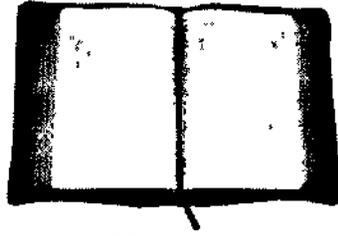


SEARCHING *the* SCRIPTURES



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

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

VOLUME V

JANUARY, 1964

NUMBER 1

THE SPIRIT OF CHRISTMAS

H. E. Phillips

When man begins to leave the foundation of faith and adds to what God has revealed, there is no stopping place short of complete apostasy. The Holy Spirit said by Paul: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10,11). No fact is more plainly stated in the word of God than the sin of keeping a day in a religious manner which has not been authorized by Christ. The observing of any day as a national holiday, such as the 4th of July, Labor Day, Memorial Day, an anniversary, with no religious significance, is not under consideration in the passage just read. If the season of the year called "Christmas" is observed only as a national holiday, nothing more, we do not transgress the word of Christ. But if we try to celebrate the birthday of Christ and talk about this day as if it were authorized as such in the New Testament, we are guilty of the same sort of sin as Catholics when they count beads, ring bells, and burn incense as worship to God.

WHAT IS CHRISTMAS?

The observance of this day with religious significance originated with Catholicism. From one of their catechisms we read: "Q. What are the principal feasts of our Lord? A. Christmas Day, so called from the mass that is said in honor of our blessed Saviour's nativity, or birth at Bethlehem. . . Q. What is the reason that on Christmas day mass is said at midnight? A. Because Christ was born at midnight." (The Catholic Church Alone Is The One True Church Of Christ, page 182,183)

To Catholics this day is so called because the "mass of Christ" is offered. This is in celebration of the physical birthday of Christ. But the day of Christ's birth is not known. The authority to celebrate his birth is nowhere found in the word of God. What to do in such a celebration is wholly unknown.

Schaff-Herzog Religious Encyclopedia says of Christmas: "The supposed anniversary of the birth of Jesus Christ, occurring on Dec. 25. No sufficient data, however, exists, for the determination of the month or the day of the event. . . ." "Hippolytus seems to have been the first to fix upon Dec. 25." "There is no historical evidence that our Lord's birthday was celebrated during the apostolic or early post apostolic times. The uncertainty that exists at the beginning of the third century in the minds of

Hippolytus and others . . . proves that no Christmas festival had been established much before the middle of the century" (Vol. III, page 47).

WHAT IS THE "SPIRIT" OF CHRISTMAS?

People talk about the real "spirit" of Christmas as if some revelation on this matter has been given. We understand this "spirit" to mean the mental and emotional purpose and practice of religious observance of the day. The teaching of Christ is supposed to guide us in the "spirit" of all things, but where is the revelation of the "true spirit of Christmas"? The spirit of kindness, love, peace, etc., should prevail every day in the year by every Christian, and never on one day in a special sense. December 25 has no special claim to these attitudes, and the meek and gentle spirit of a Christian will place absolutely no significance to this day more than any other.

IF CHRISTMAS, WHY NOT OTHER DAYS?

Since some in the church are drifting toward the keeping of Christmas with all the religious significance that Catholicism places upon it, why not go on and by the same authority observe Lent and Easter in the same way that Catholics do? Why not keep All Saints Day? There is as much divine authority for one as for the other. All originated in the apostate church; none have divine authority to be observed. The so-called Protestant denominations of the day are as eager to keep Christmas with religious significance as the Roman Catholic Church is. The Christian Church is no exception.

In The Christian, an official publication of the liberal wing of the Christian Church, Paul S. Stauffer, minister of the First Christian Church, Louisville, Ky., said in the Dec. 22, 1963 issue: "Christmas is a message about God that brings awe and wonder to the heart of man." "Christmas declares to us that God has taken the initiative and has entered our lives through a child born in a manger" (page 5)

In the same journal and the same issue the editor, Howard E. Short, says, "Yet, we cling to him, we worship him and we rejoice at Christmastime, celebrating his birth" (page 8). Again, in the same issue Carl R. Brown said: "Would it seem irreverent to think of Jesus playing the part of Santa Claus? Or would it be irrelevant? I trust it would not be either. . . Maybe Jesus would borrow a Santa Claus outfit and call the children to come to him" (page 23). Yes, and the same imagination may picture

Christ as standing at the altar, kissing the feet of a crucifix and sprinkling holy water around while speaking in Latin. One is just as reasonable and as scriptural as the other.

In the **Christian Standard**, the publication of the more conservative group in the Christian Church, Dec. 14, 1963, we have the admission that the celebration of the birth of Christ is without scriptural authority, but they are going to have it. "Many practices in our churches are non-scriptural, that is, we could not, try as we might, give book, chapter, and verse for their observance. Some, such as providing meeting houses and preparing the Communion emblems, are necessary means to the accomplishment of commanded practices . . . Try, for example, to document the use of baptisteries, hymn books, or candle-lighting services!" (Buel B. Buzzard, page 3)

Here they are keeping a religious day when the concede that they do not know the day nor the year, and admitting that the practice is non-scriptural. How much would one have to do to prove his complete disregard for the word of God? But some of the liberal brethren in the church today have nearly gone this far already! At the rate of departure it will not be more than ten years before some of the "on the march" churches will be observing Easter with all the display that other "Protestant Denominations" observe it. Some have already declared Christmas as the birthday of Christ.

In the **Tampa Tribune** of Monday, Dec. 16, 1963, Fred Dudney, an elder of the liberal Manhattan church in Tampa, wrote an article entitled, "Christmas Day In Our Hearts Is Many Things." After telling the significance of this day to him as a boy, he said, "But soon I began to learn more about the real meaning of Christmas, the time of the year the world has set aside to celebrate as the birthday of Christ. Among other things I learned that Christ, the Savior of the world, came to this earth to give to us the perfect example of what I believe to be the true spirit of Christmas—The Spirit of giving, not getting." He did not cite the verse where he learned what the "true spirit of Christmas" is, and I am anxious to know where Christ taught us anything about Christmas. How one who claims to be an elder of the Lord's church can get so far from the word of God is a mystery to me

But he says further: "And since we are celebrating his birthday, I think it proper that we ponder, at the same time, some of his teaching and his examples for living among our fellowman . . . Who is "celebrating his birthday"? Fred Dudney says "we are". This shows just how far some of these digressive brethren have gone toward Catholicism.

In the same issue of the **Tampa Tribune** "Rev. Dr. Harold A. Bosley," pastor of Christ Church Methodist, New York, said: "One wonders whether it is possible to rescue the deeper meanings of Christmas from the ways in which we have become accustomed to living during this season." "We are making the effort, though, in the slogan: 'Put Christ in Christmas.' Yet I wonder whether we are willing to face the meaning of this."

There is very little if any difference between Bosley's view of Christmas and that of Dudney's.

(Continued on page 3)

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Editorial . . . H. E. PHILLIPS

You will notice the "new look" with the appearance of this first issue of 1964. We will strive to have a greater variety of subjects discussed and to be as edifying as possible. We are seeking to "persuade men" and "please God," not to persuade God and please men. If the latter were true we would not be the servants of Christ (Gal. 1:10).

With this first issue in 1964 we have added several new features. Brother Luther W. Martin of Rolla, Missouri will write each month on "The Menace Of Catholicism." Brother Martin is an excellent writer and well qualified to speak on this subject. You will enjoy and profit by his articles each month.

Brother Ward Hogland of Greenville, Texas will have an article each month dealing with controversial issues. He will write under the heading of "Matters Of Controversy." Brother Hogland has engaged in a number of debates with various religious errors and is well qualified to write on this general subject. We welcome Luther W. Martin and Ward Hogland to the pages of SEARCHING THE SCRIPTURES.

We have asked brother Connie W. Adams of Orlando, Florida to write a series of articles on **Pre-millennialism**. This will appear under "Defense of the Gospel." We recognize this as still a serious threat to the faith once delivered. Brother Adams is a capable writer and approaches his subject with complete respect for the authority of Christ.

We are deeply grateful to those men who have accepted the responsibility of writing on given subjects from the very beginning of this journal. Brother Marshall E. Patton has done an outstanding job of answering questions that have come to him. This is one of the most difficult tasks we could put upon a man, but he has willingly performed his work well. He will continue to answer your questions.

Brother E. V. Srygley, Jr. has prepared a word study of the original language of the New Testament for each issue of this paper. He has done an outstanding work in this field. Brother Douglas Burgess is well qualified in the field of science and the Bible. He has written a column each month on this very important subject. This feature will continue also.

Other regular writers include Harold F. Sharp of Conway, Arkansas; Thomas G. O'Neal of Jasper, Alabama; Earl Fly of Orlando, Florida; Leslie E. Sloan of Jasper, Georgia; E. L. Flannery of Gainesville, Florida; Harris J. Dark of Murfreesboro, Tennessee; Oaks Gowen of Bradenton, Florida; Jimmy Tuten of St. Louis, Missouri; Curtis E. Flatt of Florence, Alabama and a number of others who have prepared some very fine articles for publication. Others have been requested to prepare articles on various subjects for the coming year. We believe you will be edified by the various subjects to be discussed in coming issues. One other feature will be a Sermon Outline by a different preacher each month. This has been requested by several different readers.

Brother Miller and I wish to express our appreciation for the fine work of these men and for your willingness to "Search the Scriptures" with us by your subscriptions. Please renew your subscription for the coming year that you may not miss a single issue of this paper. We believe it will be worth much more than the \$2.50 for the year. Send us your renewal today.

CHRISTMAS

We wonder if the whole Manhattan church with its preacher, Charles Houser, is in agreement with Elder Dudney's teaching on the celebrating of the birthday of Christ. Obviously the same position held by the Christian Church is held by Fred Dudney on this observance of Christmas. Unless the Manhattan church publicly disclaims association with his belief of observing Christmas as the birthday of Christ, and publicly denounces his published position on this Catholic holiday, they must share his false teaching on this subject. This is not a personal attack; it is the battle "against spiritual wickedness in high places" and we intend to press the battle against all departures from the faith. Has one of the two liberal churches in Tampa already gone far enough to endorse one of their elder's teaching that we celebrate the birthday of Christ on Christmas? We shall see.

WHAT ABOUT CHRISTIANS KEEPING CHRISTMAS?

We are often asked about what we can and cannot do on Christmas in keeping with the practice of the times. Of course, there is nothing wrong with giving and receiving gifts. This may be done at anytime of the year. There is nothing wrong with families getting together and enjoying a holiday at this time of the year. We ought not to fill the hearts of our children with myths of pagan and Catholic origin, but to celebrate a civil holiday is not in violation of the law of Christ. The evil comes in using the holiday to celebrate in any way the birthday of the Lord when we have absolutely no authority for it. No special religious significance can be scripturally attached to this season.

It may be said that some of the customs of observance at this time of the year originated in heathenism. That may be true, but it would not follow that we are attaching the significance to the practice that they did. We certainly are not worshipping idols.

Paul gave us a principle that may be applied here. In I Corinthians 8 he spoke of idols and says that we know that an idol is nothing in the world. The eating of meats offered unto idols might cause some weak brother to eat in worship to the idol. In such cases we are not to eat. However, to eat would not make us better, and to refrain from eating would not make us worse, (verse 8). But in chapter 10 he says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (I Cor. 10:20). There can be no fellowship with the idolater in eating meats offered to idols, but it was not wrong to eat this meat—the same meat offered to idols. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake" (verse 25). "If any of them that **believe not** bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice **unto idols**, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's and the fullness thereof" (verses 27,28).

If one of these who eats meats offered to idols—one that "believe not"—asks you to eat with him, do so if you want to. But if it is made clear that you are eating for the same purpose that he eats, **then do not eat**. But the reason is because in eating, after he has made clear the purpose, we partake of the same worship as he does. If in the case of observing Christmas as a religious holiday, we are told by someone that we are doing this to celebrate the birthday of Christ, then we do not partake of whatever the practice may be. But to observe the day as a civil holiday while making clear that we are not keeping a religious day, it is not evil.

But for whose conscience does one not partake of the meats offered to idols? "Conscience, I say, not thine own, but of the other ..." (I Cor. 10:29). Just because we may be doing something that some heathen did centuries past is no reason to think that we must do it for the same purpose. But if we in any way imply that the doing of these customs is for the same purpose that the heathen did them, then we should not do it. If we imply in any way that we are keeping December 25 as the birthday of Christ, we are as guilty as the brother who eats meats offered to idols in fellowship with the idolater. Keeping Christmas with a religious significance is to have fellowship with the sinful denominations of the world.

WHAT IS THE HARM IN KEEPING CHRISTMAS?

When brethren want to do something for which there is not scriptural authority, they do as the Christian Church has done: cite baptisteries, meeting houses, hymn books, etc., as examples of doing something without authority. This is the way the Christian Church gets Christmas into its program. Is this the way the liberal churches find authority for observing Christmas?

But what harm can come from keeping December 25 as the birthday of Christ? Well, what harm comes from kissing the feet of an image an calling it worship to Christ? What harm is there in keeping Lent, Easter, All Saints' Day, and all the other religious days of Catholicism? What harm is there in keeping the feasts of the Jews? Why no continue to observe the old Passover as the Jews do? What harm is there in introducing instrumental music in the worship? The harm is that all this is without divine authority, and is therefore evil and sinful.

When one leaves the word in things that pertain to the organization and function of the church of our Lord, it is only a matter of time until he will adopt other things of Roman Catholic origin. Several statements have already been put into print by some liberal brethren suggesting that we "put Christ back in Christmas" and "keep the true spirit of Christmas." Such is the case in the recent article by Fred Dudney in the **Tampa Tribune**. Brethren, many have already gone into denominationalism, and others are following.

SERMON OUTLINE

A MODEL CHURCH

Glenn L. Shaver, Louisville, Ky.

INTRODUCTION: The church of the first century is our model or pattern for today

1. Just as the carpenter follows a blueprint in building, so we must follow the first century church in "restoring the church of Christ in the twentieth century."
2. Jesus Christ, just as Noah who built the ark and Moses who erected the tabernacle, built the church according to God's eternal purpose and plan (Eph. 3:10,11; Heb. 8:1-5; etc.).
3. Hence, let this church pattern after the church of the New Testament, that it might be the Lord's church and worthy of imitation by other churches.

DISCUSSION: Now, let us learn about the "MODEL CHURCH" of the first century. I. **THE CHURCH OF THE FIRST CENTURY WAS:**

- A. Studious—its members were learners or disciples of Christ and His way
 1. Jesus invites ALL to come learn of Him (Matthew 11:28-30).
 2. One must continue in His word to be His disciple (John 8:31,32)
 3. The disciples continued steadfastly in apostles' doctrine (Acts 2:42; 5:42; etc.).
- B. Rich in Faith—its members grew in faith as they learned of Christ's way
 1. One cannot please God without faith (Heb. 11:6).
 2. Faith comes by hearing the word of God. (Romans 10:17).
 3. The rich in faith are to be heirs of God (James 2:5).
- C. A defensive institution—its members contended for the faith.
 1. Jude wrote for all to contend for the faith (Jude 3).
 2. Paul was set for the defense of the gospel (Phil. 1:17).

3. Stephen gave his life in defense of the gospel (Acts 6 and 7). II. **THE CHURCH OF THE**

FIRST CENTURY HAD:

- A. A converted membership—a changed people—Saul of Tarsus an example
 1. Must be converted in order to enter the kingdom (Matthew 18:1-3).
 2. Must be converted in order to have sins blotted out (Acts 3:19)
 3. Those converted are "new creatures" in Christ (II Cor. 5:17; Col. 3:1-14).
- B. A scriptural leadership—each church was to be scripturally organized (Phil. 1:1)
 1. Each church had elders (Acts 14:23; Titus 1:5; Acts 20:28; I Pet. 5:1-3; etc.).
 2. Each church had deacons to serve (Phil. 1:1; I Tim. 3:8-10; Acts 6:1-6).
- C. Unity and fellowship—keep the unity of the Spirit—walking in the light.
 1. Members were to be of one mind and heart (I Cor. 1:10-13; John 17:20,21).
 2. Members walked in the light to have fellowship (I John 1:3-7; II John 9-11).

III. THE CHURCH OF THE FIRST CENTURY DID:

- A. Worship spiritually and scripturally (John 4:23,24)
 1. The object of their worship was God only (Matt. 4:10; Rev. 19:10; etc.).
 2. The elements of worship were "in spirit and in truth" (John 4:23,24)
 3. The acts of worship were—(Cf. Acts 2:42,46).
 - a. Abiding in apostles' doctrine (Acts 2:42; II John 9; Acts 5:42)
 - b. Fellowship in the doctrine—giving (I Cor. 16:1,2; 9:14; II Cor. 11:7-9).
 - c. Partaking of the Lord's Supper (Acts 20:7; I Cor. 11:20-34).
 - d. Praying without ceasing (I Thess. 5:17; Acts 4:31; James 5:16).
 - e. Praising God by singing (Heb. 2:12; 13:15; Eph. 5:19; Col. 3:16).
- B. Work to fulfill its mission (Cf. Eph. 4:1,12).
 1. The church preached the gospel (I Tim. 3:15; I Thess. 1:8; II Cor. 11:8; etc.).
 2. The church edified itself in love (Eph. 4:16; I Cor. 14:26; Acts 20:32).
 3. The church relieved needy saints (Acts 2:44; 4:32-35; 6:1-6; 11:27-30; Rom. 15: 25-31; I Cor. 16:1-3; II Cor. chapters 8 and 9; I Tim. 5:16).

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I MARVEL

GAL. 1:6

James P. Miller

The mail has brought in the last few days two letters from men in their thirties who have given up the work of preaching the gospel. One of these men preached for a church that supported human institutions from the treasury of the church and one for a congregation that did not support them in this manner. Both of them gave various reasons for going back into what is commonly called "secular pursuits." I know them well and know that they were preachers of high ideals and convictions. The story of these brethren is being repeated too often in our day. At a time when the Lord needs preachers as never before, men are turning to other lines of endeavor. Do not misunderstand me, the Lord does not need men who believe in innovations such as the church support of human institutions, but the Lord needs preachers and preaching. This leads me to seek an examination of the reasons we have for preaching the gospel.

I doubt if any preacher of the gospel can give all of the reasons and influences that led him to take up the old story of the cross. There would be many influences that played a vital part. As I look back over almost thirty years it would be hard for me to catalogue them all. Teaching in the home, a father who gave suggestions and encouragement, the providence of a mother who was a teacher of speech, all of these and more. I was not called as Paul on the road of persecution, but by the gospel nevertheless, and for the same high purpose. Paul explains it in this way in I Corinthians 9:16; "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

The thing that makes me marvel is that men can lose sight of the high purposes and stirring sentiments that prompted them to take book in hand and seek to save the lost. Are the lost now not as needy as they were then? Is not the gospel still God's power to save? Has the "Prince of this world," given up the fight? It seems to me that if the reasons were good in the beginning they are still good. If the move was right then it should still not only be right but compelling. We need to re-examine the heart that was filled with a zeal for lost men and seek to restore such an attitude that the gospel may be preached. One thing is sure: the world may do without the jet airplane, a trip to the moon or the atomic bomb, but it cannot do without the gospel of Christ. I marvel.

COMMENTS TO EDITORS

"I am receiving your wonderful publication and just wish to express my gratitude that there are still members of the Lord's church who cling to the teaching of the Inspired Word. We are fortunate to have publications such as *Searching The Scriptures* to restore our strength and courage amid the

countless forces active against the Straight and Narrow Way."—G. A. Green, St. Petersburg, Fla.

"I would like to say that I enjoy your publication very much. Thank you."—A. E. Smedley, Nashville, Tenn.

"We would like to take this opportunity to thank you for your fine paper. We take great pleasure in reading it and feel you are doing a great work in spreading sound gospel."—Robert E. McCown, Miami, Fla.

"*Searching the Scriptures* is a fine magazine."—Opal L. Smith (Sister Smith sent in 28 subscriptions—Editor).

"Please renew my subscription to *Searching The Scriptures* . . . Find the paper highly informative. Best wishes for the coming year."—John H. Gerard, Kokomo, Ind.

"You are doing a great job."—Ward Hogland.

"May God bless each of you brethren in your efforts with *Searching The Scriptures* and all of God's work. I heard James P. Miller preach his first sermon at Thayer Street church of Christ many years ago."—Earl T. Hanson, Sr., Cuyahoga Falls, Ohio.

"*Searching The Scriptures* is an excellent paper and is doing much to hold back the tide of digression."—Wallace Whitehorn, Athens, Ala.

"I enjoy the paper and I am enclosing \$2.50 to pay for my subscription for another year. *Searching The Scriptures* is loyal to the Book."—Ida Holt, Lynn, Ark.

"I'm enjoying *Searching The Scriptures*!"—Bob Tuten, Bergen, Norway.

"May the Lord be with each of you, and with all who are working so hard to stem the tide of change to the doctrines of men."—C. O. Tucker, Jacksonville, Fla.

"We enjoy your paper very much. We will pass them on to others when we are through with them. Keep up the good work."—Mr. and Mrs. Elliott Hammerle, Streetsboro, Ohio.

"I thoroughly enjoy *Searching The Scriptures* all along, especially the fine 'tone' of most of the articles — though knowing that I don't always write in such a fashion as to please nearly everyone else either. Yet, a bitter or ferocious attitude is still out of place in literature dedicated to edification. I wish you well in every good work for him."—Conway Skinner, Beaufort, S.C.

"The paper is doing much good. Keep up the good in it."—Thomas G. O'Neal, Jasper, Ala.

"Your paper contains some of the finest material and has every reason to grow in circulation and effect."—R. C. Welch, Springfield, Mo.

"Keep up the good work of spreading Truth to help make and preserve an educated brotherhood."—W. C. Hinton, Jr., Nishinomiya-shi, Japan.

"I am happy to have a small part in helping you increase circulation. I only wish that many, many more members of the church could read *Searching The Scriptures*. It is one of the best; true to the Book!"—J. G. Savage, Lewisville, Texas.

"I have been receiving your paper since July of this year. I think it is a fine publication and one that presents the truth on all subject matter covered."—Vernon R. Butler, Jacksonville, Fla.

"We all are enjoying reading the paper; it is an encouragement to us."—H. N. Eubanks, Jr., Luce-

dale, Miss.

"May the Lord bless you in the good work you are doing."—Glenn L. Shaver, Louisville, Ky

"Enclosed is \$2.50 for one year subscription to your fine paper."—Kenneth Green, Primm Springs, Tenn.

"The paper is so helpful and you folks stand fearlessly for the truth; certainly faithfulness is needed in this period of liberalism in the church."—Mrs. E. G. Parker, Hendersonville, N.C.

"I appreciate the good work you are doing with the paper and I trust you shall continue in the same fine tradition of the past. I enjoy the paper very much."—Chester Proctor, Newport, Ark

"I received the December issue of Searching The Scriptures and I believe it is the best one yet. May you and brother Miller have many years ahead to do the wonderful work you are doing."—D. W. H. Shelton, Tampa, Fla.

"We have been receiving the paper for several months and wish to thank whoever has been responsible. We enjoy reading it very much. Enclosed you will find check for one year subscription."—Grady D. Weaver, Jacksonville, Fla

"Your paper is unexcelled."—Mrs. L. L. Applegate, Cottondale, Ala.

"I appreciate the good work you and brother Phillips are doing with the paper as well as in your preaching, debating, and teaching the truth ... I am glad to have this opportunity along with my wife to have this small part in sending out the paper."—Luther G. Roberts, Salem, Oregon.

The Menace of Catholicism
|| Thessalonians 2:3,4
Luther W. Martin

**"THE APOSTLES' CREED"-A
COUNTERFEIT CREED!!**

For a number of centuries, Catholicism has palmed off on its adherents and many unquestioning non-Catholics, what it calls the "Apostles' Creed." Catholic publications designed for the average reader who has no easy access to historical documents or data, frequently parrot the propaganda asserting that the Apostles themselves composed this "Creed."

A few years ago, the widely circulated Roman Catholic weekly, **Our Sunday Visitor**, printed the following on its front page:

"For history tells us that thus it was in the first years of the Church, before the year 67 A.D. Then, in the Council of the Church at Jerusalem, the apostles gave to the Church what is known as the 'Apostles' Creed.' We all know that, in this 'Creed,' the Church is named officially 'The Holy Catholic Church.' But before this Council, these first followers of Christ called themselves: 'disciples' and 'believers.' But, above all, they delighted in the title of: 'those of the Way' " (We have copied the complete paragraph. LWM)

The author of the above-copied paragraph is Wilfred G. Hurley, who at the time was associated with St. Peter's College, operated by the "Paulist Fathers," at Baltimore, Md.

Priest Hurley was attempting to provide some authority for the use of the word "Catholic" (with a capital 'C') as a name for the church . . . and, since the so-called "Apostles' Creed" contains in modern days the expression the "Holy Catholic Church," the priest thought the readers of the weekly publication would accept his "authority" without question.

May I list the following points: (1) The council in Jerusalem mentioned in Acts 15th Chapter, composed nothing termed the "Apostles' Creed." It did dispatch a letter from Jerusalem to Antioch to settle some problems at Antioch. (2) The Catholic Dictionary, edited by Addis, Arnold and Scannell, states on page 229, that the word "CATHOLIC" was added to the "Creed" in the 5th century. This is quite a far cry from the first century! (3) The title "Apostles' Creed" is found for the first time in a letter allegedly sent by the "Synod of Milan" to a bishop named Siricius in about 390 A.D. (4) Another Catholic seminary textbook states: "Though not written by the Apostles, the Apostles' Creed is a faithful summary of the truths taught from the earliest days of the Church" (Page 1, **The Church Teachers; Documents of The Church, Translated by the Jesuit Fathers of St. Mary's College**).

The first time that the term "catholic" (which means 'universal') was used in reference to the church, was by Ignatius of Antioch, about the year 110 A.D. (See Priest B. L. Conway's, **The Question Box**, page 132). May I add at this point, that a

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Roman Catholic translation of Ignatius' letter, uses a capital "C" for the word "Catholic"... while the Greek text uses no capital "C". So, even in this instance the Catholic priests try to force a **proper noun** out of what was actually an **adjective**.

CONCLUSION

There is no question but that the "Apostles' Creed" is a latter day composition that is incorrectly attributed to the pens of the apostles. U. S. Treasury Agents have a word for fake currency . . . paper money that supposedly came from the U. S. Treasury Department, but which in reality, was printed by a crook!! The word is COUNTERFEIT!! It can be accurately used in reference to the so-called "Apostles' Creed."

CATHOLIC PROPAGANDA

December 4, 1963

Mr. John Aspinwall, Radio News Editor
The Associated Press 50 Rockefeller Plaza
New York 20, N.Y.

Dear Mr. Aspinwall:

Your attention is called to the Associated Press radio copy received on the National wire by us, on this date. We specifically refer to the statement which begins:

"Pope Paul announced today that he will visit the holy land briefly next month—the first Pope to visit the holy land since St. Peter left for Rome after the death of Christ. . . ." In reporting news, we urge your writers to stick with historical fact, rather than repeating legend as if it were factual.

That Peter was in the "Holy Land" no one has ever denied. But that Peter ever was in Rome, is a very controverted point among historians. Roman Catholic historians assert that Peter lived and died in Rome. On the other hand, there are and have been equally prominent historians down through the centuries who asserted that Peter never went to Rome. Therefore, we request your A-P writers to avoid adopting legendary assertions as if they were facts, in preparing 20th century news copy

The Pope Paul story could easily have been written without such a legendary reference, which would tend to further establish the legend as an accepted fact.

Very truly yours,
Luther W. Martin
General Manager

If you have moved, or if you plan to move soon, please notify us. Check your name and address and see if it is correct, and if not, let us know the correct address. It costs 10 cents for every copy returned because of change of address, and you miss that month's issue of the paper. Please notify us of your correct address.

ANSWERS FOR OUR HOPE

Address questions to:

35 West Par Ave.
Orlando, Florida

I Peter 3:15

Marshall E. Patton

QUESTION: In I Cor. 11:30 we read: "For this cause many are weak and sickly among you, and many sleep." What was the cause of this condition? Was it sent upon them because they had eaten the Lord's supper when they were not worthy to partake of it? Was this condition a part of the damnation of verse 29?—M.A.

ANSWER: First, let us observe the context of verse thirty:

"But let a man examine himself, and so let him eat of that bread, and drink of that cup For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, no discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:28-30).

Truth demands a **negative** answer to the last two questions. The condition described was not physical at all, but **spiritual**. This verse reveals spiritual lethargy and illness among the Corinthians, so much so that when they assembled for worship they were irreverent. Their conduct in observing the Lord's supper was such as to cause Paul to say, "I praise you not" (I Cor. 11:22). The "damnation" of verse twenty-nine shows they were condemned of the Lord for their lack of reverence in worship

The cause of the condition is clearly identified by the last phrase in verse twenty-nine: "not discerning the Lord's body." They were not partaking of the Lord's supper in a manner that showed proper respect for His body. In so doing they were eating and drinking **unworthily**. "Unworthily" is an adverb and refers to the manner of partaking of the Lord's supper and not to the worthiness or unworthiness of him who partakes of it. Actually, none are worthy. All are sinners—saved by grace. All can, however, partake of it with reverence—correctly discerning His body—hence, **worthily**. The basic cause of this condition was a lack of reverence in worship. They had turned the Lord's supper into a gluttonous feast (I Cor. 11:20-22) and were, therefore, "eating and drinking damnation to themselves, not discerning the Lord's body." For this cause they were spiritually ill

There are some in the church today who are "weak and sickly, and many sleep" spiritually. They are indifferent, lukewarm and are of no real value to the church. They receive little, if any, spiritual strength when they assemble with the saints at the hour of worship. Why? For the same cause mentioned above—a lack of reverence in worship.

Reverence in worship imparts spiritual strength. Reverence may be defined as a respectful, submissive disposition of the mind manifesting itself in acts of praise and admiration for the one deemed worthy. Reverence is both internal and external. Internally,

our attitude of heart is right. Externally, our acts accord with this attitude, hence, humble submission to the will of him who is the object of our worship. Jesus said, "God is a Spirit: And they that worship him must worship him in spirit and in truth" (John 4:24). Those who thus worship receive that spiritual strength necessary to keep them from that spiritual illness that characterized the Corinthians. Knowin that we need this spiritual strength God has said: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25)

The context of I Cor. 11:30 implies that back of their irreverence was impure motives. They ha turned the Lord's supper into a social meal and had, no doubt, assembled for social reasons. Impure motives often account for irreverence in worship. Some attend today to satisfy desires that are purely social. They visit with loved ones, neighbors, an friends; exchange greetings, swap jokes, discuss current events and things of mutual interest. Some use the period to minister to their pride. The occasion becomes somewhat of a fashion show as they do their latest regalia and parade before others. Others come to be entertained. Some would turn this period of worship into a program of entertainment. It is not uncommon to find such in the realm of denominationalism. The highest objective of th whole hour seems to be to please the people. Special musical numbers, special guests, special speakers, etc., are featured. One can find most anything in th field of entertainment from a brass band to the playing of a handsaw. People go away talking of its success or failure in terms of how well they were entertained. Sometimes members of the church evidence the same spirit. These should not be our motives for assembling ourselves together for worship. Too few use the occasion as an opportunity to pour out their souls unto God in worship. Yea "For this cause many are weak and sickly amon you, and many sleep."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

"THINK ON THESE THINGS"

Phil. 4:8

"THE PREACHER'S PAY"

William H. Lewis, St. Petersburg, Florida

There is no Bible subject more delicate than the one of "paying the preacher." Little is taught on it. There may be a number of reasons why this is true. It is the preachers who usually do most of the teaching of the Bible in the congregation, and it is only natural for them to be hesitant to teach on this matter, as they are the ones involved, knowing that there will be those in almost every congregation who would highly resent such Bible subjects being discussed, who think "the preacher is getting paid too much already." There is the possibility of some

thinking that "the preacher must want a raise," if he says anything about this matter.

This is a Bible subject, and one that needs to be studied and obeyed by every child of God. There is a great need for the members of the church to be taught their responsibility of supporting the preaching of the gospel, as there are so many new congregations being started all over the country because of the division in the church caused by ou institutional brethren pressing, what they call, a "OPINION" upon the conscience of honest and sincere brethren who believe that it is wrong for the church to support HUMAN ORGANIZATIONS. Too, many gospel preachers who work regularly with old established congregations are not supported well enough to supply the needs of themselves and their families. This may be caused by the rise in the high cost of living, and the brethren evidently think that the preacher is not affected by it. It may be caused by brethren "who just don't care" about how the preacher and his family get along financially. It may be caused by an unjust standard set by the brethren who reason like this: "This is what we have been paying all along." Some do not take into consideration the size of the preacher's family, an will compare his salary with "bro. so-and-so" whose family may be smaller with less financial responsibility. It seems that the preacher is the only one who must be satisfied with his wages (II Cor. 11:8.) Yes, the preacher SHOULD be satisfied with his wages, just like the rest of the brethren are satisfied with theirs, but the brethren should see that he receives enough so he will not have to labor under a financial strain!

What does the Bible say about "The Preacher's Pay"? **Matt. 10:10** "Provide neither gold, nor silver, nor brass in your purses, Nor script for you journey, neither two coats, neither shoes, nor yet staves: FOR THE WORKMAN IS WORTHY OF HIS MEAT." (Caps mine, W.H.L.) This does not say, as some brethren teach, that the messengers of truth were not to have "gold," "brass," "two coats," "shoes," or "staves." It teaches that those who receive the benefits of their labors should provide such! Jesus said: "THE WORKMAN IS WORTHY OF HIS MEAT." He should not be considered an object of charity! He should receive his wage with the same dignity and honor as does the doctor, lawyer, or merchant when they receive the fruits of the labors. Lk. 10:7. "And in the same house remain, eating and drinking such things as they give: FOR THE LABORER IS WORTHY OF HIS HIRE." Here, it is said that a place to stay, their eats and drinks were to be given by those who received the benefits of the labors of the preachers. **Gal. 6:6** "Let him that is taught in the word communicate unto him that teaches in all good things." "Let him who is taught the word SHARE ALL GOOD THINGS WITH HIM WHO TEACHES." (R.S.V.) THIS IS INDIVIDUAL ACTION! This passage cannot be given as authority for CHURCHES to support the preachers of the gospel! If this were the only passage on the subject of "The Preacher's Pay," then it would be wrong for CHURCHES to take money out of their treasuries to "pay the preacher"! But, there are other passages that authorize the churches to pay the preacher. (See II Cor. 11:8 and I Tim. 3:15). How many individuals ever show their interest in the welfare of the preacher b helping him financially? Yes, there

are some who do! I have been the recipient of the generosity of many brethren who appreciated my work. I thank God for them, and have prayed often in their behalf. So, if YOU think that the "church is not paying the preacher enough" YOU can do something about it YOURSELF! You can help him individually! Paul deals at length on this subject in 1 Cor. 9:1-14. Paul's enemies were trying to prove that he was not an apostle. If they could convince some that this was true, they could discredit his teaching. They reasoned like this: "Paul proved by his action that he was not an apostle, BECAUSE HE REFUSED TO RECEIVE FINANCIAL SUPPORT FOR HIS WORK OF PREACHING." Paul said in 1 Cor. 9:1 "Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?" Paul affirms the fact that he was an apostle by the questions asked! **Verse 2:** "If I be not an apostle to others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." Paul said that there should be no doubt in the minds of the Corinthians as to his apostleship. He had preached the gospel to them. He had shown his love to them in so many ways. Their obedience of the gospel, and their subsequent life was a living evidence of his apostleship. **Verse 3,** "Mine answer to them that do examine me is this:" (R.S.V. "This is my defense to those who would examine me.") This is his answer to the false charges placed against him by his enemies who denied his apostleship by saying that he had preached the gospel to the Corinthians "freely." **Verse 4,** "Have we not power to eat and drink?" He had the "power" (or right) to receive enough from his preaching to "eat and drink." (Too many brethren stop here in their practice of "paying the preacher.") **Verse 5,** "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" He had the right to have a "Christian wife," as rendered by Charles B. Williams, and to receive enough to support her. I suppose that he would have had the "power" or "right" to receive enough support to provide for any children that COULD HAVE blessed their home! (1 Tim. 5:8). **Verse 6,** "Or I only an Barnabus, have we not power to forbear working?" They even had the "right" to "forbear working." A man once said to me in a joking manner: "When a man gets too lazy to work for a living, he starts to preaching." I'm afraid that expresses the "sentiment" of many in the church today! No wonder the "anti-located-preacher" doctrine could disturb so many congregations in recent years! There are those in most congregations who are looking for someone to help them see to it that the preacher doesn't make too much money! Some think that you have to have a hoe, rake, shovel, or a pitchfork in your hand BEFORE YOU CAN WORK!

Paul had the "right" to refuse manual labor, so that he would be in a better position to do MENTAL WORK! Paul had an advantage over preachers today. He got his message directly from heaven. (Gal. 1:11, 12). Preachers today have to study! (1 Tim. 2:15). In the next few verses Paul gives an example of secular matters to prove his lesson that the LABORER IS WORTHY OF HIS HIRE. **Verse 7,** "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of

the milk of the flock?" To ask these questions is but to answer them. The answer to these questions is evident. NO ONE! If brethren can understand the answer to these questions, THEY SHOULD UNDERSTAND THE MATTER OF PAYING THE PREACHER! God, under the law of Moses taught "The laborer is worthy of his hire." He used the oxen by way of example to teach this lesson. **Verse 8,** "Say I these things as a man? or saith not the law the same also?" **Verse 9,** "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" The example of God's interest in the oxen was not altogether for the sake of the oxen. **Verse 10,** "Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." **Verse 11,** "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? ("If we have sown the spiritual seed for you, is it too great for us to reap a material support from you?" C.B.W.) It shouldn't be! It won't be on the part of those who love the Lord and His Cause! **Verse 12,** "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." The Corinthians supported other teachers, why was it not right for them to support him? **Verse 13,** "Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Under the law of Moses God made provisions for his "priests" to be supported while they performed such work. Is it not true today that God expects his gospel preachers to receive support from those who receive the benefits of their work? Why certainly so! **Verse 14,** "EVEN SO THE LORD HATH ORDAINED THAT THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL." (Caps mine, W.L.) If God ordained it, why should some today question it? Can any deny that preachers have a right to receive enough to support themselves and their families? It is hard enough on faithful preachers to endure the criticism they will receive when they condemn sin, spend such long hours preparing their lessons, try to fulfill every request made of them, try to keep all the members in a good humor and faithful in their service to God, etc., etc., without having to be under a financial strain at the same time. Brethren, who not show a greater appreciation for the faithful gospel preachers for the great work they are doing, by seeing that their attention is not called from their work by financial worries because YOU are not doing what the Lord has ORDAINED FOR YOU TO DO. When members of the church will discharge their duty in this respect, then the preachers CAN, and WILL, do a much better job in preaching and teaching the word of God, because they will be relieved of that financial strain that they are usually under. **BRETHREN, THINK ON THESE THINGS!**

DID YOU FORGET TO RETURN YOUR ENVELOPE WITH YOUR SUBSCRIPTION? DO IT NOW!

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

Please send us your news reports of meetings, movings, new congregations, etc. We have tried to take some of this news from bulletins sent to us, but so many of them are written for local distribution and the full names of persons, places and dates do not always appear in the bulletins. All news of general interest should be sent to us by the 1st of each month to appear in that issue of the paper. We urge you to cooperate with us in that matter.

CITRUS PARK CHURCH OF CHRIST

A new congregation of God's children is now meeting in Citrus Park, a lovely rural area just on the north-west side of Tampa, Florida. The Citrus Park community is one of the faster growing rural areas around Tampa. The area is known for its nice dairies and truck farms and for its many beautiful lakes. It is also a good area for working people to live with easy access to Tampa.

Though several congregations had considered the need of establishing the Lord's church here, no definite action had been taken before now. A small group of Christians started meeting for the first time on Sunday, Dec. 8. The temporary meeting place is in the Citrus Park school with services at 9:30 and 10:30 a.m. and 6 p.m. on Sundays.

This writer, Rhymer H. Knight, will be working with this congregation and my support will be furnished by several congregations in this area. I have worked with the Temple Crest congregation in Tampa for the past three and one-half years. We believe that the Temple Crest congregation not only has grown but is in position for far greater growth and as we leave them, we pray for them a continued growth in the image of Christ and in numbers.

Just as at Temple Crest, the Citrus Park group of Christians is firmly committed to the policy of "a thus saith the Lord" as to authority for all we do in the congregational functions. We shall not only stand against unscriptural innovations but against the erroneous attitude toward God's word that will allow any digression to come about. We shall emphasize purity in life and love, forbearance and understanding toward one another. We shall try to develop each one in knowledge and in zeal for God's cause. We invite everyone to meet and worship with us and if any faithful Christians feel that they can do a good work in the Lord's cause in this area and desire to, we invite them to work with us. If any one knows of any Christians or any non-Christian friends in this area, please send their names and addresses to Rhymer H. Knight, Rt. 4, Box 146 Tampa, Fla. 33615.

REPLACEMENT NEEDED

Joe W. Pruett, Postboks 479, Bergen, Norway. The Lord willing, my family and I will return to the

States about June 1, 1964. At that time we will have completed almost four years' work in Norway. Brother Bob Tuten with whom we are presently associated will continue with the church here after our return but will need a working companion. We are, therefore, asking for a replacement. Will you take our place in Bergen in the fall? If you are interested, let me hear from you immediately.

NEED A GOSPEL MEETING?

The church of Christ, 1107 Washington St., S.W. in Camden, Arkansas, is willing to support any faithful preacher to conduct a gospel meeting in any area financially unable to have one. If you know of any congregation needing a gospel meeting, yet unable to finance one, we would like to hear from you. If some of you preachers have available time next year, please contact us. We will do this to the limit of our ability. Write or call: TE 6-5369 or TE 6-3254.

J. T. Smith, Tampa, Fla.—On December 16th I began a series of meetings with the Samaria church of Christ located four miles south of Cookeville, Tennessee. Interest was good throughout the week and three were baptized and six restored. Then on December 25th, I began a series of meetings with the Jere Whitson Road congregation in Cookeville, and was there through December 29th. One was baptized during that meeting.

Connie W. Adams, Orlando, Fla.—During 1963 was in meetings at Jordan, Ontario, Canada, Forest Hills in Richmond, Virginia, West End in Franklin, Tennessee, Frostproof, Florida, McArthur Heights in Jasper, Alabama and Crystal River, Florida. In these there was a total of 11 baptisms and five restorations. At Pine Hills since last report there have been two baptized, five restored and eight identified. Jack Hobby and Jere Frost are to be with us in meetings in 1964. When you are in the "Cit Beautiful" worship with us.

SUNNYVALE, CALIFORNIA CHURCH TO EXPAND AND REVISE ITS PREACHING PROGRAM

The elders of Sunnyvale, California recently announced to the congregation their desire to enlarge their work in gospel preaching by supporting one man in the field full time. With the blessings of God and the liberality of each member, we hope to accomplish this starting January 1, 1964.

AIMS AND PURPOSES BEHIND THIS ENDEAVOR

1. A more effective use of the Lord's money:

In the past, we have contributed much money in preaching away from home by the supporting of many preachers with a small amount going to each one. We have grieved over the fact that some of this seemingly went for nothing as the work failed to

make progress, failed entirely, or went completely liberal and apostate. We feel that by concentrating our resources into one endeavor, we can better determine its effectiveness.

2. Aid supplied to needy congregations:

By supplying preaching to small groups, who are unable to do so themselves. It is our desire to support one preacher in a needy area until the become self-supporting, then send him to another area. It is our hope that sound preachers can be found to replace him in these works as they become self-supporting. We hope to maintain this type of work indefinitely and even add to this force later, as' we are able.

3. Maintain elders to preacher relationship:

We will in no sense whatever oversee any other congregation or its work. Our oversight is limited to the "charge allotted" us. Our support will go directly to the preacher as per Phil. 4:15,16. The needy congregation will have to manage their own affairs, first by requesting we send the man, the by themselves selecting the man to follow him, as all other business of their own.

4. Initial phase for the first year:

By request of the members in Santa Cruz, California at 1900 17th Avenue, the first six months to a year will be given to that work. He shall remain there as long as the work shows progress, or until his efforts are no longer needed by virtue of self help.

5. The preacher to be supported:

Brother Otis H. Moyer, of 13660 Highwood Drive, San Jose, California will be the first to be supported by Sunnyvale in this endeavor. His local phone is 259-3284, area code 408. Any inquiries by needy congregations or other interested parties, can be directed to Brother Moyer at the above address or to the elders themselves at P. O. Box 822, Sunnyvale, California. Any requests or suggestions will be gratefully received.

By direction of the elders,
/s/ Ernest L. Lewis

BRAVE LITTLE SOLDIER FALLS IN BATTLE

Paul Andrews, Tampa, Fla.

On November 28 at 8:30 a.m. one of the Lord's bravest standard bearers fell in battle. Our beloved Sidney Matthews has gone to his reward. The end came quickly and quietly and he was conscious almost to the last breath. He fought bravely in this last battle, although he surely knew that the odds were too great.

He died as he had lived. He never once gave the impression that he was losing. Only those of us who really examined the medical reports and consulted the doctors, knew how near he was to the end.

The Matthews family moved to Tampa in 1958. When the North Street congregation was established, they came to help at the encouragement of Hiram Raybon. In 1959 he, along with Lloyd Cope-land and Hiram Raybon, was appointed an elder. In this capacity he served and served well until his death.

To say he will be missed is putting it mildly. He

was a leader among men and a man of great ability. His keen insight to the scriptures and his firm stand against every form of immorality made him a much needed example. The Bible was his library. He searched its pages daily. I Timothy 3:1-7 lay heavy on his heart.

When liberalism pushed its way into this area two years ago and two digressive congregations were established, he led the way in trying to reach those five families at North Street who were led astray. When they rebelled, he was one of the first to mark them and turn away. He was small, only in stature.

Our loss is very heavy. Our job at North Street will be harder. We will all need to buckle down even harder. I feel sure we all will want to.

Frank Jamerson, Louisville, Ky.—A faithful congregation was begun in Evansville, Ind., last September. Grover Stevens did the preaching in a meeting, Sept. 15-21, 1963. Since the meeting, the attendance has been in the thirties and forties each week. Various preachers, from Louisville and other places, have been preaching for them much of the time and two of the members there have preached several times.

Institutionalism is embedded in three congregations there and this is the only congregation in Evansville that is standing for the purity of the Lord's church in organization and work. Prospects for growth look good. If you know of anyone moving there or anyone who should be contacted, you may notify either James McGaw, 2533 Adams Avenue, or Jim Largen, 1505 McArthur Drive. They meet in a rented building at 1110 Gilbert Avenue.

Science and Truth

I Tim. 6:20-21

William D. Burgess

There are many kinds of fossils, but probably the most famous are those that are supposed to present the evolutionary history of the horse. There are fossils that do not fit into this supposed evolution so these are disregarded as being of no real value in the process that was to have occurred. Supposedly, the earliest ancestor of the modern horse was rodent-like in appearance. It became known as Eohippus, the dawn horse. It was a small animal about the size of a fox terrier, and about ten to twenty inches tall at the shoulders. The back was arched and the hind legs and tail were relatively long. Fossils of this form are found in Wyoming and New Mexico. The evolutionist is the one to determine which ancestors go into this fossil series and which are the branches which do not contribute to the development of the modern horse. They have also determined that some changes were slow and some quite rapid. These determinations, strangely enough, support many other determinations they have made. As proof that these are correct, it is stated that there are indications, "... that both the rate and the direction of evolution may change and

that the changes seem to be related to adaption Only so long as an evolutionary shift continues to bring improved adaption will it continue." It is very fortunate, and convenient, that this has been decided. The evolutionist must assume that evolution has occurred. When something arises that presents a problem to his theory he decides that it was a side event and is really not important to the process. If he needs a rapid series of events he decides the changes occurred rapidly. If he needs a greater amount of time he decides that this phase of evolution was quite slow. If there is an odd fossil that presents a problem in a series he may contend that it did not evolve in such a way as to improv the adaption of the organism and thus it became extinct. Yes, if one is not limited by logic or facts, there is really no end to the picture that can be made.

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SENDING BIBLES TO ANOTHER CHURCH

About seven years ago I met Robert Gordon Clement in a discussion on what we commonly call the "Issues." His chief moderator was Roy Deaver. However, a host of men such as Sterl Watson, Gayle Oler, H. H. Dunn, W. L. Totty, E. R. Harper and others often supplied him with material.

I believe Roy Deaver is the father of the "Sending Bibles" argument. This has been one of their most used arguments the last few years. They first ask their opponent if it is scriptural for one church to send Bibles to another church which needs them. This sounds like an innocent question, but be prepared, they will shift gears and take off! Most of us would answer in the affirmative. There might be some exceptions to the rule. If a church asks for Bibles, not because of the need but to start a Bible society then we would have to say no! However, if a church stood in NEED of Bibles I believe most of us would say yes

After this affirmative answer has been given they say: "Well, if one church may send Bibles to another church, they could also send money to buy the Bibles so you are over on my side!" They will also chide their opponent as to why he has opposed the Herald of Truth, since they say, "That is all we are doing."

First, notice the shift! They start by "Sendin Bibles" and end up "Sending money." They say, "There is no difference." Is this true? Is there a difference? We shall see. I plan to show that the difference is the WORD OF GOD!

The word TEACH is generic. We may teach number of ways. Notice this old illustration:

preaching (in the man)
TEACH Bibles (in the book) literature
blackboard

We have used the above illustration for years to show that Bibles, literature and blackboards may be used under the genus "Teach." Now notice what the Bible says about one church helping in teachin another:

No. 1. Our first God approved Bible example i Col. 4:16. Paul said, "And when this epistle is read among you, cause that it be read in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Paul said CAUSE the book to be read at Laodicea. As a matter of fact, he told them to exchange the books. They sent the teaching (in the book) but not MONEY! Why didn't they send money and let them pay for having the book copied? For the same reason one can't read about an organ in the church. The Holy Spirit did not authorize it.

This is a God approved example of one church sending TEACHING to another church, but no MONEY.

No. 2. Our second God approved Bible example is II Cor. 11:8. Paul said, "I robbed other churches, taking wages of them, to do you service." Please observe what happened: The churches of Macedonia sent TEACHING (in the man) to the church at Corinth. Observe that this is an exact parallel to our first example except one was in the BOOK and the other was in the MAN! Please notice they sent the teaching to the CHURCH but not the MONEY! This did not happen by accident.

No. 3. Our third God approved example is Phil. 4:16. Paul said, "For even in Thessalonica ye sent once and again unto my necessity." This fine church at Philippi sent to Paul (because he was teaching) on more than one occasion. Notice they sent the TEACHING to other places but not MONEY!

Gentle reader, there is no amount of diabolical ingenious which can overthrow this evidence. The conclusion of the matter is very simple. One church may send Bibles, tracts or even a preacher to another church if that church needs and desires the TEACHING. The above scriptures back up this affirmation. Now, here is a question liberals won't answer. Where is the BIBLE example of one church sending MONEY to another church to purchase teaching either in the MAN, BOOK OR LITERATURE? Don't worry, they won't answer. It is found on the BLANK page of your Bible

If they still insist that it makes no difference they have lost every ounce of respect for the scriptures. They will likely say that Acts 20:7 doesn't mean we have to observe the Lord's Supper on Sunday. If they reject the approved examples of the Bible with so little concern, you might as well shake the dust off your feet. Remember, YOU can be SURE if it is in the Bible!

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Snygley, Jr.

CHREMATIZO, "were called," Acts 11:26
No. 4

CHREMATIZO IN THE NEW TESTAMENT

Acts 10:22

Acts 10:22 reads as follows in the RSV, "And they said, 'Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel (chrematisthe hupo aggelou hagiou) to send for you to come to his house, and to hear what you have to say.'"

As it has previously been noted, the agent of the communication is here given. Now, at this point an interesting question arises. Does the verb chrematizo of itself in this passage imply that God was the source of the communication? Or, does the holy angel imply the divine element? That is, if the angel were not named would we simply translate "received

a communication," or would we translate "received a divine communication"?

It seems to me that the writers are sometimes inconsistent on this point. That is to say, in one place God will be implied in chrematizo, and in another seemingly parallel place God will not be implied. I am not referring to the "named" passages where the intransitive form of chrematizo occurs. I refer to passages with the active idea of giving an oracle.

The Interpreter's Bible in the exegesis completely skips Acts 10:22. But to illustrate my point, not Lenski on Acts 10:22, "The verb means that he received a communication, and 'by an angel' implies that God sent this word" (The Interpretation of Acts of Apostles, p. 409). At once, one concludes that Lenski does not attach the oracular element to chrematizo within itself in this passage. But hear Lenski on Heb. 11:7, "We need not translate 'warned,' which does not fit 8:5; 'received a divine communication' is more exact" (The Interpretation of the Epistle to the Hebrews and the Epistle of James, p. 387). Here note that there is absolutely no agent given with chrematizo in Heb. 11:7 and Lenski translates "received a divine communication." But in Acts 10:22 he says chrematizo is not, alone, to be understood as a "divine" communication. One wonders how the "divine" element got into chrematizo in Heb. 11:7

Foakes-Jackson and Lake are very consistent in what I consider a correct use of chrematizo, as they comment on this verb in Acts 10:22, "The word is used of a divine revelation or oracle in all these places (all in the passive voice). It is similarly used in secular writings. It is therefore appropriate here in the mouth of a Gentile" (The Beginnings of Christianity, vol. 4, p. 117). The words "all these places" in this quotation refer to Matt. 2:12, 22; Luke 2:26; Heb. 8:5; 11:7. One sees that this group omits three occurrences of chrematizo in the New Testament: Acts 11:26; Rom. 7:3; Heb. 12:25. It is clear that the writers omit the oracular element from Acts 11:26, but I am unable to assume the intent to do that in the other two passages.

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PREMILLENNIALISM

(No. 1)

Connie W. Adams, Orlando, Florida

With this article we begin a study of the system known as Premillennialism, which study will occupy some eight articles in this publication. The writer does not claim to be an authority on the subject, though he has studied it at length, taught a good deal against it and engaged in one debate on the subject. There is a more than adequate arsenal of defense against this error in such works as: God's Prophetic Word, by Foy E. Wallace, Jr.; the Neal-Wallace Debate; the Boll-Boles Debate; The Kingdom of Christ, by James D. Bales; The Kingdom of Promise and Prophecy, by R. L. Whiteside (a collection of articles by Whiteside in which he answered questions on the subject when he was query editor of the Gospel Advocate and later of the Bible Banner); and The Second Coming of Christ, by David King (who was the leading spirit in the restoration movement in England, and contemporary with A. Campbell). Anyone who will take the time to study these volumes plus others that could be mentioned, will find a wealth of material completely exposing the errors of Premillennialism. Yet, if one never saw a one of these volumes, he could study his Bible and find the theory controverted repeatedly. Though we at once acknowledge the benefit of these mentioned works, we shall, in this study, consider the subject in the light of the Bible.

WHAT IS PREMILLENNIALISM?

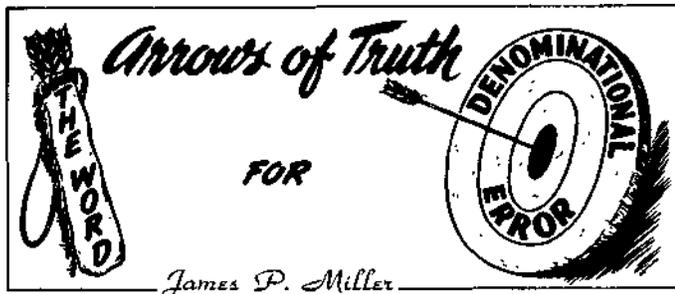
It would be impossible to give a definition of this term which all millennial teachers would accept. There are various approaches made by different ones, and each group professing to believe it will have some peculiar twist to it that others would repudiate. Further, I have never met a premillennialist yet who would accept the logical consequences of his position. They are continually "misunderstood" when the consequences are pressed. In spite of this, there are certain views which are so common among them all as to justify a general definition. It is essentially the idea that Jesus will return to this earth and reign for a literal 1,000 years in literal Jerusalem on David's throne, during which time the Jews shall return to Palestine in fulfillment of the land promises of the Old Testament; this 1,000 years standing between the second coming of Christ and the final judgment. The prefix "pre" means we are living before that time. The suffix "ism" means this idea has been crystallized into a dogma and Foy Wallace used to say means "it isn't so." The theory is thus a complex one with many ramifications. It is not a single error, but a vast maze of it. Yet this network of error generally springs from a misunderstanding of one verse, i.e.,

Rev. 20:4 where it is said "he lived and reigned thousand years." With that verse as a starting point, all the Bible has been twisted to fit into the scheme which they envision. They universally dwell much upon prophetic passages where symbolism runs high and capitalize on the general ignorance of people concerning prophecy and fulfillment and the proper relation between literal and figurative language. The only consistent rule they seem to recognize in Bible study is to literalize any passage which might be appropriate to the theory when so done. The writer is convinced that there is no one system any more detrimental to a sound understanding of the Bible and to a pure faith than this one.

It is evident that some are not aware of the great popularity of this doctrine. Nearly every major denomination or sect which claims fundamental faith in the Bible, holds to some form of it. It is found in its rankest form among such materialistic groups as the Adventists and Jehovah's Witnesses. The Baptist Church in the south is infested with it. Most of the Holiness groups hold to some form of it, and I have encountered it more than once among preachers in the conservative Christian Church. It made inroads into the Lord's church in the late 20's and by the early 30's was deeply entrenched and given respectability by the influence of such brilliant minds as that of R. H. Boll, whose influence as a writer for the Gospel Advocate had been felt. Without intending to reflect upon anyone, it is a fact that the theory intrigues certain types of mind or personality more than others. The spirit of the movement quickly took on a sectarian caste which remains unto this day. Compromise on one point breeds compromise on others. The soft-spoken, sweet-spirited manner of some of its chief advocates received the hearts of many. When strenuous opposition began to be applied and the consequences of the theory were pointed out, the movement took on the character of martyrdom and many were heard to say, "Poor Brother So and So, he is so sweet and kind, and is being so terribly mistreated." Thus personal admiration and attachment prevented many from ever studying enough to see the error. When men like Wallace and others prepared themselves and go into the thick of the fight, there were some preachers who sat on the fence and criticized and minimized the importance of the struggle. Some said it was a feud over "unfulfilled prophecy." Of course, a major consideration was whether certain prophecies were fulfilled or not. As far as the Lord's church was concerned, the Neal-Wallace debate at Winchester, Kentucky was a turning point. More and more brethren got their eyes open and began to take a stand. The strength of the movement was confined mostly to Kentucky, Indiana, Missouri and a few other places. Most of the south and southwest stood firm.

At this hour there seems to be a general attitude among faithful brethren that Premillennialism is a dead issue. It is far from that. On more than one occasion in more than one place this writer has noted members raising their eyebrows or assuming a quizzical look when he would deal with Mt. 24, or speak of the difference between symbolic and literal language. In Bible classes with young and old, the question of whether or not Jesus is now on David's

throne is obviously misunderstood. There is not as much teaching designed to expose this system as there used to be. The younger generation coming on knows nothing of the valiant struggles of Wallace, Boles, Whiteside or Nichol to offset this error. Points on the subject are sometimes received with a shoulder-shrugging attitude. It is not a dead issue in denominationalism, and it is not dead in the church. And unless we awaken to this fact and do some teaching on the subject along, we will have to fight it out all over again. The premillennial brethren have a college in Kentucky where they are training young men to go out and teach this heresy. They print and circulate a vast amount of literature. Just a few days ago there came into my hands a copy of a paper called "The Exhorter" which purports to be a "bulletin of Churches of Christ." It is published bi-weekly in Louisiana and carries news of their activities all around the country, including events of the college in Kentucky. They have several groups spotted around the state of Florida including one here in Orlando with attendance in the 40's, so this paper reported. It is therefore out of consideration for a distinct need for more teaching on this matter, that these articles are being prepared. In them we propose to deal with such subjects as the Abrahamic promises, the proper view of prophecy, the kingdom prophecies and fulfillment, the nature of the kingdom of Christ, Christ on David's throne, the second coming of Christ, Matthew 24 and Revelation 20. We trust such a study will be helpful to a¹ who read this paper.



In an attempt to prove that a child of God cannot be lost, Baptist preachers and others who teach the impossibility of apostasy make the charge that only the man of the flesh sins. They try to make a distinction between the man of the flesh or as they put it, the outward man, and the man of the spirit, or the inner man. Their argument is that God will not hold the man of the spirit accountable for the deeds done by the man of the flesh. In addition they claim that the man of the flesh, our bodies, will suffer destruction but the inner man will go into heaven. Now, no one who knows the Bible argues that our outward man will not perish but all who know the scriptures are also aware that the inner man is responsible for all of the deeds done in the body and that such an argument is just a dodge to escape the truth.

In II Cor. 5:9-10, Paul teaches that every Christian will give account for the deeds done in the body "Wherefore we labor that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of

Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is also interesting to point out that the Baptist Union Version translates the passage, "things done through the body."

How strange would this doctrine be in the light of the apostles teaching in the first letter to the church at Corinth. He reminds the brethren there that all they are belongs to the Lord and that they are bought with a price. This includes both their spirit and their body. Let him explain this to us in I Cor. 6:18-20.

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 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 Gods."

In the fifth chapter Paul gives an example of a fornicator who had been bought by the Lord and was one of the elect of God but took his father's wife and was living in sin. They were instructed to deliver such a one "to Satan" that he might learn to control the lusts of the flesh and thus save his soul. This they did and he repented and was restored to the body of Christ.

In the listing of the sins of Israel in the first 12 verses of the 10th chapter of I Corinthians we have sins of the body and of the spirit catalogue together. The writer is very clear that "all of these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Jesus was clear on such matters in the very beginning of his ministry. In the sermon on the mount he had this to say, in Matt. 5:28:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Here we have a sin in which the man of the spirit is involved without an overt act on the part of the body. A truth to be remembered is stated in James 2:26. "For as the body without the spirit is dead, so faith without works is dead also." Baptists make both mistakes referred to in the verse. They separate the body from the spirit and teach that one can belong to the Devil and the other to God, and the separate faith from works and teach that men are saved by faith without the works taught in the word of God.

EXCERPTS FROM COMMENTARY ON ROMANS AND HEBREWS

by A. W. Dicus

"THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH UNTO FAITH"

Romans 1:17

"Therein is revealed the righteousness of God from faith unto faith, Rom. 1:17. This verse has

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given much trouble. It seems that the two phrases; "from faith" and "unto faith" cause the trouble. I do not consider the phrase "from faith" to modify **reveal** as some think. Peter says: 1 P. 1:10 "concerning which salvation the prophets sought — to whom it was not revealed — which now have been announced unto you through them that preached the Gospel unto you by the Holy Spirit — ." The gospel produces faith but, personally, I do not see how faith reveals the gospel. Neither can I agree with some that this means from one degree of faith to another. The Gospel was revealed by revelation and not b faith. This statement, "from faith unto faith," is an assembly of words that, as James McKnight said "is difficult to understand." I believe that Paul understood it and that they understood it. Paul certainly was giving the prophets credit for revealing it. Paul is stressing the Obedient Faith which he so often mentions, "for without faith it is impossible to please God." In Phil. 3:9 "righteousness which is through faith in Christ — which is from God by Faith." The Gospel was not revealed by faith; however the righteousness of God was. This righteousness was not revealed by the law nor faith in the law. This was a primary error that was causing trouble and which Paul desired to correct. The Jews believed in God but they did not accept Christ as the Son of God. Many of them ha believed in God and also in the promise. Until now their righteousness was satisfied with that faith. Now it was different. There was something else to be believed which was, that the scriptures pertaining to the coming Messiah had been fulfilled. This fact had been revealed to the apostle by the Holy Spirit and Paul speaks of it as the Gospel or good tidings that the Messiah had come. The righteousness of God must now come by faith in his Son also. This Gospel is the power of God unto salvation as stated in verse 16. Without this faith, or this belief, tha Jesus is the Christ, it is impossible to have faith in God. God's promise to Abraham had been fulfilled in Christ which in turn introduced another promise which was eternal in nature. Now to believe in God, they must believe in Christ also. Paul states about the same thing in chapter 3, verse 21. "Now apart from the law, a righteousness of God hath been made manifest — even the righteousness of God through faith in Jesus Christ unto all them that believe," verse 22. Since the word **faith** and **believe** come from the same Greek word, this would then read, "Righteousness of God through faith unto faith" (of all). This is the statement in Chap. 2, verse 17.

The Jews must accept then that Paul was an apostle and that the faith in God which they so earnestly contended for was not to be obtained through the prophets or the works of the law of Moses, but through faith in the Gospel of Christ and obedience there to. It would be good if all religious groups recognized this fact today. A misunderstanding of this passage may interfere with a better understanding of many passages that follow.

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