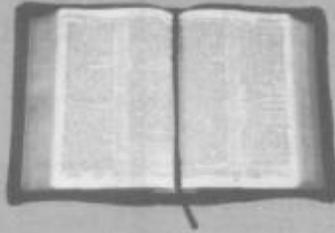


# SEARCHING *the* SCRIPTURES

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 VII

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NUMBER 1

## **PRESSURE AND THE HERALD OF TRUTH** James P. Miller

In defense of the Herald of Truth and the work of the Highland Church in Abilene the argument has been made over and over that cooperation with the program is purely voluntary. This was the same claim made for the Missionary Society in another era. Advocates of the program have said that no pressure is used and the autonomy of a single congregation in regard to support has never been violated. I have known for a long time that this was not true. Early in the days of its beginning while the Seminole congregation for which I still preach met on North Street, we had a letter from brother W. F. Cawyer suggesting that he come and speak in behalf of the Herald of Truth. The elders had me write him that we already had our work planned and that it would not be suitable for him to come. To our surprise brother Cawyer came right on anyway and planned to speak.

After the debate I had with G. K. Wallace in Tampa this summer I found in the meeting house at Seminole a large book entitled "THE HERALD OF TRUTH STORY." This work was an inch thick, printed on letter size paper and double spaced. It was a costly production. The same amount of material could have been published at far lesser cost simply by single spacing it and printing it on both sides of the paper but of course that would not have made as imposing a book. It is divided into twenty-one sections and tells of the work of the program and of the Highland church. The pages are not numbered but in section 18 Waymen Wilkerson under the heading "What Can You Do" gives instructions on how to raise money from the churches. This instruction was given to 500 brethren called "Key Men" who had been called to Abilene for just this purpose. I want to quote from his report and then leave every fair minded reader to judge for himself if the claim of no pressure is true or false. On the third page of his speech we find this:

"I know from experience what you will be facing. Let me tell you in part what you can expect.

"Steaming hot or bitter cold telephone booths, trying to set up an appointment that no one wants to give. Truculent elderships that can't understand why Highland must continually have more money to carry on this program of preaching and teaching. Indifference from "Christians" everywhere. They are content with the status-quo — 'why rock the boat,' besides we are already having budget problems.

"The preacher with a program of his own and he can't understand why anyone else would want to put another program in his town. (He might want to be the only preacher in the world too.) I could go on and on in this vein, but not much would be accomplished." Let us take a moment and analyze what brother Wilkerson said. First, get the appointment regardless of whether the congregation wants it or not. Stay in the cold or hot phone booth and insist on a meeting that "no one wants to give." If this is not a violation of local autonomy where on earth would we find one? Suppose I treat the Highland church in the same manner. Stay in the phone booth and continue to call for an appointment that they did not "want to give?" The outcome would be that they would tell me to mind my own business, that they would see to their own work. Brethren, this is not true with the Herald of Truth; the instructions are to stay with it until you get the desired audience and the elders that will not give it or do not want to submit are "truculent elders." I suggest that every elder in the church look up this word and decide for himself if not supporting every scheme proposed by the brethren makes him a wild or fierce elder.

Then the word Christian is in quotation marks along with the term indifferent. Does brother Wilkerson mean by this that no child of God can be indifferent to the Herald of Truth and be a Christian? What about pressure in this suggestion of what is required to be a Christian without quotation marks.

The third thing worthy of notice is this: It does not make any difference about the condition of the church financially, try to get the money anyway. Upset the "status-quo" and disregard the problems they may already have in meeting their budget. Brethren, what would they have to do to violate local autonomy?

The last thing worthy of notice in this part of the address is the instruction to totally disregard the will of the local preacher. It does not make any dif-

ference to the men at Highland if he has a program of his own or how much good it is doing or how hard a time the brethren may be having paying for it, try to put the Herald of Truth in regardless of all of these things. The statement "He might want to be the only preacher in the world too," is one of the most unfortunate I have ever seen. I suppose the true meaning is simply that he wants to be the only preacher in the world but the addition of the little word too means there are two competing for this distinction and since the local preacher and the Herald of Truth are the only two involved the conclusion is inevitable, the H of T desires the same thing. There is this difference even if the charge were true: the local preacher is doing his work at the local level and has little chance to be the only program in the world while our brethren in Abilene have all the machinery to take over the task.

On page seven the instructions continue:

"As you make your appointments, stress the points over and over that you want to put across. Don't be bashful or apologetic about asking for an appointment. Be proud of the team effort that is being made on behalf of the Herald of Truth, and be proud that you have an opportunity to be a part of the team.

"Impress on the person with whom you are dealing that he or the congregation of which he is a member needs to have a part in this effort. Tell him that you know he will want to have a part.

"If necessary, briefly outline your personal schedule of calls and state you would like to meet on a certain night because it fits your schedule. You might also state that you have very recent information on 'the Herald of Truth that you feel certain they will want to hear. Don't ask if he wants to hear it, or don't ask if it will be all right if I come to speak. Emphasize the necessity of your coming."

Many of the selling organizations of this world would not use such pressure methods. Such, in some places would not "be so much as named among the Gentiles." Brethren, listen to what was said; heed the warning. "DON'T ASK IF HE WANTS TO HEAR IT OR DON'T ASK IF IT WILL BE ALL RIGHT IF I COME AND SPEAK. EMPHASIZE THE NECESSITY OF YOUR SPEAKING." A simple look at Webster's Collegiate Dictionary will give the meaning that the elders in Abilene have in mind for the word NECESSITY, "that which is unavoidable because compelled."

I want brother Wallace to be prepared to answer these things in our next debate. He has promised to use his influence to repeat the discussion in the cities where brethren operate schools and I will be waiting for his answer. If these statements of policy and intent given to the 500 "Key Men" in Abilene and published in their own work book on the "Herald of Truth Story" do not prove that it is the purpose of the entire organization to force their way into the treasury of every church on earth I am frank to confess I do not know how it can be proven.

Elders need to remember that it does not make any difference whether you want to hear or not, or whether you want to give permission or not; it is necessary. It does not matter about your own pro-

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grams; it is necessary. It does not matter whether you have the money or not; it is necessary, and the only course open to you is to submit. May God help us to see that it is the old Missionary Society story all over again and that it will break down the autonomy of every church that will not stand on its own feet.

### TAPES OF THE MILLER-WALLACE DEBATE

Clear and complete tapes will be available of the Miller-Wallace Debate, Tampa, Florida, August, 1965, recorded at 3 1/2 speed. These tapes can be played on any tape recorder. One tape for each night. Proposition first two nights:

"It is in harmony with the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other Orphan Homes and Homes for the Aged that are among us." G. K. Wallace affirms — James P. Miller denies Proposition last two nights:

"Such an arrangement and cooperative effort on the part of churches of Christ for the preaching of the gospel as the 'Herald of Truth' is without scriptural authority."

James P. Miller affirms — G. K. Wallace denies

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# Editorial . . .

H. E. PHILLIPS

## CHURCHES AND INSTITUTIONS

In the December 23, 1965 issue of the Gospel Advocate, page 824, Gus Nichols answers six questions dealing with church support of human institutions. Space does not permit a review of all his answers, but we should like to notice two or three.

The first question was: "May the church contribute to the support of orphan children, or any others in need who are not saints?" Nichols answered, "Yes, the church may, if it has the opportunity and is able, contribute to the support of orphan children and others in need who are not saints." He then cites II Cor. 9:12-13; Gal. 6:10 and John 12:32. He closes this paragraph by saying, "The orphan home is no longer an issue among- us, but this false doctrine they now affirm is the real issue." The only "false doctrine" to which he could refer is that the church is obligated to assist only the saints from its treasury. We will see about this later.

The second question was, "Can a church scripturally give to any other institution so as to aid it in its work?" Nichols answered: "Yes, the church can give to another institution, a needy home, or family, in order to aid it in time of distress ..."

He really did not answer this question; he only answered that part of it that suited his liberal views toward church support of benevolent societies. The question was, "Can a church scripturally give to any other institution so as to aid it in its work?" "Any other institution" would either mean "all other institutions" or "some other institution." If "all other institutions" it would allow the church to support the Red Cross, United Fund, Salvation Army, Care, etc. I do not think Nichols meant to include all these because he mentioned a needy home or family.

Now let us connect the answer to question one with that of question two. In substance Nichols said that the church could help "all men." The question was, Can the church support orphan children and others "who are not saints?" The answer was, Yes. The church then can give support to a Baptist home, Catholic home, Methodist home, and an unbeliever's home. In answer to question two he said the church could help "another institution, a needy home, or family, in order to aid it in time of distress." Now since the church can, according to Nichols, give to aid those who are not saints, and can support a home or family, it must follow that the church can support a denominational home or family. But they claim the orphan home is the original home restored. A Baptist home is broken by the death of the father, and the children are sent to a Baptist orphanage, another institution. Nichols says the church may support those who are not saints, and that it may support "any other institution," therefore, the only conclusion is that the church may support a Baptist orphanage, a Catholic orphanage, or a Methodist orphanage.

To avoid this predicament they deny that the

church can support denominational orphanages because they "teach error." But the original homes taught error. How is it "scriptural" for the church to support the "original" denominational home, but wrong to support the "restored" denominational home? In both cases they are not saints, and Nichols says the church may support non-saints. What difference does it make whether they are in the original home or in the restored home? To be consistent these liberal preachers are compelled to put denominational orphanages in the budget of their churches.

We only have space here to briefly consider question six and the answer. "Where is the scripture for churches starting and operating other institutions to do the work of the church?" Nichols answered, "I do not know of any scripture for the church starting and operating some other institution to do its work — the work of the church. But the contributing church does not start our homes to do the work of the church — we started them. You and your wife started your home, and my wife and I started ours, and we operate them, but the church can contribute to them in need. Childhaven was not started or organized by churches, neither is it operated by them."

He knows of no scripture to authorize the church starting and operating some other institution to do its work. Then to do so would be without scriptural authority. As to doing the work of the church, in nearly every debate I have heard or read on this subject, digressive preachers contend that the church must practice "pure and undefiled religion" (James 1:27). Would that not make it the work of the church? Do they not claim that "pure religion" — visiting the fatherless and widows — is a work of the church as well as the individual? Of course they do. There would be no debate on this question if they did not contend that this is the work of the church.

All right, it is the work of the church to visit the fatherless and widows in their affliction. But they argue that this cannot be done without a home, and they mean an institution by the word "home." It must follow from their reasoning that the church must build and maintain other institutions to do its work. But Nichols said, "I do not know of any scripture for the church starting and operating some other institution to do its work..." The only conclusion from Nichol's answers is: The church can only practice "pure and undefiled religion" by setting up an institution that is without scriptural authority. You try to figure another conclusion.

But Gus Nichols needs to get together with some of his debating friends. He says he knows of no scripture for the church starting and operating some other institution to do its work. In The Indianapolis Debate, page 69, W. L. Totty affirmed: "It is scriptural for churches of Christ as such to build and/or maintain such benevolent institutions as Boles Orphan Home, Potter Orphan Home, and such Homes for the Aged as at Gunter, Texas." Charles A. Holt denied this proposition. To build and maintain is the same as to start and operate. Nichols says there is no scripture for the church to start (build) and operate (maintain) some other institution to do its work, but Totty debated that it is scriptural for churches of Christ to build (start) and maintain (operate) such benevolent institutions as Boles Orphan Home, etc. Gus Nichols needs to debate W. L.

Totty on this proposition. One says there is no scripture and the other says it is scriptural.

In the Woods-Porter Debate, page 7, Guy N. Woods affirmed: "It is in harmony with the Scriptures for churches to build and maintain benevolent organizations for the care of the needy, such as the Boles Home, the Tipton Home, and other orphan homes and homes for the aged that are among us." Woods says it is scriptural for churches to (start) and (operate) benevolent organizations (institutions) for the care of the needy. Gus Nichols needs to debate Guy N. Woods on this proposition.

In the Cogdill-Woods Debate, page 5, Cogdill affirmed: "It is contrary to the Scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the Aged that are among us." Woods denied this, which means that he affirmed that it was in harmony with the scriptures for churches to build (start) and maintain (operate) benevolent institutions.

In August of last year G. K. Wallace debated James P. Miller and the first proposition was: "It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations for the care of the needy, such as Boles Home, Tipton Home, Tennessee Orphan Home, Childhaven, and other orphan homes and homes for the aged that are among us." Gus Nichols needs to debate G. K. Wallace on whether or not churches can scripturally start and operate institutions to do their work. How is the church to practice "pure and undefiled religion" without building and maintaining benevolent organizations?

To make clear what Nichols means, he says in the last paragraph: "Childhaven was not started or organized by churches, neither is it operated by them." The men listed above in debates affirmed that the church could build and maintain benevolent organizations (institutions) such as Boles Home, Tipton Home, Tennessee Orphan Home, CHILDHAVEN, and other orphan homes and homes for the aged that are among us." Either Gus Nichols needs to get with these men and learn what answers to give to questions like these, or these men need to get with Nichols and learn what propositions to debate.

The picture is simply this:

1. The church (as well as individuals) must practice "pure and undefiled religion" in visiting the fatherless and widows.

2. The church cannot do this without a "home" (institution or organization).

3. It is in harmony with the scriptures for churches of Christ to "build" and "maintain" benevolent organizations (institutions) to care for the needy.

4. "I do not know of any scripture for the church starting (building) and operating (maintaining) some other institution to do its work — the work of the church" — Gus Nichols, Gospel Advocate, December 23, 1965, page 825.

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## ANSWERS

1 Peter 3:15

## FOR OUR HOPE

Address questions to:

Marshall E. Patton  
806 Muriel Dr., S.E.  
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**QUESTION:** If you believe the church building can be used for weddings and/or funerals please give me scripture for the same. I would appreciate it very much. —J. R.

**ANSWER:** The issue involved in the above question is not so much What may the church building be used for, but rather What may the church use the building for? I am persuaded that the church can use the building only for that which comes within the scope of its mission.

The church building is authorized in the first place by necessary inference (Heb. 10:25). There can be no assembly without place. The church building is a place of assembly. The type of building with all of its facilities is justified upon the grounds of expediency (I Cor. 10:23). Let it be observed, however, especially from the latter reference, that the building and all of its facilities must be within law — they must expedite the divine purpose for which the place of assembly is authorized in the first place. This rules out some buildings, facilities, and purposes of some churches. Some buildings and facilities are used by some churches to expedite nearly every thing under heaven except the church's mission.

There are times, however, when the church building may be used by others for other purposes without a violation of truth. In some instance, a public school building might be damaged beyond use (by fire, storm, etc.). In such an emergency the church building could be used by the public school system to serve its purpose on a cost basis. Such would not involve the church. The difference between the church and its function and public school and its function should be obvious to all. If, however, any activity of others using the church building should be confused with church activity in the minds of the general public (perhaps because of the close proximity of one to the other), such use should be opposed. Under such circumstances a perverted concept of the church and its mission would result. This perverted concept constitutes a grave danger and must be guarded against with all care.

Now, concerning a wedding in the church building, I believe that any family might use it for the ceremony without reflecting on the church. The nature of the ceremony, its solemnity, and the teaching done is in keeping with the church and its mission. I cannot conceive of any misconception resulting therefrom. I do oppose, however, the wedding reception being given in the church building. This social aspect of the wedding, if given in the church building, would in this day convey immediately a false concept of the church. No matter if it be done by individuals, the

close proximity to the church would confuse some, especially, since so many are now thinking of the church as a social institution.

For the same reason I am opposed to Bible schools or colleges operated by brethren (often thought of by the world as **church** schools) using the church building. Especially so today, since some brethren are trying to promote such as **church** schools. Even if used on a cost basis, because of the close proximity to the church, such use would contribute further to the misconception that such schools and the church are related and that such schools may be supported by the church.

Funerals, like the wedding ceremony, do not convey any false concept of the church and its mission, but rather that which comes within the scope of its mission — to teach and to edify.



### WHY THE SUCCESS?

*Searching the Scriptures was launched into the field of religious journalism about six years ago. Since that time the subscriptions have come in at a rapid rate from all over the United States and abroad. This did not happen by accident. I feel that two major factors have contributed to its acceptance. First, it gives the brotherhood what they need — plain positive Bible teaching. Second, two fine men are at the helm to guide this journalistic ship in the right direction. They are brethren H. E. Phillips and James P. Miller. Although somewhat different in personality, they make two strong links in the chain of success. Both of these men have an unwavering faith in God and his word and serve him diligently with both lip and life.*

*Then too, Tampa is a wonderful place to have such a fine paper. With something over twenty congregations, all of which are true to the book with the exception of two or three. This beautiful city is also the home of Florida College, which is doing excellent work in the field of education. I predict great things for this paper. Why not join the long list of subscribers today? You will not regret it!*

WARD HOGLAND

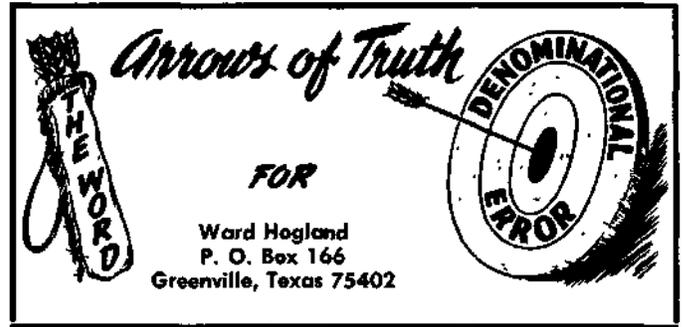
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### A PLAY ON WORDS-NO. 2

I pointed out in my last article that a great deal of confusion in the religious world is due to semantics. I call it a **play on words**. So many times a word with a number of meanings can be spoken one way and understood another.

The word **WORKS** is a word which has given us no little trouble. So many times the sectarians say, "We are not saved by **works**" or "**Works** never did save anyone." The unfortunate thing is that they are partly right. It depends on how they use the word. The word **WORKS** is used in at least three different ways in the New Testament. Many people do not know this, and are therefore led to believe the Bible contradicts itself.

A brief study on why the denominations are against **WORKS** might be in order. When Martin Luther emerged from the shackle of Roman Catholicism and started the Protestant Reformation he hated all **WORKS**. He had watched the apostasy of Catholicism develop into a cold, formal, ritualistic type of **WORKS** which he detested. I can't blame him because such is incompatible with the spirit of Christ. The Catholic people believed then, as they do now, that one must obey (**WORKS**) whether his heart was in it or not. They stressed **OBEDIENCE (WORKS)** but did not stress the **HEART!** This disgusted many people. It led them to baptize babies and unconscious people who didn't know what was going on. This made their obedience or **WORKS** a cold formal unscriptural procedure. Martin Luther, and many others, hated this type of **WORKS** and so do I! However in running from this cold type of obedience he ran **TOO** far. He came up with the idea that a man is not saved by any kind of **WORKS** or **OBEDIENCE** at all. He insisted that salvation was wholly by grace without any **WORKS** and Protestant Denominational preachers have been mimicking him ever since. In running back to Jerusalem he got up so much speed that he by-passed the city and butted his head against the walls of Jericho. Yes, indeed he went too far. He couldn't harmonize the **WORKS** of Ephesians two with the **WORKS** of James two. This gave him no little trouble; so much that he finally said that **JAMES** was not an inspired book and cut it out of his Bible as an interpolated text!

What Martin Luther did not know is that Paul and James were talking about two entirely different **KINDS** of **WORKS**. If not there certainly would be a contradiction in the Bible. In Ephesians two Paul is speaking of **BOASTFUL WORKS** when he says, "Not of **WORKS** lest any man should boast." In Romans three and verse twenty Paul says, "Because

by the works of the law shall no flesh be justified ..." Here Paul speaks of the Law of Moses. If the Jews could have kept the Law perfectly, they never would have sinned. But since they had sinned there wasn't any way they could be justified by the **WORKS** of the Law of Moses. James says, "Ye see then how that by **WORKS** a man is justified, and not by **faith only**" (James 2:24). James is plainly talking about **WORKS** in obedience to the **command of GOD**, or **WORKS** which perfect faith. This is the **ONLY KIND OF WORKS** which will save any man.

We have learned from our study that one is **not** saved by **BOASTFUL, RITUALISTIC WORKS**. Neither is he saved by **WORKS OF THE LAW OF MOSES**. However, we must keep in mind that the Bible abundantly teaches that one is saved by **WORKS** in obedience to the commands of **GOD!** Gentle reader, remember the Catholics teach that one is saved by a cold formal **WORKS** — this is error! The Denominations teach that one isn't saved by any obedience or works at all — this is error! The **BIBLE** says one is **SAVED** by **OBEDIENCE OR WORKS FROM THE HEART** (Rom. 6:17). Take your stand with the Lord today.

### WE HAD TO DO IT

H. E. Phillips

We are closing six years of publishing **Searching The Scriptures** with this issue. During the past four years we have delayed increasing the subscription price in spite of the fact that paper stock, printing, postage, etc., have continued to increase until now the cost of publishing **Searching The Scriptures** is about 25% higher than it was four years ago. Each year brother Miller and I have had to supplement the deficit out of our own pockets, and it is now getting beyond our power to do it.

Let me explain why an increase in individual subscription rates is essential. We do not sell any advertising space at all. We have no income from this source. All the advertising is that of our own books and Bibles we sell in the hope of helping the cost of publishing the paper. In the second place, we are not listed as a "non-profit" organization in the second class mailing permit, and our rates of mailing are higher. Now we are "non-profit" all right — we have never realized any profit out of this effort — but there is no organization of any kind in the legal sense of the word. We are just two preachers, with the help of several others writing good articles, making an effort to distribute the "good news" to as many as will take and read this paper.

Beginning February 1, 1966 we must increase the subscription rate to \$3.00 per year. All subscriptions received through January 31, 1966 will be \$2.50, the old rate. Club subscriptions will not be increased. We will continue to try to send four subscriptions for only \$7.50. This increase in subscription rates applies only to individual subscriptions. We trust you will understand our position and take advantage of the present period to renew your subscription at the old rate of \$2.50 per year for a good religious journal.

## The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
707 Salem Ave.  
Rolle, Mo.

### CATHOLIC ADMISSIONS...COPIED FROM A CATHOLIC HISTORY BOOK

The following excerpts are taken from a two volume work entitled: "**The Public and Private History of the Popes of Rome, From the Earliest Period to the Present Time**," by Louis Marie de Cormenin. It was translated from the **French and published** in the United States in the year 1846. The copy to which I have access was formerly in the convent library of the Sisters of **St. John the Divine**, in Toronto, Ontario, Canada.

Although the author was a **Roman Catholic**, he did not allow his religious profession to blind him to some of her failings. In fact, the author even accepted as factual the legend of the 'Popess Joan' as if she had actually existed . . . a fable which we ourselves do not believe to be true. Although we do not, therefore, accept all his statements, nevertheless, we feel that considerable credence may be placed in his writings wherein legends, myths! and traditions are not primary factors to be weighed.

We copy as follows:

\* \* \* \*

"The intrigues by which the sovereign pontificate was obtained, recall the transactions in pagan Rome, when those who aspired to office in the republic bought suffrages of the people: Instead of a wise discretion, a disinterested equity, and a true elevation in sentiment, the chair of St. Peter was become the price of boldness, corruption and avarice.' The pretenders marched openly to their end, offering gold to some, dignities to others — pledging the property of the church to those who had no confidence in their promises, and setting to work all the seductions which could augment the number of their creatures...

"In the midst of these scandalous intrigues and criminal practices, Silverus, son of the former pope Hormsidas (514-523 A.D., reigned as bishop of Rome. L.W.M.), led away by the ambition of occupying the chair of St. Peter, offered a considerable sum to King Theodatus, and was chosen pontiff of Rome. (536 A.D. Silverus ruled less than a year. He was deposed, and later strangled while held captive by some priests. L.W.M.) (page 110.)

\* \* \* \*

"... The assembly before which Gregory (of Antioch) had justified himself (588 A.D.), was presided over by John the Faster, patriarch of the imperial city (Constantinople), who took the title of universal bishop, to show that the chiefs of the Eastern clergy had submitted to his authority. As soon as Pelagius II (bishop of Rome) was advised of the ambitious pretensions of John, he sent letters to Byzantium, declaring that, by virtue of the powers granted him by St. Peter, he annulled the acts of the synod of Con-

stantinople, and prohibited the deacons of the emperor from assisting at divine service celebrated by a proud priest, who would destroy the equality of the church, and who took a title so contrary to episcopal humility...

"... During the same year (588-89 A.D.), Recaredus, king of the Visigoths, after having publicly adopted, in concert with the grandees of his kingdom, the Catholic religion, assembled a council at Toledo... The king invited the fathers to deliberate upon reforms capable of remedying the disorders. The council decreed that priests and bishops, instead of living publicly with their wives, as they had before done, should maintain more mystery in their carnal intercourse, and should not sleep in the same chamber with them. They also prohibited children who were the fruit of illicit unions from being put to death..." (page 122).

\* \* \* \*

"He compelled the clergy, under pain of the most severe censures, not to prosecute their brethren nor the laity, before the secular judges; but to call them before the ecclesiastical tribunals — a usage which

soon spread throughout all Christendom" (page 122).

\* \* \* \*

"Yves, of Chartres, and Gratian, mention several decrees as attributed to Pelagius, which Dupin assures us are authentic... In the second decretal he permits (in consideration of the small number who dedicate themselves to clerical life, to bestow orders on those who shall have had children by their servants after the death of their legitimate wives, recommending that the culpable female shall always be shut up in a convent, to perform penance for the fault of the priest" (page 123).

\* \* \* \*

Concerning Gregory the Great (the First), 66th bishop of Rome: "To thank Recaredus for the rich presents which he had made to the pontifical church, the pope sent him a small key made out of the iron of the chains of St. Peter, a crucifix inclosing some wood of the true cross, and some hairs of St. John the Baptist!!

"About the same time, Gregory wrote to John of Syracuse, on the subject of the religious ceremonies practiced at Rome, and which he wished him to adopt in his church. This remarkable epistle witnesses, that they had already reformed the celebration of divine worship, and had introduced very many abuses into the Christian religion. The worship founded by the apostles on the simplicity of the primitive ages, has been encompassed, since the sixth century, with the pomp of the ceremonies of paganism; and St. Gregory, whose policy consisted in dazzling the senses of men to bind them to the church in the bonds of superstition, materialized the worship even more than his predecessors had done. He ordered new religious practices, whose splendor imposed on the common people; he filled the churches with tableaux and precious ornaments, and even temporized with the belief of idolatrous nations, by introducing their rites and their dogmas into the religion of Christ" (page 129).

\* \* \* \*

"Gregory having learned that a council had been convoked at Constantinople by the enemies of the Holy See, hastened to warn the principal bishops of the ambitious projects of Cyriacus (Patriarch of

Constantinople). He exhorted them to maintain the authority of Rome over Byzantium, and to refuse to the patriarch the proud title of universal bishop...

"He ordered the monks to submit themselves to all the severities of their rules, and made a decree, commanding priests to separate from the women with whom they lived. The severity of the Pontiff produced terrible consequences, and a prodigious number of infanticides.

"An historian relates, that a year after the publication of this edict, Gregory, having given orders to fish in the ponds which he had constructed to preserve the fish, six thousand heads of new-born children were drawn from the water. The holy father thus learned that his decree was contrary to the laws of nature. He immediately revoked it, and imposed a severe penance to obtain from God pardon for the abominable cruelties of which the priests of his church were guilty, and of which he was the first cause" (page 130).

"Thus the historians of this period affirm, that the priests were more baneful to letters than the wars of the Goths and Vandals; and that we owe to their fanaticism that profound ignorance which spread itself for several centuries over all the provinces of the empire. Gregory not only destroyed the works of the philosophers of Alexandria and Rome, who showed the knavery of the leading Christian ministers, and who could enlighten the nations; but the church militant following the example of its chief, attacked with fury every thing which bore the name of science and art. The rarest manuscripts were burned; pictures of an inestimable price were destroyed; the masterpieces of sculpture were broken or mutilated, and splendid buildings fell before the axes of the priests. Finally, the new religion established its throne on the ruins of the noblest treasures of antiquity, to found its power upon the ignorance and brutality of the people!!" (page 133).

#### LETTER TO A NEWSPAPER EDITOR

L. A. Mott, Jr. 5123  
Harrison Wayne,  
Michigan 48184  
September 17, 1965

Detroit Free Press  
Editor  
Detroit, Michigan

Dear Mr. Editor:

In the UPI and New York Times release, "Religious Liberty Document Defended by U. S. Prelates," which appeared on your front page Sept. 16, 1965, Catholic Archbishops were quoted as stating the following positions in the Ecumenical Council's debate on man's right to worship as he pleases: (1) The council's declaration on the right to worship according to the dictates of one's conscience "will ruin the Catholic Church if it is put into effect in those states where Catholicism is the leading religion." (2) "Only the Catholic Church has the right to preach the Gospel." (3) "The state has the obligation as a state to worship God." Others were quoted as opposing this viewpoint.

The position set forth in the above quotations

came from conservatives in the Catholic Church, which would imply that it is the view which the stricter interpretation of Catholic doctrine would bring to light.

In past presidential elections in which Catholics were involved those who questioned the Catholic candidates concerning the bearing their religious views might have on their political position were inevitably accused of bigotry.

Without a doubt, some voters have opposed Catholic candidates on bases not relevant to the fitness of these candidates to rule our nation. But the above quotations also without a doubt establish that an element in the Catholic Church even today contends for a church directed state. In view of this, it is nothing but right, proper, and wise for voters to question Catholic political candidates concerning their views on such matters. Neither should the inquirer be accused of bigotry.

Sincerely,

(s) L. A. Mott, Jr.  
5123 Harrison Wayne,  
Mich. 48184

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**Col. 3:18-21**

**THE ATTIRE OF A HARLOT**

The heading of this article is taken from Proverbs 7:10. Each reader could profit much by taking time to read that entire chapter now before reading further in this article. The chapter is a warning concerning the "strange woman which flattereth with her words." Many characteristics are mentioned, "She is loud and stubborn; her feet abide not in her house" (verse 11). When the young man came to her door she kissed him, professed faithful fulfilment of religious vows and peace offerings (such hypocrisy!), assured him her husband would be gone a long time, and suggested fulfilment of lust. Note the last seven verses of this impressive chapter. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteneth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell going down to the chambers of death."

The last chapter of the book of Proverbs describes the virtuous woman whose praise is far above rubies. She fears the Lord and has the respect and love of her husband and children. Her faithfulness, industry, wisdom, kindness and thoughtfulness of others stand in bold contrast with the flattery, stubbornness, hypocrisy, and unfaithfulness of the "strange woman." There is clothing or attire that befits or identifies character. The "attire of a harlot" is not described, but the very mention of such proves that there is such attire. Evidently it would be the type clothing that would indicate a lack of modesty and chastity. It would be the type to invite lust. Garments that indicate a bold disrespect for discretion and chastity would belong to the attire of the harlot and are unseemly for people professing godliness.

Is there any danger or cause for alarm in common brief attire of our day? If not, we might ask, could there be unwise and indiscreet styles now? Could there be lust provoking clothing if modern customs offer no such examples? Is it possible that people generally — even members of the church — are copying the patterns of a very ungodly element at Hollywood with no regard for scriptural suggestions and principles? Christians should "abstain from all appearance of evil" (I Thess. 5:22).

Gold, pearls, expensively decorated hair, costly array, etc., are unwise, also (I Tim. 2:9). The scriptures

insist upon emphasis on good works, the meek and quiet spirit, and chaste manner of life (I Peter 3:1-6). This would be a better world if more aged women taught younger women "to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5). The Bible is a great book to bless each life it touches. Why do we regard it so lightly and ignore its warnings?

Some aged women dress in the attire of a harlot today. Do any dare deny this? Who then is left to teach chastity, modesty and discretion? Any who are well aware of the great value of the meek and quiet spirit should proclaim their warnings from the house tops. Our nation is grievously distressed by divorce, fornication and adultery. Do we expect more faithfulness with the current cheap literature, triangular love affairs in pictures in theaters and television, and prevalent lust provoking attire? The hope lies in Christians who are willing to act as salt of the earth in turning the tide back toward decency and modesty.

Children should be trained to be chaste. Parents are the ones who buy the brief clothing and discourage and laugh at any sign of modesty. To see an immodestly dressed child hide from one whom she respects in the church is a sad sight. The modesty that is there will soon be crushed and there will be no shame. The ability to blush has about been destroyed. Parents, the souls of your children are involved in this careless behavior. Even the influence in the community may cause others to stumble.

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Is it possible that the woman who has the "attire of a harlot" shares in this guilt? If so, this is no small thing. David saw Bathsheba as she bathed herself. This bathing beauty provoked lust in the heart of this great man. Think how much better it would have been if she had bathed in private. Adultery, murder, and other sins grew out of this. It began as this beautiful woman exposed her body before one of the opposite sex (II Sam. 11). How many thousand times have similar things happened? Was David the only guilty party? If your daughter's bold disregard for chastity leads to a similar sin, would you also be guilty if you allow and encourage the "follow the crowd" styles of the day? Would preachers who refuse to warn of such danger also be guilty (Ezek. 33:1-10)?

Would Bathsheba's being at home excuse her? Some indicate that how one dresses in her own house and in her own yard is her own business. Bathsheba may have been at home, but she was not hidden from her neighbor, the king. The "strange woman" of Proverbs 7 was in her own house when she came to the door "in the attire of a harlot." It would be no more lust provoking at some other door or in some other yard.

Those most bold wore their immodest attire at home first. They met their guests, hurried into their own yard on errands, and gradually became more and more bold. Why should women dress carelessly before their children and their friends? Is it for comfort? This is an age of air conditioners and less manual labor. Our modest grandparents did hard manual labor and knew nothing of air conditioners. The most bold may be found on the streets in immodest dress in the early spring or the late fall. Comfort

is by no means the explanation.

Physical education classes, band programs and other school programs have their influence in pressuring young people to fit in with the crowd. Parents could prevent this, but they lack conviction or courage to speak up generally; so the young people are left to follow the most degraded suggestions that are made. Could we have very pleasant performances of school bands without the suggestive dances of scantily dressed majorettes on cool fall nights? Must immodesty be demonstrated on every hand?

It takes some courage to raise any objection because the reaction is bitter. "What business is it of his?" some will ask. Some make the ridiculous suggestion that the criticism should be made in private to the majorettes. Parents who allow it, teachers who suggest it, and the public that applauds share the guilt and need to hear the criticism. Must sin be publicly paraded with only a whispered rebuke (I Tim. 5:20)?

While there is a fiery criticism against one who questions the wisdom of beautiful young ladies being made a gazing stock before hundreds at a ball game, there are many who approve the warning. No efforts are made to joint out weakness in the words of warning. Harsh words of personal hate are the only efforts to answer the speaker who points out danger. These words are almost all made to his back. What could one say in defense of immodesty and a lust provoking dance? Parents, teachers, neighbors, use your God-given ability to speak out in favor of "chaste behavior coupled with fear" (I Pet. 3:1-6).

Most young people "follow the crowd" to have friends and be happy. None can follow all groups because all do not have the same standards. As one fits more and more into the worldly group, he cuts himself off from the strict group who walks in the narrow way. Christian young people find much to bring joy. "The way of the transgressor is hard" (Prov. 13:15). "The fruit of the Spirit is love, joy, peace ... against such there is now law" (Gal. 5:22,23). The Lord knows best and the Bible is right. Choose ye this day whom ye will serve! Let members of the church follow the principle of life the Christ has given us that those of the "contrary part may be ashamed having no evil thing to say of you" (Titus 2:7,8). The breastplate of righteousness is important (Eph. 6:14). Spots, blemishes, wrinkles, and such like are not to mar our lives (Eph. 5:27,28).

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# The News Letter Reports

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

## ANNA T. ROBERTS

(Note: James W. Rury has written the following article about Anna, the beloved wife of Luther G. Roberts and mother of John T. Roberts. We are grateful to him for this tribute and for the comforting words which he spoke at her funeral. — Luther G. Roberts)

Mrs. Anna Throckmorton Roberts, 57, of Salem, Oregon, passed away December 9 at a Salem hospital following an illness of more than one year. She was the wife of Luther G. Roberts, minister of the Market Street church of Christ in Salem.

A native of Texas, she had lived most of her life in West Texas and New Mexico before coming to Oregon in 1958. She was a former dean of women at Abilene Christian College and taught high school English many years. She earned her Bachelor's and Master's degree at West Texas State College.

Sister Roberts taught Bible classes for many years and contributed articles to religious publications. She also was an officer in the American Association of University Women.

Surviving, in addition to the widower, are the son, John, at home; Mrs. Fred Throckmorton, Dumas, Texas; and sister, Mrs. W. C. Gotten, Jr., Austin, Texas.

### HER LIFE

There is an lamentation for a wasted life. Here was a life of over 56 years of living life to its fullest in preparation, in service to her family and society, and in honor to her Creator. We seek not to overly-eulogize or immortalize this one, but we do extol the good that she did and the lasting good her living influence will do. We do exalt the God and His principles which she set forth by word and by deed.

This one was a friend to hundreds, an inspiration to man. Few have had more friends and touched more lives than the Roberts.

To know Anna at all was to esteem her; to know her fully was to love and be loved by her, a cherished honor bestowed upon many. She was outstanding as a person, an educator, a friend, a mother and wife — as a woman, but foremost, she lived a life as a faithful child of God. Surely, "Precious in the sight of the Lord is the death of his saints." Thus, she lives not as but a victim, but as one victorious. HER DEATH

The departure of our beloved Anna was in character and in keeping with her life — a life of courage, faith and beauty — the beauty of holiness. Hers is now a death of beauty, the beauty of a setting sun awaiting the dawn of a new day. Our tears cease to flow when we know that hers was a death of dignity, the crowning completeness of a full life. Her departure from this life as preceded by years of usefulness and influence for good.

Death will not erase this good nor hinder this influence that lives in others. Here was not a death by accident nor by violence, but a putting off of the temporal body that was born to die and did so with

dignity.

## HER VICTORY

Concerning then her victory, we would not want to hinder a bud from blossoming into the beauty of a fragrant flower, nor a child from, attaining adulthood, nor this one from gaining the life that is life indeed. We know that death is a part of living — living life at its fullest. Here is not a death of degradation, but one of exaltation; nor an end, but an entrance. To this victorious one, it is a time to live again, a time of change: from the temporal to the immortal, from the time-bound to the eternal, from the earthly to the heavenly, from the corruptible to the incorruptible, from the physical to the spiritual, from the toils and trials to rest.

Authors, of whom this one was a student and admirer, have said: "Death is as the foreshadowing of life. We die that we may die no more" (Hooker). "Death and love are the two wings that bear the good man to heaven" (Michelangelo). "Life is the soul's nursery, its training place for the destinies of eternity" (Thackeray). "Death is the golden key that opens the palace of eternity" (Milton).

The inspired book of instruction and comfort that she read and lived tells of the victory of the faithful. I Corinthians 15:50-58; Revelation 7:13-.

Anna Throckmorton Roberts is a victorious one. This is not a time for bitterness and regrets, but a time to turn again to life and other responsibilities, treasuring the memories, challenged by the example of this one, awaiting our time of departure which shall be and shall be soon. We part at the footstool; we anticipate reunion in the service together at the throne.

James W. Rury  
1216 Birch  
Dallas, Oregon

## NEWS

Alton Elliott, Jesup, Ga. — After two years with the Spring Warrior congregation I am moving the first of January to Jesup, Georgia to work with the church in that city. During my two years with the church in Spring Warrior there have been 25 responses to the Lord's invitation, ten of these were baptized into Christ. My new address is: 1055 E. Plum, Jesup, Georgia.

George T. Eldridge, Murray, Ky. — The work in Murray is progressing well. Brother Bearl Darnell, an elder at the church of Christ located in Bandana, Ky., is seeking an evangelist to work full-time for the church. The church can pay a minimum of \$80.00 per week plus a house. Brother Darnell stands for the truth on the current problems dividing the Lord's church. His address is: Post Office, LaCenter, Ky.

Bennie P. Ener, Orange, Texas — One was baptized and one restored in our recent meeting with J. W. Hicks.

**Harold V. Trimble**, San Antonio, Texas — The Valley-Hi church of Christ will open its new brick-veneer building with a gospel meeting January 2 through 9 with the following speakers: **Stanley Lovett, W. L. Wharton, Bill Reeves, Leon Odom, Dana Halstead, Dan Shipley, and H. A. Gist.**

The beautiful auditorium is paneled in mahogany with vinyl tile floors and comfortable opera chairs. It is situated on Loop 410 just west of Lackland Air Force Base. There will be singing from 2:30 until 4:00 p.m. January 2nd and services will begin at 7:30 nightly from Monday through Saturday. Sunday services are 10:00 and 11:00 a.m. and 6:00 p.m.

The evangelist for this work has been supported by Highland Boulevard from its beginning. We stand in the Old Paths wherein is the good way. We urge all who will to share our job on this long looked for occasion, and to enter into the spiritual feast of glad tidings with us."

**Horace Neely**, Elizabeth City, N. C. — Recently we moved from Seattle, Washington to Elizabeth City, N. C. There is not a faithful church here or in the Norfolk, Va., area. My wife and **I and Eugene and Millie Willis**, who are living in Virginia Beach, Va., are starting a congregation in their home and hope to have a place to meet soon. Anyone living in this area and interested in worshipping God after the New Testament pattern, please contact us at Virginia Beach, Va., phone 497-8281 and Elizabeth City, N. C., phone 335-2146.

**Jesse M. Kelley**, Altus, Okla. — Our work here is getting more encouraging all the time. Last week we gained two more members from the liberals, and our radio program is bringing visitors to our services. Our membership now numbers ten and a year from now I think it will number three times this.

#### **BROTHER DIESTELKAMP TO NIGERIA**

**Donald P. Ames, Aurora, Ill.**

Recently brother **Leslie Diestelkamp** announced his plans to return to Nigeria to continue the work of preaching the gospel he was engaged in just four years ago. It would have been nice if other young men considered taking up the challenge, but that the work might continue without interruption, brother Diestelkamp and his wife have made known their intentions to return.

Brother Diestelkamp needs no introduction to many, having formerly served as associate editor of **Truth Magazine**, and largely responsible for both the growth and soundness of the church in the Great Lakes region today. He has already spent two years in Nigeria, and is thus already acquainted first hand with the trials, hardships, temptations and language problems that would have yet to be learned by others. His former association with the brethren there will also give him a very good base with which to continue and build upon.

As brethren know, traveling expenses for such a trip are not paid for out of pocket change. Although most of his living expenses have already been provided, he still lacks a minimum of at least \$3,000.00 to be able to leave on schedule this summer. Congregations in Florida (and elsewhere) with which I am

personally acquainted could help in this effort. Individuals also may join in. Brethren, let us hear from you. It may not be much in either case, but ten dollars from twenty different congregations makes up two hundred dollars. You may be one, but you **are** one! And that we can't forget!

Why not sit down and write brother Diestelkamp at 1833 Ivy Lane, Aurora, Ill. 60506, and express your interest in having fellowship in this matter? It would be greatly appreciated, I know, and not only he, but the people of Nigeria and you yourself would profit therefrom. Why not write him today? Here is a qualified man ready to get, let us do our small part to help send him!

**Norman W. Fisk**, Merced, Calif. — I have moved to Merced, California to preach for the congregation that meets at Merced Colony Grange Hall, 2711 Childs Ave., Merced, Calif. This is my first full time work. I would like to be placed on the mailing list of anyone who would like to mail me a bulletin.

#### **A STATEMENT REGARDING RESTORATION OF FELLOWSHIP**

A division occurred in the Thomas Blvd. church of Christ, Port Arthur, Texas, in August, 1960. Those who left the congregation formed what is now the Imhoff Avenue church of Christ in Port Arthur. The alienation of the two churches has continued until the present time. Since the division several efforts were made in the direction of instituting discussions between the elders and evangelists of both churches, but these efforts were without success.

In early November, 1965, the elders of the Imhoff Avenue church contacted the elders of the Thomas Blvd. church by mail, suggesting a meeting in the near future to discuss the differences between the two churches and to explore the possibility of a reconciliation. This overture was very readily received and accepted by the elders of the Thomas Blvd. church, with a suggested meeting time by them of Nov. 18, 1965. Thus on this date discussions and negotiations were begun between the elders and evangelists of both congregations.

Five meetings were held, embracing approximately thirteen hours of discussion of the differences which precipitated the division and of several other related matters. These meetings were characterized by good will and brotherly feelings, yet with plainness of speech and openness of thinking and feeling in every matter. Accusations and differences were thoroughly discussed.

The results were that agreements were reached, mistakes were admitted, sins were confessed, and erroneous doctrinal positions were renounced. Due to the seriousness of some of the differences, acknowledgements of wrongs in these matters were put in writing with signatures attached. We believe that all outstanding matters and differences between the two churches were discussed, settled and forgiven in a scriptural manner.

Therefore, it is with much joy that we announce to the congregations concerned, to Christians in this area, and to the brotherhood everywhere that our differences have been settled and fellowship has been restored. We realize that the effects of this division

have been hurtful and far-reaching, affecting not only the members of both churches but also our brethren in this immediate area and in many other places. We pledge ourselves to try to undo, as far as we possibly can, the harmful effects of this division. We are determined that we shall do all possible to promote a spirit of good will and love between the members of the two churches, and seek a restoration of estrangements resulting "from the division. We have promised one another that in the future we shall love one another as brethren, that we will encourage one another in every righteous endeavor, and that we will assist one another in the work of the Lord in accordance with scriptural teaching concerning such congregational cooperation.

We have sought for, have asked for, and have received forgiveness of one another, and in prayers we have asked for and received forgiveness of our Father in heaven. We now ask our brethren everywhere, all who may know of this division and all who have in any way been affected by it, to forgive us and to remember it against us no more.

Faithfully and fraternally yours,  
Elders, Thomas Blvd. church /s/  
Houston Hamby /s/ W. O.  
Viola /s/ W. L. Fergusson  
Evangelist: /s/ Ardie P.  
Brown, Jr.

Elders, Imhoff Avenue church  
/s/ Thomas B. Smitherman  
/s/ J. E. McCuiston  
/s/ J. A. Bruton  
Evangelist:  
/s/ Bill Cavender

(Note: It should be noted that brother Ardie P. Brown, Jr., had nothing to do with the division, but has done much to effect the reconciliation.)

**CONTACTS NEEDED IN CORK, IRELAND**

In March, 1966 Carl Shaver and family (wife and 4 children) are moving to Cork, Ireland where he will be engaged in a prominent business enterprise. They are faithful members of the church at Jordan, Ontario, Canada where Brother Shaver is a deacon. They look upon this transfer of work as a door of opportunity to establish a faithful congregation in that place. If anyone knows of members of the church living there, or even friends or relatives of members who are there, Brother Shaver would like to know. Every possible contact is needed. The Shavers are stable and responsible Christians who will exert a good influence. Perhaps some faithful gospel preacher would be interested in helping establish the cause in that place where he would have the help and encouragement of this fine family. Any helpful information should be mailed immediately to:

CARL SHAVER

RR1

Jordan, Ontario, Canada

In the event they have gone by the time this notice is published, mail will be forwarded to them until a permanent address can be established in Cork.

Everett Mann, Tampa, Fla. — The Del Rio church of Christ has been established a little over a year

now. The church is progressing nicely in spite of the fact that two families who were with us to begin with have moved away. Our attendance is running between 40 and 50 regularly; and there has been two baptisms. The Del Rio church has purchased a lot on the N.W. corner of Sligh and 50th. We are looking forward to building in the near future. We encourage anyone in the area to work with us and further the cause of Christ in this vicinity.

**BIBLE AUTHORITY**

**Bobby Graham, Florence, Ala.**

Understanding that authority is the right to command and to expect a response, a person who is really searching for truth will be forced to accept some authority. The need for authority can be seen even in physical affairs such as traffic laws. Likewise in religions, there must be some established authority. What is it?

Primary authority rests with God; that is, it begins with God. God, preexistent from the beginning, could be the only one with whom it could begin (Gen. 1:1). From just a brief reading of the first chapter of Ephesians, one can plainly see that God has all authority, for He is the Chief Actor: it is God that abounded, God that predestined, God that foreordained, and God that chose.

You will recall, however, that Christ claimed all authority in heaven and on earth. Thus, the authority that he possesses is delegated, handed down from the Father. The fact, however, still remains that He has all authority. The Father also committed all judgment to the Son (John 5:26). Read also Acts 3:19, Matt. 17:5, and Heb. 12:2.

Of course, this authority has been placed in the Word. The statement of Balaam in Num. 22:15 sets forth an eternal principle concerning the Law of God: Balaam said that he could not "go beyond the word of the Lord to do less or more." This is stated also in II John 9. The psalmist in 119:89 says that this law is eternal, "forever."

Since this authority is so important and rests in the word, we must determine how to establish it from the word.

Of course, the simplest way is by direct command. For example, in I Cor. 11:24, there is a command to eat the Lord's Supper. An example, the second method of establishing Bible authority, can be found in Acts 20:7; this tells us when to eat it. This scripture states that they ate it on the Lord's Day, the first day of the week. It is, therefore, necessary to infer that we should eat it just as often as the Lord's Day comes. The Jews remembered the Sabbath as often as it came, once every week. This third method is that of necessary inference, drawing a "necessary" conclusion.

- (1) Direct command — Rev. 22.9.
- (2) Approved example — Acts 2:42; Acts 20:7.
- (3) Necessary Inference—necessary to infer that that a place was used for meeting.

The matter of establishing Bible authority is a simple fact if we will only submit ourselves to that which the standard of authority — the Word of God — has to say.

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

## MIRACULOUS DIVINE HEALING - NO. 6

Connie W. Adams, Akron, Ohio

One of the best ways to expose the sham of the purported "healer" of our day is to contrast their claims and practices with the healing of Jesus and his apostles. John wrote "Try the spirits whether they are of God: because many false prophets are gone out in the world" (I John 4:1). If those who claim God works through them in healing the sick are completely on the level, they should feel no resentment when we discharge this divine commandment to "try" them. What better way could be found to do this than to lay their claims and practices side by side with the miracles of our Lord?

(1) Jesus did not heal for notoriety. He sought no reputation as a wonder-worker. He did not send the apostles before him as press agents to drum up interest in the miracles he would perform when he should come to a certain village. He had no camel caravans bearing large signs advertising himself as one bringing "salvation for the soul and healing for the body." He preached the will of God and worked miracles to establish his claim that he was from God. One present day "healer" advertises himself as "the man with the miracle arm." Since Jesus fed 5,000 with just a few loaves and fishes, I wonder why he did not advertise himself as the "miracle chef." Surely that would have attracted a crowd. Observe the signs painted on the huge vans which carry the circus tents of the "healers" over the land, listen to their pretentious claims in their services, hear them on the radio and television as they give the world the big build-up concerning their great wonders and then you decide whether they are seeking notoriety. By contrast consider the fact that in five instances of healing by Jesus he charged that they should "tell no man."

(2) Jesus healed all sorts of afflictions. He caused the lame to walk, the blind to see, the deaf to hear and the dumb to speak. He restored sanity to those who were insane. He never conducted a preliminary hearing or interview to select certain cases and reject others. It was not necessary for anyone to send his money ahead to make an appointment with Jesus. There was no case too hard for him. Have you ever noticed that most of the attempted cases of healing by claimants now concern invisible afflictions, nervous disorders, tuberculosis, cancer, ulcers and such like? Where did Jesus ever tell one that he had to believe he was healed whether he felt better or not? Where did he ever tell one that he could do nothing for him because his faith was too weak?

(3) Jesus never indicated that healing was to be universal. On only four occasions on record did he heal many. On one occasion he healed ten, three times he healed two at once, and on twenty-three occasions

he healed only one person at a time. It could not be said that he "featured" healing in his ministry. Yet, the "healers" now preach that everyone ought to expect to be healed, and leave the impression that the person who does not "claim his healing" has some sort of second class faith and is a great disappointment to the Lord.

(4) Jesus did not discourage the use of physicians and medical remedies. In the account of the good Samaritan, Jesus related that the good man bound up the wounds of the man who was robbed and beaten, poured in oil and wine and took care of him (Luke 10:30-35). "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9:12). How many times have you heard "healers" belittle medical doctors, make them the "bad guys," the "villains" who are just out to rob the poor people, in order to make themselves the dashing heroes who come to the rescue with miracle healing to "show up" the doctors? This is all part of the psychology employed to deceive the simple.

(5) There was never any room for question or doubt as to the reality of the afflictions of those healed by Jesus. In John 9, the blindness of the one healed had been known by those present all his life. In Acts 3, everyone knew of the man lame from his mother's womb. All Jerusalem recognized that a notable miracle had been performed and even the rulers, elders and scribes admitted that it was so (Acts 4:5-6,16). But how many of the cases of cancer, tuberculosis, ulcers and other ailments are self-diagnosed in the modern healing services? What evidence is adduced to show that these claiming to have such afflictions verily do have them? Must we just take the word of these people and the "healers"? When Jesus healed the lepers he charged that they go and show themselves unto the priest that they might be accounted clean and fit to associate once again with the people and to join in the sacrifice with others. Which of the modern "healers" is willing to have reputable physicians examine and diagnose the ailments of those who come before them, and then have them examine the persons afterward to verify medically that they are whole?

(6) There was never a case of relapse to the former affliction among those healed by the Lord. Yet many of us have talked with people still obviously afflicted who had given testimonials that they were healed. One of the great "healers" read a testimonial on television a few years ago of a woman in Michigan he had been supposedly healed of cancer. Yet the local newspaper in the town where the woman lived carried her obituary the very next day and gave the cause of death as cancer. That kind of healing is not worth much. It is interesting to notice also that Jesus did not heal on the installment plan. Where did one say "Lord, I am some better, pray for me again?" Where did the blind man say, "I can make out faint images, yes, I think I am beginning to see a little?"

My friends, we do not doubt the cases of healing by Jesus our Lord. We believe every one of them. It is not a case of trying the Lord, but we are going to try those who come today with their claims of working wonders, and it is not hard to weigh them in the balances and find them grossly wanting.

The methods of deception used by modern "healers" and their profiteering at the expense of the gullible will be considered in the next article.

## BROCK-McWHORTER DEBATE

On the nights of October 25, 26, 28 and 29, Paul Brock met Don McWorter in debate at the meeting-house of the Lakeview church in Rossville, Ga. This is a suburb of Chattanooga, Tenn. The subject for the first two evenings had to do with the conditions under which one church may contribute money from its treasury to another church and the last two evenings dealt with whether a congregation could scripturally contribute to an organization home (defined as Childhaven and like institutions by McWhorter before the discussion). The conduct of the audience was splendid at all times. The participants were well-behaved and it was demonstrated that brethren can come together and discuss their differences without misbehavior on the part of any. It is hoped the discussion has brought brethren closer together and given each of us a greater determination to "search the scriptures."

We were privileged to have a full auditorium each evening. Most of these were from areas other than in Chattanooga. For several years the preachers of the area have controlled the congregations (mostly through the elders) with an iron hand. The effectiveness of their boycott was evident in the lack of attendance from the city itself.

### FIRST NIGHT

"The scriptures teach that a church may contribute money from its treasury to another church only (a) when the receiving church is unable financially to support adequately the physical wants of its own indigent members, and (b) when the purpose of the donation is: 'that there may be equality,' or mutual freedom from want of physical necessities."

**Affirm: Paul Brock Deny:  
Don McWhorter**

Bro. Brock opened his remarks by showing the necessity of a scripture for all we preach and practice. He pointed out the Bible taught by command, example and necessary inference. Bro. McWhorter accepted these things.

In proof of his position, Brock presented II Cor. 8 and Acts 11:29-30 as examples of churches sending and receiving money for the relief of needy saints. He pointed out the scriptures teach that money was contributed by the church for the relief of saints only. To prove otherwise, McWhorter must produce a passage showing contributions for other purposes. In answer to this, McWhorter challenged the use of II Cor. 8 as an example of the church receiving money and Acts 11 as the church giving. He demanded proof the church could send "only" under such conditions in the proposition.

Brock pointed out in his second speech in order to prove his position false, McWhorter must show authority for the church to send funds to relieve anyone except needy saints. He further asked his opponent if the disciples of Acts 11:29-30 constituted the church in sending. In rebuttal, McWhorter denied the existence of a treasury in this passage.

Equality was denned as "mutual freedom from want" by Brock and II Cor. 8:13-14 was given as proof. McWhorter tried to answer this by charging that Brock's position makes equality "even." This was answered by showing II Cor. 8:15 (gathering of manna) to be an example of Bible "equality."

A chart was introduced by Brock listing a number of things being practiced by churches (much through the sponsoring church). McWhorter renounced 90% of the items listed and Brock then insisted he tell the audience which 10 % he endorsed. The negative never did reveal that 10%:

In his first speech of the evening, McWhorter presented a chart containing six things he believed Brock must prove. It was later shown that Brock's obligation was to prove his proposition, not the six things on McWhorter's chart.

The negative also introduced a chart called "The Theory of Evolution" in which he tried to show the changes in some brethren were the result of an evolution of thinking and Brock's position was the consequence of these changes. The second night a chart on the "Fact of Evolution" rather than the "Theory" was introduced by Brock to show the progressiveness of the present innovations. In these connections, much was said about changing by McWhorter, but Brock pointed out that one should not be ashamed to change when necessary. He even suggested that McWhorter had not left the faith when he left sectarianism and thus changed.

McWhorter claimed in his speeches that the contribution from Macedonia and Corinth to Jerusalem was intended to "heal a rift" existing between those congregations. He was challenged to show such a statement from Romans 15.

McWhorter attempted to place the guilt of division on Brock and claimed that he was standing on "original ground" and in such a position was endorsed by the oldest church in the city (Foust Street — formerly Cowart). Brock replied to this Thursday evening by showing that while McWhorter may be endorsed by the oldest church in the city, he (Brock) was contending for the oldest church in the world.

## COMMENTS TO EDITORS

"My daughter gets the paper Searching The Scriptures and I read it. I think it is one of the best. Keep up the good work. I love to read of some standing for the truth and not afraid to defend what they preach." — Mrs. Leona Nelson, Greenville, Tenn.

"I continue to hear good things about the paper." — Ward Hogland, Greenville, Texas.

"We pray God that you and brother Miller will continue to be blessed with strength both spiritual and physical to carry on the good work which you are so ably doing." — Isaac A. Newman, Tampa, Fla.

"We receive the paper Searching The Scriptures and enjoy it very much. May God bless every one connected with this good work and our prayers go with you in this work." — James Ray Binkley for East Cheatham church, Joelton, Tenn.

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"I appreciate very much the good sound instruc-

tive material in your paper. It surely must be doing much good in helping people to keep in the right way of the Lord." — F. E. Sewell, Kirkwood, Mo.

"I enjoy the paper and I'll soon subscribe for my granddaughters." — Mrs. Carl Schuler, Sr., Altus, Okla.

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"I appreciate receiving Searching The Scriptures." —David B. Leffler, Nashville, Tenn.

"I do love the fine things you write and believe Searching The Scriptures does a great work in building up the faith of those who read it." — Mrs. John C. Green, Nashville, Tenn.

## BIBLE WORD STUDIES

IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.

Route 6, Box 420, Tampa, Florida

### "BIBLICAL" WORDS OF LUKE AND ACTS: NO. 2

#### Endidusko

The verb **endidusko**, "I put on," occurs in the LXX in six passages: II Kings 1:24; 13:18; Judith 9:1; 10:3; Prov. 31:21; Sirach 50:11. In the New Testament **endidusko** occurs only in Mark 15:17 and Luke 16:19.

Cremer does not list the word in his lexicon, but Thayer lists it as a "Biblical" word (p. 694). In his comments, however, Thayer says nothing of the "Biblical" nature of the word.

We now have an inscription from Delphi, dated somewhere around 156-151 B.C., that employs this very verb. Deissmann observes this point, but he does not cite the source.

#### Himatizo

The verb **himatizo**, "I dress, clothe," is similar in meaning to the preceding word. **Himatizo** does not occur at all in the LXX and only twice is it found in the NT, Mark 5:15 and Luke 8:35.

Cremer does not list the word, but Thayer includes it in his "Biblical" words (p. 695).

The verb is found in one pre-Christian document of about 163 B.C. It occurs in the phrase **himatisei auten**, "with clothe her." Further, the word occurs in a papyrus dated about 13 B.C. One instance especially noteworthy is from a papyrus of a testament of a man who could not write his own name (Dionysius, the son of Harpocraton, A.D. 117). In this testament the children of a female slave are twice mentioned as having been "fed and clothed (**himatizomenon**)," by the testator's wife.

The term further occurs in an interesting deed of adoption of A.D. 381, "I will feed and clothe (**himatizo**) him nobly and properly as a natural son."

#### Anathematizo

The verb **anathematizo**, "I curse," literally, "I devote (to the lower world)," occurs numerous times in the LXX. In the NT it occurs only in Mark 14:71; Acts 23:12, 14, 21.

Of this word, Cremer remarks, "only in biblical Greek," (p. 887). Thayer says, "a purely biblical and ecclesiastical word," (p. 37). However, Thayer follows the word, in his "Biblical" list, with the note "Inscription," (p. 693).

We have an ancient lead tablet (first or second century A.D.) containing a curse from Megara. The tablet is now in the State Museum at Berlin. On this tablet is the expression (several times) "we curse them."

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**THEME: *A World in Revolt***

**MONDAY, JANUARY 24**

- |           |   |               |
|-----------|---|---------------|
| 7:30 P.M. | The World in Revolt — An Overview ..... | Claude Worley |
| 8:30 P.M. | The Revolt Against the Bible .....      | Yater Tant    |

**TUESDAY, JANUARY 25**

- |             |   |                |
|-------------|---|----------------|
| 9:20-10:15  | Evolution .....                                       | Paul Foutz     |
| 10:15-11:15 | Proper Use of Science .....                           | Art Dowell     |
| 11:15-12:00 | "They Made Lies Their Refuge" .....                   | Jimmy Tuten    |
| 2:20- 3:20  | The New Morality .....                                | Barney Keith   |
| 3:20- 4:20  | License, Responsibility and Intelligent Freedom ..... | C. D. Hamilton |
| 7:30 P.M.   | Revolt Against Doctrine as Basis of Fellowship .....  | Bryan Vinson   |
| 8:30 P.M.   | Revolt Against Morality - Love Without Law .....      | Frank Puckett  |

**WEDNESDAY, JANUARY 26**

- |             |  |               |
|-------------|--|---------------|
| 9:20-10:15  | Evolution .....                              | Paul Foutz    |
| 10:15-11:15 | The Christian in the Midst of Revolt .....   | Lloyd Moyer   |
| 11:15-12:00 | Standing on the Other Side .....             | Choice Bryant |
| 2:20- 3:20  | Individual Conscience and Group Action ..... | Sewell Hall   |
| 3:20- 4:20  | Spiritual Health and Recreation .....        | Cecil Willis  |
| 8:30 P.M.   | Perversion of Justice .....                  | Roy Cogdill   |

**THURSDAY, JANUARY 27**

- |             |   |                 |
|-------------|---|-----------------|
| 9:20-10:15  | Evolution .....                             | Paul Foutz      |
| 10:15-11:15 | Revolt Against Governmental Authority ..... | Ferrell Jenkins |
| 11:15-12:00 | II Tim. 2:2 "Commit Thou" .....             | H. S. Owen      |
| 2:20- 3:20  | "Rather Reprove" .....                      | Charles Holt    |
| 8:30 P.M.   | Making God in Man's Image .....             | James P. Miller |