

APOSTOLIC MISSIONS

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WANTED: A FEW GOOD MEN
DEDICATED FOR THE CAUSE OF
THE GOSPEL

Men Wanted for Hazardous
Journey

Ernest Shackleton

British Antarctic explorer Sir Ernest Shackleton (1847-1922) placed this advertisement in London newspapers in 1900 in preparation for the National Antarctic Expedition (which subsequently failed to reach the South Pole). Shackleton later said of the call for volunteers that "it seemed as though all the men in Great Britain were determined to accompany me, the response was so overwhelming."

MEN WANTED FOR HAZARDOUS JOURNEY. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success.
— Ernest Shackleton.

Loyalty to a

Walter Mac Peek

Family loyalties involve certain obligations. They are duties we perform out of love, as this simple story from an old Boy Scout book reminds us.

One of two brothers fighting in the same company in France fell by a German bullet. The one who escaped asked permission of his officer to go and bring his brother in.

"He is probably dead," said the officer, "and there is no use in your risking your life to bring in his body."

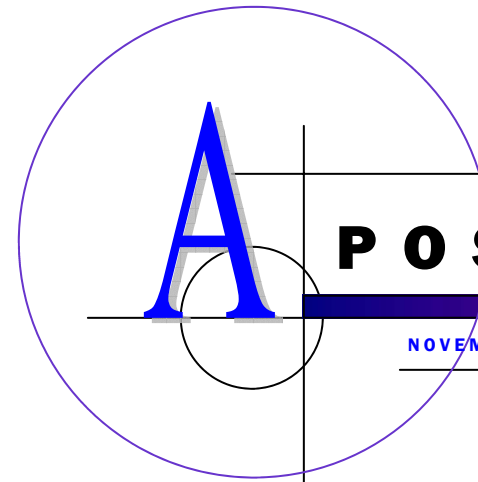
But after further pleading the officer consented. Just as the soldier reached the lines with his brother on his shoulders, the wounded man died.

"There, you see," said the officer, "you risked your life for nothing."

"No," replied Tom. "I did what he expected of me, and I have my reward. When I crept up to him and took him in my arms, he said, 'Tom, I knew you would come - I just felt you would come.'"

There you have the gist of it all; somebody expects something fine and noble and unselfish of us; someone expects us to be faithful.

— From The Book of Virtues. By William J. Bennett.



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SPECIAL POINTS OF INTEREST:

The Roman Inquisition

The tragic, gruesome and often fatal injustices conducted in the name of religion by the Catholic Church have only helped to bolster the case of the Roman error; you shall know them by their fruits. See more on page 4.

TITHING — BY THE BOOK — PART III

1851. LeTourneau Doing Well in Both — R. G. LeTourneau told Forbes magazine, "I like to do two things. One is to design machines, turn on the power, and see them work. The other is to turn on the power of the Gospel and see it work in people's lives."

He did pretty well in the first department. At his death he held over 200 patents. One of his monster earth-moving machines, weighing 200,000 pounds, can cut a thirty-five-foot swath through a jungle, knocking down trees five feet in diameter and chewing them up.

He did well in the second department, too. Besides giving up to

ninety percent of his increase to Christian work, he would fly anywhere to speak for Jesus Christ. He is the only man to have been president of both the Christian Businessmen's Committee International and the Gideons International.

1853. Story of Mentholatum — Early in his career, young Albert Hyde showed ability to make money. Though he did lose money several times, yet his hands had a magic touch. Once he pledged God his tithe. Then he became interested in a salve or remedy for colds from which came "Mentholatum." He

did not forget his pledge, and as God shoveled in, he literally shoveled out—until his name became synonymous with Christian giving.

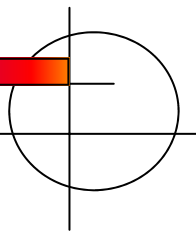
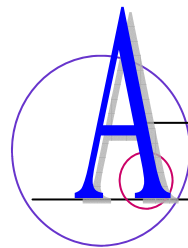
He gave multiplied millions to the YMCA. At one time, all his income from Mentholatum in Japan was supporting a Japanese missionary work there. When he died at 87, this poor businessman had given a million-and-a-half dollars to missions.

1856. Senior Partner At Kraft — Years ago a young man began a small cheese business in Chicago. He failed. He was deeply in debt.

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TITHING- BY THE BOOK-PART III

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Mission Statement:

Since our first publication in the Philippines in the early eighties, our mission has been to provide “doctrine and instruction in righteousness” (II Timothy 3:16) to the churches in the Philippines. By request, we are expanding our circulation, trusting that God will bless and use it for the benefit of His Kingdom.



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“You didn’t take God into your business. You have not worked with Him,” said a Christian friend to him. Then the young man thought, “If God wants to run the cheese business, He can do it, and I’ll work for Him and with Him!” From that moment, God became the senior partner in his business. The business grew and prospered and became the largest cheese company in the world! You ask the name of that young man? J. L. Kraft who became president of the Kraft Cheese Company! —Walter B. Knight

1865. Story of Welch Grape Juice —

A young man accepted for the African missionary field reported at New York for “passage,” but found on further examination that his wife could not stand the climate. He was heartbroken, but he prayerfully returned to his home and determined to make all the money he could to be used in spreading the Kingdom of God over the world. His father, a dentist, had started to make, on the side, an unfermented wine for the communion service. The young man took the business over and developed

it until it assumed vast proportions—his name was “Welch,” whose family still manufactures “grape juice.” he has given literally hundreds of thousands of dollars to the work of missions. — *The Presbyterian Advance*

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HISTORICAL USE OF THE NAME IN BAPTISM

Encyclopedia Britannica ELEVENTH EDITION

5. *The Baptismal Formula.* – The trinitarian formula and trine immersion were not uniformly used from the beginning, nor did they always go together. The *Teaching of the Apostles*, indeed, prescribes baptism in the name of Father, Son and Holy Ghost, but on the next page speaks of those who have been baptized into the name of the Lord – the normal formula of the New Testament. In the 3rd century baptism in the name of Christ was still so widespread that Pope Stephen, in opposition to Cyprian of Carthage, declared it to be valid. From pope Zachariah (Ep.x.) we learn that the Celtic missionaries in baptizing omitted one or more persons of the Trinity, and this was one of the reasons why the church of Rome anathematized them; Pope Nicholas, however (858-867), in the *Responsa ad consulta Bulgarorum*, allowed baptism to be valid *Tantum in nomine Christi*, as in the Acts. Basil, in his work *On the Holy Spirit* just mentioned, condemns “baptism into the Lord alone” as insufficient. Baptism “into the death of Christ” is often specified by the Armenian fathers as that which alone was essential.

Ursinus, an African monk (in Gennad. *de Scr. Eccl. xxvi.*), Hilary (*de Synodis, lxxxv.*), the synod of Nemours (A. D. 1284), also asserted that baptism into the name of Christ alone was valid. The formula of Rome is, “I baptize thee in

the name of Father and Son and Holy Spirit.” In the East, “so – and – so the servant of God, is baptized,”&c. The Greeks add *Amen* after each person, and conclude with the words, “Now and ever and to aeons of aeons, amen.”

12. *Use of the Name.* – In Acts iv. 7, the rulers and priests of the Jews summon Peter and inquire by what power or in what name he has healed the lame. Here a belief is assumed which pervades ancient magic and religion. Only so far as we can get away from the modern view that a person’s name is a trifling accident, and breathe the atmosphere which broods over ancient religions, can we understand the use of the name in baptisms, exorcisms, prayers, purifications and consecrations. For a name carried with it, for those who were so blessed as to be acquainted with it, whatever power and influence its owner wielded in heaven or on earth or under the earth. A vow or prayer formulated in or through a certain name was fraught with the prestige of him whose name it was. Thus the psalmist addressing Jehovah cries (Ps. liv. 1): “Save me, O god, by Thy name,

and judge me in Thy might.” And in Acts iii. 16, it is the name itself which renders strong and whole the man who believed therein. In Acts xviii.15, the Jews assail Paul because he has trusted and appealed to the name of a Messiah whom they regard as an overthrower of the law; for Paul believed that God had invested Jesus with a name above all names, potent to constrain and overcome all lesser powers, good or evil, in heaven or earth or under earth. Baptism then in the name or through the name or into the name of Christ placed the believer under the influence and tutelage of Christ’s personality, as before he was in popular estimation under the influence of stars and horoscope. Nay, more, it imported that personality into him, making him a limb or member of Christ’s body and immortal as Christ was immortal. Nearly all the passages in which the word *name* is used in the New Testament become more intelligible if it be rendered *personality*. In Rev. xi 13, the revisers are obliged to render it by persons, and should equally have done so in iii, 4: “Thou hast a few *names* (i.e. persons) in Sardis which did not defile their garments.”

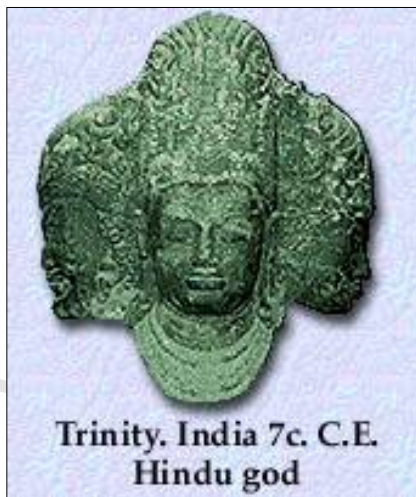
MEMORABLE WORDS

“Men spend most of their lives worrying about things that never happen.”

— Molière

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contrivances for inflicting pain, with less danger of life. Among these lesser tortures was one called the *torture of the canes*. A hard piece of cane was inserted between each of the fingers, which were then bound together with a cord, and subjected to the action of a screw. Another of these was the *torture of the die*, in which the prisoner was extended on the ground, and two pieces of iron, shaped like a die, but concave on one side, were placed on the heel of his right foot, then bound on fast with a rope which was pulled tight with a screw. Both of these kinds of torture occasioned the sufferer the most intolerable pain, but with little or no danger of life.



Trinity. India 7c. C.E.
Hindu god

ored her as identical with Juno, Queen of Heaven. Into the 18th Century her sacred flame was tended at first by priestesses, who later became Catholic nuns when the pagan shrine became a convent at Kildare, Ireland. These nineteen virgin priestesses (called nuns by the Catholic church) were called 'Daughters of the Flame'. No man was ever allowed near them. In fact, these women had other women in the village bring them their necessary supplies so they wouldn't have to deal with men. This no-men policy infuriated the Catholic church. Because they would not submit themselves to inspection by a priest, the bishop ordered the sacred flame to be extinguished. Even so, Brigit remained Ireland's most popular saint, and in 1993, the Brigidine sisters of Ireland rekindled her flame at Kildare.

Brigit's triple aspects are of Inspiration, Smithcraft, and of Healing. As the goddess of Inspiration, she blesses poetry, creativity, prophecy and the arts. She was even esteemed as the patron deity of

At left, the Hindu Trinity

Idol worship and rituals are at the heart of Hinduism and have tremendous religious significance. All Hindu deities are themselves symbols of the abstract Absolute, and point to a particular aspect of the Brahman. The Hindu Trinity is represented by a three-god godhead: **Brahma** - the creator, **Vishnu** - the protector and **Shiva** - the destroyer.

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language, having inspired the alphabet.

As the goddess of Smithcraft, she blesses blacksmiths, goldsmiths, and other crafters of the household.

As goddess of Healing, she blesses physical and spiritual healing, fertility of crop and livestock and midwifery.

Imbolc (Candlemas and Groundhog Day), the Celtic spring festival, honors Brigit. The Druids called this sacred holiday Oimelec, meaning "ewe's milk". Held on February 1st or 2nd, it celebrated the birthing and freshening of sheep and goats. The Catholic version of Imbolc (Candlemas), also involves much elaborate rituals and feasting, and to this very day many Irish homes have a St. Brigit's cross for protection, still made from rushes as in days of old.

— Author unknown. Some of the information contained in this article is from the *Dictionary of Celtic Mythology* (Oxford Press) by Peter Berresford Ellis

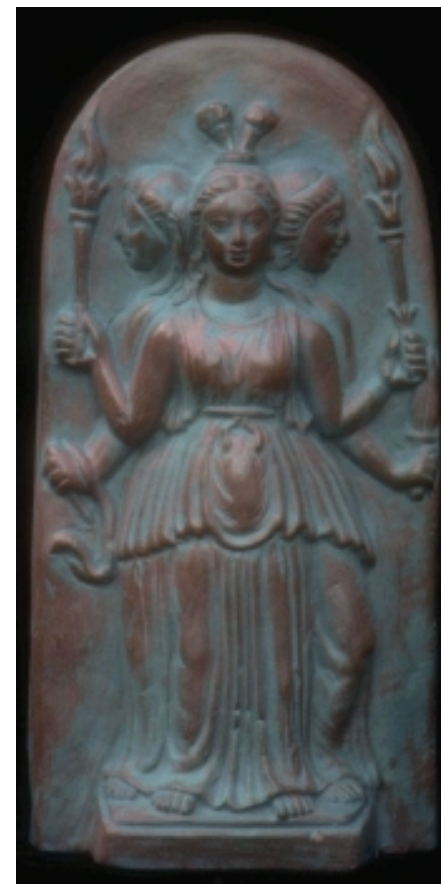


Trinity. Norway, 14 Century, CE

PAGAN INFLUENCE ON MODERN RELIGION

The "Hecate" or "Hekate" is characterized as a Trinity that existed within pagan mythology as a three faced goddess. The faces represented the "Maiden", the "Matron" (or Mother), and "the Crone".

The Hecate, also known as the Ancient Fertility goddess and identified with Persephone — Queen of Hades (underworld); she is the protector of witches.



The Pagan Trinity or the "Hecate" goddess of Greek Mythology, existed within pagan mythology as a three faced goddess.

Goddess of the flame to the ancient Celts, she has survived into our time as "St. Bridget" in the Irish Catholic church. To this day her 'eternal flame' burns in Kildare, Ireland and her ancient sacred wells are still revered and visited. It is believed by pagan Catholics that Brigit, Lady of the Fairies - watches over their sacred green places and, if you look into her Magickal Mirror, you can see the Faerie Realm. Here she is presented as a cloverleaf Trinity.

Brigit is a goddess who survived the onslaught of the Catholic version of Christianity. She wasn't turned into a devil like so many other goddesses. So great was the love of the Irish people for this deity, that they retained all her characteristics as a Catholic saint! They would not have had anything to do with Catholicism (false Christianity) if they couldn't keep Brigit. So the Catholic church had no choice but to make her a nun and a saint. She is a triple goddess. This triple aspect of the goddess is where Catholics got the idea of exploiting the Trinity concept. The three-leaf shamrock was originally of "The Three Mothers", as well as the three phases of the moon being her symbols. She shares some attributes with the ancient Greek triple goddess Hecate.

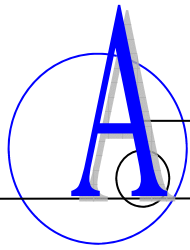


An Irish Catholic Saint Brigit medallion. Brigit is a Christian Era Irish goddess (born 451 AD - died 525 AD)

There is a Swedish St. Bridget also. Brigit's fame has been far and wide, even as far as Africa, having come to Haiti in the hearts of deported Irish and Scottish indentured servants. However she went through a radical transformation and her distant relative Maman Brigitte bears little resemblance, being rather a goddess of vengeance. She did however, retain the healing aspects, being called on to cure those at death's door.

Brigit is known by various names, Brigit being the most ancient form. The name variations are: Brigid, Bride (Scottish), Brid, Brigit, Bridget, Brigantia (English), Brigan, Brigindo (Gaul) and Brigandu. Her name derives from her worship by the pre-Christian Brigantes, who hon-

See "Paganism" on page 6



ROMANISM: THE INQUISITION

in-qui-si-tion 3.a. Inquisition. A tribunal formerly held in the Roman Catholic Church and directed at the suppression of heresy.

Jesus said, in Mt. 7:16, "Ye shall know them by their fruits." One need not be a Bible scholar to see that the Inquisition did not demonstrate the fruits of the Spirit. Jesus went on to explain that, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Mt.7:18). So we must be dealing with a corrupt tree! Paul writes about the fruit of the Spirit, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"(Gal.5:22,23).

The Inquisition and all its gruesome details are found in this category that the Apostle Paul writes about: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they

which do such things shall not inherit the kingdom of God" (Gal.5:19-21).

The following is from the book, The History of Romanism, by John Dowling, D.D., 1853.

The victims of the Inquisition were generally apprehended by the officers of the tribunal called *familiars*, who were dispersed in large numbers over Spain, and other lands where the "Holy office" was established. In the dead of the night, perhaps, a carriage drives up, and a knock is heard at the door. An inquiry is made from the window, by some member of the family rising from his bed; 'who is there?' The reply is the terrible words, 'The Holy Inquisition.' Perhaps the inquirer has an only child, a beloved and cherished daughter; and almost frozen with terror, he hears the words, 'Deliver up your daughter to the Holy Inquisition,' – or it may be – Deliver up your wife, your father, your brother, your son. No matter who is demanded, not a question must be asked. Not a murmur must escape his lips, on pain of a like terrible fate with the destined victim. The trembling prisoner is led out, perhaps totally ignorant of his crime or accuser, and immured within those horrid walls, through which no sigh of agony or shriek of an-

guish can reach the ear of tender and sympathizing friends.

The next day the family go in morning; they bewail the lost one as dead; consigned not to a peaceful sepulcher, but to a living tomb; and strive to conceal even the tears which natural affection prompts, lest the next terrible summons should be for them. In the gloomy cell to which the victim is consigned, the most awful and mysterious silence must be preserved. Lest any of its internal secrets might be disclosed, no sounds were permitted to be heard throughout the dismal apartments of the Inquisition.

The commonest modes of torture to force the victims to confess or to accuse themselves, were, *dislocation*, by means of pulley, rope and weights; *roasting the soles of the feet*; and *suffocation by water*, with the torment of tightened ropes. These tortures were inflicted in a sad and gloomy apartment called the "Hall of Torture," generally situated far underground in order that the shrieks of anguish generally forced from the miserable sufferers, might not interrupt the death-like silence that reigned through the rest of the building.

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ROMANISM: THE INQUISITION

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Dislocation by the pulley, ropes, and weights. In this kind of torture, according to Puigblanch, a pulley was fixed to the roof of the Hall, and a strong cord passed through it. The culprit, whether male or female, was then seized and stripped, his arms forced behind his back, a cord fastened first above his elbows, then above his wrists, shackles put on his feet, and weights, generally of one hundred pounds, attached to his ankles. The poor victim, entirely naked, with the exception of a cloth around the loins, was then raised by the cord and pulley, and in this position was coolly admonished by the cruel inquisitors to reveal all he knew. If his replies were unsatisfactory, sometimes stripes would be inflicted upon his, or her naked body, while in this dreadfully painful situation the arms bent behind and upwards, and the weight of the body, with the heavy irons attached, wrenching the very bones from their sockets. If the confessions were still unsatisfactory, the rope was suddenly loosened and the victim let fall to within a foot or two of the ground; thus most fearfully dislocating the arms and shoulders, and causing the most indescribable agony. This dread-

ful process was sometimes repeated again and again, till (oh horrible!) the poor mangled victim, with his dislocated bones, dangling on the ropes, as it were by his loose flesh, fainting from excessive pain, was hurried to his miserable dungeon, and thrown upon the cold damp ground, where the surgeon was permitted to attend him, to set his dislocated bones and patch up his poor tortured frame, only to prepare him for a renewal of these horrors, unless in the interval he should choose to avoid them either by renouncing his faith, or by accusing himself of what he might be entirely innocent.

Roasting the soles of the feet.-In this torture the prisoner, whether male or female, stripped as before, was placed in the stock; the soles of the feet were well greased with lard, and a blazing fire of coals in a chafing dish placed close to them, by the heat of which the soles of the sufferer's feet became perfectly roasted. When the violence of the anguish forced the poor tortured victim to shriek with agony, an attendant was commanded to interpose a board between the victim's feet and the fire, and he was commanded to confess or to

If the confessions were still unsatisfactory, the rope was suddenly loosened and the victim let fall to within a foot or two of the ground; thus most fearfully dislocating the arms and shoulders, and causing the most indescribable agony.

recant; but if he refused to obey the command of the inquisitor, the board was again removed and the cruel torture repeated till the soles of the sufferer's feet were actually burnt away to the bone, and the poor victim, if he ever escaped from these horrid dungeons of torture and misery, was perhaps made a cripple for life.

(3.)The torture of *tightened ropes and suffocation by water* was performed in the following manner. The victim, frequently a female, was tied to a wooden horse, or hollow bench, so tightly by cords that they sometimes cut through the flesh of the arms, thighs and legs to the very bone. In this situation, she was obliged to swallow seven pints of water slowly dropped into her mouth on a piece of silk or linen, which was thus sometimes forced down her throat, and produced all the horrid sensations of drowning. Thus secured, vain are all her fearful struggles to escape from the cords that bind her—every motion only forces the cords further and further through the quivering and bleeding flesh.

Heretics who were supposed incapable of surviving the infliction of the horrid tortures above described, were subjected to other

See "Romanism" on page 6