

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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SENTINEL OF DENOMINATIONAL ERROR

Thomas G. O'Neal

One of the latest journals to make its appearance before the brethren is one called the **Sentinel of Truth**. It is edited by my friend and brother in the Lord, Charles A. Holt and is published by brother J. D. Hall, Jr. **Sentinel of Truth** is a misnomer for it, as it teaches denominational error and should be more appropriately called the **Sentinel of Denominational Error**. I have all copies of this journal and have considered the things said therein and want to point out in this article some of the error.

CATHOLIC ERROR TAUGHT

Speaking of I Timothy 3 and Titus 1 in the October, 1967, issue on page 2, the editor says:

"A closer and unprejudiced reading and study of the passages shows that the 'qualifications' are for the elders (those ALREADY such) who would do the work of BISHOPS. The WORK (not OFFICE, in any official sense) of looking over or after, exercising care, and spiritually guiding the flock should be done by those who are ALREADY 'elders' and who are qualified in ability and character to do such."

Notice that the Sentinel editor believes I Timothy 3 and Titus 1 gives the qualifications for those who are already elders to be bishops. One is an elder and then is made a bishop. Thus, a difference between an elder and a bishop. This is a difference the New Testament does not make (Acts 20:17,18). Catholicism is the result of making a difference between an elder and a bishop. The Sentinel has made this difference, thus the Sentinel has taught Catholic doctrine.

PREMILLENNIAL ERROR TAUGHT

On page 17 of the October, 1967, issue we have this quotation:

"4. 'Church and kingdom are interchangeable terms, having the same meaning.' Men who tell

us this are neither deep nor sound thinkers, for they propose to prove their claim by verse 19 of Matt. 16, a verse that unquestionably disproves it. They quote verse 18, 'I will build,' etc. and point to verse 19, 'I will give unto thee the keys of the kingdom of heaven.' If church and kingdom are synonymous why did He not say, 'key of the church of heaven?' Simply because He knew — and so should we — that the church, a group of saved persons, has no doors, hence, needs no keys. 'There are aspects of the church and the kingdom (government) of heaven that attest a relationship; but that does not make them 'One and the same.' "

The writer does not believe that the church and the kingdom of Christ are one and the same. Therefore, one who is in the church is not in the kingdom or one in the kingdom is not in the church, according to the writer. Thus, one can be in the church and not be in the kingdom; one can be in the kingdom and not be in the church.

Jesus said to the apostles (Matt. 16:13-20; 18:1,18) he would give unto them the keys of the kingdom after he promised to build his church. When the apostles used the keys of the kingdom on Pentecost (Acts 2) those who obeyed the Lord were added to the church (Acts 2:47). Those in the kingdom were in the church; those in the church were in the kingdom.

Premillennialism teaches there is a difference between the church and the kingdom. This theory teaches men are in the church now but Christ will come back to earth and set up his kingdom. Premillennialism teaches a distinction between the church and the kingdom. Sentinel teaches a distinction between the church and the kingdom, therefore, Sentinel teaches the error of Premillennialism.

BAPTIST ERROR TAUGHT

The Sentinel publisher said in the September, 1967, issue on page 12:

"The only thing established by the Lord was the Kingdom of Heaven, and it had come into being before His ascension, and before He said, 'All power is given unto me, in heaven and in earth' (Matt. 28:18)."

Since Pentecost was **after** the ascension of Christ and the statement of Matt. 28:18, we have the

church or kingdom set up on earth before Pentecost, according to the Sentinel. This is the position of the Baptists. They contend the kingdom or church was set up before the day of Pentecost. The Sentinel editor has met this in debate with Baptists before. His answer to the Baptist then would be a good answer to the Sentinel's published now. Baptist doctrine says the kingdom existed in fact before Pentecost; the Sentinel says the same thing, therefore, the Sentinel is teaching Baptist doctrine.

MODERNISM TAUGHT

In the August, 1967, issue on page 10 we find this statement from the publisher:

"Unfortunately the New Testament (English present day translations) is NOT the holy Scriptures. It is a translation ONLY of the holy Scriptures, and a very very poor one at that. It is an indisputable Fact that FAR MORE PEOPLE TODAY ARE BEING LED AWAY FROM GOD THAN TO HIM by the present translations. Who can doubt it?"

Now how does that piece of modernism set with you, dear reader? If "the New Testament... is NOT the Holy Scriptures" then what is? We are told that the New Testament "is a translation ONLY of the holy Scriptures." Therefore, if we accept the modernism of the Sentinel, we do not have a New Testament, because every copy of the New Testament today is a "translation." If we do not have the New Testament today, Sentinel should go out of business because nothing matters. I have a question for the Sentinel. Do we have the word of God today? If so, where is it?

But think about this statement: "Far more people today are being led away from God than to Him by the present translations." Sentinel has men being led away from God by reading our present day Bibles. Therefore, in order to keep from being led away from God, Sentinel would have men stop reading the Bible. Just think of just blasphemy and modernism coming from men who say they want to get people closer to God.

But consider again the fact that Sentinel is bringing out its own "translation" of the Scriptures. Will the Sentinel "translation" lead people to God, a thing they say no present one will do? Or will it be just one more "present translation" that will lead people away from God?

The Sentinel brethren are teaching error and the only way around the word of God is to bring out their own "translation" doctored up to their liking. We hope that these brethren will see the error of their way and return to a "thus saith the Lord" and quit teaching error.

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EDITORS

H. E. PHILLIPS
 P. O. Box 17244
 Tampa, Florida

JAMES P. MILLER
 2523 W. Diana
 Tampa, Florida

SUBSCRIPTION:
 \$3.00 per year in advance

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 CHANGES OF ADDRESSES TO.**

**P. O. Box 17244
 Tampa, Florida 33612**

**I
 MARVEL
 Galatians 1:6**

**James P. Miller
 2523 W. Diana
 Tampa, Florida**

Many good brethren in different parts of the country have taken me to task for not writing my column in **Searching The Scriptures** under the above heading. I made some explanation of this in a recent issue of the paper in an editorial on "Mr. Inside and Mr. Outside" where I called attention to the nature of my work as the distribution editor of the journal. These brethren evidently feel that regardless of the time required for this work I still have time to write under I Marvel and I know nothing to do but to bow to their wishes.

THE PROBLEM OF COMMUNICATION

I marvel that more brethren are not aware of the great advantage in calling attention to their work through such papers as this. There are hundreds of small churches today that are struggling for their very existence. Some of them are new, forced to begin their work against almost unbelievable odds. They are meeting in new locations that are not known to the majority of brethren over the land. Many of them have young and humble preachers who are not yet known to the brotherhood. It seems, to me that in these cases, as well as in others, communication is of the greatest importance. Brethren need to know of the existence of faithful brethren everywhere. America is on the move and good Christians are faced with the problem of where to

worship when they move, when they travel, or when asked by others for the location of brethren who believe in the all-sufficiency of the church of our Lord. It would take but a few minutes of these brethren's time to tell of their work and the location of their place of meeting.

Some of these young men do not report their work because they feel that if they do so they will not appear humble and they do not want to advertise themselves. This is a noble attitude and one that all of us, young or old, should have. I marvel, however, at one thing: if they can preach a sermon and show the right humility, why can they not write a report of what they are doing and reflect the same spirit? I believe that a moment's reflection will show them that the principle is the same. It is true that in the past some reports have been nothing but "preachers ads." I remember one preacher of the past who sent in to all the papers this statement: I have moved to blank to take up the work and have been here one Sunday and we already have a noticeable increase in interest and attendance. Even a novice could not help but laugh at such a report. People could have very well come as the result of curiosity just to see what they had by way of a preacher. This is not the kind of report that a humble man would write, but that same preacher in all probability preached the same kind of sermons.

CONSIDER SOME EXAMPLES

Let me call attention to some examples where the right kind of reporting has paid dividends to these small congregations. Just an issue or two ago I called attention to the fact that my son, Rodney Miller, was preaching for the small but courageous congregation that meets at 6101 Linton in Haltom City, Texas. This is a suburb of Fort Worth, one of the great cities of the big state of Texas. As the result of this mere mention of his work and the location of the same in *Searching The Scriptures* one family who had moved to that part of the country found the brethren and now the entire family is meeting with the church there. When you have fifty or sixty members just think of how worthwhile the two or three minutes it took to write the report were to the brethren there.

The West Side church in Murray, Kentucky is another example of this principle on a far greater scale. A few brethren were called together two or three years ago by brother Irven Lee and a meeting followed. The sound brethren who supported the meeting were less than twenty in number. They were hedged in by liberal brethren on every side. I followed brother Lee's meeting with a tent meeting the following summer and used all of the scriptural means open to me to advertise the work. Since that time brother Aude McKee who came to preach for the new congregation has published a fine bulletin that goes to the entire county. The work has been kept before the brethren who love the truth everywhere. It can be truthfully said that in spite of the great opposition by many that the work has grown and prospered from the very beginning. A new building has been erected that would be a credit to the cause anywhere. As this is being written a new record of 92 were present just three Lord's days ago to worship. The church in Dickson, Tennessee that

supplied brother McKees salary at the beginning has been relieved of about two thirds of his support. In addition to this a new congregation has been started in Henry County, Tennessee, just over the line and with Weldon Thomas as the preacher. They have a new building in which to meet. The brethren have started the work in Paducah, Kentucky out of the West Murray church.

Let no man misunderstand, it took far more than just communication. It required hard work and sound preaching by brother McKee and others. It took help from Academy Street church in Dickson and the fine 12th Street church in Bowling Green, Kentucky. It required prayer and sacrifice by the membership but the point is this: when any one moves or visits in Western Kentucky he knows about the congregation and if he loves the Lord and wants to serve Him he knows where to find the brethren.

TWO WAYS TO REPORT

Not only **Searching The Scriptures** but almost every sound journal among us will place a regular ad in the paper calling attention to the vital facts concerning the work. In this paper we call this section simply, **Worship With These Churches**. The other means is to send in from time to time, to what we call the **News Letter**, a short story of what is being done and of the progress that is being made where the gospel is preached.

Yes, I marvel that brethren will not take the time to "rehearse all that God has done with them," and that if they can preach a humble sermon they cannot write a humble report.

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**A REVIEW OF
BRO. MARSHALL PATTON
ON I COR. 11: 2-16
NO. 2**

William Lewis, Indianapolis, Ind.

On page 7, September, 1967, issue of "Searching the Scriptures," is a reply by Bro. Patton to my "review" of his article in the April issue of the same paper on I Cor. 11:2-16. Following is my "review" of his second article.

DEALING FAIRLY

Bro. Patton charges me with not "dealing fairly" with his teaching. He said: "Bro. Lewis' review leaves much to be desired in this respect" (dealing fairly, WHL). If it can be shown wherein I have dealt unfairly with his teaching, I will gladly apologize just as soon as someone points out such. I have been unable to detect such after a careful reading. Now, let Bro. Patton PROVE wherein I have dealt unfairly with his teaching. Bro. Patton didn't like the term "passover" with regard to his passing over THE VERY FOUNDATION OF PAUL'S ARGUMENT AS TO WHY MEN SHOULD PRAY WITH UNCOVERED HEADS, AND WOMEN SHOULD PRAY WITH COVERED HEADS IN THE ASSEMBLY. His position is that such practice was based upon the "custom of Paul's day," and ONLY in the city of Corinth. (See S.S. April, 1967, page 5.) I say it was based upon the ETERNAL DECREE OF GOD! I believe that the readers can determine if I have dealt fairly with his teaching.

BRO. PATTON IS AFFECTED BY "CUSTOMITIS"

In Par. 4, p. 7, Bro. Patton shows why he believes that the subject of "covered" and "uncovered" heads of I Cor. 11:2-16, is based upon the "custom of Paul's day." Listen to him: (1) "that the use of the covering was in conformity to **custom**, (2) that the 'custom' signified submission to the divine order of authority established in these verses, and (3) that wherever this **custom** prevailed the covering should be used as directed. I therefore, believe that what Paul taught in I Cor. 11:2-16, AS OUTLINED ABOVE, is as binding today as then." Bro. Patton has "missed the boat" in these statements. What he should have said is: "I, therefore, believe that what Paul taught in I Cor. 11:2-16, IS AS BINDING TODAY AS THEN, and left off "as outlined above." His "above outline" doesn't agree with the facts of the case! Comments on the above statements: (1) The "covering" of I Cor. 11:2-16, was NOT based upon "custom," but, upon the eternal decree of God, which states that the MAN is to pray with HEADS UNCOVERED, and WOMEN were to pray with HEADS COVERED, because of the subordination of woman to man, man to Christ, and Christ to God! This relation still exists, and cannot be changed by "custom." The TYPE of artificial covering worn to show the woman

recognizes her subordination MAY be determined by "custom," but, "custom" cannot remove the COMMAND for the women to be "covered" when she prays! (2) Bro. Patton says: ". . . the CUSTOM signified submission to the divine order of authority established in these verses" (Emp. mine, WHL). In this Bro. Patton is wrong again. Bro. Patton seems to NOT be able to see the difference in "custom," and in the TYPE OF COVERING TO BE WORN, being determined by the prevailing "custom in Paul's day." Bro. Patton, Paul did not say that "custom" would show woman's recognition of her subordination to man, but, the ARTIFICIAL COVERING would! Can't you see the difference in the two? I know that the readers can. (3) Bro. Patton says: "That wherever this custom prevailed the covering should be used as directed." You missed it again, Bro. Patton. What you should have said is: "that wherever this RELATIONSHIP OF GOD, CHRIST, MAN AND WOMAN prevails, the COVERING should be worn as directed! That is what the Bible teaches.

Bro. Patton, it is the "custom" for many of the women in, and around Birmingham, to wear an artificial covering when they come into the assembly. Should they do it or not? You said "wherever the custom prevailed the **covering should be worn as directed**." If it is all right for the women in Birmingham to wear the covering, in recognition of their subjection to man, because it is their "custom," would it be all WRONG for the women in Huntsville to wear them for the same reason, even though it may not be the "custom" for the women to wear them in Huntsville. Maybe this is one of those "missing links" you talked about!

PRAYING AND PROPHESYING

Bro. Patton calls to our attention that what I said on the above subject was not an answer to his argument, as he believed that what is taught in I Cor. 11:2-16 COULD apply at OTHER TIMES than when men and women were INSPIRED; I explained when I wrote it that it was not an answer to Bro. Patton's position, BUT MANY OF HIS BRETHREN TAKE SUCH A POSITION. I brought this out to show our readers how woefully brethren are divided as to WHY they think I Cor. 11:2-16 does not apply to us today. They can't agree as to WHY it does not apply today. About the only thing on which they are agreed is IT DOESN'T APPLY TODAY."

GENERIC AND SPECIFIC

Bro. Patton tells us that the "covering" the man is NOT to wear while praying is "generic," while the "covering" that IS to be worn by the woman is "specific." I am glad that Bro. Patton can see that there are two coverings taught in this passage — the natural, the hair, and the artificial. Some say that the "hair" is the only covering mentioned, and that the passage DOES apply today. Bro. Patton says: "My argument involved the meaning of 'katakalypto' which excludes a hat, cap, turban, and anything that does not 'fully cover' the head." Bro. Patton, if I, for argument sake, conceded the point that the "covering" under consideration MUST be a "veil" just as were worn "in Paul's day, and in the city of Corinth," WOULD YOU THEN SAY THAT I COR.

11:2-16, WOULD APPLY TODAY? IF a "hat," cap, or turban, were to "fully cover" the head, would you say that such would "fill the bill?" I think that we will have to have a little more than just Bro. Patton's word to PROVE that a "hat, cap, or turban" won't meet the requirements of a "covering" in I Cor. 11:2-16. Bro. Patton says: "None of the translators quoted by Bro. Lewis are at variance with anything I said concerning the meaning of the original word." I think that the readers can see that such is not the case. The King James says "uncovered," the A.S.V. says "unveiled," the Amplified N.T. says "bareheaded," and Williams says the same. Waessat uses the term "SHAWL," and "MANTLE." Does that sound like these translators agree with Bro. Patton's position of the "generic and specific" covering of I Cor. 11:2-16? I know of no one who says that a woman must wear a HAT, when she prays in the assembly, but, SHE MUST HAVE SOME KIND OF AN ARTIFICIAL COVERING ON HER HEAD TO SHOW THAT SHE RECOGNIZES HER SUBORDINATION TO MAN as set forth in I Cor. 11:2-16. And, "CUSTOM" cannot set this aside!

"MISSING LINK" NOT MISSING!

Bro. Patton said: "Bro. Lewis is wrong about this (that the covering should be worn by the woman today when she prays in the assembly to show that she recognizes her subordination to man, WHL) because his chain of logic has a missing link. With this missing link his conclusion is an assumption. The missing link is PROOF OF THE UNIVERSAL SIGNIFICATION OF THE COVERING." Bro. Patton agrees that the relationship of God, Christ, man, and woman still exist. He also believes that Paul taught the church at Corinth that the woman should be "veiled" when she prayed in the assembly TO SHOW THAT SHE RECOGNIZED HER SUBORDINATION TO MAN. We agree on these points. Now tell us, Bro. Patton, WHO is to tell us that such a "sign" of woman's subordination IS NOT TO BE WORN TODAY, IF the same relationship still exists? If it is not binding today, WHEN was it done away? "CUSTOM" may change the TYPE of covering to be worn, BUT IT CANNOT REMOVE THE COMMAND FOR THE COVERING TO BE WORN! Bro. Patton, the "covering" was the "sign," and NOT "CUSTOM." No, Bro. Patton, the "link" was NOT "missing," you just observed the "passover" again! Bro. Patton said "This brings us back to the issue set forth in my former article which shows this SIGN to be given in the first place because of local usage and custom." Bro. Patton, will you just quote ONE verse in I Cor. 11:2-16, that says that the wearing of the "veil" by the woman, to show her subordination to man WAS BASED UPON CUSTOM? I set forth six reasons WHY a man should NOT be covered, and WHY a woman SHOULD be covered, when they pray in the assembly, and I gave Bible reasons for every one of them. All that I am asking you, Bro. Patton is, give us JUST ONE VERSE THAT TEACHES what Paul said in this passage was BASED UPON THE CUSTOM OF PAUL'S DAY, AND ONLY IN THE CITY OF CORINTH! Bro. Patton says: "While Paul did not call the covering a "custom" in verse 7, he did in verse sixteen." No, Bro. Patton, Paul didn't call

the "covering" a "custom" in verse sixteen. There is a great difference in the TYPE of "covering" worn being determined by "custom," and the command to WEAR the "covering." You need to study verse sixteen some more. Williams gives this verse thus: "But if anyone is inclined to be contentious about it, I for my part prescribe **NO OTHER PRACTICE THAN THIS**, and neither do the churches of God" (caps mine, WHL). Moffatt says: "If anyone presumes to raise objections on this point — well, I acknowledge no other MODE OF WORSHIP, and neither do the churches of God." The New Testament in Basic English says: "But if any man will not be ruled in this question, THIS IS NOT OUR WAY OF DOING THINGS, and it is not done in the churches of God." Bro. Patton, WHAT HAPPENS TO YOUR "CUSTOM" ARGUMENT? In verse sixteen, Paul set forth the universality of WHAT HE HAD JUST TAUGHT IN VERSES 2-15! It was not limited to Paul's day, or to the city of Corinth.

Paul said that what he taught was the practice of ALL OF THE CHURCHES OF GOD. What did he teach in verses 2-15? That man was to have "short hair," and not have any artificial covering on his head, and that a woman should have "long hair," and SHOULD have an ARTIFICIAL covering on her head, when they prayed in the assembly. The ARTIFICIAL COVERING would have the same "universal signification" TODAY, as it had in Paul's day, IF people would preach the truth on this matter? If no, why not?

I close with this quote: "But if anyone wants to argue about this, all I can say is that we never teach anything else than this — that a woman should wear a covering when prophesying or praying PUBLICLY IN THE CHURCH, and all the churches feel the same way about it." (Caps mine, WHL.) (Living Letters — The Paraphrased Epistles—I Cor. 11:16, by Kenneth N. Taylor.)

ANSWERS

1 Peter 3:15

FOR OUR HOPE

Address questions to:

Marshall E. Patton
806 Muriel Dr., S.E.
Huntsville, Alabama 35802

Elsewhere in this issue appears another review by Brother William Lewis of my articles on I Cor. 11. I have been informed by Brother Phillips that the original plans, previously referred to, have been completed for the exchange articles on this subject matter. While some changes have been made in the original plans, the articles, nevertheless, will be forthcoming. Since this is so, I am willing to yie"ld any further discussion on the subject to the selected writers that the original plans and purpose might be more fully carried out. Especially so, since my first article was intended only as a brief statement and

defense of my position as a matter of record for my column.

I have carefully searched in vain the articles by Brother Lewis to find an answer to the brief three-fold argument made in defense of my position. His last article offers little, if anything, new. In view of these circumstances and without any desire to overly burden our readers with so much material on the same subject, I yield further discussion, at least for the present, to the forthcoming articles.

QUESTION — Is it possible to observe Christmas today as a civil holiday without religious implications? Does the use of a tree, decorations, and the exchange of gifts imply religious significance? If not, why not, since these things have religion for their background? Please answer in **SEARCHING THE SCRIPTURES** before Christmas this year, if possible. — J. P.

ANSWER — From the above questions I take it that our querist understands that no religious significance should be attached to Christmas. This is right. However, some of our readers may not understand why this is so, hence, a brief explanation before answering the above questions.

The following quote is a fair sample of the scholarship of the world on the origin and celebration of Christmas:

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be ascertained from the New Testament, or, indeed, from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity . . . The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals. . . . It was not till the 6th century that the whole Christian world concurred in celebrating the nativity on the same day." (Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by McClintock & Strong)

Is the absence of divine authority for celebrating the birth of Christ that makes it wrong to attach religious significance to Christmas. It is sin to transgress divine limitations (Col. 3:17; II John 9; I John 3:4). God has made the **death** of Christ more significant than His birth by authorizing in its memory the **weekly** observance of the Lord's supper (Matt. 26:26-29; I Cor. 11:23-24; Acts 20:7). Had He wanted His nativity celebrated He could and would have so authorized.

There are many things right within themselves which become wrong when religious significance is attached thereto. The washing of hands is proper for all Christians, but to observe such as a religious ordinance unto God would be wrong (Mark 7:1-13). The gathering of individuals to eat food is right within itself, but to turn such into a religious festival would be wrong. The observance of national holidays such as the Fourth of July, Memorial Day, Thanksgiving, and even Christmas is proper so long as no religious significance is attached (Gal. 4:10,11).

Now, concerning the questions above. I believe that it is possible to observe Christmas as a civil holiday without religious implications. There are things used every day in our modern society which have their origin in religion, but which things have long since lost their religious significance. The days of the week are of heathen origin and are named in honor of pagan gods. Some cities of our nation are of Catholic origin and were named to signify and honor things peculiar to Catholicism. However, it is possible for one to separate these from their religious background and use them in our society without religious implications. In the same way the word "Christmas" can be used today.

It does not meet the issue fully to say that religious significance is still attached to Christmas by some. Paul taught Christians to eat meat sacrificed to idols, if they had "knowledge," and were able to disassociate it from the religious significance attached to it by others (I Cor. 8; 10:25-28). However, they were forbidden to do this when circumstances were such as to necessarily have religious implications: "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?" (I Cor. 10:27-29). Furthermore, they were warned of the danger of "offending" a brother. But the point is — it was possible under some circumstances for one to partake of that to which others attached religious significance without doing so himself or signifying such by his action. Upon this same basis Paul acted in relation to circumcision — at times he practiced it, but did not attached religious significance to it, though others did (Gal. 2:3; Acts 16:3; Gal. 5:6).

It is also a fact that some things with religious significance undergo a **change** in significance. For example, the "yule log" was once burned in worship to the Sun-god. The decoration of trees with ornaments was a part of the Saturnalia (worship to Saturn) in Rome. However, these things with pagan religious significance were changed by Catholic authorities and made a part of the Christmas celebration signifying the birth of Christ. Thus, the ancient pagan significance no longer exist in our modern society. He who tries to attach such significance to these things today does so arbitrarily, and is guilty of reviving relics of pagan idolatry. It is folly to affirm a significance and implication which is contrary to facts. Their former significance has changed!

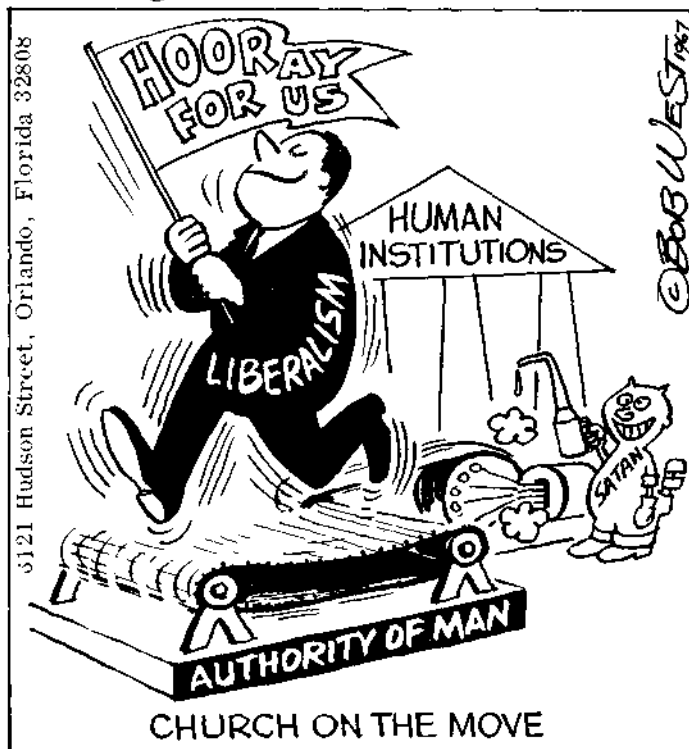
It is also a fact that the religious significance given by Catholics and others to Christmas and its celebrations — honoring the birth of Christ — has undergone a tremendous change. Thousands now observe Christmas by use of traditional practices — sending greetings, exchanging gifts, decorating trees, etc. — without regard to religion of any kind in any measure. Jews, who do not believe in Christ, and non-religionists observe the holiday by closing their stores, decorating their places of business and homes, having family reunions and special dinners, and by

exchanging gifts — all without regard to religion. The Christmas holiday season has become so much a part of the American way of life that nearly all, regardless of religion, partake in its celebrations and share in a wonderful holiday spirit of good will and gratitude. It is a misrepresentation and a denial of facts to assign religious significance and implications to such activities in all instances.

True, many who see no wrong in attaching religious significance to Christmas try to keep its former concept alive. They cry "Put Christ back in Christmas," which cry within itself evidences a change in significance. This religious concept is obvious on the part of those who at this season of the year involve the church and plan a program of church function around the Nativity. Individuals also obviously attach religious significance to celebrations when in such they focus attention upon the Nativity. The Christian, however should act in relation to Christmas and things used in its celebration as Paul told the Corinthians in relation to meats sacrificed to idols (see again I Cor. 10:25-29). Thus, Christmas may be observed as a civil holiday along with "Folk Customs" used in its celebration which are separated from religion by those using them.

I am persuaded that Christians should not contribute anything to the reviving of former religious concepts, pagan, Catholic, or otherwise, by putting Christ in Christmas or assigning a religious significance in any instance that does not necessarily exist in our modern society. On the other hand he may enjoy the celebration of what is perhaps the happiest holiday season of the whole year in our time signifying good will and gratitude without "conscience of the idol."

Our Religious World



The Errors of Catholicism

II Thessalonians 2:3,4

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

ONE REASON WHY "PROTESTANTS" ARE SUSPICIOUS OF ROMAN CATHOLIC POLITICAL CANDIDATES!!

We copy from a Roman Catholic publication, *Civilita Catolica*, April 1948:

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrines. Consequently, in a state where the majority of the people are Catholic the church will require that legal existence shall be denied to error and if religious minorities actually exist they shall only have a de facto existence without opportunity to spread their beliefs. In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions which must be taken into account as a practical matter."

The publication from which the above paragraph is copied is an organ of the "Society of Jesus" or "Jesuits." In order for us to properly understand and evaluate the above quoted policy, we need to determine the nature, character and purpose of the "Jesuits." This organization was initially set up in the year 1534, some seventeen years after Martin Luther's revolt against the Roman Church's spiritual and moral decay. Concerning the "Society of Jesus," a Roman Catholic historian says:

"The most celebrated of all the new orders was also Spanish in its origin, the Society of Jesus. Here was not only a new order but a new kind of order, religious who dispensed with the customary foundations of community life and the common recitation in choir of the Divine Office. Wherever there was a Jesuit there was the order. All the individualism characteristic of the age was seized on by the new society and brought into the service of religion. The discipline of the order, that reflected the current authoritarian tendencies, was something new in its military strictness, and it produced the most perfectly subordinated instrument the papacy has ever had at its disposal. The training was long; a discipline of the will in the interests of the will of God, shown through whatever orders the superior gave, was its main object. And the Jesuit was to be superbly educated in the best the Renaissance had to give. Wherever the Holy See needed them the Jesuits went, ready to do whatever work lay to hand. From the beginning they had a deserved reputation as

The News Letter Reports

"... THEY REHEARSED ALE THAT COD HAD DONE WITH THEM. . ."—Acts 14:27

preachers, controversialists, confessors, and schoolmasters, and willy-nilly, they soon became involved, like their masters the popes, in all politico-religious activity of the later sixteenth century." (Page 187, **A Popular History of the Catholic Church**, by Philip Hughes.) (Emphasis mine. LWM.)

Several nations of Europe had occasion to suppress the Jesuits and banish its members from their dominions. Finally, Pope Clement XIV, in 1773 signed a decree that suppressed the Jesuit order, although this was done with reluctance on his part. However, in 1814, Pope Pius VII . . .

"called the great society back to life, and because of its flexible organisation, it was to be the chief auxiliary of the popes in the Catholic restoration of the next sixty years." (Ibid, page 227.)

In the present century, the most overt activity of the Jesuits is that of operating various educational institutions throughout the world. In the United States such schools as Fordham, Marquette, Loyola at Chicago and New Orleans, Georgetown and St. Louis University, are among those operated by members of the Jesuit order. Georgetown University, by the way, is commonly used by our nation's State Department in the training of U.S. diplomats. One of the better known members of the Jesuit order is Avery Dulles, a son of the late John Foster Dulles, formerly Secretary of State.

SPAIN AN EXAMPLE OF THIS POLICY TODAY!

Jesuitism had its beginning in Spain. The "Inquisition" which had its beginning in Spain and Southern France saw thousands upon thousands of people put to death. The authoritarian power that was once wielded by the "Inquisitor General" is still exercised in a more civil fashion in the 20th century.

1. Many "Protestant" church buildings have been closed by the Spanish authorities. 2. Protestants are prohibited from engaging in religious services in the privacy of their own homes. 3. Protestant parochial schools are prohibited. 4. Protestants are not permitted to import, publish or circulate copies of the Bible. 5. Protestants are not permitted to publish religious books or papers. 6. Protestants desiring to be married . . . in order to avoid a Roman Catholic ceremony, must **PROVE TO THE SATISFACTION** of Spanish Catholic Officials, that the persons desiring marriage, were not baptized into the Roman Catholic faith when they were infants.

SPAIN IS A COUNTRY IN WHICH THERE WAS NO REFORMATION . . . there was no Martin Luther, Calvin, Knox, Huss or Zwingli, to challenge Papal authority!!

REPORT FROM JACKSON, TENNESSEE

Earl Fly, P. O. Box 57, Jackson, Tenn. 38301 — The Hollywood congregation is making progress with increases in membership, contributions, and attendance. We had 28 additions during the last 17 months, and our membership now totals 50. Prospects for future growth are still very good.

Since we are still being falsely charged with opposing care for needy children and others, we submit the following information for our many Jackson readers and others: The Hollywood church of Christ is a scriptural congregation, believing in, preaching and practicing, according to ability and opportunity, the caring for the fatherless, widows, other needy saints and aliens, according to scriptural authority governing church and individual actions in these fields. If anyone can prove by the Bible that we are preaching and/or practicing anything unauthorized by God, we will immediately cease it; if anyone can prove that we are failing to preach and/or practice anything which God requires, we will immediately begin to do it.

If we are not abiding in Christ's doctrine, we have not God (II John 9). If we have erred from the truth, we are sinners in danger of eternal death in hell fire, and we need to be converted that our souls may be saved (James 5:19-20). Yet those who have charged us privately and publicly with erring from the truth, have not accepted our standing invitation to show us by the Bible wherein we err, if indeed we do. Why?"

We are "set for the defense of the gospel" and determined to "contend earnestly for the faith." We are willing and ready to arrange a decent and orderly discussion, to be conducted in brotherly kindness, of the current, controversial, church-dividing issues, which vitally affect the eternal salvation of multitudes. This is a God-approved honorable way to discuss differences and scripturally settle issues, thereby eliminating division and promoting unity of the Spirit, based on the Bible only.

It is regrettable that some prefer to use the carnal weapons of misrepresentation and false charges to prejudice people and alienate brethren. Truth never needs such carnal defenses; it depends only on God's word. Let us all remember that hatred, bitterness, malice, evil speakings, whisperings and slanderous lies, will eternally condemn the guilty to hell fire. God requires that his children show brotherly kindness and love in correctly representing their brethren.

I continue to appreciate the fellowship in the gospel with several churches of Christ, which are scripturally cooperating to preach the gospel in this area.

Grant B. Caldwell, Pine Mountain, Ga.—Effective the first of January, my wife and I will be moving from Pine Mountain Valley, Georgia to Chiefland,

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Florida. From all indications the work there seems challenging and the congregation strong. During the past few months I have noted that many preachers are in the process of moving. I trust that these new situations will give us all new zeal in serving Jesus Christ.

Talmadge Polk, Trenton, Fla. — I was in a meeting at Eloise, Florida, September 10-17 with 15 responses. Six were baptized and nine confessed unfaithfulness. **John Thomas** is the faithful preacher there. I was with the Northside church in Trenton, Florida October 8-15 with one baptized and one restored to the Lord. The work in Archer is progressing. Five were baptized and one restored and five identified with us in the last two months. **Paul Andrews** of Tampa, Florida is to be with us in a meeting in August, 1968.

Lt. Vernon R. Butler, USS Iwo Jima (LPH-2), Ward Room, c/o FPO San Francisco, 96601 — I am happy to announce that the church of the Lord is now meeting aboard the USS IWO JIMA (LPH-2). If any readers have friends or relatives aboard this ship they would like me to contact, I will be happy to do so. Please contact me at the above address.

Wayne L. **Payne**, Poteau, Okla. — We are finally getting off to Nigeria. We will be leaving Memphis, Tennessee October 30th. The church which meets here in Poteau at 506 S. Front St. (P.O. Box 416) is looking for a preacher, as of now. They are able to support a man and it is a good place to do a good work.

A NOVEMBER TOUR James P. Miller, Tampa, Fla.

The first part of the month found me busy preaching the gospel. I left Tampa after teaching the ladies Bible class on Tuesday, October 31, and preached for the fine West Murray congregation in Murray, Kentucky on Wednesday night, November 1. The church in Murray is making good progress and has a beautiful new building. My brother carried me to Paducah on Friday and I flew to Louisville and started a meeting with the Shively congregation on Friday night. Vestal Chaffin met me at the airport and did all he could to make the meeting a success. Since I preached at Shively at 7:30 Sunday night, the brethren at Expressway invited me to speak for them at 6 p.m. Expressway is a strong church and is still growing. I closed the meeting at Shively on Friday night and when the brethren at Valley Station found that I had Saturday night free they invited me to speak there on Saturday night. Ronald Mosby preaches for this strong church. A large crowd assembled to hear the lesson on "Does the Gospel need a change?" On Sunday morning, November 12, I started an effort with the church in Clarksville, Indiana. This is just across the river from Louisville and it a good church. Under the leadership of good brethren and the preaching of H. Robert Williams they have constructed a beautiful

colonial building on route 131 at Hale Street. This is a fine congregation of 150 members and is a credit to the efforts of brother Williams and all who had a part. I closed the meeting at Clarksville on Saturday night, November 18th, and flew home to be back in the pulpit at Seminole Sunday morning the 19th. Several were baptized and several restored during this wonderful 19 days of preaching. I will never forget the kindness and love of the brethren in making all this possible.

The Seminole congregation broke all records with a meeting with brother Don Bassett of Sacramento, California, October 15-25 in Tampa. Brother Bassett is one of the outstanding young preachers of this generation. Five were baptized and six restored during the meeting. Others have been added since the meeting closed. We rejoice in this fine effort.

NIX CLIFFORD

Brother Nix Clifford, a brother of brother Rufus Clifford, passed away suddenly of a heart attack on September 3, 1967 as he was getting ready to attend the evening worship at the Perry Heights church in Nashville, Tennessee. He was 59 years of age at his passing.

Brother Nix Clifford was born in Bedford County, Tennessee on June 8, 1908. He attended local schools. He engaged in the grocery business, farming, and for the past few years was associated with T.I.M.E. in Nashville, Tennessee. He suffered a stroke about four years ago and was retired by the company, and since that time he devoted himself to the work of the Lord as fully as he was able. He was a member of the Perry Heights church.

He was married to Mary Josephine Williams who survives him. To this union was born two children. Besides his wife he is survived by a daughter, granddaughter and great-granddaughter.

Brother Nix Clifford was a great friend of gospel preachers and helped all in every way possible. He was a good friend to me and brother Miller in our work with Searching The Scriptures. He sent the paper to many families, and gave us all the encouragement he could in this work.

The funeral services was conducted by Eugene Crawley of Russellville, Alabama, and Martin Lemon of Shelbyville, Tennessee. We share the loss of his loved ones. His first love was the Lord and his work.

H. E. Phillips

Frank Jamerson, Louisville, Ky. — After four years and seven months with the Wendell Avenue congregation in Louisville, Ky., I will be moving the first of November to work with the faithful church in Cordele, Georgia. The church building is located one mile west of Interstate 75, on East Sixteenth Avenue. (Use this exit marked "Cordele-Abbeville" and you will be on 15th Avenue). Any who are in the area are urged to visit with us. My address as of November 1st, 1967 will be: 913 E. 17th Avenue, Cordele, Georgia 31015.



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MORNING WORSHIP 11 00 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7 30 P M

Evangelist: Owen J Calvert
PHONE: 781-2181

TAMPA, FLORIDA

FOREST HILLS CHURCH OF CHRIST
meets at
1011 W. LINEBAUGH AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 00 A M
MORNING WORSHIP 9 50 A.M.
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: H. E. Phillips
PHONE: 935-3691

ROMULUS, MICHIGAN

ROMULUS CHURCH OF CHRIST
meets at
9426 S. WAYNE ROAD

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7 00 P M

Evangelist: Philip A. Morr
PHONE 721-2884

JACKSONVILLE, FLORIDA

HYDE PARK CHURCH OF CHRIST
meets at
CORNER LAKE WEIR & CONANT AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M.
MORNING WORSHIP 11 00 A M.
EVENING WORSHIP 7 00 P M.
WEDNESDAY BIBLE STUDY 7 45 P M.

Evangelist: Ramie Rhoden
PHONE. 781-5704

BRADENTON, FLORIDA

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meets at
1619 10th AVENUE WEST

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A M
MORNING WORSHIP 10 45 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7 30 P M

Evangelist: Olin Hastings
PHONE 746-0305

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meets at
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Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A M
MORNING WORSHIP 10 45 A M
EVENING WORSHIP 6 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: James P. Miller
James G. Walker

OKLAHOMA CITY, OKLA.

ROCKWELL AVENUE CHURCH OF CHRIST
meets at
920 N. ROCKWELL AVENUE

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A M
MORNING WORSHIP 10 45 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7 30 P M

Evangelist: Bill McMurry
PHONE SU 9-1428

BIRMINGHAM, ALABAMA

ELM STREET CHURCH OF CHRIST
meets at
1625 ELM STREET, S.W.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M.
EVENING WORSHIP 6 00 P M.
WEDNESDAY BIBLE STUDY 7 30 P M.

Evangelist: Dennis L. Reed
PHONE 788-8335

MIAMI, FLORIDA

NORTH MIAMI AVENUE CHURCH OF CHRIST
meets at
143rd ST. & NO. MIAMI AVE.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10:00 A.M.
MORNING WORSHIP 11 00 A M.
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P M.

Evangelist: Bobby Thompson
PHONE: 685-3203

DECATUR, GEORGIA

GLENWOOD HILLS CHURCH OF CHRIST
meets at
2957 GLENWOOD AVE.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M
EVENING WORSHIP 7 00 P M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: J. Edward Nowlin
PHONE: 377-7782

JACKSON, TENNESSEE

HOLLYWOOD DRIVE CHURCH OF CHRIST
meets at
H'WOOD DR. AT HATTON

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M
EVENING WORSHIP 6:00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P.M.

Evangelist: L. Earl Fly
PHONE: 424-2821

MURFREESBORO, TENNESSEE

WESTVUE CHURCH OF CHRIST
meets at
316 KINGS HIGHWAY

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A M
MORNING WORSHIP 10 45 A M.
EVENING WORSHIP 7 00 P.M.
WEDNESDAY BIBLE STUDY 7 30 P M.

Evangelist: Thomas G. O'Neal
PHONE. 893-3355

ORLANDO, FLORIDA

HOLDEN HEIGHTS CHURCH OF CHRIST
meets at
1000 22nd STREET

Schedule of Services
LORD'S DAY

BIBLE STUDY 9 45 A M
MORNING WORSHIP 10:50 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7 30 P M

Evangelist: Oaks Gowen
PHONE: 424-3533

LOUISVILLE, KENTUCKY

EXPRESSWAY CHURCH OF CHRIST
meets at
4437 SOUTH 6th STREET

Schedule of Services
LORD'S DAY

MORNING WORSHIP 9 00 A M
BIBLE STUDY 10 00 A M
EVENING WORSHIP 6 00 P M
WEDNESDAY BIBLE STUDY 7-30 P M

Evangelist: Jas. P. Neddham
PHONE. 366-0884

PASCAGOULA, MISSISSIPPI

25th STREET CHURCH OF CHRIST
meets at
1.3 Mi. from Hwy. 90 on Chico Rd.

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M.
EVENING WORSHIP 6 30 P.M.
WEDNESDAY BIBLE STUDY 7 30 P M.

Evangelist: Dick Blackford
PHONE: 475-9354

MIAMI, FLORIDA

SOUTHWEST CHURCH OF CHRIST
meets at
1450 S.W. 24th AVENUE
(Coral Gables area)

Schedule of Services
LORD'S DAY

BIBLE STUDY 10 00 A M
MORNING WORSHIP 11 00 A M.
EVENING WORSHIP 6 00 P M.
WEDNESDAY BIBLE STUDY 7 30 P M.

Evangelist: Leo Rogol
PHONE: 443-3376

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LORD'S DAY

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Evangelist D W Claypool
PHONE 632-9456

COLUMBUS, GEORGIA

**CHURCH OF CHRIST
IN ROSE HILL**
meets at
2216 HAMILTON AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

Preacher:
Charles G Caldwell, Jr.
PHONE 323-9351

GAINESVILLE, FLORIDA

**NORTHEAST
CHURCH OF CHRIST**
meets at
**CORNER 16th AVENUE &
15th STREET N.E.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	9 00 A M
MORNING WORSHIP	10 00 A M
EVENING WORSHIP	6 30 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Evangelist John Witt
PHONE 378-5023

LEESBURG, FLORIDA

**CENTRAL
CHURCH OF CHRIST**
meets at
**107 SOUTH OAK STREET
off West Main St.**

Schedule of Services
LORD'S DAY

BIBLE STUDY	10 00 A M
MORNING WORSHIP	11 00 A M
EVENING WORSHIP	6 00 P M
WEDNESDAY BIBLE STUDY	7 30 P M

Contact G R Wheeler
PHONE 787-7916

CLEARWATER, FLORIDA

**HERCULES AVENUE
CHURCH OF CHRIST**
meets at
601 SO. HERCULES AVENUE

Schedule of Services
LORD'S DAY

Bible Study	10 00 A M
Morning Worship	11 00 A M
Evening Worship	6 00 P M
Wednesday Bible Study	7 30 P M

Evangelist Preston Weeks
PHONE. 442-9267

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Arrows of Truth

FOR

Ward Hogland
P O Box 166
Greenville, Texas 75402

**THE POWER OF APOSTOLIC EXAMPLES
NO. 2**

Ward Hogland, Box 166, Greenville, Texas 75401

The arrows of truth from this column are not only directed toward denominationalism out of the church but also within. A few months back, I wrote an article called, "The power of apostolic examples" (see Volume 8 No. 9). In this article, I emphasized that every major apostasy within the confines of the church had resulted from denying the authority of approved examples. While in a meeting with the Riverside Drive church in Nashville I pressed this affirmation. At the following service, brother David

Claypool, of the Franklin Road church brought a magazine called "North American Christian," in which he pointed out an article by the editor, Jim Bob Jarrell on this subject. In the July issue, brother Jarrell, a preacher in the church and editor of the paper wrote an article on "Authority." In this article he denied the very thing I said liberal brethren everywhere are denying. I had not seen his article before I spoke on the subject. I have contacted many brethren who deny approved examples verbally, but this was the FIRST time I had seen it in writing. His article was an open denial of apostolic examples. So brethren we are on our way to full scale apostasy and I predict that some will not stop this side of Rome! In my first article (September issue), I said this was our problem and I must insist that brother Jarrell confirms my affirmation. In order to be fair I am going to give brother Jarrell's article in its fullness. After I do this I will answer all his quibbles and show that he evidently has a poor understanding of the subject he attempted to explain. Here is his article:

"It has often been said that THE NEW TESTAMENT binds us in three ways: (1) by 'command'; (2) by 'approved example'; (3) by necessary inference.' Churches of Christ haven't had much trouble with 'command,' or even with 'necessary inference.'

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APOSTOLIC EXAMPLES

But the 'approved example' concept has caused division and confusion.

"Nowhere does THE NEW TESTAMENT indicate that 'approved example' is law, or is binding upon us. Any 'approved example' is an acceptable act, or method, or aid, but not necessarily the only acceptable act, or method or aid. A command may be carried out in any way that does not violate any other command of God. We do not have to have a specific command or example for every aspect of a general command.

"If every 'approved example' is binding, then the following things which we do not usually practice are binding on us.

"1. Having all things in common (Acts 1:44-45; 4:32, 34-45, 37; 5:1-10; 6:1-6)

"2. The prayers (Acts 2:42) A. Sixth hour of prayer (Acts 10:9) B. Ninth hour of prayer (Acts 3:1)

"3. Daily assembly (Acts 2:46,47)

"4. Daily eating together (Acts 2:46)

"5. Love feasts (Jude 12)

"6. Partaking of the loaf and cup of blessing always at night (Matt. 26:20, 26-29; Mark 14:17, 22-25; I Cor. 11:17-23; Acts 20:7-11) it is the Lord's Supper (I Cor. 11:20)

"7. Partaking of the loaf and cup of blessing al-

ways in an upper room (Luke 22:12; Acts 20:7-11)

"8. Partaking of the loaf and cup of blessing always with a meal (Matt. 26:20-29; Mark 14:17-25; Luke 22:7-20; Acts 20:7-11; I Cor. 11:17-33)

"9. Partaking of the cup of blessing after the meal (I Cor. 11:25; Luke 17:20)

"10. Having the same person ask the blessing or give thanks for both the loaf and cup of blessing (Matt. 26:26-29; Mark 14:22-25; Luke 22:17-20; I Cor. 11:23-25)

"11. Fasting (Acts 13:2-3, 14-23)

"12. Solo-singing (I Cor. 14:26)

"13. Many other things.

"If we must have 'approved example' or specific command for everything we do, then the following things which we usually practice would be sinful:

"1. Singing to non-Christians. 2. Having a song director. 3. Partaking of the loaf and cup of blessing while standing (the servers). 4. Using a building exclusively for 'worship services' or teaching. 5. Having more than one congregation in a town. 6. Owning a church building. 7. Performing marriage ceremonies — by preachers or other members. 8. Calling each other BROTHER Jones, SISTER Smith, Dr. Brown. 9. Paying (from the church treasury) non-members for goods or services (janitors, nurses, baby sitters). 10. Having weddings in church buildings. 11. Having funerals in church building. 12. Congregational singing. 13. Sending flowers (from the church treasury) to ill and bereaved. 14. Singing in parts or harmony. 15. Humming. 16. Teaching with drawings and photos. 17. Many other things. What does constitute New Testament authority, What is binding? ONLY COMMANDS! The command may be explicit or implicit (implied). 'Approved example' and 'necessary inference' are binding only when they contain implied (implicit) command."

Brother Jarrell says that approved examples have caused confusion and division. This is incorrect. The thing which has caused the division and confusion is the denying of approved examples by men like brother Jarrell. This has caused every major apostasy in the church since its inception. Again, he says, "We do not have to have a specific command or example for every aspect of a general command." What a statement! This has never been the issue. The real issue is, must one obey either the SPECIFIC or GENERAL authority of an approved example? Brother Jarrell proved beyond any doubt that he doesn't know the difference in an EXAMPLE and an APPROVED EXAMPLE. An approved example is when the coherence and consistency of God's word shows that something was done in a certain way, place or time, etc. For example, the reason Acts 20:7 is an approved example and not merely an example is because the harmony of God's law shows that the first day of the week was the only time authorized to observe the Lord's Supper. If one could find a scripture which showed the disciples had observed the Lord's Supper on some other day, then Acts 20:7 would be reduced from an APPROVED EXAMPLE to an EXAMPLE and would not be binding.

Jesus rode a donkey but he also walked, therefore riding a donkey is an example but certainly not an approved example. Jesus ate fish but he also ate honeycomb, therefore eating fish is an example but

not an approved example. Paul rode a ship; Phillip rode in a chariot, while others walked; therefore, riding a ship is an example but certainly not an approved example. This should show any honest person the difference between an example and an approved example. In the latter part of his article he names several things which he says "WE" usually practice. He needs to limit the use of his pronoun "WE." He names calling men DR. BROWN; SENDING FLOWERS OUT OF TREASURY OF THE CHURCH AND HUMMING DURING WORSHIP SERVICE. Such is a bunch of foolishness and I have never gone along with these things. I shall deal with these matters in another article.

Brother Jarrell said, "If every 'approved example' is binding, then the following things which we do not usually practice are binding on us." He makes the mistake of giving us a list of examples but not approved examples. I shall take them up one by one and show that brother Jarrell needs to study his Bible a little more before he rushes into print. Here is the list:

1. Having things common.

ANSWER: If brother Jarrell had read Acts 5:4 which says, "Whiles it remained, was it not thine own?", he would have known that many Christians owned PRIVATE property. Then, Paul said in I Cor. 11:22, "Have ye not houses to eat and drink in?" showing that brethren owned houses. Having things common is an example but certainly not an approved example. When the devil quoted scripture to the Lord, he didn't read far enough. The Lord said, "It is written again" and this is the answer to the quibbles given by brother Jarrell. "It is written again," and we must accept all God says on any subject and not a few scriptures which suit our fancy!

2. Prayers at the sixth and ninth hour.

ANSWER: If brother Jarrell had looked, the answer to his problem was right before his eyes. The very scriptures he gives refutes his theory. Peter prayed at the ninth and sixth hour. This shows that neither are binding. Jesus prayed many hours of the night (see Matt. 26). Paul said he prayed night and day (I Thess. 3:10). So we have another example, but certainly not an approved example.

3. Daily assembly.

ANSWER: Again, if brother Jarrell had read Acts 20:7 he would have known that the disciples came together on a specific day, the first day of the week. Then in Acts 16:14, Paul and other Christians assembled with Lydia on the Sabbath daily. So again, the daily assembly was an example but not an approved example.

4. Daily eating together.

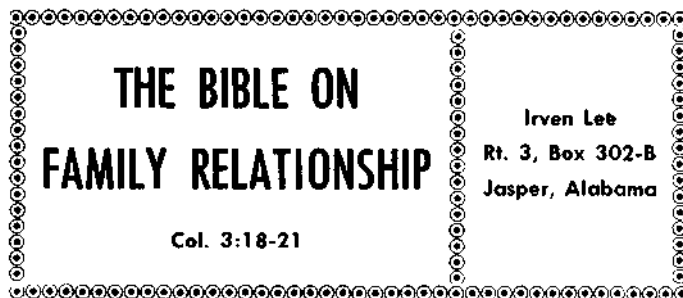
ANSWER: In I Cor. 11:22, Paul said some brethren ATE in their OWN houses. Eating together is fine, and we do it today on certain occasions. However, it is not binding because it is merely an example and not an approved example. Again, I say, "It is written again."

5. Love feasts.

ANSWER: I do not know too much about the love feasts of Jude, and neither does brother Jarrell. It is guess work. However, I believe in what the words imply. I believe in both LOVE and FEASTS. If a brother invites me over to eat a steak — that is a

feast! If he loves me and I love him — that is Love! Now, if that isn't a love feast, I don't know how we would have one. I believe in them, but the Bible doesn't say how often we are to have them. Frankly, I wish it were more often, especially if the other man would furnish the steak. Again, brother Jarrell gave us an example but not an approved example.

I do not have the space to finish answering his arguments but will in the next issue. Please watch for the next issue and keep this one handy for reference.



WHO OWES YOU A LIVING?

Some one owes every child good food, warm clothing, shelter, medical needs and love. While the child is small and can smile and bounce with gratitude, he can pay his way with such. "Children are a heritage of the Lord . . . Happy is the man that hath his quiver full of them" (Psalms 127:3-5).

Little children do not understand the meaning of responsibility. That word is too big for them, but they can learn to do little deeds of service with joy. They may want to do things they are not yet able to do. As the years roll by, they increase in ability and can grow into an understanding of that word responsibility. The complaining and whining over assigned chores must be overcome. A child needs to be trained in the way he should go (Proverbs 22:6). And he should go into the path of duty where he carries his own load.

In the model prayer, our Lord suggested that we might pray: "Give us this day our daily bread." The Lord does not cook and serve the bread. In fact, some one must plant and water, or there is no bread. The Lord does not do for us what we can do for ourselves. One must earn his bread by the sweat of his face. God does give the increase when the seed is planted in His good earth, but the man who will not work should not eat (Matthew 6:11; Genesis 3:19; II Thessalonians 3:10).

Paul could say, "We did not eat any man's bread for nought." He could also say: "Ye yourselves know that these hands have ministered unto my necessities" (Acts 20:34; II Thessalonians 3:8). Some one must even open the door for the very small child. The child does not know how or realize the need of caring for his clothes. Soon he can and should open the door for himself. He then reaches a time when he can put up his own clothes and help with many little tasks about the house. The half grown child should tie his own shoes. This is but to say that he should do the things for himself that he can do. Why

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should another do for you the things you can do for yourself? Why do you have hands and feet?

The apostle's message to the men in the church at Thessalonica was that they "study to be quiet, and to do your own business, and to work with your own hands" (I Thessalonians 4:11). Does this duty hold off until the day of one's marriage? How would one suddenly know how to do these things? One is not blessed if he is spoiled by having some one do for him what he can and should do for himself. He is wonderfully blessed if he is taught self reliance, independence and industry. He needs to develop the know-how, the willingness, and the understanding of the word responsibility.

"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "It is more blessed to give than to receive" (Acts 20:35). May we trust Him and fully rely on these very positive remarks of the Lord? We have every reason to believe Him, and He has definitely taught that if we would receive good measure in life, we must give good measure. There is not much in life for the lazy, shiftless, selfish people. They are unwelcome everywhere. There is a place of happy welcome on every hand for the thoughtful courteous person who is energetic, unselfish and eager to serve. Wake up, young people, love life and see good days. Love flows where it can flow both ways. Water flows down hill, but love is of such nature that it grows through mutual service. It does' not last when it is a one way, down hill proposition.

Who can get a better job? The one who did the last job well. Life carefully measures back blessings in proportion to what we put into it. Good measure, pressed down, shaken together, and running over comes marked for those who learn to give. To find the abundant life, we must learn that to be great in God's sight one must learn to serve well (Matthew 20:25-28). The good positions and places of true honor in life are reserved for those who are ready to fill such places and positions full of service. We are told that the world will beat a path to the door of the man who can build a better mouse trap. Weeds may grow, as far as the world cares, in the path to the house of the lazy sluggard.

The Lord, as well as man, rewards the faithful servant. "Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God: and

whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons" (Colossians 3:22-25). Servants who serve well adorn the doctrine of God (Titus 2:10). The word of God sounds good when spoken, but it is beautiful indeed when faithfully applied in one's life. The beauty of holiness is seen in the BUSY life of a Christian. A lazy, shiftless, selfish person is not a Christian.

The helpless child receives service with joy from the loving parent. The time may come when the parent is sick or old and the child is an adult. It is then time for able hands to serve the less able. Such service is not alone for parents and children but for neighbors. Heaven has no treasures for those who hear and do not. Learn to lay up treasures early, young people (Matthew 25:31-46; Ephesians 4:28; Luke 10:30-37; Matthew 6:19-21; Matthew 7:24-27; etc.). In fact, you find this burden bearing idea throughout your New Testament. Read and act.



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