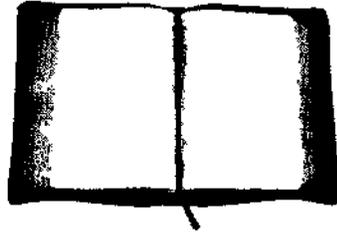


# SEARCHING *the* SCRIPTURES



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.

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VOLUME V

OCTOBER, 1964

NUMBER 10

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## WHY BE BAPTIZED?

H. E. Phillips

Baptism has been the subject for debate almost from the time Christ through the apostles authorized it in connection with salvation in his name. It is interesting to note the many religious denominations today who insist upon baptism for some purpose, but who deny that it has anything to do with forgiveness of sins, or in any way affects one's eternal destiny. One of the most amazing things in this age of enlightenment is how such conclusions as are held by denominations could be drawn in the face of all that is taught in the New Testament on the subject of baptism, its action, purpose and subject. Either baptism is a condition of faith by which the believer receives forgiveness of sins, or it is not. If the Bible teaches that one must be baptized "for the remission of sins," there is no way he can be forgiven without being scripturally baptized.

But why does one have to be baptized for the "remission of sins"? Men cannot decide this question; it must be done by the word of God. Following are some of the reasons given in the New Testament regarding the purpose of baptism:

1. It is commanded by Christ (Mark 16:15,16; Matt. 28:19; Acts 10:48 — Peter was speaking by the authority of Christ).
2. It is in answer of a good conscience toward God (I Peter 3:20,21).
3. It is in order that one may rejoice in the forgiveness of sins (Acts 8:39; 16:33,34).
4. It is to get into Christ (Gal. 3:27).
5. It is to get into the death of Christ where remission of sins is found (Rom. 6:3; Col. 2:12).
6. It is to be raised with Christ to walk in newness of life (Rom. 6:4).
7. It is to wash away sins (Acts 22:16).
8. It is to be saved (Mark 16:15,16; I Pet. 3:21).
9. It is for or unto the remission of sins (Acts 2:38).

The English "for" in Acts 2:38 has had its part in the effort to explain away the purpose of baptism. Baptists especially stress that this word looks backward to a thing already accomplished. They say that baptism is "with reference to remission of sins" — i.e., because sins have already been forgiven by faith alone or at the point of faith. It can easily be shown that this is not the correct meaning of "for" or "unto" (eis) in Acts 2:38 by letting various passages explain themselves as to why one is baptized. An example is Romans 6:3-6. Here the Holy Spirit says

that we are baptized "into his death": "Therefore we are **buried** with him by baptism into death: that like as Christ was **raised** up from the dead by the glory of the Father, even so we also should **walk in newness of life.**" Now when does one walk in newness of life? Why when he is **raised** from the burial in baptism. Then in verse 5 the picture is **planted** in his **likeness** and also in the **likeness of his** resurrection. Then in verse 6: "Knowing this, that our old man is **crucified** (dead) **with him**" — this is still speaking of being baptized into his death and raised to walk in the new life — "THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN." Verse 7 says: For he that is **dead is freed from sin.**" Baptism by faith is a condition by which one is made free from sin — the body of sin is destroyed.

Let us read a few translations of Acts 2:38 and see what the scholarship of the world has to say about "for" or "unto" remission of sins in this passage:

**King James Version:** "Repent, and be baptized ... for the remission of sins."

**American Standard Version:** "Repent ye, and be baptized ... unto the remission of your sins."

**Revised Standard Version:** "Repent, and be baptized ... for the forgiveness of your sins."

**Goodspeed's Translation:** "You must repent, and every one of you be baptized... in order to have your sins forgiven."

**The Living Oracles:** "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins."

**Diaglott Translation:** "Reform, and let each of you be immersed . . . for the forgiveness of your sins."

**Berkeley Translation:** "Repent and be baptized ... for the forgiveness of your sins."

**Weymouth Translation:** "Repent.. and be baptized . . . for the remission of your sins."

**Emphasized Translation:** "Repent ye, and let each one of you be immersed ... into the remission of your sins."

**Williams' Translation:** "You must repent... be baptized ... that you may have your sins forgiven."

**Douay Translation:** "Repent and be baptized ... for the forgiveness of your sins."

**American Bible Union:** "Repent, and be each of you immersed . . . unto remission of sins."

**New World Translation:** "Repent, and let each one of you be baptized . . . for forgiveness of your sins."

Modern English: "Change your mind and be baptized . . . for a release of your sins."

Twentieth Century Translation: "'Repent,' answered Peter, 'and be baptized . . . for the forgiveness of your sins.'"

Others could be given but these are enough to show that the scholars of the world understood the original words used by Peter on this occasion placed baptism as an act of obedience to the faith unto or toward the forgiveness of sins.

Acts 2:38 is easily understood in the light of Mark 16:16 which says: "He that believeth AND is baptized shall be saved." If "he that believeth" shall be saved means that the belief is in order to obtain forgiveness, the "AND IS BAPTIZED" is in order to the same forgiveness. When a man wants to be saved from past sins by Jesus Christ, he must do what the Lord requires, and it includes baptism. Anyone and everyone who teaches that baptism is not in order to receive the forgiveness of sins is a false teacher and not a servant of Christ.

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## Searching The Scriptures

*Published Monthly At  
Tampa, Florida*

Entered as second class matter at U. S. Post Office at  
Tampa, Florida, under the Act of March 3, 1879.

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# Editorial . . .

H. E. PHILLIPS

## CONDITIONS IN TAMPA

(The following was first published in the Forest Hills bulletin, Tampa, Florida, August 9, 1964. Not one word has been heard in Tampa regarding these charges, and we here reprint this article that brethren across the nation may know the real "Conditions In Tampa"). Charles L. Houser, preacher for the digressive Manhattan Avenue church in Tampa, reported the completion and "dedication" of the new building in the July 30, 1964 Gospel Advocate. He said: "Changes which had taken place in all of the churches in Tampa necessitated this move.

"When Florida (formerly Christian) College was engulfed by the new anti-orphan-home movement, the churches of Tampa were also changed. The preachers of the twenty or more Tampa churches were members of the faculty of Florida College, were former students of that college, and/or were unduly influenced by the college . . ."

"There were, however, brethren in several of the Tampa churches who were not misled. They endured the anti-orphan-home preaching for a while but eventually they began attending at Pinellas Park, which is across the bay, or at Mango ten miles east of town. Subsequently three congregations were established in Tampa which were not anti-orphan-home . . ."

"Fred S. Dudley and Ronald R. Rainey are the elders of the Manhattan Avenue church. They are highly respected by the members of this church.

"Brethren all over the nation should be warded about conditions in Tampa." (Indeed, they should!)

I am completely amazed that Charles Houser appears totally ignorant of the "conditions in Tampa." Three times in the above quotations he refers to the

"anti-orphan-home" issue as if that caused the conditions here to which he refers. I know of but two reasons why he would make this ridiculous charge: he is either ignorant of the issues, or he deliberately intends to deceive. I have every reason to believe he knows what the real issues are because he has been called to task many times and challenged again and again to discuss the matter here in Tampa and has steadfastly refused. He knows that it is CHURCH CONTRIBUTIONS TO ORPHAN SOCIETIES and not "anti-orphan-homes" as individual enterprises that are opposed. He further knows that much more than church support of human societies to care for orphans is involved in the problems in Tampa and across this nation.

I wrote in this bulletin on January 7, 1962, the Sunday after Manhattan started, that the interest in introducing human innovations into the church was evident by their news paper advertisements. In answer to a Mack Craig article in the Gospel Advocate, Feb. 15, 1962 of two "loyal" churches in Tampa I wrote in the Feb. 25, 1962 bulletin that these churches (Manhattan and Florida Avenue) started for the church support of any human society for preaching and welfare, and I predicted that they would give no New Testament authority for their innovations, and they have not to this day.

Now let me tell you what these three congregations stand for and why they were started. I challenge any of them to deny these charges and we will see what happens. Houser would like to have people think that they are fighting in this area, but the truth of the matter is that not a "peep" is heard from any of them in this city. Not a one of them will debate his cause.

These three digressive churches (Manhattan Ave., Florida Ave., and West Hillsborough) believe in the church support from its treasury:

1. Human benevolent societies of any type.
2. Hospitals and clinics.
3. So called "Christian" Colleges.
4. Missionary societies like the Herald of Truth.
5. Missionary societies like Gospel Press (under a board).
6. Recreation and entertainment.
7. The observance of Christmas as the birthday of Christ.

If they deny any of the first six, they will be in trouble with the powers in Nashville, Tenn. because everyone of them is promoted by the liberals of that area. The Gospel Advocate will brand them "anti" if they reject any one of them.

As to the observance of Christmas as the birthday of Christ, Fred S. Dudney, one of the elders at Manhattan Ave., wrote an article in the Tampa Tribune, Monday, December 16, 1963 and said in the second paragraph: "And since we are celebrating his birthday . . ." He was writing on "The real meaning of Christmas."

In this bulletin of December 29, 1963, I challenged Houser, The Manhattan Ave. church, the Florida Ave. church or any member to correct this error publicly if they did not believe it. I said: "We will see if his brethren at Manhattan and Florida Avenue will correct him, or if they will share this religious error with him. They will do one or the other. Their silence will indicate approval of his false teaching."

To this date I have not seen or heard one word of disapproval from any member of either group. They must approve it.

These are the real issues, and they did not start with the college here, and were not believed or practiced in Tampa in years past. It is these innovations and errors that are now causing the trouble. Brethren everywhere need to know that these three churches developed the condition now in Tampa.

## COMMENTS TO EDITORS

"I deeply appreciate your good work in Searching The Scriptures. I hope its circulation will continue to increase, for I believe it will help those who read it to grow in the grace and knowledge of our Lord." — Granville W. Tyler, Decatur, Ala.

"I would like for you to know that our mailing out the bundle of Searching The Scriptures each month is bringing good success. Several have phoned to express their appreciation for Searching The Scriptures, and others who are confused with reference to the issues, have already been assisted with Searching The Scriptures. I think more congregations should try this method." — Jimmy Tuten, Jr., St. Louis, Mo.

"I want to say I hope you can keep your monthly coming. I believe it is one of the best." — Bill Simmons, Monticello, Ky.

"Searching The Scriptures continues to be some of the finest reading material in print this day." — E. Paul Price, Borger, Texas.

"We enjoy your paper very much." — Mrs. Carl T. Trent, Tallahassee, Fla.

"I have enjoyed reading Searching The Scriptures very much. I read them and pass them on to my neighbors and they enjoy them very much. . . Keep up the good work and may God bless you." — Mrs. Robert L. Fletcher, Lakeland, Fla.

"I have received two copies of Searching The Scriptures and enjoy it very much." — C. T. Palmer, New Madrid, Mo.

"You and James Miller do an excellent and valuable work with Searching The Scriptures. When the story is written, gospel papers will have made a significant and valuable contribution." — Stanley J. Lovett, Beaumont, Texas.

"While going through some old copies of the Gospel Guardian and Preceptor I came across your publication and was again impressed with it; so enclosed is my check for a years subscription." — Carl McCullough, Belfast, Northern Ireland.

"Just a quick note to say hello and to continue my commendation on the very fine arrangement and teaching in Searching The Scriptures." — J. Frank Ingram, Blue Ash, Ohio.

"Good reports continue to be heard concerning your paper. We pray that you will continue to be successful in your efforts to spread the pure, simple truth of God's word." — Charles E. Beaty, Houston, Texas.

"Brethren, keep up the good work. More and more visible results are coming from your sound teaching." — Wendell West, Dyersburg, Tenn.

"A couple of years ago I was given a copy of Searching The Scriptures from Ralph Givens, of Oceanside, Calif. In going through some old papers the other day, I found this copy and became interested in it."—Don Brown, Gardena, Calif.

"You are doing a good job with the paper." — Ward Hogland, Greenville, Texas.

"This is just to say that my daughter and I have really enjoyed your paper, Searching The Scriptures, this past year. It is a magazine that I like to pass on to my friends to read, for I know they will profit by reading it." — Mrs. W. R. Trail, Woodbury, Tenn.

"Keep up the good work. Enjoy Searching The Scriptures." — H. O. Hutto, Gainesville, Fla.

## BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

*E. V. Snygley, Jr.*

### WORDS THAT DIVIDE US-**No. 4**

It should be distinctly understood that the title of the present series of studies does not intend to imply that God and the Bible are responsible for the divisions that exist among professing Christians. It is a matter of fact, however, that there are certain key Bible words about which much misunderstanding has arisen.

#### "CHURCH"

Our English word "church" is not the most specific translation of the Greek noun *ekklesia*. Basically, the word *ekklesia* means "assembly." This Greek noun was used to denote any assembly, religious or otherwise. In Acts 19:32,39,41 we have excellent examples of the use of *ekklesia* to denote an assembly that is in no way religious. In the foregoing passages the noun *ekklesia* is translated "assembly" in the KJV. The "assembly" referred to was an angry mob of Ephesian townspeople.

#### "ASSEMBLY" OPCHRIST

As all Bible students know, the noun *ekklesia* very frequently denotes that assembly which has been called out of the world by the Gospel of Christ. Consequently, we read in the Scriptures of the "churches of Christ," "church of God," etc. Cf. Rom. 16:16; I Cor. 1:2, et. al. The noun *ekklesia* is not always used in the same sense when it denotes this assembly of Christ. It is imperative that we see the different meanings that *ekklesia* has in various contexts.

#### LOCALASSEMBLY

Sometimes the word *ekklesia* denotes a local assembly of Christians. Hence, we read of the "church" in Antioch; of the "church" in Corinth, etc., Acts 2:47; 13:1; I Cor. 1:2, etc.

The seven churches of Asia, mentioned in Rev. 2 and 3, were seven local assemblies of Christians; not seven different denominations, as one man is reported to have said.

# I MARVEL

GAL. 1:6

*James P. Miller*

After almost thirty years of preaching the gospel I marvel at the unconcern of so many of our brethren over those who fall away from the faith. Time and time again I have seen the world catch up those who have been faithful with little or no concern on the part of the brethren. Paul knew of this indifference when he said in Hebrews 10:24, "And let us consider one another to provoke unto love and to good works." Again in Galatians 6:1,2 he puts it this way: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

We live in perhaps the busiest time in the history of the world. Every man and every family has all they can do to keep up with the pressures of modern living. All of this is regrettable but true. At the same time we must put the Kingdom first. When one of our brethren is overcome by this world he needs the help of God's people. If he receives this encouragement many times he can be restored. We never know the factors that bring about his fall. The only way we can know is to make the effort to find out, not only what they are, but help him to overcome them. There is great strength in the prayers and encouragement of the saints. Some of the greatest in the church today are the result of love and concern by the people of God.

The apostle warns in Hebrews 4 and verse one in this language. "Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." He goes on to show how the Hebrews fell short and gives this as an example to us. Brethren, we need to realize that we are all in danger. Who would know this better than Peter who fell short on the very night our Lord stood before his enemies. In I Peter 5:8 he warns, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Because of the nature of this world and the dangers therein he gives this admonition in the 2nd chapter and verse 11, "Dearly beloved I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." How dangerous is the position of us all. How we need all the help we can get from our brethren.

This is not just a job for the preacher or the concern of the elders alone but the work of every child of God. One of the great verses of the word has this to say. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). It should trouble our very soul when one for which Christ died has fallen into the clutches of Satan. It should be our prayer and our object to help such a one return to the sound ground of God's truth. If we were all as active and prayerful as we should be very few who have named the name of Christ could be taken away from the

shepherd. What about it my brethren? Let us resolve to help our brother who needs help, to pray for our sister who needs prayer and to admonish each other and consider one another and provoke to love and good works.

## ANSWERS FOR OUR HOPE

Address questions to:  
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I Peter 3:15

*Marshall E. Patton*

**QUESTION** — Does the Jerusalem conference of Acts 15 justify "Area-Wide Meetings" of preachers, elders, and others to discuss matters of common interest?—A.O.

**ANSWER** — No, it does not! Denominations have long used this incident to justify their ecclesiastical courts, e.g., councils, synods, conferences, etc. In recent years some brethren have used it in an effort to justify "Area-Wide Meetings" of churches. I have even met brethren who suggested that differences among brethren on current issues be resolved by such meetings. While truth on this matter has often been set forth, it is evident that much misunderstanding still exists. A lack of knowledge and much perverted teaching must account for it. Certainly, it is high time all learned the truth on the matter.

By "matters of common interest" I presume that our querist has in mind matters and obligations to which the churches involved are equally related. This is important, because I freely admit that there are times and circumstances under which those of one or several congregations may visit, encourage, and assist another church.

In Acts 15 the issue of circumcision arose in the church at Antioch. The brethren "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2). The Lord also revealed to Paul that he should go (Gal. 2:2). At Jerusalem the apostles handed down a divine revelation on this matter. The elders and the whole church were pleased and joined the apostles in letters sent to Gentile churches revealing the truth on the issue. The unanimity among the apostles, elders, and the whole church at Jerusalem on this matter as set forth in the letters vindicated Paul as an apostle before these brethren and exposed the Judaizing teachers as false (Acts 15:22-31).

The decision in this meeting was inspired. No man or group of men can make such decision today. Furthermore, the meeting was not composed of delegates with power to vote in the decision made. It was not a general or area-wide gathering of churches to determine anything by themselves. It was an appeal to the apostles through whom revelation of truth was made. Every church should settle any issue today by making an appeal to the apostles and abiding by what they have revealed to us through the written Word. They have power to bind and loose, and they occupy the thrones of judge-

ment (Matt. 16:19; 18:18"; 19:28).

Area-wide meetings of churches today for the purpose of discussing matters of common or equal interest accounts for much of the trouble in Zion.

The church historian, Mosheim, in commenting on the church of the second century says,

"During a great part of this century, the Christian churches were independent with respect to each other; nor were they joined by association, confederacy, or any other bonds than those of charity. Each Christian assembly was a little state, governed by its own laws, which were either enacted, or at least, approved by the society. But in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times in order to deliberate about the common interests of the whole.... These councils of which we find not the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form" (Mosheim, Vol. 1, page 60).

You will notice that it was the coming together of churches for the purpose of "deliberating about the common interests of the whole" that "changed the whole face of the church, and gave it a new form." When churches meet now for the same purpose it is equally wrong — whether they legislate or not. Often they do become a legislative body, form other organizations for church work, or make out of one church a functioning and controlling agency for others. It is the unscriptural concept of thinking in terms of what the whole can do that brings brethren together in such "Area-Wide Meetings" in the first place, and it results in the creation of a brotherhood society — either separate from the church or a local church made into such — both are wrong! God has not provided for such — there is no scripture for it!

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II Thessalonians 2:3,4

Luther W. Martin

### THE "SON OF PERDITION'S" POMP AND POSITION

"Let no man deceive you by any means: for that day shall not come, (day of the Lord. L.W.M.), except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:3-4).

The foregoing words were written by the Apostle Paul some twenty years after the church had been established on the day of Pentecost, A.D. 33. Paul went ahead to state that the "mystery of iniquity doth already work: . . ." (Verse 7). In his writings, it is indicated that this Antichrist would arise from within the church itself. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

We devote the rest of this treatise to excerpts dealing with the subject of Papal power, as the pontiffs themselves would define it.

#### POPE LEO XIII — 1877-1903 A.D.

In Leo XIII's Encyclical Letter, titled in English, "The Reunion of Christendom," he wrote . . . "But since We hold upon this earth the place of God Almighty . . ." (*Jamvero cum Dei omnipotentis vices in terris geramus*); see Great Encyclical Letters, page 304. Please note that this 'humble servant' saw fit to capitalize the 'W' in the pronoun 'We', when referring to himself.

In Leo's Encyclical Letter on the 'Chief Duties of Christians as Citizens,' he stated: "But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself" (Page 193, *Ibid.*).

#### POPE PAUL III — 1534-1549 A.D.

Paul III began his Bull with the words of the Lord in Jeremiah, which, by the way, he appropriated to himself: "... Behold, I have placed thee over peoples and kingdoms . . ."

#### POPE PIUS V — 1566-1572 A.D.

Pius V began his Bull by referring to himself as a prince "set up over all nations and all kingdoms, to root up, destroy, dissipate, disperse, plant and build ..." (See A. Lowndes, *Vindication of Anglican Orders*).

#### DR. JOHN A. RYAN COMMENTS ON LEO XIII'S ENCYCLICAL LETTER, 'IMMORTALE DEI'

Dr. Ryan's closing remarks read as follows: "In

a genuinely (Roman. L.W.M.) Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the commonwealth." Does not such a position answer and explain the cause of all the difficulties which the workers of the churches of Christ have had in Italy, during the past few years?

#### CATHOLIC ENCYCLOPEDIA ON PAPAL POSITION

A number of statements are contained in the Catholic Encyclopedia, relating to Papal authority. They are abridged as follows: "The sources of . . . positive ecclesiastical law are essentially the episcopate and its head, the pope . . . The pope, as head of the episcopate, possesses in himself the same powers as the episcopate united with him. . . In proportion as the administration of the Church became centralized, the intervention of the Popes in legislation became more and more marked . . . They are the fruitful source of Canon Law; can abrogate all laws made by predecessors or Councils, legislate for the whole Church or for a part, for a particular country, or for individuals. The Pope is not legally obliged to obtain the consent of any persons; is limited only by Divine law, natural and positive, dogmatic and moral. He is the living law, having all law in the treasury of his heart. . . From the earliest ages the letters of the Roman Pontiffs constitute, with the canons of the councils, the principal element of Canon Law" (Cath. Encyc. Vol. ix, page 59 a,b).

#### ENCYCLOPEDIA BRITANNICA

The Encyclopedia Britannica gives Gratian's condensation of the doctrine of Papal sovereignty in relation to canon law, as follows: "They (the popes. L.W.M.) are above all the laws of the Church, and can use them according to their wish; they alone judge and cannot be judged" (Encyc. Brit. Vol. xx, page 695 d).

In 1924, an Italian published a book in Rome, entitled, "La Supernazionalita del Papato." The author was Ludovico Lucantonio. This work was dedicated to Cardinal Gasparri, the Papal Secretary of State. On page 71, it is declared *ipsisimis verbis*, (the very words) . . . "The Pope here on earth is Christ." ("Il Papa, qui in terra, e Cristo; ditelo altrimenti Vicario di Cristo, o successore de Pietro, e direte tutta una cosa.") The preface to this book was written by a Roman Monsignor.

Ignatius Loyola in the sixteenth century said: "... the white that I see, I would believe to be black, if the Hierarchical Church were so to rule it..." (Spiritual Exercises of St. Ignatius Loyola, with Commentary by Joseph Rickaby, S.J., page 223.).

#### POPE PIUS XI — 1922-1939 A.D.

In a Pastoral Letter on the election of 'His Holiness,' Pius XI, the statement is made: "The papacy — the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills!"

**SUMMATION OF ROMAN WRITERS  
ON PAPAL POWER AND POSITION**

- (1) Leo XIII — "WE ... hold the place of God Almighty."
- (2) Leo XIII — SUPREME TEACHER is the Roman Pontiff.
- (3) Leo XIII — COMPLETE SUBMISSION must be given to the Pontiff as to GOD HIMSELF.
- (4) Paul III — Pope placed OVER PEOPLES and OVER KINGDOMS.
- (5) Pius V — Pope a PRINCE OVER ALL NATIONS and ALL KINGDOMS, with power to 'root up', 'destroy', 'dissipate', 'plant,' and 'build.'
- (6) Catholic Encyclopedia — Pope ... the fruitful SOURCE OF CANON LAW.
- (7) Catholic Encyclopedia — Pope ... can abrogate ALL laws made by predecessors.
- (8) Catholic Encyclopedia — Pope ... is the LIV ING LAW.
- (9) Encyclopedia Britannica — Pope ... (according to Gratian) is ABOVE ALL LAWS OF THE CHURCH, and can use them as they wish.
- (10) L. Lucantonio — Pope ... is CHRIST ON EARTH!
- (11) Pius XI — Pope's will is over ALL OTHER WILLS. Pope's conscience is over ALL OTHER CONSCIENCES.

"... Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU: ..." (Emphasis mine. L.W.M. Read Matt. 20:25-26). Jesus has ALL POWER, both, in heaven and on earth (Matt. 28:18).



Attempts are made to use homology as evidence of common ancestors of unrelated organisms. Homology is a comparison of the parts and forms of organisms. Biologists recognize and distinguish between homologous and analogous structures. Homologous structures correspond to one another necessarily and have the same function while analogous structures have the same function but do not necessarily correspond to one another. Homologous structures would be the wing of a bird and the arm of man. They are similar in structure but do not perform the same function. The wings of the bird and the wings- of a butterfly would be analogous structures since they perform the same function but are quite unlike in form. From homology the argument is made that similarity is proof of decent. This is an assumed position that cannot be proven. It is first assumed, then accepted as truth and then used to prove other positions which will not stand on their own merit or without this assumption. It has been pointed out in a previous article that parallel mutations can produce likenesses where no common ancestor exists. Homologies are produced in some

organisms, such as the fruit fly, by different genes. There are certain similarities among organisms which are disregarded since they create more problems than they solve. The likeness between birds and the duck-bill or platypus, which is considered a mammal, is said to be only superficial and not really a link between birds and mammals. Here again the evolutionist accepts only what he thinks will aid his theory and disregards other likenesses which tend to weaken his position.



**PREMILLENNIALISM**

(No. 8) Connie W.

Adams, Orlando, Florida

Having heard Jesus declare that the time was coming when one stone of the temple would not be left upon another, the apostles asked "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3). Jesus divided his answer into two parts. There would be certain signs preceding the destruction of Jerusalem and verse 34 said that generation would not pass until they were fulfilled. From verse 36 to the end of the chapter, he taught that there would be no signs or portents of the second coming and of the end of the world, but that this event would come unexpectedly without advance warning. From verses 5-14 Jesus pointed out the general signs which would precede the desolation of Jerusalem. As we pointed out in the last article, all those signs were fulfilled within that generation as he said they would be.

**THE DEFINITE SIGN**

As they observed the general signs of that coming destruction, they were to be especially watchful for one definite sign. When they saw it, they were to know that the time was upon them and to flee quickly into the mountains for safety. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains" (Matt. 24:15-16). If speculators would allow scripture to interpret scripture, there would be no difficulty with this passage. What was the "abomination of desolation" spoken of by Daniel? In the desolation to come upon Jerusalem, something would stand in the holy place which was an abomination to the Jews. Luke, in the parallel passage identifies this abomination as the Roman armies. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains" (Luke 21:20-21). What was there about the Roman armies which constituted an abomination to the Jews? For one thing they carried ensigns of eagles and images of the emperor whom they worshipped.

For these idolatrous symbols to be displayed in the temple, or even in the city where God had been worshipped for so long according to divine order, was an abomination of the worst kind for the Jew. When the swarming troops of Rome should surround the city, then the followers of Christ were to take that as a sign for them to flee into the mountains. Should they be on the housetop when they saw these advancing columns, they were not to stop to gather any of their goods out of the house (Verse 17). Those in the field when this was observed should not return for goods (Verse 18). Such a time would work a hardship on mothers with suckling children (Verse 19). They were to pray that this would not be in winter because of the hardships upon the women and children from having to flee on short notice without taking careful provision. They should further pray that this flight would not be necessary on the sabbath since the gates would be closed and difficulties in leaving would thus arise (Verse 20). What sense would this passage make if interpreted to refer to the second coming of Christ? What difference would it make if he came in the winter or upon the sabbath? What good would it do for men to flee from the housetops and the fields? Where would they go and for what purpose? "For **then** shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Verse 21). This is a strong statement to attach to the overthrow of an earthly city. Yet, no one could read the historical accounts of this overthrow in Josephus without realizing how this applied to that desolation. The siege of the city, cutting off food supplies and the hope of any outside help reaching them, led to starvation and every kind of disease which accompanies such time. It is reported that people actually ate their own children. Jews murdered their fellow sufferers in order to plunder their houses in search of food. Then when the Romans did come in, they slaughtered Jews in droves so that blood ran as a mighty current through the streets. Josephus reports that over a million and a quarter Jews were slain. Even allowing for his tendency to exaggerate, there must have been a terrible slaughter. It was more terrible by virtue of the fact that it was a divine judgment upon a people who had rejected their only hope of salvation. Mercifully, the siege was fairly short. If it had not been, the conflict would have spread throughout Palestine and the Christians who escaped the destruction there would have been harmed. That is the force of verse 22: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Even after the siege began, certain ones offered false hope that the Messiah would come and rescue them, saying that he was even then "in the secret chambers" (Verses 23-26). Rather this coming of the Son of man in judgment would be swift as lightning and there would be nothing secretive about it. This judgment of the Son of man would come upon them from the hands of the Romans. They were the "eagles" or vultures and Jerusalem was the "carcass" (Verses 27-28). Thus the destruction of Jerusalem was presented as the devouring of a carcass by hungry vultures. No wonder Jesus wept as he saw what was coming upon them.

## EVENTS IMMEDIATELY AFTER THOSE DAYS

(Verses 29-34)

There are some who apply the first part of the chapter to the destruction of Jerusalem, but want to make these verses apply to the second coming of Christ. This ignores two facts: (1) Verse 34 embraces these verses as much as those down to this point. Whatever was meant by verses 29-33, that generation would not pass till "all these things be fulfilled." (2) Verse 29 says "**immediately** after the tribulation of those days," etc. Events happening many hundreds of years later would not be "immediately" after those days.

Verse 29 — "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This is figurative language and was used several times in the Old Testament to signify the downfall of nations, powers and dignitaries. Of the downfall of Babylon, Isaiah said: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Similar symbolism is used in Ezek. 32:7-8 and in Jer. 15:7. If the downfall of Babylon could be pictured as the stars, sun and moon not giving light, then when Jesus used the same language in prophesying the destruction of Jerusalem, he was predicting that the light of Judaism was going out. Her sun would set, never to rise again. Her reflected honor in her chief men and dignitaries would shine no more. The light of Judaism flickered and died when Jerusalem perished.

Verse 30 — This verse did not say the Son of man would appear in heaven, but rather "the sign of the Son of man." When that was done, this would be the fulfillment of the word of Christ who then would be in heaven. The Son of man would be in heaven, but that which would appear would be his sign. The verity of his word would be established. "Then shall all the tribes of the earth mourn" as the scattered tribes of Jews throughout the world would grieve the departure of their glory and would see in that the power of the Son of man whose rejection had brought all this to pass.

Verse 31 — His power and glory would be further seen as he would send his angels, or gospel messengers, to the four winds to gather into the kingdom those receptive to the gospel. When the dignitaries of Judaism were no more, this sounded the trumpet for the advance of the soldiers of the cross: This is military imagery and pictures the sound of the trumpet to signal the troops to charge. It is a fact that when this official hindrance of Judaism was no more, there was a great advance in the progress of the gospel throughout the world. The number one obstacle of the first century was removed.

Verses 32 and 33 — By the parable of the fig tree Jesus taught that just as they could know summer was nigh because the branches of the fig tree put forth leaves, even so by watching these portents or signs, they could know when this desolation was at the door. It is a notable fact that the Christians did escape the awful destruction of Jerusalem. It is a curious fact to many that the Roman general withdrew his troops after having laid siege, and then

later besieged the city again. But the faithful child of God sees in that event the watchful providence of God, for it was in that interval of time that many of the Christians made their escape.

There are grand practical lessons to be gained from this chapter. It is a shame that these have been obscured by the mystical speculations of untaught men. For one thing, we may learn the certainty of divine judgment upon those who reject Jesus Christ. We learn that while God is patient, the time comes when his patience ends and justice must be enforced. We learn from this chapter how tragic events can serve to further spread the gospel. In it we see the interest of God in protecting his own. The fundamental purpose of sounding these warnings was so the Christians would be prepared to escape when they came. Finally, we learn the certainty of the word of Christ. "Heaven and earth shall pass away, but my words shall not pass away" (Verse 35). I hope these comments upon a difficult chapter have served to aid in some measure the sincere student of the word of God. The premillennialists have tortured this chapter long enough. It does not teach what they claim, and in their darkened counsel they have succeeded in frightening many away from a close and careful study of this chapter.

The final article of this series will deal with Revelation 20. Watch for it next month.

The Apostle Paul wrote to the young preacher

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness"—II Pet. 3:17.

Timothy in II Tim. 4:1-4 and told him to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." In II Tim. 2:2 Paul said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Timothy was to hold fast the form of sound words received from Paul (II Tim. 1:13). Paul had instructed Timothy that no other doctrine was to be taught except the pure simple gospel of Christ (I Tim. 1:3). Timothy was to guard or keep that which was committed to him (I Tim. 6:20).

Some one has said that the books of first and second Timothy are the preacher's handbook. In these two books the gospel preacher is charged over and over on the subject of preaching and how it is to be done. The same gospel is to be preached today that was proclaimed in Timothy's day and in the same manner.

The problem that we want to study in this issue of SEARCHING THE SCRIPTURES is that of preachers who are hirelings. The hireling has no real and deep convictions of his own based upon much time given to study of the Book and prayer. In order for one to gain a knowledge of the word of God there must be much time given to study and meditation. This is hard work. The wise man said, "... much study is a weariness of the flesh" (Eccl.

12:12). To know the will of God, one must meditate constantly on its teachings (Psa. 1:2-3; 119:97-104). The hireling does not take the time to spend much time in study and preparation to teach the word of the Lord.

Instead of giving himself time to study and meditate, his time is given to being here, there, and yonder, during the week. He must make all of the social engagements in town, take in all the amusements, make his little social pastoral visits to keep everyone "winning friends and influencing people." The week is gone, he has sermons to preach on the Lord's Day but has not given himself to study (II Tim. 2:15). So come Saturday afternoon or night, he must begin to get something to say ready for the next day. Whatever sermon he preaches will be the thinking of the religious journal that he read seeking for some material. Someone else has told him what to preach and maybe even how it is to be said.

When some grave issue comes before the attention of God's children, he has not studied the New Testament enough to know what the truth is. Therefore, whatever stand he takes on the question will be on the bases of something other than what the Bible says. It may be his best friend believes that way, or the leading journal says so on the editorial page, or he knows if he does not stand the right way he will no longer have a JOB. That is how he looks at preaching; it is a job by which he earns money just like the day laborer earns his. With him preaching is a profession. He is not preaching to serve the Lord, to save his soul, and the souls of others. Therefore, he may be expected to change with the crowd. Which ever way the crowd goes, he may be counted on the bandwagon. His voice is up for sale to the highest bidder. If one wants him to change sides or positions on a question, pad his pockets thicker with that green stuff and you have you a preacher. He is constantly looking for that green stuff — for greener pastures. If he can make more money preaching for another church, he will leave at once. If after moving, he finds another church that pays more he can be expected to move again.

His real concern is not for souls but for a better job. When opposition to the Lord's cause comes, he may be counted among the number to flee. Christ said the hiding would do so because he had no real concern for the souls of men (John 10:11-13), Micah said the false prophets in his day did the same thing (Micah 3:11). May all faithful gospel preacher never come to the point that they are hirelings letting any one that comes along purchase their voice for a mess of pottage (Gen. 25:30). Preach the word with out fear or favor of men looking unto the Lord for the final reward for faithful service at the last day. "As the Lord liveth, what the Lord said unto me, that will I speak" (I Kings 22:14). Earnestly contend for the faith (Jude 3).

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.

# The News Letter Reports

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

Rufus R. Clifford, Nashville, Tenn. — James P. Miller did the preaching in one of the best meetings we have had at the Eastland church, Nashville, Tenn. One was baptized, one placed membership, and four were restored. Visitors came from Nashville and all over Middle Tennessee. Nearly 30 preachers attended one or more services. A "Question and Answer Period" at the close of each service crated a lot of attention and did great good. Questions were asked on a wide range of subjects, including current problems, and brother Miller answered them in a masterful and instructive manner.

Carl McCullough, Belfast, Northern Ireland — My wife and I have been in Belfast since the first of November last year. The middle of April we started a new work in a fast developing area of Belfast. It is slow but we have a number of good contacts and the future looks much brighter than at this time two months ago.

J. Frank Ingrain, Blue Ash, Ohio — We just closed a fine meeting with five being baptized and one restored. A young man, George Marshall, did the preaching and is now in Tampa with hopes of locating in that area. The work here is looking good and I believe the coming year will see real progress with the first year behind us. There is much to be done in the Cincinnati area and we do have some mighty fine people to work with.

James E. Gunn, Eau Gallie, Fla. — Two were baptized here yesterday. Brother Quentin McCay of Birmingham, Alabama will be with us in a meeting September 28-October 4.

Charles E. Beaty, Houston, Texas — I have moved to Houston to work with the church in Home Owned Estates, 13510 Rochester, Houston, Texas after having enjoyed nearly two years of work with the Washington Street church in Camden, Arkansas. Anyone interested in the work at Camden should write to brother H. L. Arrington, 1035 Washington, S.E., Camden Arkansas, TE 6-3181.

AN URGENT APPEAL — Brother Larry Bunch, Box 224, Gotebo, Oklahoma is in need of additional support for himself and wife and three children. Brother Bunch recently accepted the full-time work at Gotebo, but the church was only able to pay \$50.00 per week and a house. As anyone knows this is about half the support that he needs for this work. Brother Bunch is a very close personal friend of mine and has been since 1955. You can be assured of his strong stand in the church and his unfeigned faith. He deserves adequate support while he maintains a strong fight in ultra liberal Oklahoma. Please consider this a personal appeal to you for serious consideration.

E. Paul Price, Borger, Texas — Oliver Murray will begin a meeting here September 20 and continue

through 27th. There is a faithful church in Springfield, Colorado now. This was established in the spring. Derrell Shaw and I recently concluded a gospel meeting there. Those who may be interested in the work there may contact brother Phil Powell-son, Springfield, Colorado.

Bill Simmons, Monticello, Ky. — Brethren in or near Kentucky, interested in moving to a full time work the first of 1965, for a church with exceptional potential, please contact me: P. O. Box 483, Monticello, Ky. 4-2633.

Jimmy Tuten, Jr., St. Louis, Mo. — The last of July a congregation was established at Greenwood, Ark. Brethren Ken Hogen and Jim Burgess (both practicing dentistry in Greenwood) are doing the preaching and teaching of classes. They began with around 30 in attendance and are now having around 50 gathering for worship. These brethren oppose institutionalism, and are receiving some opposition from institutional churches in the area. The work is moving good.

I held a meeting for them in August, in which most of the services were conducted out-doors. Because of the excellent support from brethren in Fort Smith, and a number of out-siders in the community, meeting indoors would have cramped things considerably. There were two baptisms and one restoration.

Charles E. Beaty, Houston, Texas — We are pleased to report one baptism and one restoration during our Wednesday night service, September 9, 1964 ... We would like to encourage traveling brethren to visit with us when visiting in the East Side of Houston. The church of Christ in Home Owned Estates, 13510 Rochester, Houston, Texas.

A. C. Grider, Meridian, Miss. — After a year and a half of wrangling, W. L. Totty has finally agreed to engage me in debate for two nights at Garfield Heights in Indianapolis where he preaches. The debate is set for December 3 and 4, 1964.

The propositions are the ridiculous ones we signed here in Meridian a year and a half ago. They concern "churches feeding destitute children." The propositions are prejudicial and downright silly. But Totty won't sign fair propositions any more and would never debate fair propositions after he did sign them. So we will teach the truth relative to benevolent work of the church.

Pass the word and everybody come. It would have been good to publish the debate but Totty says "no."

It doesn't look like we will ever debate in Monroe County, Kentucky. Apparently Totty's "sponsor" has backed out. It is my opinion that the "sponsor's boy" (W.L.T.) is the one who has gotten cold feet. But, we shall see. Remember the nights of Dec. 3rd and 4th at Garfield Heights in Indianapolis, Indiana.

Connie W. Adams, Orlando, Florida — We had a good summer at Pine Hills with five baptisms, two restored and five identified. We had an average of 184 a night in our Bible school in August with classes taught by Marshall Patton, Walter Henderson, Jim Ward, Tom O'Neal in addition to our local forces. I was in a meeting in June at Westside in Dyersburg, Tenn. and in July at Umatilla, Fla. where Fred Smith preacher. Brother Smith has been there five years and supports himself entirely as a barber. He is loved by the church and highly respected in the community. He needs some support so he can devote two or three days a week to personal work. As it is, he is breaking his health by trying to do too much. The church there is carrying its own load on their new building. Who can help? Contact Fred Smith, c/o church of Christ, Umatilla, Fla. I will be in the following meetings the rest of the year: Clermont, Fla., Sept. 7-13; Park Blvd., Louisville, Ky., Oct. 7-14 and Merritt Island, Fla., Nov. 8-15. Jere Frost of Birmingham, Ala. will be with us in a meeting Nov. 22-29.

#### GOSPEL MEETINGS

Steve Hudgins was with Edward Bragwell and the Central church in Charlotte, Tenn. in a meeting early in September ... Iven Lee of Jasper, Ala. was with John Iverson and the Imhoff Avenue church in Port Arthur, Texas in a meeting the first week of September. He is to return for another meeting in 1967 ... Robert Jackson of Nashville, Tenn. began a gospel meeting with the Hickory Heights church in Lewisburg, Tenn., September 14 ... Bill Cavender was in a gospel meeting with the Westvue church in Murfreesboro, Tenn., September 21-30. Dave Bradford is the local evangelist... Harry Pickup of Tampa, Fla. was with the Shively church in Louisville, Ky. September 13-20. Glenn Shaver is the local preacher .. W. L. Wharton of San Antonio, Texas will be with the University Heights (Lexington) church near Louisville, October 4-11... Ralph Reece of Yuma, Arizona did the preaching in a meeting at Burnett and Hancock, Louisville, Ky. which closed September 11... Grover Stevens of Louisville, Ky. was in a gospel meeting with the Drew Park church in Tampa, Florida which closed early in September. Three were baptized into Christ... Harris J. Dark will be the speaker in a gospel meeting at Franklin Road church in Nashville, Tenn., October 4-11. David Claypool is the local evangelist.

Fred R. Zapp (an elder at Franklin Road), Nashville, Tenn. — We are to begin a meeting on October 4th, through the 11th, with Harris Dark doing the preaching. He has agreed to take at least three nights to review the sermons which were delivered by brother Baxter, calling black as black, white as white. Of course, we will expect him to do it with the right motive in mind, also in the right spirit. We have also suggested to him that, should anyone so desire to debate the matter, we would furnish the building for any discussion of public nature.

Ken Murphy began to preach in Wauchula, Fla. about the middle of August, 1963 and continued there to the last of March, 1964. J. T. Smith is now the preacher at Wauchula, and is doing a good work.

During Ken Murphy's stay in Wauchula, ten were baptized and four restored to the Lord. On September 1, 1964 Murphy began with the Habana Avenue congregation in Tampa, Fla. The meeting house is located on the corner of Ivy and Habana Avenue in Tampa.

John W. Pitman, St. Joseph, Mo. — We moved from Rock Springs, Wyo. where we had worked for 16 months with the 2nd and G. church to begin work with the 10th and Lincoln church in St. Joseph. The church here has been meeting about 18 months, having been ousted from the place of worship by the liberals. They rented the church building at 10th and Lincoln and preachers came from Kansas City each Sunday until we came to work with them. The membership is 26. Since our coming the building where we meet has been purchased for \$11,000. We owe a balance of \$9,000. The payments will be \$100 per month plus interest. I am supported in the work here by five places, but all the support at the church here gives is our house and we pay all the bills. We are in need of at least \$100 per month support. We have four children all in school. I have an injured back and cannot work at public works. We would be glad to hear from any who can help us. Billy Moore of Butler, Mo. is to be with us in a meeting, October 12-18. Worship with us when passing this way. We live at 2212 Pacific St., phone BR p-9267, St. Joseph, Mo.

Wiley Adams, Newport, N.C. — During the week of August 9 the churches in this area (Newport, Morehead City and New Bern) were greatly uplifted by the preaching of Wm. Wallace, Cecil Willis and Connie Adams. The following week (Aug. 17-21) the Newport church supported me in a short gospel meeting at the small church at Roanoke Rapids, N.C. There were no additions but we feel that the church was strengthened. This was their first gospel meeting since their beginning about a year ago. For those who may be passing through the meeting place is located at 140 Williams St. When traveling Route 301 through N.C. Roanoke Rapids is situated about 4 miles west of Weldon, N.C. These good brethren will be glad to have you stop in.

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## Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

### "ABOUT TEN THOUSAND DOLLARS"

Boles Home is located at Quinlan, Texas about ten miles south of Greenville. A few days ago a young man from this congregation and I, along with brother Foster Ramsey went down to Boles Home to have a talk with brother Gayle Oler. I will only give a few details which led up to the trip. Foster Ramsey, preacher for the Johnson street church had suggested to the young man from Walnut Street that he go down and talk with brother Oler. He said that brother Oler could straighten him out on certain matters. The young man suggested that I go along but Foster Ramsey would not agree for me to go. I thought it unfair for two grown men to discuss the matter with one unmarried boy. I told the young man to call brother Oler and see if he would agree to me accompanying him. Brother Oler told the young man that I could come but that he did not intend to fuss with me. We went down and met in one of the buildings on the campus of Boles Orphan Asylum. It shall not be my purpose to review everything that was said. That would be impossible in one article. I realize there is a great temptation to misrepresent what a person has said in such a conversation, so I shall weigh my words so this will not be done.

We discussed a number of things but one of the most amusing ones was about the financial assets of Boles Home. I asked Gayle who stood "en loco parentis" at Boles Home. He had insisted that Boles Home was just like mine. I said, "Do you, the board or teachers stand in the place of parents?" He said, "We all do." He would not say that he was the only one who stood in the place of the natural parents. I then quoted Paul's statement, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). I insisted that if the children belonged to all of them and they stood in the place of parents, that it would be imperative for them to be in a state of poverty before they could ask the church for help. Gayle said, "Now Ward, you know that is no argument." I said, "Yeah, Gayle, I believe it is!" Gayle and I have known one another for a number of years. He heard me debate the issues in Ft. Smith, Arkansas. Since Gayle had said he kept no secrets about the finance of Boles Home, I asked him how much money they had. He said, "Now do you mean cash?" I said, "Yes, that will be a good place to start. How much do you have?" He said, "Now this does not include stocks, bonds, property, etc., but I guess we have about ten thousand dollars." The word "About" is a relative term. It can be stretched like the rubber of India. But I took his word for it. He had just told me of a farm worth several thousand dollars, which a person had willed to the home. He never did tell me what the

entire value of the institution was... Looking around, I would guess it to be at least one-half million dollars. If this is too much he might give us a listing of the assets. It might prove interesting.

This led us back to the subject of poverty or poor saints. I insisted that parents worth ten thousand dollars cash, with property possibly valued up to one-half million dollars, would not be an object of charity! He said, "Ward how much can a man have before he is an object of charity?" I answered by saying that I had never tried to set an exact amount, but if charity means charity and poor means poor, he certainly couldn't have much. So I put him in the defensive by asking, "How much do you say one can have?" Gayle said he didn't know. I said, "Then the Bible has given us instructions to help the poor saints and none of us have enough sense to know when we are poor!" If that is so elders could help anyone. He made no reply to this. So brethren we now have the answer. If you are worth from ten thousand dollars to one-half million, who knows you may be an object of charity. Later in the conversation when I pressed him on how much one could have before he receives charity, he said, "That depends." Yes, it does depend on a number of things. One thing is how much a man loves the almighty dollar. When will brethren wake up and see through this Orphan Home racket? Gentle reader, no one has said that a man couldn't have possibly a dollar in his pocket and still be an object of charity, but any man who can see through a step ladder knows that parents who are worth one-half million dollars, or even much less than this could not be worthy of charity from the church treasury! Since Gayle says that they stand in the place of parents, and it is a known fact that they refuse to care for their own, my Bible says they are worse than infidels. If I should refuse to take care of my children and insist that the church support them, wouldn't I be worse than an infidel? Certainly so, and I don't have a half-million dollars!

Oh yes, I challenged Gayle for a debate at the close of the session. He said, "I am not interested in debating you, I am getting along just fine." I suspect that he is in a number of ways. I then challenged Foster Ramsey for a debate. He said that it wasn't for him to say that it would be up to his elders. I told him to stop hiding behind his elders and come on out. He denied that he was hiding behind them. But it is a known fact that the elders from Walnut Street asked the Johnson Street elders about a debate and they refused! Foster said, "I have never known of one of these debates doing any good, have you?" I said, "Yes, I had seen good results from debates of this kind." He expressed doubt at my affirmation.

So for the time being, I suppose there will be no debate near Boles Home. Let us pray that the day will come when Brother Oler will defend in public what he tried to defend in private. In closing, why not check up on your finances. You may be an object of charity and not know it!

*Have You Mailed Your Renewals?*

## THE LONGSUFFERING OF GOD

D. W. H. Shelton, Tampa, Fla.

Not many people realize nor understand the patience of God and His longsuffering toward people while waiting for them to repent.

In the book of Jonah we have a wonderful example of this. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:1,2).

Most every one knows the story of Jonah's flight and the consequences of it. In Jonah 3:1-4, "The word of the Lord came unto Jonah the second time, Saying, arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days journey, and Jonah began to enter into the city a days journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

The longsuffering of God gave them just forty days to repent (Verses 5 and 6 tell us that the entire city repented, the king left his throne, put off his robe, put on sackcloth and sat in ashes. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not" (Jonah 3:10).

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3). From verse 8 to the end of the chapter, we learn that Noah found grace in the eyes of the Lord. God commanded him to build an ark of gopher wood, gave him complete instructions how to build it and what to put in it.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. 6:17). "This did Noah, according to all that God commanded him, so did he" (Gen. 6:22). God gave those people an hundred and twenty years to repent. Had they done as Nineveh did there never would have been a flood.

Now, hear this: "For Christ also hath 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 (by the Spirit) 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" (I Peter 3:18-20).

The Spirit of Christ went and preached through Noah, (The eighth person, a preacher of righteousness, II Peter 2:5), and the longsuffering of God waited an hundred and twenty years for the spirits (People) in prison to Satan and sin to repent.

When God gave the law of Moses to the Israelites as a schoolmaster to bring them to Christ, that they might be justified by faith (Gal. 3:24), the longsuffering of God waited fifteen hundred years for them to prepare for the coming of the Messiah. But

when Christ came, finished his work on earth, went back to heaven and sent the Holy Ghost and the church was established, only an hundred and twenty souls were ready.

The longsuffering of God is seen today as He waits for people to repent, and just as He set the time for those events we have mentioned, He has already determined the day for the final judgment. "And the times of this ignorance God winked at (over looked); but now commandeth all men every where to repent: Because he hath **appointed** a day, in the which he will judge the world in righteousness by that man whom he hath ordained (Jesus Christ) whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31).

The fact that Jesus was raised from the dead is proof to us that all will have a resurrection when the Lord comes in judgment.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:26-29). In John 6:44,45 Jesus said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

One must hear and learn about God, must believe (Heb. 11:6). Faith comes by hearing and hearing by the word of God (Rom. 10:17). He must repent (Luke 13:3-5), Acts 2:38, 17:30, 11:18). He must confess (Matt. 10:32, Rom. 10:10). He must be baptized (Acts 2:38, 22:16, Rom. 6:3-5), Gal. 3:26,27). When these commands are obeyed one becomes a Christian (Acts 11:26, 26:28, I Peter 4:16). And the Lord adds him to the church (Acts 2:41, 2:37 and Col. 1:13).

## THE WORD

L. A. Mott, Jr., Gainesville, Ga.

(Some of the best preaching to be found on holding to the word and the good effect of this course in the life of the one so doing is in the so-called pastoral epistles. The following study is intended to be suggestive, rather than exhaustive; it is left to the reader to make his own applications.)

## INTRODUCTION

This study is based upon the three so-called pastoral epistles: First and Second Timothy and Titus. These letters deal with three primary subjects: (1) Church government, (2) sound doctrine, and (3) godliness.

These three topics are vitally related to each other: One purpose of a good government for the church is to guard the sound doctrine (Tit. 1:9); the sound doctrine, when taught and applied, will result in godliness (1 Tim. 6:3; Tit. 1:1).

Our study will deal with the second of these topics. We shall begin at 2 Tim. 4: 1-8 and consider

### PAUL'S CHARGE TO TIMOTHY — "PREACH THE WORD."

The solemnity of this charge is impressed upon us by two features of it: (1) Paul's condition, and (2) The witnesses of it.

The apostle Paul has spent himself in service to Christ. He has suffered many privations and much physical pain for **one** reason: He preached the word. He has now reached the close of his ministry; the time of his departure has arrived. As he looks back over the past, do you think that surely he will advise this young man to quit the ministry while he has time? Far from it; almost the last thing he writes is: "It is worth it! Preach the word!"

Paul calls God and Christ to witness this charge. He makes Timothy responsible, not to any man or set of men, but to God and Christ before whom he must one day stand to be judged.

Consider the charge itself. Paul says simply, "Preach the word! Do not try to be a sociologist or a philosopher (like most modern preachers), but preach the word! Do not preach your views and opinions about the word, but preach the word itself."

Most preachers do not understand these three simple words. They cannot conceive of anyone just preaching the word apart from human interpretations of the word. They do not think it can be done.

But it can be done! When W. T. Cooke asked James P. Miller in one of their debates at Nashville, Georgia, "What do you believe about Mark 16:16?," brother Miller replied, "I believe, 'He that believeth and is baptized shall be saved.'" Brother Miller was a preacher of the word. We knew what Paul meant.

It is the obligation of the gospel preacher to preach what he finds in the word. He cannot evade any issue. The man who binds himself to abide within the limits of some written or unwritten creed imposed upon him by men and which limits him in the carrying out of this obligation must give an account to God.

### THE FAITHFUL WORD

This word which Timothy is to preach is the word of **God** (2 Tim. 3: 16-17). Hence, it is the **word of truth** (2 Tim. 2:15).

In a weak as water age in which nearly anything is regarded as all right in religion it is refreshing to learn of the certainty of God's word and to hear of something to which we can anchor when Jesus says, "**Thy word is truth!**" I know then that whatever is true must be consistent with this word; if it is not, it is not true—it is a lie!

The word Timothy is to preach is the **faithful** word (Tit. 1:9). Paul thus used the word **pistos** to describe the word as **something trustworthy, something that can be relied on** (Thayer, p. 514). **Pistos** says that you can put your confidence in this word. You can depend upon it. The reason is given at v. 2: **It is the word of one who cannot lie.** Compare 1 Pet. 2:2 where the word is described as spiritual milk which is **adolos**—without guile. It has absolutely nothing in it to mislead or deceive; it can be trusted at every point.

When it comes to religion; when it comes to that on which my standing with God depends; when it comes

time to die and meet God; when questions are raised which involve the destiny of my soul:

(1) I am not willing to rest the case upon:

(a) **The way I feel**—for a lie, if believed, could cause me to be happy or sad depending on the nature of it (Gen. 37; 45:26). If I believe I am saved I will be just as happy as if I was saved, yet be just as lost as can be. Thus, I am more concerned with **why** I feel as I do than I am with my feelings them- selves: Do I feel this way because I have accepted the truth, or have I been misled?

(b) **What is popular.** I am not concerned with **how many** people believe what. Most people will be lost (Matt. 7:13-14).

(c) **What my ancestors did or were**—for nothing I believe can affect their destiny, and refusing to accept the truth will not change the truth one bit. If Saul of Tarsus had acted on this basis he would have been lost (Acts 22:3-4; 26:4-5, 9-11). If my father died an infidel, my refusal to accept Jno. 8: 24 and Mk. 16:16 would not change his state no matter how "good" a man he might have been.

(d) **Human opinion** — for humans are fallible (Prov. 14:12; Jer. 10:23; Jno. 16:1-2).

(2) **When the destiny of my soul is involved I am determined to accept nothing less or other than a "Thus saith the Lord" for everything I believe, teach, and practice, and simply to stand thus upon the word of God. I know it is the truth and can be relied on.**

### THE SAME WORD PAUL PREACHED

Study 1 Tim. 1:10-14. In verse 12, the clause "that which I have committed unto him" is from **ten** (the) **paratheken** (a deposit) **mou** (1st person, possessive, of me). Literally translated, it is, "the deposit of me," or as the ASV footnote points out, "my deposit," or as Vincent has it, "my sacred trust." The word **paratheke** means **a deposit, a trust or thing assigned to one's faithful keeping** (Thayer, p. 482). It is three times combined with the verb **phulasso** (guard): here, in v. 14, and in 1 Tim. 6:20. Compare these. The ASV footnote is obviously correct. "My deposit" is not something Paul has deposited with God, but rather, something God has deposited with Paul, e.g. the word, or gospel.

With this in mind, follow Paul's line of thought:

(1) The gospel was committed to Paul as a sacred trust (vv. 10-11; cf. 1 Tim. 1:11, "which was committed to my trust"). It was his responsibility to keep and guard it faithfully.

(2) But he is imprisoned, suffering (v. 12), soon to die (4:6). Now what will become of the gospel?

(3) Paul is confident that it is entirely safe (v. 12) ; "he knows the Christ whom he trusts and is persuaded that, despite his imprisonment and expected martyrdom, Christ is able to guard the gospel so that its work shall not be stopped, guard it against that day when this gospel's work will be wholly done. Taken out of Paul's hands at his death, this 'my deposit' Christ will guard, place into other hands, ever keep safe" (Lenski).

(4) But Christ will use human means in the guarding of the gospel; hence, note what Paul tells Timothy (vv. 13-14).

Paul tells Timothy: "Hold the pattern of sound words which thou hast heard from me" (v. 13).

Observe how Paul uses the plural "words" here; in 4:2 he uses the singular "word." The word (the message as a whole; the sum total of the divine revelation) is expressed in words.

Paul had received these words from God through the Spirit (1 Cor. 2: 10-13). They are really not Paul's words but God's.

Timothy had heard these words from Paul, and they constitute a **hupotuposis** (pattern) which he must keep before him, hold fast to, and copy as a model (Thayer, p. 645). Not only is the message as a whole (the word) important, but the very words in which the message is expressed are a pattern from which we must not deviate, else we step from the truth to falsehood. Paul's words are in the letters he wrote. We have them as our pattern or model.

More light on this comes at 1 Cor. 4: 16-17. In v. 16 Paul urges the Corinthians to be **mimetes** (imitators) of him—to mimic him, or do like he does. "In what respect the Corinthians are to pattern after Paul he indicates in v. 17, where he tells them that Timothy was sent to them to remind them of 'my ways,' 'even as I teach everywhere in every church.' Paul's gospel teaching is the pattern which the Corinthians are to reproduce in their midst" (Lenski).

But let us advance to another point. **Chapter 2, verse 2 further emphasizes that the word Timothy is to preach is exactly the same word Paul preached.** some will teach a **different** doctrine (1 Tim. 1:3; 6: 3); but Timothy is to teach the same things which he had heard from Paul.

Not only is that true, but the faithful men whom he taught could then teach these **same** things to others also. As Lenski well remarks, "This is the true apostolic succession of the ministry: not an interrupted line of hands laid on which extends back to the apostles themselves so that all ordinations which are not in that line are null and void; but a succession of true apostolic doctrine, the deposit of what we still hear from Paul in his writings, this held by us in faithful hearts with competency to teach others these same things. The apostle did not evidently expect the future teachers of the church to produce new of different teaching. The gospel is changeless in all ages."

Note the following: (1) Paul taught the same things in every church (1 Cor. 4:17). This means that every one of the churches in which Paul taught was exactly alike. (2) Timothy was to follow the pattern laid down by Paul. If Timothy teaches the same things which Paul taught in every church, then the churches planted by Timothy will be exactly like those planted by Paul. (3) If the "faithful men" teach these same things, then the churches they plant will be exactly like those planted by Paul and Timothy. (4) **If "Faithful men" today teach these same things, then the result will be the same even in this twentieth century.**

Paul ordained elders in every church (Acts 14:

23). That made all the churches exactly alike in this respect. If we follow this pattern today, present day congregations will be exactly like the New Testament congregations.

We cannot be different from the New Testament practice in any area as long as we teach and apply the same things Paul taught. If the faith and practice of a religious group today differs from that of New Testament churches the reason is to be found in the fact that the group is not teaching the **same** things Paul taught. They are teaching a **different** doctrine; hence, their faith and practice is different.

### "HANDLING ARIGHT THE WORD OF TRUTH"

We have learned that we must preach the word, the **faithful** word, the **same** word Paul preached. But as we advance further, observe that **it is possible to quote Paul's words and still fail to teach the same things Paul taught.**

Some corrupt or adulterate the word of God (2 Cor. 2:17). Paul did not handle the word deceitfully (2 Cor. 4:2), but some do. Some wrest the scriptures (2 Pet. 3:16). The verb **strebloo** (wrest) means **to torture, put to the rack;** metaphorically, **to pervert.** It is used of one who wrests or tortures language to a false sense (Thayer, p. 590). These torture the scriptures and thus force them to say what the torturers want them to say.

The devil quoted scripture, but he did not teach the truth (Matt. 4: 5-7). He said, "It is written . . ." But Christ replied, "Again it is written . . ." • In other words: "That is not all the scriptures say on that subject." Many false teachers today follow the method of interpretation which the devil used here and formulate a doctrine based upon one or two verses and show a total disregard for other verses which have an important bearing on the same subject- We must learn to view any one verse in the light of all else the Bible says on the same subject.

Paul instructed Timothy as follows (2 Tim. 2: 15): When you teach, remember that you are not only presenting yourself to men, e. g. "them that hear" (v. 14), but also to God. Give diligence to be approved of God, rather than to be ashamed by drawing forth God's fatal disapproval.

He could be approved of God by "handling aright the word of truth" (American Standard Version). The Greek **orthotomeno** is discussed by Vincent: "From **orthos straight** and **temnien to cut.** Hence, to **cut** straight, as paths; **to hold a straight course;** generally, **to make straight; to handle rightly.** Vulg. recte tractare. The thought is that the minister of the gospel 'is to present the truth rightly, not abridging it, not handling it as a charlatan (see on 2 Cor. ii. 17), not making it a matter of wordy strife (ver. 14), but treating it honestly and fully, in a straightforward manner."

### CONCLUSION

Other important lessons could be drawn from these letters. Perhaps, in a future article I will discuss the relationship of the sound (healthy) teaching to the sound life, godliness. Now, as I do not seem to be getting close to a polished conclusion to these remarks, I shall simply call it quits.

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