work.

Many churches have preachers publishing bulletins, teaching classes, etc. Is this not preaching also? Some brethren resent the fact that the local preacher's salary is continued while he holds meetings in other localities. Never mind that he doubled up his work before he left, and will have to double up when he returns to catch up on the local work; that does not matter, many brethren think all this should be free to the church. About the only thing the local preacher doesn't do for his home church while he is away on meetings is spend his usual 3 or 4 hours in public teaching.

The Bible places the responsibility of edification upon the local church (Eph. 4:12). Edification is preparing members to teach others. If a young man is giving his full-time (forbearing working) to gospel work, he is doing that for which God ordained that he should receive wages. Whether he does this under the guidance and supervision of an older preacher while he is getting some knowledge and experience, or whether he moves into a community and does it all alone, is a matter of judgment. Experience has shown it the better part of wisdom to give him some guidance and experience first. Otherwise the lumps and bumps he receives from inconsiderate brethren may destroy

him. Let's not kid ourselves; it has happened, and continues to happen.

It is certainly not a question of having a second preacher that determines whether it is scriptural or unscriptural, but rather how is the second preacher used? What does he do with his time? If he shows no initiative, or the church does not give him guidance in the use of his time, then certainly it would be unscriptural. To be paid out of the church treasury, he is to preach the gospel (1 Cor. 9:14). If he doesn't do that, or at least busy himself learning to do it better, then certainly the arrangement is unscriptural.

Involved in this question is the common misconception that preachers really have it made; all that salary for only 3 or 4 hours work per week!! What a life? It is passing strange, that if this be a true concept, why we have such a preacher shortage! If it is such a good deal, why don't more of the brethren get on the "grave train"?

I would challenge anyone who thinks preaching is such a tub of butter to pick out an ordinary busy preacher and follow him around for one week, then see what you think? I can tell you now after 30 years of experience as a preacher that the life of a preacher is a pressure chamber and an ulcer factory, if he is conscientious and really tries to meet his obligations, and often what he endures is taken for granted by those he serves the most. And all too often he is one of the lowest paid persons in the church if we consider the number of hours he works. I once compared the hours I worked with the hours the church janitor worked and what the church paid us. Guess what, the janitor was paid more per hour than I was! jpn

THE BULLETIN A POWERFUL MEDIUM

I AM CONSTANTLY AMAZED at the influence of the Palm Springs Dr. Bulletin. Just about everywhere I go for meetings persons come up to me and tell me they receive the bulletin, and how much it has benefited them. In many cases persons drive many miles to meetings because they read the bulletin.

I am always curious to know how readers got on the mailing list, and it is quite strange that many do not know!

I also have several to say, "I intended to write when you were purging the mailing list, but I just didn't get it done. But I thought surely you wouldn't remove my name. Would you put me back on?" You see, I probably didn't know they were ever on in the first place. When one has 1400 on the mailing list (2500 before the purge) it is a bit difficult to know who is on the list. Beside, I don't take care of the mailing list.

It is easy to become discouraged in this effort as we work frantically to meet the weekly deadline, and when we have to work day and night to print up extra bulletins for when I am out of town (This article is being written on Sept. 19! in preparation for the Iranian trip), and when we consider the expense involved, but the Lord's church is a teaching institution and when we can see so much evidence that our teaching is being effective, no effort or expense is too great; it all becomes worthwhile.

There is so much evidence that, through this little medium, we have been able to provoke Christians to greater service, and move them a bit closer to heaven. What greater reward could one have for labor and money expended? jpn



Programs Of Worship

SUNDAY AM 11-19-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----O-Robert Gaines
Gene Mooney
O-Ronald Carter
Manuel Williams
USHERS--Larry Steele, Frank English

SUNDAY PM 11-19-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER-----David Turner
SERMON-----James P. Needham
LORD'S SUPPER-----Ronald Carter
Rusty Weems
USHERS--Larry Steele, Frank English

WEDNESDAY 11-22-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----David Caskey
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Robert Gaines
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS--Dec. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive Church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

THE ANVIL

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking, I saw upon the floor,
Old hammers worn with beating years of time.

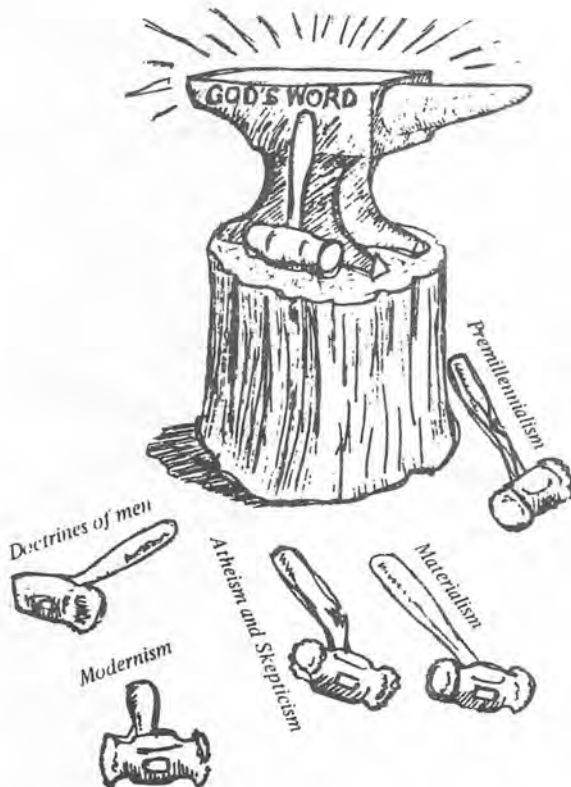
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
Just one", said he and then with twinkling eye,
"The anvil wears the hammers out, you know."
"And so," I thought, "The anvil of God's Word,
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unchanged, the hammers gone."

John Clifford.

Someone has compared man's efforts to destroy the Bible to shooting boiled peas at a battle ship; the more of them you shoot at the ship, the larger it gets!

Another said the Bible is like the Irishman's fence; he built it 2 feet high and 4 feet wide so when folks kicked it over, it would be higher than it was before!

Will the Old Book stand? Need I answer that? Thousands of years of history have already answered so clearly that unbelievers are without excuse. jpn





Evil spirits

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? If Jesus cast out ALL evil ?
 ? spirits during his ministry, why ?
 ? do we still have people suffering ?
 ? from epilepsy, t h o s e deaf or ?
 ? mute, and those that are blind? ?
 ? It would seem like u n c l e a n ?
 ? spirits are still around today. ?
 ? If they were c a l l e d unclean ?
 ? spirits, evil spirits, spirits of ?
 ? unclean devils back during the ?
 ? life of Christ, w h a t are they ?
 ? called today in people afflicted ?
 ? with the above? FL. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THERE IS NO "I F" ABOUT IT, Zechariah prophesied of Christ a s follows: "In that day shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for 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 spirit to pass out of the land" (Zech. 13:1,2). Peter made it clear that Jesus fulfilled this prophecy when h e said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: w h o went about doing good, healing ALL that were oppressed of the devil; for God was with him." (Acts 10:38).

Paul said when Christ ascended, "He led captivity captive" (E p h. 4:8), meaning that h e liberated those who were captives of Satan, and led them forth as His own captives.

When "the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name," Jesus replied, "I beheld Satan as lightning fall from heaven" (Lk. 10:17,18), meaning t h a t Satan's power exercised through the use of devils was thwarted.

John said, "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jn. 3:8). Did He, o r didn't He? Did John tell the truth?

It is no more a question, then, "IF persons are demon possessed today?" The Bible plainly teaches that they are not. Now, to the second part of the question:

It is erroneous to assume that because demon possession in N.T. times was sometimes manifested b y certain physical afflictions that the presence of those afflictions today proves demon possession. It is false to assume that in N.T. times that these physical afflictions p r o v e d demon possession. There are cases of these afflictions where no demon possession was indicated (M t. 10:27-31; 20:30-34; M k. 8:22-26; 10:46-52; 7:21-37). I f these afflictions in N.T. times were not conclusive proof of demon possession, then they don't prove it today.

The enquirer wants to know what we call these spirits today? We call them what the Bible calls them, but that does not prove that persons have them today. Evil spirits still exist, but Satan's power to cause them to take up residence in human bodies has been de-

stroyed. That's what the Bible says.

Many persons believe demon possession is still a reality, including some brethren. We need to be aware of the consequences of this position.

1. *It would necessitate present-day miraculous power:* First, to identify the phenomenon. Since even in the days of actual demon possession, physical affliction was not a definite proof of it, how can we identify it today? Guess work won't suffice.

I maintain that it took miraculous power to identify the cases in N.T. times. One gift of the Spirit was that of discerning of spirits (1 Cor. 12:10). This was a power of the Spirit which enabled Christ and the early miraculously endowed persons to know cases of demon possession. Since no such power exists today, nobody has a means of identifying demon possession.

Second, miraculous power was essential to exorcise evil spirits, therefore, since miracles ceased with the completion of revelation (1 Cor. 13:8-10; Heb. 2:1-4; Jas. 1:25), there is no power to remove them now.

Thus, since there is no power to identify demon possession, and no power to exorcise them, there is no such thing as demon possession today.

2. *It would deny all those passages which tell of Jesus' destruction of the power of Satan.* The contention that men are possessed of demons today is not a fancy little eccentricity; a sort of a sensational novelty, as some seem to think. It is an out-right denial that Jesus did what the Bible prophesied He would do, and what the Bible plainly says He did. Don't be deceived by this growing false notion.

jpn

SPECIAL CLASSES

EARLIER THIS YEAR we had a very successful class on the fundamentals of Bible study. The class was pretty well attended, and there is evidence that much good was done.

After the first of the year there is the possibility that we will have an advanced class along the same line. I say, "a possibility" because it depends upon the members at PSD. There is no point in having a class without sufficient interest to make it successful. I have always tried to keep before you my willingness to conduct any special class in which there is sufficient interest. All I need to know is your desire. So, speak up.

There is already a plan to conduct a special class for those who participate in the public services, and for those who would like to learn to do so. This class will run for a definite period of time, and will begin near the first of the year.

From time to time we will announce special classes and pass out enrollment cards. If enough interest is shown to justify the classes, they will be conducted.

There is a definite indication that more and more teaching is needed. The church is "the pillar and ground of the truth" (1 Tim. 3:14,15). A church that fails to use every opportunity to further the membership's knowledge of God's word fails to carry out its divine mission. But it is a settled fact long established, that empty pews can't learn.

Let us show more interest in learning God's word.



Programs Of Worship

SUNDAY AM 11-26-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Wayne Gey
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Jim Milam
Larry Steele
O-Robert Maynard
Larry Fishel
USHERS--Frank English, Larry Steele

SUNDAY PM 11-26-78

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----David Caskey
SERMON-----Guest Speaker
LORD'S SUPPER-----Jim Milam
Clark Gey
USHERS--Frank English, Larry Steele

WEDNESDAY 11-29-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Larry Fishel
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS--Dec. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

COMMENT

Delinquent Moms and Dads

We've heard a lot in recent months,
Of delinquent boys and girls —
They're scorned, maligned and called by
some
The worst lot in the world.

But, odd as things may seem to you,
They're not so terribly bad —
They do quite well in spite of their
Delinquent Mom and Dad.

When Dad holds up his stein of brew
And blows the foam away,
And son stands by, it would seem strange,
If that boy failed to stray.

And Mom, with painted lips and toes,
She is a sight, you bet,
As she uncorks a bottle, too,
And lights a cigarette.

Don't be too tough on boys and girls
Who never have a chance;
Who learn at home to curse and drink,
And soon are taught to dance;

Who learn in cabarets and dives
Things that bring hurt and shame,
Delinquent Moms and Dads are those
who really are to blame.

Let's fill our jails with Moms and Dads
And save that teen-age throng,
By placing all the blame, my friend,
Right where it belongs.

— Author Unknown

PARENTS HAVE A TREMENDOUS RESPONSIBILITY to provide the proper training and teaching for their children. Eph. 6:4, says, *"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."* It is a fact that the failure of parents to provide proper teaching and training is the cause of much juvenile delinquency in our society, but let me also warn you after a good deal of study, observation and experience, that there is no sure-fire way to prevent your children from making the wrong choices when they get old enough to choose for themselves. We can provide the teaching and the training, but we cannot force them to take it. (*"You can lead a horse to water, but you can't make him drink."*)

Even the Lord said He had *"Nourished and brought up children, and they have rebelled against me"* (Isa. 1:4). Did not God make man *"Upright; but they have sought out many inventions"*? (Eccl. 7:29). Is this God's fault? Did He fail to provide the proper teaching and training?

Parents are definitely responsible for the delinquency of their minor children--children who are yet under their care and control, but it is cruel to blame Godly parents for the misdeeds of grown children who made bad choices in spite of good teaching, training, and tearful pleading. This adds sorrow to sorrow. jpn



The "number" in 1 Tim. 5:9

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ? ?
 ? What is the "number" referred to ?
 ? in 1 Tim. 5:9? Tn. ?
 ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS PASSAGE READS, "Let not a widow be taken into the number under threescore years old, having been the wife of one man." Paul goes on to say, "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry" (1 Tim. 5:9-12).

I believe there are 5 classes of widows mentioned in 1 Tim. 5: (1) The widow indeed (one who is desolate with no family to help her) (v. 3, 5). (2) The widow who has children (v.4), (3) The pleasure-loving widow (v.6), (4) The widow to be "taken into the number" (enrolled ASV), (5) The younger widows (v.11).

It is a mistake to identify the widow to be "taken into the number" as the widow "indeed" as so many do. This position has consequences that violate the scriptures elsewhere. The position says "taken into the number" means that the church takes this widow indeed into

permanent care to supply all her daily necessities. If this be the case, then a widow who is 55 years old could not be permanently cared for by the church regardless of how "desolate" she is. That just cannot be the case. The church is obligated to care for all needy saints who have nobody to care for them.

The widow to be "taken onto the number" then, is a separate class from the widow indeed, so who is she? As I stated, the ASV uses the word "enrolled" where the KJV uses "taken into the number." The original word signifies to enter one upon a list, to elect or appoint one to a list. The question is, what list?

The qualifications of the widows to be enrolled are given in the passages quoted at the beginning of this article. Thus, here is a widow that is to be appointed to some list to perform some task, if she meets the qualifications. Just what was she to do?

It is my conviction that this widow and the qualifications are God's provisions for deaconesses. Those who have a tendency to get all excited about this should read about Phebe who was a deaconess of the church at Cenchrea, and of whom Paul said, "receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she has been a succourer of many, and of myself also" (Rom. 16:1,2).

There are many things in and around a congregation that men can't do, like seeing after a sick woman, or perhaps some needy children. Younger mothers with small children cannot give such matters their full attention because of their own family obligations. But there is a widow who has raised her family,

has a good reputation for hospitality and service to mankind. She has no interest in establishing another family relationship, so the church should appoint her (or them) to a position of responsibility to take care of those tasks for which women are best suited. This does not mean that these tasks will be exclusively hers and other sisters will have nothing to do, but, like in the case of deacons, she would see to it that such responsibilities are met with the help of others.

In most every congregation there are some widows that fit the description given in 1 Tim. 5, and yet the church never uses them. The work which I have described often goes undone because it is often unnoticed by the elders and deacons. Here are these great women who have spent their lives serving God. Their families are grown and married, their husbands dead. What a waste to fail to use their talents as Paul directed. There are classes they could teach (Tit. 2:3-5), young mothers who need their help, advice and example, older and invalid women who are lonely and neglected that need so much more attention from the church than they usually receive. If such godly women were appointed to such a position of responsibility, they could not only do these works themselves, but would have the authority to call upon other women in the church to help them.

The most frequent excuse we hear for not doing the Lord's work is, "I don't have time." It is a fact that women who still have family responsibilities have less time than the widow Paul describes here. It just makes good sense that these good women's time, talent, experience and example should be officially recognized and utilized by the local church.

jpn

Fulfilling Our Duty In Evangelism

I ASK YOU, are we fulfilling our duty in evangelism when the earth's population is 4,830,000,000 (four billion, eight-hundred-thirty million), and the population of the United States is only 215,000,000 (two-hundred and fifteen million), and yet, being very conservative, at least 80% of the world's Christians and 95% of the world's gospel preachers live in the United States?

Without taking the time to be absolutely accurate, I cannot write down the names of 10 sound American preachers who are working full-time outside the continental United States! And many of those who do are living on less than adequate wages. American churches and brethren are far too indifferent to their pleas and plights. The decline of the American Dollar and world inflation have eaten away at their salaries and some are in the straits of want. Their pleas are heard by American brethren and churches, but often are unheeded while churches hoard up large bank accounts and brethren build bigger houses they don't need, drive 8 and 10 thousand dollar automobiles (sometimes 2 and 3 to the family), take expensive vacations and give to the Lord only a fraction of what they should.

What makes the situation worse is the fact that thousands of Americans are dying in the shadow of American church buildings and next door to American Christians without hearing the gospel.

What will be our excuse for all this when we stand before God. I do not presume to know, but I am thoroughly convinced it will leave us unjustified before Him. We need a wide-spread awakening to our duties and responsibilities.

jpn



Programs Of Worship

SUNDAY AM 12-3-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----David Turner
DISMISSAL PRAYER-----Gene Mooney
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Ronald Carter
Robert Carter
O-Frank English
Manuel Williams
USHERS---Mark DuBose, Donald Gattis

SUNDAY PM 12-3-78

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----T. L. Weems
SERMON-----Guest Speaker
LORD'S SUPPER-----Ronald Carter
Troy Carter
USHERS---Mark DuBose, Donald Gattis

WEDNESDAY 12-6-78

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Jack Farrington
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Mark DuBose
INVITATION-----Ronald Carter

MONTHLY ASSIGNMENTS--Dec. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

This Is Worship???

It's Sunday morning, beginning date for a series of meetings. The preacher walks to the pulpit to begin his lesson.

11:14: Sermon begins.

11:20: Introduction completed.

11:21: It begins to rain. Men go outside to roll up car windows. Preacher hopes someone rolls his up, too.

11:23: Thunder distracts audience.

11:24: Men begin to return.

11:25: Last man sits down. "Maybe everybody can listen to the sermon now," preacher thinks.

11:26: Point number two begins. Preacher hopes this one goes better than the first point.

11:28: Little Julie runs across aisle to sit with Grandma. Bobby is passed over the pew to Aunt Lillian.

11:29: Man gets up from front seat, walks between preacher and table and out a side door. Preacher wonders where he's going. Everybody else wonders. All eyes are on him.

11:34: Point number three begins. Preacher's sure nobody listened to second point.

11:35: Little Sammy jumps up to go to rest room...grins at everybody as he goes by.

11:37: Little Sammy returns, which reminds little Jill that she needs to go. She's the timid kind; head ducked as she walks back. Isn't she cute?

11:39: Jill returns, and now it's Joe's turn. This continues to end of service.

11:40: Point number four begins. Preacher feels that if he can just get this point across, at least his effort won't be wasted.

11:42: Young people in the back are in a state of hysterics over brother Smith's snoring. Parents nervously turn around with threatening stares. Young people go through facial contortions trying to straighten up. Preacher almost loses his composure. How did brother Smith go to sleep in the first place with all the commotion going on?

11:45: Preacher begins conclusion. Everybody grabs for a song book. All babies are returned to their mothers. Little Johnny drops a quarter that he forgot to contribute. It rolls all the way to the front. Seems like it won't ever get there. Little Susan gets tickled and laughs out loud. Pow! Embarrassed mother pops Susan. Laughter turns to mourning.

11:50: Invitation song begins.

In the closing prayer, the congregation thanks the Lord that they have been able to worship (?) Him and to hear His word discussed. They all assure the preacher that they enjoyed the sermon. But none of the compliments can lift the dejected spirits of the poor preacher, who really is just anxious to get away to find a bit of peace and quiet. And---How terrible the thought!---God observed it all

"Now are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33).

--Bill Hall
Perspectives

what's your question

Bible Answers
to
Bible Questions

Heb. 10:25 a rule?

?????????????????
?
? Is Heb. 10:25 a rule? If so, are ?
? there exceptions to the rule? If ?
? so, how does one determine them? ?
? TN. ?
?
?????????????????

HEB. 10:25 reads, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching."

This passage definitely establishes the rule that Christians should assemble together, there can be no doubt about that. This is a direct command, and in addition to that, it is so frequently exemplified in the early church.

The Jerusalem saints "continued DAILY with one accord in the temple" (Acts 2:46). "And DAILY in the temple, and in EVERY house, they ceased not to teach and preach Jesus Christ" (Acts 5:41).

Of the brethren at Troas, Luke says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7).

Paul commanded the brethren at Corinth, "Upon the first day of the week

let everyone of you lay by him in store as God has prospered him" (1 Cor. 16:1, 2).

Are there exceptions to this rule? Yes. There are mitigating circumstances which are beyond our control. One may be at the point of death in a hospital. or one may need to attend a sick child or other relative. Or, one may be stranded at some foreign airport due to unforeseen weather conditions, etc. One can think of a thousand exceptions to the rule, and certainly, there would be no argument from anyone on these.

Our problem is not understanding the legitimate exceptions, but tolerating the many absences that, by no stretch of the imagination, can be thought of as exceptions. What about the person who simply sleeps in on Sunday morning, and watches television on Sunday night? Or the one who goes fishing, golfing, or vacationing on the Lord's day rather than to the assembly? These are definitely not exceptions to the rule because in them the individual has a choice of assembling or not assembling and he DELIBERATELY CHOOSES something of a personal, worldly nature over his spiritual duty. This is sinful (Mt. 6:33; James 4:17).

Then there are those questionable circumstances that we need to consider? What about the situation where one person's being ill in the family keeps the whole family at home? Or, the person who fails to assemble on Sunday because his wife had a headache, but he leaves her all alone with it on Monday morning and goes to work? Or, what about the person whose car needs working on and he takes the Lord's day to work on it, even though it is his second car and his family can get by without it quite well? Or, what about the person who misses most of the services of a gospel

When To Deal With Controversial Subjects

meeting at his home congregation because he didn't get home in time to get a shower and eat before attending?

I ask you, in these situations are we talking about exceptions or excuses? Now, whether or not one can convince me, the elders, the preacher or anyone else that these are exceptions is beside the point. God is the one we must satisfy. He is the judge!

I really believe that too many are too easily convinced that trivial circumstances are exceptions. It seems as though some try to make it hard for themselves to assemble, rather than easy. They will use any trivial circumstance imaginable as an excuse for not attending worship.

Then, there are the circumstances we create? Are they exceptions to the rule? For instance, one takes a vacation into an area where he knows before he leaves home will afford him no opportunity to worship on the Lord's day. Or, one takes a job knowing full-well when he takes it that he will not be able to attend worship on the Lord's day? What about the person who joins the military service, or takes some other government job which he knows up front will not permit him/her to worship with the saints on Lord's days?

These are circumstances which we create. Many contend that they are exceptions to Heb. 10:25, but I remain unconvinced, and I think the Lord is more unconvinced than I am. These are all circumstances which WE CREATE, and in which we exercise the right of choosing which way we will go. There has to be a difference between a situation over which the individual has absolutely NO CONTROL, and one which he deliberately chooses to create. jpn

THERE ARE ONLY TWO TIMES when it is proper to deal with controversial subjects in the church: (1) when the church is bothered with them, and (2) when it is not. This may sound a bit "corny" but it is just plain fact. The philosophy that "we should never trouble trouble until trouble troubles us" may sound reasonable, but it is borne out neither in scripture nor history.

Religious controversy is *prima facie* evidence of error. It does not always mean that one side is right and the other wrong, for both may be wrong; but it is a singular fact that *both cannot be right*. That means that all Christians must dust off their Bibles and find out just what is the truth.

Religious error is like a physical disease; as long as it exists ANYWHERE IN THE WORLD, it poses an insidious danger to CHRISTIANS EVERYWHERE IN THE WORLD. Error, like disease, does not usually remain confined to one particular area; it has cousins, uncles, aunts, grandparents, and even good friends, and through them it may travel right to our front door and creep in unawares (Jude 4).

The world would have been dead from Smallpox long ago had every community waited to vaccinate its citizens until it had an outbreak of the disease. The basic theory of immunization is to vaccinate before the disease strikes. The same thing holds true with pernicious religious error.

The church or the preacher that delays dealing with error until it strikes is really sacrificing many to the error, for often, once it strikes it is too late to save some. History proves it is difficult to reverse a commitment. jpn



Programs Of Worship

SUNDAY AM 12-10-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Frank English
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Wayne Gey
T. L. Weems
O-Robert Maynard
Gene Mooney
USHERS---Donald Gattis, Mark DuBose

SUNDAY PM 12-10-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jerry Alphin
DISMISSAL PRAYER-----David Turner
SERMON-----Guest Speaker
LORD'S SUPPER-----Wayne Gey
Clark Gey
USHERS---Donald Gattis, Mark DuBose

WEDNESDAY 12-13-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Gene Mooney
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Robert Carter
INVITATION-----Wayne Gey

MONTHLY ASSIGNMENTS--Dec. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
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

CIVIL DISORDER CANCELS IRANIAN TRIP

I HAVE RECEIVED many inquiries and expressions of deep interest in my proposed second trip to Iran. Many prayers were offered, and many were very concerned about my safety in view of the wide-spread strikes and rioting throughout that troubled country. I cannot express my appreciation for all this loving concern.

My reply to all such has been the same; I would leave it up to the American brethren on the scene to decide whether I should come. Obviously they know more about it than anyone else. I maintained that stance till the end. I got all the necessary "shots," the brethren sent me the money for my ticket, and I had purchased it and was ready to depart when messages began to get through telling me not to come. I received the f i r s t such message less than a week before I was scheduled to depart. Then a couple o f days later I received a second message through the Westinghouse alarm system, with instructions to call the brethren in Shiraz, which I did the next day.

The brethren told me they had been trying to get messages to me for two weeks, but everything in the country was paralyzed: Telephone and telegraph strike, postal strike, airline strike, and oil field strike. There were riots in about 50 different cities, and many local citizens were killed. All this prevented messages from getting out of the country. However, had I left home without receiving the message not to come, I would have gotten only as far as Frankfurt Germany because I was scheduled to fly into Iran from Frankfurt on Iran air which was on strike, thus I would not have gotten into the dangerous areas. So, you see, the Lord works things out in His own good way, if we let Him. I never was really worried about the trip, though, naturally, I was concerned. I felt that things would work out, as they nearly always do.

Things have gotten a lot worse in the country since. American's homes are now being fire bombed, and news reports in Orlando stated that Americans are fleeing the country by the thousands. Our next concern should be our brethren in the country and their families, many of whom will be forced to leave, but who will find it somewhat difficult to put their personal affairs in order before they do. They all need our prayers and concern.

In the telephone conversation which I had with Marion Grant in Shiraz, he in-
SEE COL. 2, P. 3



"Widows indeed"

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? In 1 Tim. 5:5, Paul speaks of ?
 ? a widow who is a widow indeed. ?
 ? Can you qualify what "indeed" ?
 ? means and just how might this ?
 ? apply to widows and the church ?
 ? today? TN ?
 ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

The "widow indeed" is mentioned in verses 5 and 16. As we always emphasize, study the context. In most cases this will answer most questions.

The "widow indeed" is defined in vs. 5, as one who is *"desolate, trusteth in God, and continueth in supplications and prayers night and day."*

The word "desolate" here means "to leave alone" (Vine, p. 299). Thus this widow is one whose husband died and left her without anyone with ability to help her. She has no close relatives, and no means of supplying her daily necessities.

In addition to this, she is a very dedicated saint: *"she trusteth in God, and continueth in supplications and prayers night and day."* She is unlike the "younger widows" who *"learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."* (This does not mean that only young widows do this.

Sometimes other sisters do it, and even some brothers!) The point is that an idle young widow is most likely to fall into these works of Satan.

This "widow indeed" is listed as one the church should help: *"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed"* (v.16).

This passage confirms the earlier definition of desolate. Those widows who have family are here distinguished from the "widow indeed." Thus, one is not a "widow indeed" if they have a family, and such widows should be "relieved" by their families and not by the church.

Of course, we understand that this is a general rule to which there may be exceptions. For instance, a widow may have children who are not old enough, or who, because of circumstances, are not able to "relieve" her. In such cases, certainly the church should help such a widow as a needy saint. No needy saint should be without daily necessities with the exception of the person who refuses to work (2 Thess. 3:10).

In vs. 8, Paul makes a point that we must not overlook. He says, *"But if any provide not for his own, (contextually he is talking about widows who are one's responsibility) and specially for those of his own house, he hath denied the faith, and is worse than an infidel."* This comes down hard on those individuals who cart their widowed relatives off to some county home, or to some church-supported home, because they are old and in the way, or the so-called "believers" are just too trifling to care for them. Some need to learn the meaning of "pure and undefiled religion" (Jas. 1:27).

The second part of the question is: "How might this apply to widows and the church today?" Just as it applied in the first century. The local church should assist all "widows indeed," and should insist that all "believers" take care of their responsibility as per 1 Tim. 5:16. Those who refuse to do so should be publicly censured and withdrawn from. Such persons are unworthy of the name Christian, and should not be held in good standing by the faithful.

A WORD OF CAUTION

In almost every matter of this kind, it is easy to misunderstand. So extensive explanations are necessitated. We live in a time when "nursing homes" are very popular, and some think such teaching as the above is saying that it is sinful for a Christian to put his aged, widowed mother (or father or anyone else) in such centers. This is not necessarily so.

There are cases when putting a sick or invalid relative in such a center is the greatest expression of loving care because they are better prepared to meet their needs than one could ever be in a private home. It is sad and ungodly to place an aged relative in such a center, then just forget that they exist. When this is done, it is fairly certain that those doing so are in violation of the above teaching.

Such centers may well be better prepared to meet the physical needs of some persons, but they almost never are as well prepared to meet the emotional and spiritual needs as is the family and brethren and sisters in the Lord.

formed me that it is now definite that he and sis. Grant will be returning to the States for good the latter part of December. They will be stationed, at least for a while, in the Baltimore, Md area. Other brethren from the Shiraz church will also be departing within the next few months.

The Grants have done a marvellous work in the Shiraz area. They are highly regarded in the American community, and have lived exemplary lives in a most difficult situation. They have carried on all kinds of teaching efforts in their home and elsewhere for both Americans and Persians. As great as their work for the Lord has been through the years, I think there is no doubt that they have done their greatest work in Shiraz. Only eternity will reveal all the good done, and I thank God that I was privileged to be a very small part of that effort.

It is amazing how things work out. I went all the way to Shiraz to teach and baptize a lady from Orlando, and greatly strengthen her husband. At this writing my wife and I are having a home study with their daughter back in Orlando! As one said, "God moves in mysterious ways, His wonders to perform."

I am sorry to be so late in getting this message to those who have been so concerned, but all bulletins had been prepared through Dec. 4, in preparation for the trip. Thus, this is the first opportunity I have had to notify the readers of the trip's cancellation.

May I thank one and all, both locally, and elsewhere, for your brotherly concern and prayers. I know it all helped in the final outcome. God's will be done.

jpn

jpn



Programs Of Worship

SUNDAY AM 12-17-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Gene Mooney
DISMISSAL PRAYER----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----O-Donald Gattis
Frank English
O-Larry Steele
Mark DuBose
USHERS---Donald Gattis, Mark DuBose

SUNDAY PM 12-17-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----Donald Gattis
Mark Kapelka
USHERS---Donald Gattis, Mark DuBose

WEDNESDAY 12-20-78

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Rusty Weems
DISMISSAL PRAYER----Larry Fishel
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS--Dec. 78

POST PROGRAM-----Rusty Weems
CLOSE BUILDING-----Roland Dalton
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

Oral Roberts' evangelistic group is multimillion-dollar company

From Sentinel Star Services Saturday, December 9, 1978

OKLAHOMA CITY — The Oral Roberts Evangelistic Association Inc. collected \$36.7 million in tax-exempt funds for the fiscal year ending July 31, 1977, nearly double the figure for 1973, the group's federal tax returns showed Friday.

While association officials have declined to reveal the finances of Roberts' ministry saying it would violate the confidence of contributors, the returns are made public by the Internal Revenue Service because the group is tax-exempt.

The association's net worth increased by \$2.1 million in 1977 to \$11.3 million, the records showed.

stand up there with the best of them, and million dollars per year, and growing!

He now has a medical school for healing the sick, where he once ran prayer lines for that purpose where he slapped people on the head so hard that they could see stars, and yelled "Heal him/her" into a microphone to where he could be heard for a city block!

He claims all this is done by the leading of the Lord! It is amazing how these religious racketeers (like Jim Jones, Oral Roberts, etc) always manage to blame their proclivities on the "leading of the Lord." Strange it is that the Lord leads "religious" racketeers in a thousand different directions! The fact is, these persons are led by their own lusts and pleasures and use religion as a cloak for their covetousness while they fleece the credulous public of their hard earned money. Some of that 36 million dollars mentioned in this clipping came from a dear old lady in whose home I recently visited who takes \$5 from her small monthly social security check and sends it to Oral Roberts!!!! Need I say more?

COMMENT

MANY OF US CAN REMEMBER when Oral Roberts was a small time itinerant faith healer with a tent and a truck. In fact he delights to tell how little he had when he started. But, look at him now! He has a multi-million dollar university campus with thousands of students. An athletic program that can income that measures better than 36



Demon possession today

?????????????????
 ?
 ? If there is no demon possession ?
 ? today, what c a u s e s people to ?
 ? kill, rape, practice homosexuali- ?
 ? ty, etc.? Ky. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

DENIAL OF DEMON POSSESSION is not a denial of the power of Satan. He is a very powerful adversary, but to be under his power is not the same as being possessed by evil spirits as persons were in the first century. The difference is in the fact that in the first century demon possession was involuntary (that is, demons actually dwelt in the bodies of persons against their will), and being u n d e r the power of Satan today is voluntary (that is, Satan has no power over any person today which that person is not willing for him to have). (Rom. 6:16).

James 4:7 s a y s, "Resist the devil and he will flee from you." We are admonished to "resist" the devil "stedfast in the faith" (1 Pet. 5:8,9). Demons in N. T. times could not be expelled by the persons they possessed, nor could they prevent them from taking up their abode in their bodies. Thus, demon possession and being under the power of Satan today are not the same.

First off, there i s absolutely no way to identify demon possession today.

The person doesn't live today who has ever seen anyone he KNOWS was demon possessed. If so, let them step forth and give us the method by which he determined such. Without some method of identification, this whole business is pure speculation and useless g u e s s work.

Furthermore, since demon possession was a phenomenon of the first century and the power to cast them out was co-extensive with t h e miraculous age, there is no power present today to expell them. Thus, a person possessed today would be doomed for life to suffer the torments of demon possession.

Again, if those who murder, rape and commit other terrible crimes are demon possessed in t h e sense that persons were in N.T. times, then they are not responsible for these crimes since in N.T. times demon possession was involuntary.

Claims of demon possession and exorcism today a r e generally identified with so-called "pentecostalism." It is part and parcel of the "faith healing" cult that runs across certain denominational lines and inlists the support of those who are drawn away by the emotional and the sensational. From the other side of the "coin," it is a promotion of the religious racketeers who make millions of dollars off religion by making "merchandise of...souls o f men" (Rev. 18:11-13).

I do not for one moment underestimate the power of Satan, but that he is able to send evil spirits to take up abode in human bodies today is a false concept. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 Jn. 3:8). Jesus "spoiled principalities and powers," and "made a show of them openly, triumphing over them in it" (the cross). jpn

NEWS... about us 'n things

SICK

BRO. MILAM recently spent some time in the hospital with pneumonia. He was v e r y ill for several days, but was back in worship both services on Dec. 10...DAVE CASKEY has also been ill of late, but has managed t o keep going.

GRANTS SAFELY HOME

ON DEC. 9, I received a phone call from Sharmon Grant Wilson, daughter of the Marion Grants, to inform us that Marion and Jo had just landed safely in New York City. That was an answer to our prayers. She informed me that Westinghouse had evacuated all their employees from Iran until the civil unrest settles down. The Grants however have fulfilled their contract there, and will be stationed, temporarily, at the Hunt Valley plant in the Baltimore area. Some have said I was supposed to go to IRAN, and "I-RAN"! Nothing like a good PUN, or is that "RUN"?

MEETINGS

SINCE I PREPARED THE LAST BULLETIN I have held meetings in Beaufort, S. C. and Richmond, Va. Both were very profitable and enjoyable. It was my first meeting at Beaufort, but my fourth with the German School Rd. church in Richmond. Gary Eubanks preaches at Beaufort and Doug Davidson at Richmond. Both are fine young preachers with great potential as soldiers of the cross.

THE JIM JONES PHENOMENON

A LETTER REQUESTS that I comment on the "Jim Jones phenomenon" in Guyana where almost 1200 persons committed both murder and suicide after the cult murdered a U.S. Senator and three other persons who had gone there to investigate the report that Americans were being held at the Jones settlement against their will.

There are two things I will say in commenting upon this tragedy:

1. This incident demonstrates that some folks are drawn to religious dictators. They look for someone to act as a father image (Jones' followers called him "Father" See Mt. 23:9) who will relieve them of their responsibility to think and act for themselves. Such persons become veritable slaves to religious racketeers l i k e Jim Jones, and will do just about anything he asks of them, even to satisfying his sexual demands, and thanking him for his beatings! Some had much rather believe a lie than to accept the truth (2 Thess. 2:9-12; 2 Tim. 4:1-4).

2. Such social and religious misfits as the Jim Jones cult give "religion" a bad name. There are many persons in the world who have the philosophy that "religion is religion is religion", and thus they equate every religion with the absurdities they find in any. For this reason people make such statements that *"more wars have been caused by religion than by anything else."* Thus they make the quantum leap to the conclusion that all religion is motivated by hate and greed. Such a conclusion is not only unfair, it is absurd. Some religions are absolutely passive. Why not generalize from that premise and say that all religion is passive? See the point?

jpn



Programs Of Worship

SUNDAY AM 12-24-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER----Robert Maynard
SERMON-----James P. Needham
LORD'S SUPPER-----O-Robert Gaines
Larry Fishel
O-Jerry Alphin
Jim Milam
USHERS---Donald Gattis, Jerry Alphin

SUNDAY PM 12-24-78

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Jim Milam
SERMON-----James P. Needham
LORD'S SUPPER-----Jerry Alphin
Troy Carter
USHERS---Donald Gattis, Jerry Alphin

WEDNESDAY 12-27-78

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Larry Steele
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Jan. 79

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

Mr. James P. Needham
1600 Oneco Avenue
Winter Park, Florida

CPO Box 949, Osaka
530-91 Japan
October 30, 1978

Dear James:

Thank you for your concern and help. Just when I feel I'm adequately supported the dollar falls again. \$165.71 is now required to buy as many yen as \$100.00 required two years ago. Inflation is on top of this but inflation is less than half that of America.

Before your letter arrived I recieved a letter from Sister Myers in Tokyo. She is about 350 miles from me but I called her and we talked on the phone for 30 minutes. I met her on Sunday the 22nd of October and learned she worshipped in 1966 where I had preached in 1953-56. Sister Myers will be a great encouragement to some young christians at Yokota where she is worshipping.

I helped start the Yokota church many years ago as the only conservative congregation among the American G.I.s' in Japan. Of course the G. I churches change membership every 2-3 years and it has long been a liberal church. However two years ago there were five faithul families there who invited me to preach once a month. Now only one family and one sister remain. I expect each month to be my last.

Thank all the brethren for the \$230.00. It helped more than you know.

Brotherly,

Bob Nichols
Robert P. Nichols

WHAT'S YOUR QUESTION?

QUESTION: WOMEN IN BUSINESS MEETINGS

+++++
 + "Where is the scriptural authority +
 + for holding monthly business meet- +
 + ings? Why are these meetings closed? +
 + Should they not be open meetings for +
 + all members of the church, when in +
 + Gal. 3:28, it says 'We are all one +
 + in Christ?'" --Ark. +
 +++++

REPLY:

AS ONE CAN SEE, this reader asks two questions. I shall take them up in the order in which they are asked.

1) "Where is the scriptural authority for holding monthly business meetings?" A business meeting is just what the name says, a meeting in which the business (work) of the church is conducted. The scriptural authority for this is found in both example and necessary inference.

a) *Example*: In Acts 6:1-7, certain widows were neglected in the daily ministration. The apostles called the church together to take care of the problem. The church selected seven men and appointed them "over this business." This is an approved apostolic example of a church business meeting.

b) *Inference*: If we did not have this example, there still would be scriptural authority for a business meeting. The fact that the church has work (business) to do which involves the expenditure of funds (1 Cor. 16:1,2; 2 Cor. 11:8; Phil. 4:15) necessitates some process of deciding how, when and where to do so. When we are not told how to carry out a command, any "how" that comports with scriptural principles is authorized. A business meeting where all have a chance to express their desires and take part in the deliberations comports with scriptural principles, therefore it is scriptural.

Now, as to the matter of holding such meetings monthly, this is a matter of expediency. That means, there is choice. A monthly meeting may be sufficient to take care of the business of most churches. In others they may need to be more or less frequent.

2) "Why are these meetings closed? Should they not be open meetings for all members of the church, when in Gal. 3:28 it says, 'we are all one in Christ?'" By closed, our correspondent means "for men only," no doubt. I am frank to say that I don't know why business meetings are closed, but I will take an educated guess. I would suppose that brethren have argued like this:

a) Women are not allowed to speak when the whole church is come together into one place (1 Cor. 14:23,34,35). b) If the whole church is invited to a business meeting, then the women could not speak. c) Therefore, women are excluded from the business meetings.

It is obvious to me that the first two principles are sound, but I am not sure the conclusion follows. One could as well argue that women are supposed to be silent when the whole church is together in one place. The whole church is together in one place when it comes together to worship, therefore, the women are excluded when the whole church comes together to worship.

The fallacy lies in the assumption that because women could not speak in a business meeting, they should be excluded from attending it. I say "assumption" because that is what it is.

Another fallacy is the argument that if women attend they will get out of place and begin to speak. This assumption would also exclude them from all other services of the church.

CONCLUSION: It is my firm conviction that no scriptural principles would be violated if women attended the business meetings of the church. There is every indication that they did so in Acts 6. --jpn

NEWS...

about us 'n things

HOLIDAY GREETINGS

AS WE COME NEAR THE CLOSE of another volume of the PSD BULLETIN all those who are involved in its production send holiday greetings to all our many readers all over the world. Many of you have been faithful readers ever since the very first issue. We wish for each and every one a happy holiday season and a spiritually prosperous new year.

SICK

LINDA SIMS was unable to be at worship on Dec. 17 due to illness...FRANCES ADAMS' HUSBAND (ANDY) is very ill in the hospital in Miami. He developed a blood clot in one leg in route to Miami which resulted in gangrene. At this writing he is scheduled for amputation of some of his toes and part of his foot, and maybe even more, on Tuesday Dec. 19. We will keep you informed as we hear more. EDITH LIPSCOMB was unable to attend on Dec. 17, due to illness.

OUT OF TOWN

MANY PSD MEMBERS ARE TRAVELLING over the holidays. We wish for all pleasant trips and safe returns.

SISTER MYERS

WE FREQUENTLY HEAR from sis. Myers who is on an extended vacation in Japan visiting her grandson who is in the military. She is doing well, and enjoying her visit. As you can see from the letter from Bob Nichols on the front page, she is in touch with him and worshipping with a small church nearby.

GET TO THE POINT!!!

N. B. HARDEMAN was a great preacher in his day, and his sermons were always simple and well illustrated. In fact, his sermons were profoundly simple, and simply profound. He used to tell the following story to illustrate simplicity:

A fellow got a letter from a relative which said: "Your uncle James, being advanced in years and being debilitated, physically and intellectually, by reason of the frailties that attach to the encroachment of senility, and having suffered severe financial reverses, in a moment of dementia, precipitated his own demise."

Not being able to understand the message of the letter, he took it to his neighbor who interpreted it like this: "Your uncle Jim got old, lost his wad, went nuts, and bumped himself off." (Hardeman's Tabernacle Sermons, vol. IV, p. 39).

Paul said he "came not...with excellency of speech or of wisdom, declaring unto you the testimony of God...That your faith should not stand in the wisdom of men but in the power of God" (1 Cor. 2:1-5).

One can soar on the wings of oratory and hold his audience spellbound, but unless what he says is understood and comprehended, the preacher has done little more than entertain. Preaching must be plain, to the point, and relevant to people's everyday life situations.

It is not the mission of a gospel preacher to impress the audience with himself: his scholarship, his oratory, or his person, but to convict men of sin and need of salvation. jpn



Programs Of Worship

SUNDAY AM 12-31-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Nelson Thompson
DISMISSAL PRAYER-----Donald Gattis
SERMON-----James P. Needham
LORD'S SUPPER-----O-Jim Milam
Robert Maynard
O-Larry Fishel
Perry Bunch
USHERS---Donald Gattis, Mark DuBose

SUNDAY PM 12-31-78

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
DISMISSAL PRAYER-----Jack Farrington
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Fishel
Mark Kapelka
USHERS---Donald Gattis, Mark DuBose

WEDNESDAY 1-3-79

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Nelson Thompson
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Ken Linscomb
DISMISSAL PRAYER-----David Caskey
INVITATION-----Gene Mooney

MONTHLY ASSIGNMENTS---Jan. 79

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

YEARS--OLD AND NEW

One year comes and another goes,
What new ones bring nobody knows;
But it matters not if the soul is right,
For we're ready to go both day and night.

Old years pass and leave behind
Memories that please or trouble mind.
The hands of time we can't return
To seize upon what neglect did spurn.

Old years go and never come back;
What we've failed to do must ever lack,
But new years bring to those who fight
Opportunities to reach new heights.

So, do not think of the time passed through,
Or upon the things you've failed to do;
But look to the future with a heart and will
That'll bring you closer to the top of the hill.

James P. Needham
12-26-78





More questions about modesty

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? In answer # 6, you did not men-
 ? tion children. What about broth-
 ? ers a n d sisters, mothers and
 ? sons, fathers a n d daughters? I
 ? would like to see something o n
 ? this. Ala.
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THIS ENQUIRER has reference to "QUES-
 TIONS ON MODESTY" PSDB, Vol. 8, No. 45.
 I believe I dealt with modesty as it
 relates to the family since I said that
 swim suits are modest in a family con-
 text, and that *"the idea that families
 must always be fully clad in each oth-
 er's presence borders on a sickness. It
 is absurd. It would be an insult to me
 for anyone to think it would be sinful
 for me to see a member of my own family
 in any state of undress."*

I am not saying that families ought
 to make a habit of running around the
 house half clad just because it is not
 sinful for them to see each other in
 given states of undress that would be
 inappropriate f o r others, but fami-
 lies have to live together, and sustain
 a different relationship to each other
 than they do to others, and it is a
 distorted sense of modesty to think it
 sinful for brothers and sisters to see
 each other in swim suits in the fami-
 ly swimming pool.

Of course, there may be exceptions
 to this. There may be some church mem-
 bers: brothers, sisters, mothers, fath-
 ers, etc. who have such a problem with
 lust that it might not be safe for them
 to live in the same house together, but
 these surely must be exceptions to the
 general rule, and such persons need to
 have a good, long visit with the GREAT
 PHYSICIAN! But just because some few
 persons may be so filled with lust as
 to have thoughts o f incest does not
 mean that everybody's "corn" should be
 measured in their "bushel." Each family
 should be able to handle its own prob-
 lems without trying to make rules for
 everybody else. I am fully aware of the
 fact that persons who have sexual hang-
 ups see everyone else as they see them-
 selves.

Modesty is a somewhat elusive vir-
 tue, which through priggishness can be
 developed t o extremes. For instance,
 i n the Mohammedan world a dedicated
 Moslim woman is thought to be immodest
 unless she wears her chador which veils
 her whole body except one eye, and in
 some Moslim countries, the women wear a
 black veil over their faces that would
 make it virtually impossible for one to
 recognize his own wife. Western women
 are thought to be lewd because they do
 not dress in this manner, and are often
 fondled on the street by Moslim men.

We can also recognize this same phe-
 nomenon in our own country. Some of us
 never saw our grandmother's ankles, but
 who feels today that the exposure of a
 woman's ankle, or even her knee is im-
 modest?

By the same token, we can push our
 own subjective definitions of modesty
 until we run i t into the ground and
 wind up with the warped concepts of the
 Moslims!

Now, before you think that would be a good thing, m a y b e you had better learn about some of the things that go with it. In such a culture, a woman unveils herself ONLY in the presence of her husband, and becomes his chattel. She becomes only a sex object for his own pleasure, and is considered to be inferior to him. When they walk down the street, she must remain 20 paces behind him to manifest her inferiority.

I am sorry to say that I think I know some brethren who have a warped sense of modesty, and who have attitudes toward women that almost border on the concepts I have witnessed in the Middle East. I think I know some who would be quite happy in that kind of a culture, at least as far as women are concerned. Some consider w o m e n as things to be used and walked upon at will, that are to be treated as children.

Modesty has to do with proper arrangement, and decency. It is used in context with "shamefacedness and sobriety" (1 Tim. 2:8-12). But we must understand that such provisions have limited applications, a n d to a large extent, are governed by circumstance and culture. Let us all learn to be reasonable and just in our understanding and applications and understand that our own personal understandings and applications in this area should be observed by us, but not necessarily by others. Of course there are limits at both ends of the spectrum beyond which one should not go in either direction. But in between the extremes there is plenty of room for a variety o f understandings and applications. It is in this area that we must b e very careful not to make our opinions into divine laws. That is both dangerous and sinful. jpn

NEWS...

about us 'n things

SICK

ANDY ADAMS, the husband of Frances, is in a Miami hospital due to clots in his leg. At this writing we think grafts may have saved his leg, but if they do not take, his leg must be amputated above the knee. Naturally, we all pray for the very best. I do not know when they will return to their home here... BROTHER D. L. GATTIS has serious illness in his family: his aged mother (in her 90's) of Plains, Ga. has suffered a stroke, and his brother in Maryland who underwent his third open heart surgery has also suffered a stroke and is in serious condition. Bro. and sis. Gattis have gone to Plains, and perhaps will go to Maryland. The date of their return is unknown.

TRAVELLERS

M A N Y PSD MEMBERS travelled over the holidays. Most of them will be back by the time you read this, and we hope all will be safely back. There is always concern when members are traveling. We missed all, and are glad you decided to return home!!!

VISITORS

WHILE PSD MEMBERS visited other places o v e r the holidays, many from other places did the same here. We are always glad to have such, and hope and trust that our services are of such nature that visitors will look forward to other opportunities to come to see us. We always welcome questions.



Programs Of Worship

SUNDAY AM 1-7-79

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER-----O-Gene Mooney
Larry Fishel
O-Jim Milam
Jerry Alphin
USHERS-----Gene Mooney, Wayne Gey

SUNDAY PM 1-7-79

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Nelson Thompson
DISMISSAL PRAYER-----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Jim Milam
Mark Kapelka
USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 1-10-79

ANNOUNCEMENTS-----Nelson Thompson
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER-----Ronald Carter
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---Jan. 79

POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE C A L L
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

A continuing story ...

ORAL ROBERTS' HYPOCRISY

IN RESPONSE TO OUR RECENT ARTICLE ON ORAL ROBERTS, a reader in Dallas, Texas makes the following comment in a letter:

I...want to comment on the article in the bulletin I received today regarding Oral Roberts' multimillion-dollar operation. I do remember him from the truck and tent days. I worked in an office with an otherwise intelligent woman who firmly believed that he had the same powers as any of the Apostles. That was 23 years ago.

But what I wanted to tell you about was a news item that appeared in THE DALLAS TIMES HERALD last year. A young Veteran, whose legs were paralyzed, applied to his University for admission, and was refused. The reason: "It would cost too much to install ramps, and would be unsettling for the other students."

I think that says something for his GREED--and for a student body that would be UNSETTLED to attend a school with a young, ambitious paraplegic. The young man talked to reporters. He said that he was no longer an admirer or follower of Oral Roberts.

I appreciate this letter, but I can go one better than this. I recently met a young man who applied for admission to Oral Roberts Univeristy, and was turned down because he was *overweight!!!* Now, what do you think of that?

Here is a man who used to run his healing lines from coast to coast. It was such an important work that "God had called him to do." Now, he sits in his multi million complex in Tulsa and lives in luxury and splendor and bars the door of his university to those whose physical bodies don't fit his warped pre-conceived ideal, while he continues to beg and receive millions of dollars from a gullible public, and probably millions of dollars in low-interest government loans.

Well did Paul describe such racketeers when he said they are "*men of corrupt minds, and destitute of the truth, supposing godliness is a way of gain...*" (1 Tim. 6:5).



Inspired prayer?

?????????????????
 ?
 ? In 1 Cor. 11:5, ("e v e r y woman
 ? praying or prophesying with her
 ? head unveiled..") has reference
 ? to inspired prayer, would that
 ? not be God praying to himself
 ? since prayer is directed to God?
 ? If not inspired prayer, would it
 ? not apply now? KY.
 ?
 ??????????????????

REPLY

I DO NOT TAKE THE POSITION that 1 Cor. 11 does not apply today. The matter of the woman's covering in the chapter has reference to a CUSTOM peculiar to Corinth. This is seen in three words that are used in the context:

1. "Judge in your s e l v e s: is it COMELY that a woman pray unto God uncovered?" (v.13). The Greek word for "comely" has reference to something that is fitting or proper, not something that is divinely enjoined.

2. "Doth not even N A T U R E itself teach you, t h a t, if a man have long hair, it is a shame unto him?" (v. 14) The authorities define the Greek word for "nature" as "native sense of propriety or decorum relating to national customs" (See Robinson's Greek Lexicon).

Thus, Paul is not discussing something God had enjoined, but something that had to do with a custom in Corinth.

3. "But if any man seem to be contentious, we have no such c u s t o m, neither the churches of God" (v.16). Here the apostle specifically states that he is discussing custom. The word for custom here means "customary usage" or something one is "u s e d to" (Vine).

The question of whether the prayers of the women mentioned are inspired is only indirectly related to the issue. Some of the women at Corinth had received some of the same spiritual gifts as had the men, and thought this made them equal to the men, and therefore at liberty to abandon the customary marks of sex distinction prevalent at Corinth. Paul forbids this because of the bad influence it would wield in that culture.

The reasons, therefore, t h a t the woman's covering of 1 Cor. 11, is not binding in our society is not because the Corinthian women's prayers were inspired, but because "we have no such custom" (v.16). If we had the same custom as did they, then the principles of 1 Cor. 11 would certainly be binding today.

A case in point would be the Moslim world. Every woman who does not wear a Chador (a large cloth that veils her whole body except maybe one eye) is thought to be a harlot, and will be unchastely handled, or even attacked on the streets. This would never happen to a woman wearing a Chador. Thus, if Christians were to move to a Moslim society and try to convert them to Christ they could never do it if their women appeared in public without Chadors. In

such a situation, the principles of 1 Cor. 11, would say, "wear a Chador." We should not defy any custom in society which relates to a divine principle. In Corinth the veiling of women related to the matter of man's headship over her (v.3). In a society where no such custom exists (as in America) such veiling becomes an anachronism.

It is wrong to take any law, civil or divine, and try to apply it to a fact situation which is different from the one which originally necessitated it. This is the case when brethren try to make 1 Cor. 11 apply to our society.

The principles of 1 Cor. 11, are as true and binding today as they ever were, namely, the headship of man over woman (v.3), and any custom in any society (which is right within itself) that bears upon that divine principle should be observed by Christians. For them to defy such customs would be to destroy their influence for good in that society. Paul has reference to this every thing when he says, *"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jew; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you"* (1 Cor. 9:19-23).

I find no problem with an inspired prayer. God could pray to himself in order to teach frail men how to do so.

NEWS...

about us 'n things

SICK...

We have no further word about ANDY ADAMS (husband of Frances). They are still in Miami...Nor have we any late word about brother Gattis' mother or brother. At this writing they have not returned...I N E Z ULICNY and MARLENE RAFFERTY have both had flu lately but were at worship on Dec. 31.

VACATIONS...

Most of our vacationers have returned at this writing, and, so far, all report having had pleasant and safe visits. For this we are thankful.

SPECIAL CLASS...

Some have asked about a special class I mentioned for this year at the conclusion of the one last year. We are making plans for such a class, and will announce it in the near future.

THE NEW YEAR...

Well, here we are producing the first issue of the PSDB of 1979 (No. 1, was produced the last week of 1978). We are now into our NINTH volume of this work. Judging from the large volume of mail we have received over the years, and continue to receive, many have been edified and instructed through this medium.

We will have bound volume 8 ready for shipping soon. If you would like to have one, they are \$5 each. Bound in black hardback covers, gold stamped. I still have a few of some past bound volumes.



Programs Of Worship

SUNDAY AM 1-14-79

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Robert Gaines
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Ken Lipscomb
O-Donald Gattis
David Caskey
USHERS-----Wayne Gey, Gene Mooney

SUNDAY PM 1-14-79

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Jerry Alphin
DISMISSAL PRAYER-----Gene Mooney
SERMON-----James P. Needham
LORD'S SUPPER-----Frank English
Troy Carter
USHERS-----Wayne Gey, Gene Mooney

WEDNESDAY 1-17-79

ANNOUNCEMENTS-----Wayne Gey
SONG LEADER-----Larry Fishel
FIRST PRAYER-----David Caskey
READ SCRIPTURE-----Perry Bunch
DISMISSAL PRAYER-----Nelson Thomson
INVITATION-----Jerry Alphin

MONTHLY ASSIGNMENTS---Jan. 79

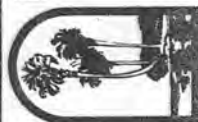
POST PROGRAM-----Mark Kapelka
CLOSE BUILDING-----Donald Gattis
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

A GOOD DEAL LIKE SOME OF US

"A SCHOOL BOY WROTE the following essay: 'The mule is a hardier bird than a goose or turkey, and more difficult. He wears his wings on the side of his head. He has two legs to walk with, two more to kick with, and is usually awful backward about going forward.'" (Copied from BULLETIN of FRANKLIN ROAD church, Nashville, TN. Guthrie Dean, editor).

The honesty and imagination of youth is a thing to behold, and something from which adults could take many lessons.

I especially like the part of the definition that says the mule "is usually awful backward about going forward." In this way, we humans are a lot like mules! It is so much easier to settle down and follow the line of least resistance. To worship at the altar of *status quo*. We are too easily and too quickly satisfied with mediocrity; with minimum service.

When the Israelites were travelling toward Canaan, they came to Mt. Seir. We have the following record in Deut. 2:1-3:

Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed mount Seir many days. And the Lord spake unto me, saying, YE HAVE COMPASSED THIS MOUNTAIN LONG ENOUGH: TURN YOU NORTHWARD.

This is the message the Lord would give many of us, "You have compassed this mountain long enough," Move forward! In another place the Lord called it "lukewarmness" (Rev. 3:16,17). It is a condition that is too hot to be cold and too cold to be hot; it is neither hot nor cold.

It is discouraging to see children of God content to wallow in the quagmire of mediocrity; whose faith is no stronger now than it was 5 years ago, and whose knowledge of God's word is just as deficient now as it was when we first knew them, and yet they are content to have it so. God, help us!

jpn



Women signing withdrawal letters

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? When the church disfellowships a ?
 ? member, is it proper to have the ?
 ? w o m e n of the congregation to ?
 ? sign the letters that are sent ?
 ? out to the disfellowshipped? VA. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I HOPE THE ENQUIRER UNDERSTANDS that sending out letters to those "disfellowshipped" is n o t mandated in the scriptures. I can read about "marking", "withdrawing from," and "having no company with" (R o m. 16:17,18; 1 Cor. 5, and 2 Thess. 3), but I don't see anything in any of these passages about writing letters.

I would say, then, that whether the church sends such a letter is a matter of judgment and expediency. We must be very careful lest we make such matters into laws. I think in some cases it is very expedient to send such persons a letter, but I don't think it is a matter of faith or law in every case.

Now, in those cases where letters are sent, who should sign them? That too is a matter of judgment and expediency. Since the church is withdrawing does it not make sense that the church should sign the letter? But how do they do this? Should every member of the church sign the letter, or should there be a meeting "when ye are gathered together"

(1 Cor. 5:3) and all concur in the action, but appoint a secretary to send such a letter for the church? Again, that is a matter of expediency. If it is thought best for all to sign the letter who are withdrawing, then I ask, "Are the women to withdraw from the ungodly?" If yes, then the women should sign the letter also. By what scriptural right would the men presume to speak for the women without their consent?

B u t, someone says, "The women are to be in subjection to the men." I know that, but are we sure that means that the men can speak for the women without their consent, and that the women are bound by the scriptures to accept anything the men say whether they agree with it or not? I know this is the way some brethren feel, but I ask for the *scriptural* authority for it. One may say, "But that is the way we have always done it," and t h a t may well be true, but tradition is not SCRIPTURAL authority. Practice is not SCRIPTURAL authority.

The woman i s forbidden to do two things: "To teach OVER THE MAN" or to "Usurp (to domineer over--Vine) authority OVER THE MAN." (1 Tim. 2:12). A woman is not "domineering over man" when she is exercising her scriptural right. I maintain t h a t it is not only the scriptural right, b u t the scriptural duty of the women to withdraw themselves from the ungodly. Just as surely as the withdrawal letter is considered a part of the withdrawal action, and just as surely as the congregation decides that those who withdraw should sign the letter, j u s t t h a t surely the women should also sign the letter. I f there is something wrong with this reasoning, will some reader please point it out?

Remember, nothing is right just because we have always done it. jpr

NEWS... about us 'n things

SICK

ANDY A D A M S, husband of Frances, is still in Miami at this writing. He was dismissed from the hospital for his leg problem, but is scheduled to re-enter the hospital the day this is written, Jan. 8, for surgery not related to his leg problem. No word as to when they will return to the Orlando area....The GATTISES returned and brought a good report from both his mother and brother.

PAR STREET MEETING

WHEN YOU RECEIVE THIS the Par St. meeting with David Harkrider will be in full sway. Take advantage of this opportunity to hear him preach the gospel. He hails from Denver, Col.

BOUND VOLUMES OF PSDB

WE HAVE A REGULAR MAILING LIST for bound volumes of the PSDB. The volume is completed with the calendar year. We will soon have volume 8 ready for mailing. Anyone not on the regular list who would like a bound volume should drop us a line. They are \$5 each, as usual. You pay only for the binding, and you send your order to me personally.

I still have a limited number of most past bound volumes, if anyone would like to have some of them. They are all bound in black hard back and gold stamped. They can be found on book shelves all over the country. Almost every issue contains the popular WHAT'S YOUR QUESTION COLUMN.

RESPONSE TO PSD BULLETIN

WE CONTINUE to receive a heavy volume of mail in response to the bulletin. Persons write requesting it for others, and expressing appreciation for the help it has given them. Like this:

I have enjoyed your bulletin since you were at Hayti, Mo., and that has been quite a few years.

Yes, 26 years, to be exact! In this letter was also a question for the WHAT'S YOUR QUESTION column.

A card came last week requesting the bulletin for 5 or 6 persons.

The printed page is one of the most effective ways of spreading the gospel. That's probably why God chose that method of conveying his mind to man.

The church bulletin can be a very effective tool. It has many advantages if used properly. Its articles must be brief since it has limited space. It finds its recipient regardless of when he or she is at home. It can be read in the privacy of one's own home. It can be re-read to gain a clearer understanding. It can be filed for future reference. Frequently I receive a letter from some person who says, "I have all your bulletins filed under subjects and constantly refer to them." Another person recently wrote to say that they find the question and answer column very helpful in personal evangelism.

All of this gives us here in the office a sense of mission and accomplishment. As I sit here at this typewriter week after week in the same old routine it is easy to become discouraged and maybe even a little bored, but the mail comes, and we get pumped up again, and desire to keep on keeping on. jpn



Programs Of Worship

SUNDAY AM 1-21-79

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER---Kenneth Lipscomb
SERMON-----James P. Needham
LORD'S SUPPER-----O-Larry Steele
Ronald Carter
O-David Caskey
Robert Maynard
USHERS-----Gene Mooney, Wayne Gey

SUNDAY PM 1-21-79

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER---Nelson Thompson
SERMON-----James P. Needham
LORD'S SUPPER-----David Caskey
Clark Gey
USHERS-----Gene Mooney, Wayne Gey

WEDNESDAY 1-24-79

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Steele
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Wayne Gey
INVITATION-----Donald Gattis

MONTHLY ASSIGNMENTS---Feb. 79

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

ARE WE REALLY LIKE THEM?

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need (Acts 2:44,45).

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need (Acts 4:34,35).

WE CONTEND that we reproduce the first century church in the 20th. DO WE? That is a question that raises serious doubts in the minds of those who are familiar with the sacrificial spirit that characterized the early Christians. How many of us would be willing to liquidate some of our assets to distribute to brethren in need? Not many. We would think of a thousand excuses! Yet, this is what the Jerusalem brethren did. They did it willingly and *voluntarily*. Acts 5:5 shows this beyond the shadow of a doubt.

When the saints in Jerusalem needed help at a later date, Paul and others set about to raise it among churches in other parts of the country. In describing the attitude of the brethren in Macedonia, he said,

Now, brethren, we wish to make known to you the grace of God which has been given in the church of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and BEYOND THEIR ABILITY they gave of their OWN ACCORD, begging us with much entreaty for the favor of participation in the support of the saints, and this not as we had expected, but they first gave themselves to the Lord and to us by the will of God (2 Cor. 8:1-5 NASV).

WE CAN DO EVERYTHING ELSE LIKE THEY DID, BUT IF WE FAIL IN THIS, WE ARE NOT WHAT THEY WERE.

jpn



Bible Answers
to
Bible Questions

Elders and faithful children

?????????????????
?
? Can a man be an elder in the ?
? Lord's church and have children ?
? that are n o t faithful to the ?
? church? These children are mar- ?
? ried. VA. ?
? ?
?????????????????

REPLY

THERE ARE SOME QUESTIONS to which one cannot give a yes or no answer. This is such a question. There are too many variables involved. Let us look at some guidelines, however, that will help one to reach a safe conclusion.

Up front I will say that I do not believe that the requirement that an elder have "faithful children" means that they must be Christians. I say this for the following reasons:

1. 1 Tim. 3:4 and Tit. 1:6 contrasted: 1 Tim. 3:4 states: *"One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house how shall he take care of the church of God?) To Titus, Paul said, "Having FAITHFUL children not accused of riot or unruly" (Tit. 1:6).*

If these are not parallel requirements, then Paul gave two sets of qualifications f o r elders--who believes that? To have faithful children means that the elder's children are in sub-

jection to him; they are not accused of riot or unruly. They are "faithful", trustworthy, well behaved, not riotous. This p r o v e s the elder's ability to "take c a r e of the c h u r c h of God"--his ability to rule.

Subjection to one's earthly father cannot be equated with being a Christian since being a Christian involves subjection to Christ, not to man. One can be in subjection to his earthly father without being a Christian.

The point in these passages is proof of the elder's ability to rule well--one can do this without anyone in the house being Christians--unbelievers can and do rule their houses well in the sense that their children are in subjection and are not accused of riot or unruly.

"Faithful" does not always mean to be a Christian, a believer. It is a translation of the word "PISTOS", and it is used in the following passage: *"If ye have not been FAITHFUL i n the unrighteous mammon, who will comit to your trust the true riches? And if ye have not been FAITHFUL in that which is another man's, who shall give you that which is your own" (Lk. 16:11,12).*

Here it is used of faithfulness in earthly things (s a m e word). Thus, to say it a l w a y s means a believer, a Christian, is to say something that is not true. The word means trustworthy, worthy o f confidence, sure, firm and this is the meaning Paul gives i t in the eldership passages, for he explains what he means, "in subjection," "faithful, not accused of riot or unruly."

Furthermore, grammatically, "having faithful children" is a participial phrase modifying "FATHER" in the sentence, and has no grammatical connection with God. To so apply it is to re-

move it from its context and grammatical construction. This is not permissible.

Having said all that, I now must say that there is a very good possibility that an elder's unfaithful children can disqualify him, even though they may be married and on their own. The real question is, *why are they unfaithful?* There is a very good possibility that the father may have contributed to the delinquency of his grown children by a failure to restrain them when they made themselves "vile". God judged Eli, not because his sons were vile, but because of "the iniquity WHICH HE KNOWETH; because his sons made themselves vile, and HE RESTRAINED THEM NOT" (1 Sam. 3: 13).

But, the father who did a good job rearing his children when they were under his control; he earned their respect; They were in subjection to him, but grew to maturity and made a choice not to serve God, I do not believe he is responsible for this, and I do not believe it would disqualify him from being an elder unless his children are living in the community and are regular *outlaws* in such a way as to destroy his influence. In such a case I would not charge him with responsibility for their conduct, but feel in such cases it would be *inexpedient* to have him in the eldership.

But someone says, "What about Prov. 22:6, *Train up a child in the way he should go, and when he is old, he will not depart from it.*" Yes, and I say, "What about Isa. 1:2? God said, 'I have nourished and brought up CHILDREN, and they have rebelled against me.'" Is God responsible for the delinquency of His children?

Concerning David, God said, "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psa. 89:30-33).

Literally, Prov. 22:6 means "Initiate a child in accordance with his way" (or inclination) (Pulpit Commentary). That is, if a child wants to be a doctor, don't try to force him to be a farmer. Consider this comment from the PULPIT COMMENTARY:

It seems more in conformity with the moralist's age and nation to see in the maxim an injunction to consider the child's nature, faculties, and temperament, in the education which is given him. If, from his early years, a child is thus trained, when he is old, he will not depart from it. This way, this education in accordance with his idiosyncrasy, will bear fruit all his life long; it will become second nature, and will never be obliterated..." (p. 422).

To make a literal application of Prov. 22:6, is to teach the doctrine of the impossibility of apostasy. If it is absolute, then to give a child the proper religious training is to absolutely assure his eternal salvation. He couldn't be lost, and would not be a free moral agent.

It is cruel to penalize godly parents for the ungodly behaviour of their children when they did their best to rear their families properly. jpn



Programs Of Worship

SUNDAY AM 1-28-79

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Wayne Gey
Manuel Williams
O-Larry Fishel
Jerry Alphin
USHERS-----Wayne Gey, Gene Mooney

SUNDAY PM 1-28-79

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Larry Steele
SERMON-----James P. Needham
LORD'S SUPPER-----Wayne Gey
Clark Gey
USHERS-----Wayne Gey, Gene Mooney

WEDNESDAY 1-31-79

ANNOUNCEMENTS-----Robert Gaines
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Ronald Carter
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Robert Maynard
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS---Feb. 79

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

READ THIS, AND KEEP ON PRAYING



I asked for STRENGTH, that I might ACHIEVE;
I was MADE WEAK, that I might learn HUMBLY TO OBEY.

I asked for HEALTH, that I might do GREATER things;
I was given INFIRMITY, that I might do BETTER things.

I asked for RICHES, that I might be HAPPY;
I was given POVERTY, that I might be WISE.

I asked for POWER, that I might have THE PRAISES OF MEN;
I was given WEAKNESS, that I might FEEL THE NEED OF GOD.

I asked for ALL THINGS, that I might ENJOY LIFE;
I was given LIFE, that I might ENJOY ALL THINGS.

I got NOTHING THAT I ASKED FOR,
But EVERYTHING I HAD HOPED FOR.

Almost despite myself, my unspoken prayers were answered.

I AM, AMONG ALL MEN, MOST RICHLY BLESSED!

--Author unknown

Sometimes when I meditate upon my past I have to humbly thank God that he has not given me all the things I asked of him. How foolish we can be when we pray! How selfish, how vain, how petty! We need to read over and over James' words, "*Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your own lusts*" (Jas. 4:3). We must not pray like the conceited Pharisee, "*God, I thank thee, that I am not as other men...*" But like the humble publican who said, "*God, be merciful to me a sinner...*" (Lk. 18:11,13). Jesus said, "*Men ought always to pray, and not to faint*" (Lk. 18:1). So, I say, read this article again, and keep on praying!

jpn



Preachers, Professors and versions

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Please explain how so many ?
 ? preachers and college professors ?
 ? can say that it is only a matter ?
 ? of opinion and not doctrine as to ?
 ? which translation of the Bible we ?
 ? use when some of them deny the ?
 ? virgin birth of Christ, teach ?
 ? faith only and change Acts 20:7 ?
 ? to Saturday for the Lord's Supper ?
 ? instead of the first day of the ?
 ? week, plus many other errors? TN. ?
 ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

THE BATTLE OF THE VERSIONS continues! There are all kinds of ideas and prejudices relating to Biblical versions. It is a battle that will never be won or settled, because (1) there never will be a perfect translation, (2) personal preference and tradition will not allow some persons to be open minded on this matter.

I deplore the escalation of versions over the past 25 years. It comes about for several reasons, some worthy and some not. Here are a few of those reasons: (1) Some modern versions have been produced as an effort to more accurately convey the original idea than do the older versions. This is a worthy aim. Some have succeeded in doing this, but not to any great extent. (2) Some modern versions have been produced to try to obscure what was already ac-

curate in the older versions because they conflicted with what people have made up their minds to do. Some of the so-called modern versions are designed to eliminate the distinctive features of the church and the plan of salvation.

(3) Most of the modern versions produced over the past 25 years have been motivated by a desire for monetary gain. The publishers know that people are looking for something easy in religion, so they produce versions that accommodate this desire for a profit motive.

I believe it is unwise to get "hung up" on any one version; but that does not mean that I agree that it is only a matter of opinion as to which version one uses. It is SINFUL to use any version to teach error, yes, even the good old King James Version! For instance, the word "EASTER" is found in the KJV in Acts 12:4. Anyone who uses the KJV at this place to endorse or lead others to believe "EASTER" is a religious celebration approved by God is teaching false doctrine. But this does not mean that because the KJV has some translation errors in it, that it is sinful to use the KJV where it is right.

By the same token, one can use the most modern version to teach truth in those places where it may make the original thought clearer. If we are going to say that no version can be used that contains errors, then we will not be able to use any that have been produced up until now. There are no perfect translations, and there never will be because they are produced by fallible men.

This does not mean, however, that we have no way of knowing what is the pro-

per translation. Let's not go from the sublime to the ridiculous! In almost every instance we can learn what is the proper translation just like I learned that "EASTER" is a mistranslation of the Greek word "PASCHA" in Acts 12:4 in the KJV; by checking the lexicons. The word "PASCHA" is everywhere else translated "Passover". To investigate the reason why it was rendered "EASTER" here is to learn that the translators wanted to give some semblance of Bible authority to a religious error already in vogue in the Church of England.

In my own personal view the KJV has not been greatly surpassed by the so-called modern versions. Of course, it has some errors, but so do they! I know where those errors are, and when I come across them, I seek to explain them. There are some areas in which some of the modern versions surpass the KJV, but not sufficiently for me to switch to them as my basic study tool. For instance, I like the more accurate rendering of the tenses of the Greek verbs in the New American Standard Version, but not enough to switch to it. I simply call attention to it where it will help to present the original thought more accurately.

We need to be aware, however, that some of the modern "versions" are not versions at all, but are *perversions*. For instance, the LIVING BIBLE. It says on the cover that it is a "PARAPHRASE," but most people accept it as a version, a translation.

There are many pitfalls in this area and we need to be aware of them, but we need to steer clear of closed mindedness. It is a good idea to own several of the better translations and study them in comparison. I can guarantee you that if you make a practice of this, it will increase your Bible knowledge.

Along this same line, we also need to avoid legislating which version should be used. In the bulletin of the Bellview church of Pensacola, Fl., brother Ray Hawk, preacher and elder, recently said:

It would not be wrong, unless the elders so specified, to read a correct passage from a version such as the R S V, NIV, or NASV. (THE BEACON, Dec. 14, 1978). (Emphasis mine, jpn).

This says it would be sinful to use any version the elders have specifically forbidden! That is making legislators of elders! Elders don't have the scriptural right to legislate which version shall be used, and anyone who would go along with such high-handed lordship would lend sanction to such unscriptural conduct. I don't know many elders with sufficient knowledge of textual criticism or translations to be qualified to make such a judgment, in the first place, and even if they have it I don't know of any scriptural authority for them to make their judgment the law of God under penalty of sin if it is violated (1 Pet. 5:3).

As a matter of principle, it is right for any preacher or teacher to use any version in the world to teach the truth. If I can use Martin Luther's version, or the Catholic Version to better convey the thought in the original (which I sometimes do), then no man or group of men has the scriptural right to "rule" that such is improper.

I would say that it is a matter of opinion which version one uses to teach the truth on any given subject. It certainly is not a matter of opinion to use any version, not even the good old King James, to teach error. This is the position that is safe, and cannot be gainsaid. jpn



Programs Of Worship

SUNDAY AM 2-4-79

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Robert Gaines
DISMISSAL PRAYER-----Frank English
SERMON-----James P. Needham
LORD'S SUPPER---O-Kenneth Lipscomb
Perry Bunch
O-Jim Milam
Manuel Williams
USHERS---Larry Steele, Larry Fishel

SUNDAY PM 2-4-79

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Donald Gattis
DISMISSAL PRAYER---Jack Farrington
SERMON-----James P. Needham
LORD'S SUPPER-----Jim Milam
Mark Kapelka
USHERS---Larry Steele, Larry Fishel

WEDNESDAY 2-7-79

ANNOUNCEMENTS-----Ronald Carter
SONG LEADER-----Nelson Thompson
FIRST PRAYER-----Gene Mooney
READ SCRIPTURE-----Troy Carter
DISMISSAL PRAYER---Manuel Williams
INVITATION-----David Caskey

MONTHLY ASSIGNMENTS---Feb. 79

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

AN ENCOURAGING LETTER FROM RAY VOTAW

(EDITOR'S NOTE: Following is a letter from one of the most dedicated gospel preachers I have ever known. He has lived in S. Africa for about 25 or 30 years, and has faithfully preached God's word under very difficult circumstances. I admire him greatly. jpn)

I have enjoyed, appreciated and benefited from the PSD bulletin through the years. I just wanted to drop a note hastily and poorly written, saying, "Thanks for your article FULFILLING OUR DUTY IN EVANGELISM"-pungent, scriptural and hard-hitting--and needed. I don't say this because I think I'm suffering or sacrificing by being in a "foreign" field. I say "Thank you" because what you said needed to be said.

Thena and I have just returned from a busy but enjoyable visit to the U.S.A. I enquired of you on our trip through Orlando, but you were out of town.

Things are going well here among the Europeans, Coloureds and Native Black churches in this immediate area. It thrilled me to find them doing so well upon our return. God hasten the day that American preachers and DOLLARS can leave the country. I believe they could now and many, many brethren would continue standing "fast in the faith".

COMMENT

I pray God's blessings upon American brethren who preach in foreign fields, especially those in South Africa. In my travels around the U.S.A., and the world, I know only too well how easy it is for American brethren to forget those brave soldiers of the cross. It is so easy to think that everybody is as well off as are we. While the world gets ever smaller, this is only true for those who are alert to observe it. There are still brethren who are opposed to preaching the gospel in foreign countries, and who speak discouraging words to those who do. In speaking along the line of world evangelism recently, the local preacher made this astute comment: "Brethren are not going to get interested in preaching the gospel in foreign countries until they get interested in converting the person next door!" How true, how true!!!

jpn



WOMEN ASKING QUESTIONS

? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
 ?
 ? Does 1 C o r. 14:35 prevent women ?
 ? from asking questions in a Bible ?
 ? class where the whole congrega- ?
 ? tion is assembled in one class? ?
 ? If not, what d o e s this verse ?
 ? teach? In other words would it be ?
 ? scriptural for women to ask ques- ?
 ? tions in a c l a s s arrangement ?
 ? where the class situation h a d ?
 ? been substituted f o r the more ?
 ? formal preaching arrangement? OH. ?
 ? ?
 ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

REPLY

I do not believe 1 Cor. 14:34,35 prevent women from asking questions in a case where the whole church is together in one place because I believe this passage was written to regulate matters in a meeting which cannot be duplicated today, namely, a meeting in which divine revelations were being received. The problem was that some women were interrupting the prophets during revelations and asking for explanations. Paul says, "If they will learn anything let them ask their husbands at home" v. 35.

The underlying principle in 1 Cor. 14, is stated in v. 40, "Let all things be done decently and in order." This also prevented other men from interrupting such revelations: "If any thing be revealed to another that sitteth by, let the first hold his peace" (v.30).

It is unreasonable and a violation of the rules of interpretation to apply a regulation to a different fact situation than the one in which it was given. Unless we can duplicate the service in which this regulation was given, it does not apply today.

There is other corroborating evidence that 1 Cor.14:34,35, applied to a special meeting unlike any we can have today. For instance, Paul said, If the women would "learn anything, let them ask their husbands at home." One thing is abundantly clear from this statement: ALL WOMEN ADDRESSED HAD HUSBANDS! Otherwise, this verse makes no sense at all. If husband doesn't mean HUSBAND what would Paul have said had he meant husband? Those who want to apply 1 Cor. 14:34,35 today often say that if a woman doesn't have a husband, she can ask her father, brother, uncle, elders or the preacher! That is quite a strange interpretation. If this would be satisfactory, it would have been very simple for Paul to have said it. The fact is, he didn't!

Now, if we can substitute someone else for husband here, why do we deny the sectarians the right to make substitutions in other places?

Furthermore, it is a fact that Sapphira did indeed answer a question in a mixed assembly in Acts 5:1-8. How could this have been done if 1 Cor. 14:34,35 regulate every assembly?

What we need to understand is that 1 Tim. 2:11,12 is the general passage which regulates the behavior of women today. It says, "Let the women learn in silence (quietness ASV) with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (quietness ASV)."

Two things are forbidden in this passage: (1) A woman's teaching over a man, (2) A woman's usurping authority over a man. To teach over a man simply means that she would be in charge of a class where men were present. The teacher is in authority; women are forbidden to be in authority over men in the church. To usurp authority over a man is to take it by force. A woman can do this in a class situation where she dominates the class and more or less takes it away from the teacher. This is a violation of the scriptures. But, it is not wrong for a woman to ask questions in a mixed class as long as she does it in a humble manner and does not seek to dominate, or usurp the authority of the teacher. If the teacher grants permission for women to ask questions or make comments, then when they do so, they are not usurping his authority.

This is one of those Bible questions that never gets settled. There are two opposing sides, and variations in the positions on both sides. We must all maintain an open mind and continue to study, accepting any new truth we discover from time to time.

I believe the misunderstanding of the two passages considered in this article has led to unwarranted restrictions upon the excellent service women can render in the local church. This is not in any way related to "Women's Lib" either, it is just a fact that traditional interpretations of these two passages have almost become a creed to many, and they are bound to defend them at all costs. Churches have been divided and constantly disturbed by those who are bent upon making their understanding the law of God. Many repeat the statement "let the women keep silent in the church" who never have taken the time to really delve into the context or the meaning of the words involved.

jpn

NEWS

about us 'n things

SICK

ANDY ADAMS has now been back to his doctor in Miami, and his condition has improved somewhat. He is to see him again in 4 weeks...A good many virus infections have been going around, and this has hindered many from attending.

THE GRANTS

The MARION GRANTS, and two other families from the Shiraz, Iran church are now settled in and around Cockeysville, Md., the home office of Westinghouse. The latest word is that none will be returning to Iran, and Westinghouse is sending a crew to Iran to gather up and ship back to the U. S. all their personal belongings.

The Grants have bought a home across the line in PA, and have placed membership at Gettysburg, Pa. where Leo Rogol preaches, and where the church here has assisted me in meeting work.

I have had no word concerning the whereabouts of other Christians I knew in Iran; some at Isfahan and others in Tehran. Many Christians everywhere I go are very solicitous of them, and this is deeply appreciated by me, and I know by those who are and were there.

EDITOR TO FT. MEADE

I have been invited to help the Ft. Meade church on Wed. night March 7, on the subject of women teachers, the matter dealt with in this week's WHAT'S YOUR QUESTION COLUMN. That will be our singing night at PSD.

jpn



Programs Of Worship

SUNDAY AM 2-11-79

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Nelson Thompson
FIRST PRAYER-----Wayne Gey
DISMISSAL PRAYER-----Gene Mooney
SERMON-----James P. Needham
LORD'S SUPPER-----O-Frank English
Donald Gattis
O-Larry Steele
Ronald Carter
USHERS---Larry Fishel, Larry Steele

SUNDAY PM 2-11-79

ANNOUNCEMENTS-----Jerry Alphin
SONG LEADER-----Nelson Thompson
FIRST PRAYER-----Robert Maynard
DISMISSAL PRAYER-----Manuel Williams
SERMON-----James P. Needham
LORD'S SUPPER-----Larry Steele
Troy Carter
USHERS---Larry Fishel, Larry Steele

WEDNESDAY 2-14-79

ANNOUNCEMENTS-----Nelson Thompson
SONG LEADER-----Larry Fishel
FIRST PRAYER-----Robert Maynard
READ SCRIPTURE-----Mark Kapelka
DISMISSAL PRAYER-----Ronald Carter
INVITATION-----Robert Gaines

MONTHLY ASSIGNMENTS---Feb. 79

POST PROGRAM-----Clark Gey
CLOSE BUILDING-----Wayne Gey
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
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

EDITOR FROM PALM SPRINGS DRIVE TO PALM RIVER IN TAMPA

ON FEBRUARY 25, I will terminate my work with the PSD church of Christ, ending almost 10 years of work in this community. This means that I will be at PSD three more Sundays and the bulletin dated Feb. 26th will be the last PSD Bulletin I shall edit, meaning that I have edited a little over 8 volumes of this publication.

My work at PSD, for the most part, has been very pleasant, and I leave behind many friends and some wonderful people. We have seen some good times and some lean ones. Florida economy seems never to strike a happy medium, it is either feast or famine. This causes memberships to fluctuate a great deal, and so we have seen many good people come and go. This has provided us with many opportunities to teach and edify, and send on to other places those who were stronger when they left us than when they came.

Out of several excellent opportunities, I have chosen to accept the invitation of the Palm River church in Tampa, Fl. The church is located on the south-eastern side of Tampa, and has existed for many years. One of the attractive things about the work is the fact that some 40 to 50 students from Florida College attend there, including several young preachers. This provides a rare opportunity to work with these young people, and especially the young preachers, and perhaps be instrumental in helping them along the way. I have been flattered by their enthusiasm for my acceptance of the work.

While we have bought a home in the community of Brandon, we will not officially move there until around July. Meanwhile, we shall commute to the community on Wednesdays and week-ends and otherwise as needed. The brethren at Palm River have been very generous with us in the arrangement and we appreciate it more than words can express. We look forward to a pleasant work with them.

Meanwhile, our home address and phone number will remain the same until further notice: 1600 Oneco Ave. Winter Park, Fl. 32789, Phone 645-0450. jpn



Questions about "faithful children"

In the Jan. 22, issue of the PSDB I answered a question about the requirement that elders have "faithful" children. I have received a letter exploring this subject further, and I here reply to some of the questions and comments made in the letter.

1. *"You did not define faithful."* In the 9th paragraph of the article, I said, *"The word means trustworthy, worthy of confidence, sure, firm and this is the meaning Paul gives it in the eldership passages, for he explains what he means, 'in subjection,' 'faithful, not accused of riot or unruly.'"* If that is not a definition of the word, I wouldn't know how to go about it.

2. *"Does it mean that by being in subjection to him, they take out the trash as they are told, etc."* It means exactly what it says, they recognize his "rule" over them--*"For if a man know not how to RULE his own house, how shall he take care of the church of God?"* A person's being a Christian can never be because he recognized his father's RULE over him, but because he recognizes GOD'S RULE over him.

in this connection the enquirer asks how a man's ruling over his children in earthly things can prove his ability to "take care of the church of God?" By proving his ability to rule over others; to control the actions of others in the position of a leader.

3. *"A man can have his children in subjection (faithful) to him through fear."* This supposedly proves that "faithful" means a Christian, but let's see if it succeeds: I have personally known father's whose children became "Christians" out of fear of their father, so the argument works both ways. If the fact that some children are in subjection to their fathers through fear proves that "faithful" means a Christian, then the fact that some children are "Christians" through fear of their father, proves that "faithful" does not mean a Christian. The fact is, neither argument proves anything.

Paul settles the matter when he says *"Having his children in subjection WITH ALL GRAVITY"* (1 Tim. 3:4). "Gravity" means "seriousness." The subjection of the elder's children to his rule in the family is out of respect, not "through fear."

4. *"To refuse to consider a man as an elder if he has no BELIEVING children is not to penalize him or to blame him for the choice they make. He simply does not meet that qualification laid down in the scriptures. If an elder's wife dies, then he is no longer qualified to be an elder because he does not meet the qualification 'husband of one wife.' Does this mean that he is penalized because his wife died?"*

The matter of penalization is a difficult question to solve. In some cases one should not be allowed to serve as an elder because of his failure to rule his children. If he contributed to their delinquency by failing to restrain, or rule his children. I object however, to penalizing a good man who ruled well his children as long as they were under his roof. I say in so doing he proved his ability to rule and that is what Paul required.

5. "It would seem that in a congregation where there were no elders, and especially when a new congregation is started, that some sort of training program be set up to train men for this v e r y important responsibility...the preacher cannot be blamed in entirety for a failure to do this, but it would seem that he would have some responsibility in it since Paul's instructions about appointing elders was given to two gospel preachers."

I wholeheartedly agree that teaching what the Bible says on the qualifications and duties of elders is ESPECIALLY the preacher's responsibility, and I have never lived with a church in all my preaching experience where I did not teach and preach on these matters. In fact, at PSD where I now live, I have preached more than 20 sermons directly on the qualifications and duties of elders. Beside that, I have offered upon numerous occasions to conduct any special c l a s s on any subject in which there was sufficient interest. No suggestion was ever made to me that I can recall, that we have a training class for prospective elders.

I wonder though just what we could do in a training class for prospective elders that is not done when 20 sermons are preached on the subject from the pulpit. All we can do is teach God's word and hope and pray that people will respond to it. Having a special training c l a s s on a given subject is no magic formula to solve all problems. If there is no desire, no willingness, on the part of the individual to work at meeting the qualifications (demonstrated by his daily life and activity) a training class won't solve the problem.

Our greatest problem with developing elders today is a lack of personal desire t h a t is proven by one's daily life. "Desire" for the office today is too frequently interpreted to mean that a person has verbally expressed a desire to be an elder. The "desire" must be expressed by one's dedication to the qualities listed in 1 Tim. 3, and Tit. 1.

Too often today brethren want to TELL the congregation they desire to be elders. In their lives they don't demonstrate t h e qualifications: they don't attend special classes that are held, they don't visit the sick, they don't call on the wayward, they don't demonstrate leadership qualities, but they "desire" to be elders. Now, what they want is for the church to appoint them, then all at o n c e they are "elders," and now that they have the "office," they b e g i n to do some of these works. This gets the cart before the horse. Paul said, "And let these first be proved" (1 Tim. 3:10).

I have known too many "elders" who are looking for a "position" of authority, and who take the "eldership" as an ego trip. There are just too many "elders" today who are figureheads that do very little figuring; to them it is a n honorary position, rather than a "work" to be done (1 Tim. 3:1).

Many problems i n local churches would be solved, o r never would have arisen, if they had a dedicated eldership. But a church has never had problems until it appoints unqualified men to a so-called eldership. There is a crying need for qualified elders, but that need is not supplied by appointing figureheads who won't do the work. jpn



Programs Of Worship

SUNDAY AM 2-18-79

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Nelson Thompson
DISMISSAL PRAYER-----Ronald Carter
SERMON-----James P. Needham
LORD'S SUPPER-----O-Jerry Alphin
Larry Fishel
O-Robert Gaines
David Caskey
USHERS---Larry Steele, Larry Fishel

SUNDAY PM 2-18-79

ANNOUNCEMENTS-----Donald Gattis
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Larry Fishel
DISMISSAL PRAYER-----Perry Bunch
SERMON-----James P. Needham
LORD'S SUPPER-----Jerry Alphin
Clark Gey
USHERS---Larry Steele, Larry Fishel

WEDNESDAY 2-21-79

ANNOUNCEMENTS-----Gene Mooney
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
READ SCRIPTURE-----Clark Gey
DISMISSAL PRAYER-----Perry Bunch
INVITATION-----Nelson Thompson

MONTHLY ASSIGNMENTS--Mar. 79

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.

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
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

FINIS AND FAREWELL

AND SO COMES TO A CLOSE my part as editor of the PALM SPRINGS DRIVE BULLETIN! In all I have edited 418 issues of this paper. Almost every issue since the beginning has contained the popular WHAT'S YOUR QUESTION column. This column began quite by accident in the December 16, 1965 issue of THE WEEKLY REMINDER, bulletin I edited for the Expressway church in Louisville, Ky. A reader wrote in asking 3 or 4 Bible questions which I answered; from that time until now, I have never been able to keep up with all the questions received! Hardly a week has gone by that I have not dealt with some Bible question. I hate to think of the many toilsome hours of study and research that have gone into this effort, but I have a tremendous feeling of satisfaction to remember how many people have thereby been benefited. It could well be the greatest service I have ever rendered.

Do you realize that the 418 issues of the PSD Bulletin make a total of 1672 pages of material, 98% of which I have personally written? That means that for every year I have edited the paper, I have written a 208 page book! Eight of them in all. This is a lot of writing! I have spent many hours at the typewriter, and many more at a printing press!

The mailing list for the Palm Springs Drive Bulletin started out with about 400 on the list. These were mostly local persons who had requested the bulletin, or requested it for someone else. It contained several names of readers who requested the bulletin here who had been on the Louisville mailing list. From that 400 the list eventually grew to about 2,500 per week. Then, when postage and printing supply prices went through the ceiling, we had to cut the list in half, and now it is back up to around 1400.

I have no idea what PSD will do in the future about a bulletin. That will be for them and the next preacher to decide. I am sure the present mailing list will be maintained, if they decide to continue in this operation.

As to my future bulletin plans, I have none. The Palm River church in Tampa with which I will begin work on Feb. 28, does not publish a bulletin, and whether it shall do so in the future is something not yet decided.

SEE PAGE THREE



Bible Answers
to
Bible Questions

Baptizing and scriptural authority

?????????????????
?
? We always say that inspiration ?
? teaches us by command, example ?
? and necessary inference, in which ?
? case, we are trying to find where ?
? a non-Christian ever baptized ?
? anyone to make a Christian. The ?
? answer is by some other applica- ?
? tion, is it not? If so, then we ?
? ought not to say the above state- ?
? ment as all-encompassing, and by ?
? full application in every instan- ?
? ce. I know that baptizing someone ?
? else is not so important to Paul ?
? by his comments to the Corinth- ?
? ians, and teaching someone truth ?
? is of utmost importance. A per- ?
? son can learn on his own desires, ?
? can he not? Okla. ?
?
?????????????????

REPLY

THE QUESTION involved here in no way alters the fact that the scriptures teach by direct statement, approved apostolic example, or necessary inference. To demonstrate:

All scriptural authority is established in these three ways, but it falls into two classes: (1) Generic and (2) Specific. We have specific authority to baptize, but generic authority for who is to baptize. This is true because we have no instruction as to who is to do the baptizing.

Thus, in the command to baptize there is generic authority for someone to do it, and since that someone is not specified, we have no right to specify.

Now, to take this process a bit further we note that the validity of baptism is not dependent upon the person who is doing the baptizing. There is not a word in the Bible that would indicate the qualification of the baptizer.

Not everything is spelled out in commands, inferences and examples, but the basic authority for everything we do is established in one or all of these three ways. For instance: First-day-of-the-week communion is authorized by the example of the Troas brethren in Acts 20:7, but not the time of day nor the manner in which it is served to the congregation. Or, first-day-of-the-week contribution is established by the example of the Corinthians (1 Cor. 16:1, 2), but not the manner of collecting it. These expediencies are authorized in the area of generic authority.

I am not saying that any person desiring to be baptized should rush out and persuade some infidel to baptize him, but if such were to happen, I would not be able to take the scriptures and prove the baptism to be invalid.

This is a hard pill for some to swallow because they have a sacerdotal concept of certain religious activities similar to denominational and Catholic theology; that is, only the preacher or priest can "administer the sacraments." The Bible knows nothing about such a system. Until someone can establish from the scriptures the qualifications of the baptizer, then we are forced to accept this conclusion.

Whenever we take the position that the baptizer must possess certain qualifications to baptize, then every person's baptism will come into question. Every baptized believer must then investigate to make sure his baptizer was qualified to do the job.

Ultimately, such a position means that every baptized believer must be able to establish a qualified line of baptizers that reaches all the way back to the apostles, through the dark ages and all! That is, I must have been baptized by a qualified baptizer who in turn was baptized by a qualified baptizer who was baptized by a qualified baptizer, etc, all the way back to the day of Pentecost!!!! If anyone in the chain was not a qualified baptizer, then everyone from that person on down has invalid baptism!!! Who can believe it?

The command-example-inference methods of establishing scriptural authority come under close scrutiny and even serious doubt from time to time, but they always emerge unscathed! It is a fact that these three methods were used by the Apostles and brethren in the first century, and they are demonstrated clearly in Acts 15 in the matter of whether or not Gentiles had to be circumcised to be saved.

In the early 1950's E. R. Harper tried to come up with a fourth way we learn from the scriptures: "Principle eternal." But that didn't last long! In the Lufkin, Tx. debate with Yater Tant he advanced this. He was challenged over and over to *"produce one principle eternal that is not established either by a command, example or inference."* The debate closed without his having met the challenge. This is a vital question, deserving of much thought. jpn

CONTINUED FROM PAGE ONE

However, WHAT'S YOUR QUESTION will continue in my monthly publication, TORCH, which is a 24-page magazine which I have edited and/or published since 1970. Readers of the PSDB who are interested in continuing to read this column may do so by sending me a \$5 subscription to my home address at 1600 Oneco Ave. Winter Park, Fla. 32789.

Now, let me express my heartfelt thanks to the many readers all over the world who have taken time to write and express appreciation for the help received from this work. And also to the hundreds who have sent in Bible questions. You have contributed to the success of this endeavor because your questions continually gave the bulletin purpose and direction, and while you profited from the answers given, so did many others.

And I express a special thanks to the many faithful women who have diligently given of their time to prepare the finished product for the mail. Many have served from the very beginning.

My earliest helpers in this work will always have a special place in my heart. They were O. J. DUER (now deceased) and his good wife, HAZEL. From the beginning until the church employed my wife as part-time secretary, they came regularly to help with the publication. A relationship developed between O.J. and myself that shall never be forgotten. Though he has been gone to his reward now for several years, I still miss his warm smile and helping hand. I bless his memory.

In conclusion I say, may *"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."* (2 Cor. 13:14).



Programs Of Worship

SUNDAY AM 3-4-79

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Jim Milam
DISMISSAL PRAYER-----Larry Steele
SERMON-----Guest Speaker
LORD'S SUPPER-----O-Frank English
Kenneth Lipscomb
O-Paul Drake
David Caskey
USHERS----Jerry Alphin, Larry Bunch

SUNDAY PM 3-4-79

ANNOUNCEMENTS-----Larry Fishel
SONG LEADER-----Wayne Gey
FIRST PRAYER-----Nelson Thompson
DISMISSAL PRAYER-----Robert Maynard
SERMON-----Guest Speaker
LORD'S SUPPER-----Paul Drake
Troy Carter
USHERS----Jerry Alphin, Larry Bunch

WEDNESDAY 3-7-79

ANNOUNCEMENTS-----David Caskey
SONG LEADER-----Jack Farrington
FIRST PRAYER-----Paul Drake
READ SCRIPTURE-----Kenneth Lipscomb
DISMISSAL PRAYER---Manuel Williams
INVITATION-----Nelson Thompson

MONTHLY ASSIGNMENTS--Mar. 79

POST PROGRAM-----Troy Carter
CLOSE BUILDING-----Gene Mooney
IF YOU CANNOT SERVE, PLEASE CALL
BRO. JACK FARRINGTON AT: 299-5655.

Published weekly by Palm Springs
Drive church of Christ meeting at
600 Palm Springs Drive, Altamonte
Springs, Florida 32701. Second-
class postage paid at Altamonte
Springs, Florida.
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
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!

