

The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 1

NASHVILLE, TENNESSEE, SEPTEMBER, 1944

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope that to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

PASSING OF R. W. COMER

The passing of R. W. Comer, noted in our last issue, is an occasion for both sorrow and joy. Sorrow, from a physical, temporal standpoint, that he has been taken from his loved ones and friends and that they cannot again hear the sound of his voice or feel the touch of his hand, and that his place here on earth will know him no more. But joy, exceeding and inexpressibly great joy, that he died in the triumph of the Christian faith and that he departed this life with a well-grounded assurance of being granted an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

Bro. Comer was one of the very few men that never allowed business success to wean him away from being sound in the faith or to cause him to become negligent and indifferent in the service of God. As a rule, when a man begins to succeed in business, and to accumulate some of the goods of this world, he gets to be very diplomatic and full of policy, where sound doctrine is concerned. But to Bro. Comer's everlasting credit, instead of becoming soft and non-committal, the plainer and stronger the great truths of the Bible were preached, the better he liked it. And he was the sort of Christian who attended prayer-meeting and all the meetings. Not only Sunday morning but Sunday night and Wednesday night, and, during a protracted meeting, every night. Such a member is an invaluable asset in any congregation and it is on such men that the burden of the work always rests. He gave himself, his time, his energies, his personal interest and attention, and he gave his money.

And there is something outstanding and unique in the manner in which he gave his money. He gave it, cut loose from it and let it go completely. There was no string to it nor did he seek to dominate and control the work to which he contributed it.

He felt a lively interest in all the work of the church, in assisting the poor and unfortunate, in sending evan-

gelists to assist small, weak congregations, and in distributing free literature. He distributed, at his own expense, thousands of tracts and gospel papers. The many letters he received telling of the good done by this free distribution were a source of great satisfaction to him. When it is remembered that no good deed done can lose its reward, how happy is the man who thus labors in the cause of Christ. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10:42.) To be instrumental in bringing just one soul to Christ will make him who so labors unspeakably happy and bring an eternal reward. "Knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free." (Eph. 6:8.)

But Bro. Comer now rests from his labors. His work on earth is done and he has gone to be with the Lord. His family, relatives and friends, and the church, have reason and right to rejoice in the comfort and consolation of the gospel. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5:1.) "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." (verses 6-8.)

J. A. A.

"FULL OF DAYS, RICHES, AND HONOR"

By T. Q. Martin

"And he died in a good old age, full of days, riches, and honor." (I Chron. 29:28.)

This is the brief biographical sketch of the life of David, Israel's second and greatest king. And I neither transcend the bounds of truth or propriety, when I apply this language to the passing from earth of the lamented Robert Wickliffe Comer. "Full of days;" he lived more than ten years longer than did David. "Riches"; he was not a rich man in the modern world's conception of riches. While a "successful business man, his chief riches consisted in a loyal, loving family, a countless host of loyal friends, and the love of a great host of the children of God. "Honor"; he enjoyed the honor of those with whom he transacted business, by his associates in business, by all his employees, from secretary to janitor; by a loving family and by God's children wherever he was known.

In his going, Nashville loses an outstanding citizen, his family loses a faithful, loving counsellor and guide, Chapel Avenue loses her most highly honored elder, and the Cause of Jesus Christ loses a stalwart defender, and dozens of cripples, shut-ins, and dependents lose a faithful friend, known only to themselves and God.

The first of the Comer brothers that it was my good fortune to know, was A. B., in whose home I spent two

weeks, while engaged in a meeting, in 1903, in Fountain Run, Ky. In that meeting I was associated with the lamented J. D. Smith. Those were days of the sad, sweet long age, and will never fade from my memory so long as I have a memory.

I heard Brother A. B. speak of his brothers "Wick," and "Wirt." But surely, thought I, there can be no more Comers as lovely and godly as Byrd and Mattie. But in later years I came to know the other brothers and their families, and I thank God today that it has been my privilege to know and love the name Comer.

R. W. Comer was a just man. I have known well, and associated intimately with many who knew him best, but never have I heard of an unjust act of his, toward his fellowman.

He was one of the great common people. Just as kind and polite to the most humble employee as to a fellow business man. The humblest soul felt no embarrassment in the presence of this great man.

He was transparently sincere. He hated no human being, but he did hate sham, show, hypocrisy.

He was an humble man, and to him egotism was revolting.

He loved the church, and gave much of his time, means, and influence to the building up of that body that Christ bought with his own blood. He often had preachers, at the noon hour, come to his factory and engage in worship, and in preaching to the employees. Just how much good came out of this, eternity will reveal. It was ever a joy to him when one whom he had taught orally, or by handing out a gospel tract, came to Christ and how many persons have been influenced, directly or indirectly, to obey the gospel, by R. W. Comer, will perhaps never be known until we reach the other side.

His loyalty to the word of God was never questioned, so far as I know, by friend or foe. In the almost forty years that I knew R. W. Comer, I never met an avowed enemy of his. In using the expression "friend or foe," I am assuming that he may have had enemies. Indeed, it would be entirely outside the ordinary for a man of positive convictions, such as Brother Comer had unconcealed, never to stir the enmity of some one. But this I say truly of him, he was the enemy of no man. I believe there was no man on earth, black or white, old or young, which "Wick" Comer would have wilfully hurt or harmed.

He has built for himself a monument that can never be destroyed. He lived a life of service to God and man, and such lives never die. "He being dead, yet speaketh," and the influence set in motion by this life, will extend into eternity. The news of his going crushed my heart, especially since I was not physically able to go in person to "weep with those who weep."

McMinnville, Tenn.

AN APPRECIATION

We feel a distinct loss in the passing of Brother R. W. Comer. A mighty man of God, because he was a humble, consecrated servant of Christ, he has helped many to find and follow the footsteps of the Master. He had talents from the Lord, which he devoted and used faithfully, therefore he was blessed and his life was a blessing to many.

"Brother Wick" was a warm and strong influence among churches in southern Kentucky—Tompkinsville, Scottsville, and other points—when I went among them more than twenty years ago. He went out of his way to encourage and help young preachers. He was one of those

Christian business men who put religion into his business and business into his religion, and religion to him was nothing less nor more than "the simplicity which is in Christ," faithful and full obedience to the gospel of Christ.

We have enjoyed his articles in the *Times*, quiet, earnest faithful, forceful presentation of the truth and the way of Christ. Away from home and the typewriter for some time, I am sorry to be late with this appreciation. But the whole congregation now join me in this message of regret and appreciation. We have let him know that we appreciated the bundles of APOSTOLIC TIMES sent us, and his own messages; but we did not write often enough. May God comfort his family and his church in this time of sorrow, may you be blessed with the strength and wisdom to carry on mightily the work he loved even while we mourn his passing. In Christian love and sympathy,

Harvey W. Riggs.

Owensboro, Ky.

FUNERAL SERVICE OF BRO. R. W. COMER

CONDUCTED BY N. B. HARDEMAN

with Prayer by

JAMES A. ALLEN

On Monday afternoon, at 2 o'clock, an immense audience was assembled in the large Chapel Avenue meeting-house, and on the lawn in front. When the casket was placed before the pulpit, and the audience was seated, Bro. Hardeman said:

The program for the service this afternoon is quite simple indeed. In just a moment, for the sake of uniformity, I will ask you to stand for the prayer while Brother Jimmy Allen leads us. After that there will be another song, then a short talk. May I ask that you stand together now for the prayer.

"Righteous Heavenly Father, we come, upon this solemn occasion, before Thee, in the name, the all-prevailing name, of our Lord, Jesus Christ. We thank Thee, that, through Christ, we have the assurances, the comforts, and consolations of the gospel, the hope of immortality, of eternal life in the city that hath foundations, whose builder and maker is God. We thank Thee for the faith of Brother Comer, for his diligence in Thy service. We thank Thee, Holy Father, for his great efforts to spread and to build up the Cause for which Jesus died; and we pray that Thy richest blessings may rest upon his loved ones, upon those who mourn his going away. May they have the comfort and consolation of the gospel and may they recognize that through the eye of faith we can look across the tomb to the land of pure delight. Heavenly Father, we commit us into Thy care. We pray Thee to lead us, and guide us, and finally in Heaven save us. We beg in Jesus' Name, Amen."

After the singing of another song, Bro. Hardeman spoke as follows:

There are multiplied millions of books that have been penned, on various and sundry themes. This splendid audience would be surprised if I were to attempt to read from any except the one called the Book of God. No matter what we think of it in the midst of health and strength, in the time of trouble and in the hour of death, our thoughts go to that one volume which has continued through the centuries and has defied all the attacks of its enemies. I am reading, therefore, some selections from this sacred volume. Paul said in I Timothy 6, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

Then he said in II Corinthians 5, beginning verse 1, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed, we shall not be found naked. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body according to that he hath done whether it be good or bad." Then one other, I Thess. 4, "I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain shall not prevent (or go before) them which are asleep, for the Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." (That is, before the living in Christ.) Be it remembered, that this chapter does not contemplate the resurrection of the wicked at all, but it presents the order, of the dead in Christ and the living in Christ. We which are alive and remain shall not go before them that are dead or them that sleep. Then after those that are dead in Christ shall rise, we who are living shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

After all earthly matters fail and influences cease, God's Word is the only lamp and light beyond the portals of the grave. The having of funerals is purely a custom that has developed among people of all civilized lands. I think in common with you, it is a fine custom, because if there is ever a time when men ought to be made to think that they have no abiding place here, it surely is while they sit in the presence of death itself and are reminded of the fact that this is the destiny of all mankind. I think, friends, that one of the greatest lessons that you and I have to learn is the lesson of being reconciled to conditions that prevail among us. One of the earliest ideas that ought to be mine to grasp is the fact that life is fraught with its sorrows, its shadows and its sighs; with its cares, its burdens and its disappointments; that there are many clouds through which we have to pass. We should have, however, a well-founded hope that beyond all of these experiences the glad golden sunlight forever shines.

We know one another here upon the earth; we observe our friends; we come in contact and carry on our affairs; we know quite a bit about life, its activities, its movements and tragedies. But as to the hereafter, we have but one source of information. All the theories and philosophies of men fail us in our desire for a knowledge of the future. The Bible, friends, furnishes us the only definite assurance and satisfaction of what man shall be in the by and by. The brevity of life is pictured to us in many ways. We need, however, no revelation to convince us of our rapid flight across life's great stage. "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away." I know that's so even if it were not in the Bible. "What is your life? It is even a vapor that appeareth for a little time and vanisheth away." We have seen the vapor on many a morning as it obscures the sunlight, but it's only for a while and then it passes away. Such is the picture and the presentation of life

itself. Solomon said, "There is no man that hath power o'er the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war." Such, friends, are the statements regarding the certainty of our passing and the futility of our efforts to escape the doom pronounced upon mankind. In common with you, I have studied just what life is. I have never reached a satisfactory conclusion. I have read the books of science and no man has ever dared to tell or define what that thing is which having, here we are; having not, there we lie. It's enveloped in mystery. We know about the working of it, the laws governing it and the activities, all of that. What is that thing itself? Bob Ingersoll said: "Life is a narrow veil between the cold and barren peaks of two eternities. We look in vain beyond its heights. We cry aloud, but the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead, there comes no word, but in the hour of death hope sees a star and listening love can hear the rustle of a wing." Even from the great infidel, I think that you can gather that there was some kind of an idea in his mind of an eternity that lies beyond. We talk much today about our fellows, their successes or their failures, and when we come to the close of our pilgrimage here, many want to know: "Was his life a failure? Was it a success?"

I am quite certain that our standard of success in life is far different from what it ought to be. As a rule, we count that man successful who has climbed the social ladder to heights sublime, or has attained political power and prestige or who has accumulated much of things material. Such a standard is wrong, because if a man should gain the whole world and then lose his own soul, he has made an inglorious failure in life. Let us reverse the standard and not measure a successful life by its accumulations, but rather measure it by its contributions. I think that man who has given to the world; who has been a great benefactor to humanity; who has brought joy and sunshine to others; and who has made his calling and election sure, is the only man worthy of being regarded as a successful character. I bid you think on such a conception.

My greatest ambition in life should not be the attaining of a fine physique; nor should it be the developing of a mind highly trained to cope with my fellows and to solve the many problems of the world; but my chief aim should be the unfolding of a moral and spiritual nature which will assure me that when this temporary, and ephemeral existence shall come to an end, I can join Paul in saying: "I know that when this earthly tabernacle passes, I have a house not made with hands, eternal in the heavens." Unless a man, therefore, can read his titles clear to mansions over there, I think he has made an inglorious failure, no matter what else may be characteristic of him.

These are just some thoughts that I had in mind as preliminary to this occasion. I am talking now about Brother R. W. Comer, and I fully realize that the presence of this splendid audience, the evidences of love and esteem and confidence manifest on every hand speak a greater eulogy and a finer panegyric than any living man could possibly pronounce to you who are listening so patiently and so politely. Any man who can so live, as to have friends gather as you have this afternoon, even amid its unpleasantness, preaches for himself a greater sermon than all the preachers of earth combined could possibly do. Let us remember that

"Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time."

Brother Comer was born April 4, 1860, a long time ago as we count it. That was just a year before Gen. Beauregard ordered the firing on old Fort Sumter, that started the great Civil War among the states. He was therefore eighty and four years old last April. Think of the years that have intervened, of the change in affairs that have come to pass which by him have been witnessed with keen interest. His early life was spent at Gamaliel, Kentucky. There he grew to manhood, attended the public schools, and finally went to old Burritt College at Spencer, Tennessee. From the beginning he was inclined toward the business affairs of earth, which he learned in the great school of experience. He established a general mercantile business in the town of Gamaliel and there continued for quite a while. After some years he became an old-time drummer. I can recall just how they went about, with their hacks loaded with trunks filled with various samples. It was to me a joy, in the little town where I grew up, to have the drummer come around and open up his samples. I always wondered if he would ever get them back in his trunks. Brother Comer engaged in that kind of business for a number of years. His territory was the Upper Cumberland section and he has told me time and again of his experiences on the boat and amid the towns. Especially have I heard him tell with interest to me, of going to Celina where young Cordell Hull always met him and took a keen interest in his unpacking his samples, and of his sales to the various customers. The confidence of the world in Brother Comer's honesty and uprightness dates from early manhood. He did things back there that no prudent man would dare do now; that is, he served as the banker, largely, for all the merchants up and down the Cumberland River. He has told me repeatedly of the hundreds and thousands of dollars that he brought on his person from merchants there to the banks of Nashville. Is it not a reflection that I have to say that a sober-minded man would not do that now? Thieves, robbers and murderers have so multiplied that no man would assume such risks.

After some years spent on the road Brother Comer moved to Glasgow, Kentucky, and there entered into a wholesale and retail dry goods business. Just how long he continued in that I do not know, but he finally sold out and in about 1905, he moved to Nashville, which city has been his home all the days since. Some eight or ten years after moving here, he organized and established the Washington Mfg. Company, in which he took great delight, and served as the active head of it until his recent sickness and passing. Brother Comer *enjoyed*, and I emphasize the word "enjoyed," his business life for sixty-five long years. They were not always years of success. He had reverses, but amid all of those he had that tenacity and determination to make a success out of that which he had chosen as his life work. Hence, with the growth and development of the Washington Mfg. Company, success, as men call it from a financial point of view, crowned his efforts and characterized the business. Just how great the accumulations began to be, I do not know, but I do know this, that no sooner were the dollars coming in beyond that which he thought he would need, he set himself to work on how to dispose of it in a way that would be pleasing to God Almighty. And I can announce to you that which, I am sure, but very few know, namely; that the last ten years of Brother Comer's life were devoted most largely to the shaping up of his business matters and the fixing of things to be perpetuated after his departure. I doubt if any man among us has ever died leaving both his spiritual and business affairs in better shape. There will be no

need for lawyers to help wind up his estate. That was all put in order according to his wish and will. There is a great trust fund set up that is to continue on down the line and it is to be used for the glory of God and the benefit of mankind. He not only provided for his own house, but also for all employees who prove loyal and faithful in the discharge of their respective duties. In case of sickness or disability, they will be cared for. Brother Comer has given away multiplied thousands of dollars. I doubt if he ever refused anyone or anything that even looked worthy. I am glad to say to you that under the directors of that trust fund, the same consideration will be given to calls that come and that Bro. Comer's passing will in no way stop the help so generously given.

I think that is most unusual, most marvelous. Regarding this fund, Bro. Comer saw to it that all taxes were paid and every legal demand met. In other words, he has set his financial house in order and the brain that could organize and direct the business and make a success of it, has likewise set about that process through which it must be spent, and that always to be according to what he believed for the glory of God.

I want to suggest another thing right in connection there. I believe you will agree that, comparatively speaking, there are just a few men who are able to bear prosperity. Nearly all of us can bear adversity and still keep our feet on the ground, but you know that it is characteristic of human nature that when a man becomes wealthy, he is disposed to be heady, highminded, arrogant, domineering and dictatorial in his relation to his less fortunate fellows. That is a weakness of mankind. I think, friends, that the attaining of what we call a large estate did not in any way affect the attitude of Brother R. W. Comer. He lived the same simple life that he always had. There never was any great tooting of the horn, nor blowing about what I've done or what I've given. He lived as he had lived years and years gone by. He wore the same type of clothing, and no man was ever able to discern any distinction whatsoever. I think he made it an "invariable rule to treat every person with perfect civility, no matter what garb he wore or what infirmity he bore." There are just a few of that kind left upon this earth and I regret the rapid passage of such men.

There's another thing. It just seems rather natural that when men grow old, they lose the care of their person and become other than they were in former days. Be it said to his credit that though fourscore years were upon him, Brother Comer was always clean in person, neat, attractive, inviting. He was meticulous in the garb he wore. He had sufficient pride and respect for his fellows as to keep himself in fine shape and fine appearance. I think that is but a part of Christianity. "Glorify God in your body and in your spirit which are God's." Present your bodies clean as the medium through which the light from within is reflected to the world about you. Such is pure and undefiled religion. Pure in heart, undefiled, unmarred in body so that the kind of heart within may shine out the more brightly and with a greater influence to all those whom you meet. I don't have to tell those of you who know him, that he was one of the finest entertainers I've ever known. It was a joy and a pleasure and a sunshiny occasion to be with him. He had sorrows, troubles and cares aplenty, but he never unloaded them on his friends. He went through life bearing men up to higher heights rather than pulling them down to lower depths. I really think that his greatest delight was in plucking the thorns and briars along life's pathway, and

in scattering sweet-scented flowers and roses in their stead. Such is my impression of him with whom I have had occasion to learn so much and to love and appreciate as I have but few men upon this earth. Brother Comer believed Solomon's statement when he said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." He was an exceeding busy man; he took a keen interest in all the affairs with which he had to do; he entered into a lively discussion of all problems that confronted the business of which he was active head. But he was never too busy to try to impress upon men the absolute and the superlative importance of giving themselves unto God. He made talks and admonitions and exhortations telling them, "Don't look to men; don't look to me; but take the Bible; believe what God says, do what He requires, live as He directs." His greatest worry possibly may be summed up after this fashion—the failure to properly impress humanity with the necessity of believing with all the heart on Jesus Christ as God's Son, of genuinely and truly repenting of their sins, of confessing His name and being buried in baptism for the remission of sins, and then arise to walk in newness of life. He sought to impress just such things upon mankind as are so clearly taught in the Bible. Years and years ago, he became a Christian only. Just that—nothing else. What do you think about it? Was that enough? He took God at His Word, believed what He said, did what He commanded, lived as He directed, and trusted Him for the promises. I can truly say this afternoon, our worry need not be regarding him. I am saying something that I rarely, rarely ever say, but here it is. I think that if Brother R. W. Comer has failed to be greeted on the other shore, you and I might as well quit. There is no hope for the rest of us. He was blessed with a sound body for lo these many years until some five or six weeks ago when trouble arose, and then the fight began in which he lost. He had a keen, active, sound mind. He was not an old man mentally and until he passed into a coma on last Saturday that mind was apparently just as active and keen in perception as it had ever been. Isn't it fine that his family and all who loved him, as but few men have been loved, can think that his sun set in a halo of glory? I wouldn't say that he was without fault. I am sure that's not true, but every time there was a spot upon him, he sought to have his garments laundered in that fountain filled with the precious blood of God's Son. He recognized that if he walked in the light as Christ is in the light that he would have fellowship with all of God's saints and that the blood of Christ would cleanse every stain. He passed without a spot upon his character, with no man having right or reason to point to some dishonest act, or even an unkind deed. As Paul would say, he has departed. I rather like that expression. It means he has just left this earthly home. He has bidden us goodbye here, to say good morning to loved ones over there. No wonder Solomon said, "A good name is better than precious ointment; and the day of death than the day of one's birth." How many of you friends are looking and longing for your sons and daughters to come back from the terrible conflict in which the whole world is engaged? Can't you say "Precious in my sight will they be as they come marching home, and the lights go on again all over the world?" There was evidently joy in that eternal city when the angels kissed Bro. Comer's eyelids down to sleep and then, as God's pall-bearers, they gently bore his spirit home to nestle forever in his Father's love.

Such are some of things that I think can be truly said regarding him whose memory we will cherish, whose benefactions to mankind will never be forgotten. I just pray God that this congregation, of which he was an elder and an influential member, may carry on as is verily believed God required⁰. I can never forget how he sat over there and took such an active part in singing. I loved to hear him lead the prayer which he always began, "Our dear, loving, Heavenly Father."

I close by saying,

"Servant of God, well done!

Thy glorious warfare's past.

The battle's fought, the race is won,

And thou art crowned at last."

The closing service will be at Springhill Cemetery. The undertaker will please take charge.

R. W. COMER

What He Meant to Chapel Avenue

By J. Clyde Shacklett

During 1911, while he was one of the elders of the Russell Street Church, Brother R. W. Comer observed the need for a place of worship in the vicinity of Chapel Avenue. Realizing the fact that Russell Street Church had a large membership, and capable eldership, he with a few others purchased from the Baptists the small meeting house, which Bro. T. Q. Martin referred to as the "cracker box," and began keeping house for the Lord. Having "put his hand to the plow," he has never looked back. Although the number was few at the beginning and many things discouraging, this group has never ceased to worship "upon the first day of the week" according to the divine pattern. The responsibility of this work rested almost wholly upon Bro. Comer for many years. From the beginning Bro. Comer stood upon the platform that the Scriptures furnish a man completely unto every good work, and it has been his policy to do nothing as service and worship to God for which he could not find authority in the New Testament. There was no desire to make the services entertaining other than the simple preaching of the gospel, nor any effort to "soften" the gospel to make it more pleasing to men. Because of this solid foundation, Bro. Comer's determination to stand by it, and his refusal to make any compromise with the forces of evil, God has prospered him, both materially and spiritually. The Chapel Ave. Church has steadily grown in numbers and strength until it is now one of the outstanding congregations in Nashville.

Bro. Comer has always been a liberal contributor and his example has inspired others to be so. As God has prospered him materially, Bro. Comer has increased his contributions proportionately. I am sure Bro. Comer understood God's formula for success. "Seek first the Kingdom of God and his righteousness, and all these things (material blessings) shall be added unto you." (Matt. 6:33.) And "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." (2 Cor. 9:6.) And "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mai. 3:10.)

Like Jacob, Bro. Comer made a vow that 'at least a certain per cent of his income should go to the Lord. He made it a rule, when not able to be at Chapel Avenue at the service, to send his contribution anyway to help

carry on the work. Although Bro. Comer has been one of the most liberal in his giving to the church, to orphans and aged homes, to schools where the Bible is taught daily and to charity, he has never boasted nor in any way advertised his gift or sought any publicity whatsoever. What he did along these lines was done for the good that might be done in the name of Christ. But very few of us who are very close to Bro. Comer knew of the extent of his liberality. We did not know it because of his boasting or of his telling us about it, but because we were in position to know, being associated in a business way. I do not doubt that many "good Samaritan" deeds were done about which no one knew but God, Bro. Comer and the recipient.

Bro. Comer made no effort to conceal or hide the good that may have been done, but lest the good might be evil spoken of, he made no effort to advertise any personal or individual participation therein. He glorified God through the church of His Son.

Another outstanding characteristic of Bro. Comer, was his ability to move freely in all classes of society and at the same time to make everyone feel at ease. Even in his business relations, he had many employees, both white and colored but he never intimidated them or showed any spirit of superiority. The most humble-colored employee felt at ease in his presence, and felt free to discuss any problems with him. He tried to influence all to obey the Lord, but never to persuade or force anyone to adopt his view or policy simply to please him. He wanted them to act from conviction only. In the church also, there was no class of distinction with him. The rich and the poor were all treated, alike. So far as I know, he had no personal enemies. There were men who differed with him politically, religiously and otherwise, but they felt free to discuss their differences without becoming enemies. I think he had no enemies but Hitler, Tojo and their kind, and I don't believe they would have been his enemies if they had known Bro. Comer, or the God he served.

Bro. Comer was especially interested in weak and poorer congregations in rural sections which are struggling to exist. He has gone and many times paid the expense of others to go and preach the gospel in places where it would not otherwise have gone. Bro. Comer loved Watkins Chapel, and when he was able, he went and assisted them. One of the last requests which he made of one in whom he had confidence was, "Don't forget to go to Watkins Chapel for me on the 'First Sunday'."

There are scores of preachers who sought and received wise counsel from Bro. Comer. Many are they who have received financial aid from him in going into now and destitute fields to preach the unsearchable riches of Christ. Brother Comer became acquainted with a man who had been a sectarian preacher for about twenty years with quite a remunerative salary and who, after hearing the gospel in its primitive purity, preferred to suffer persecution with the people of God than to enjoy the emoluments of the world for a season. When that man had lost his former friends and his salary, Brother Comer gave him employment, and as soon as he was able to begin preaching the pure gospel, Bro. Comer gave his personal indorsement and support, material, moral and spiritual. Such has been some of the work of R. W. Comer. His life has been full of events similar to these. God's promises being true, there is bound to be a rich reward for him "over there." When that white robed throng is gathered around the presence of Almighty God and Christ our King, (I am constrained to exclaim

as was said of the beloved Charlotte Fanning about a century ago), that if Brother Comer is not in that company, then Nashville and Davidson County will not be represented.

Finally, Bro. Comer gave the best that he had to the Lord. He endeavored to do everything in word or in deed, in the name of Christ, through the spiritual body of Christ, which is the church of Christ. We who are younger and who served with him in many ways, were often admonished by him to always stand for that which is right. His final message sent to me by his son was to guard that which is committed unto thee. Perhaps he had in mind Paul's charge to Timothy as recorded in I Timothy 6:20-21. I am sure he had the work at Chapel Avenue at heart. God forbid that we should ever deny our Lord, or betray the confidence Bro. Comer had in us. I know of no one left behind who is big enough to wear that great mantle which he wore, but I pray God that we may be true to that trust.

May God bless the memory of Bro. Comer.

BAPTISM. NO. 2

By J. B. Gaither

Having discussed the requirements of baptism in a former article, let us now study

THE PURPOSE OF BAPTISM

Most religious individuals and bodies recognize that the Bible teaches baptism, and so far as I know all religious bodies practice it. However, the reason for baptizing differs among them.

If the *purpose* of baptism is taught by the Lord, one must not only be baptized, but he must be baptized for the right *purpose*. A scriptural study will reveal the purpose.

1. It is to fulfill all righteousness. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15.) One cannot fulfill all righteousness and not be baptized.

2. It is to save. "He that believeth and is baptized shall be saved." (Mark 16:16.) If it is a condition to salvation, one could not be saved without it. Some, supposed to be great debaters, have tried to get ride of baptism by taking the position that the latter part of the sixteenth chapter of Mark was written by a Catholic priest and therefore was not entitled to be used, as Scripture. If it were, that would not destroy the teaching on the purpose of baptism. This is only one of the many Scriptures that teaches baptism to save. Look to the next passage.

3. It is for the remission of sins. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) The language of Peter is too plain to be misunderstood, but some try to destroy the teaching on the *purpose* by saying "for means because of" therefore, we are baptized because our sins have been remitted. Notice what that would do. If *for* means *because of*, then repentance would be *because of*. The words *repent* and *baptized* are connected by the pure conjunction *and*. That denotes equal rank for the two words. Whatever repentance is for, baptism is for the same thing. We could read it thusly: Repent for the remission of sins; be baptized for the remission of sins, and do no violence to the Scripture or its teaching. Any translation that would make void baptism would do the same thing for repentance.

4. It is to wash away sins. "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) It is definitely stated here that in baptism, sins are washed away. Could the purpose be stated clearer or in plainer words?

5. It is to be done in the name of the Father, Son, and Holy Ghost. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) The commandment of a thing that is non-essential would not be commanded done in the name of the godhead.

6. It puts one into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) There is no way to get into Christ without being baptized into him. Only those who have been baptised into him, have put on Christ. Man believes *unto* righteousness (Rom. 10:10); is taught "repentance toward God" (Acts 20:21); confesses *unto* salvation (Rom. 10:10), and is baptized *into* Christ. The word *unto* means in the direction of or toward. Through faith, repentance, and confession one does not enter Christ but is brought nearer. In baptism, one enters Christ.

7. Baptism brings one into the death of Christ. "Baptized into his death." (Rom. 6:3.) Christ's blood cleanses from all sins. (1 John 1:7.) His blood was shed in his death. We are baptized into his death, thus coming in contact with his blood and receiving the remission of sins.

8. It puts one into the one body. "For by one Spirit we all baptized into one body." (1 Cor. 12:13.)

9. It saves. "Baptism does also now save us." (1 Peter 3:21.) If baptism saves, how could one claim salvation without it?

10. It is in answer of a good conscience. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." (1 Peter 3:21.) Some have tried to minimize the purpose of baptism by saying it is only an answer of a good conscience. Could one stand before God justified without a good conscience?

11. It is to walk a new life. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.) Just as one is baptized for the remission of sins, so is he raised from the grave of water for the purpose of walking the new life. The new (spiritual) life begins when one is baptized. No one is promised a new life without baptism.

12. It is to enter the kingdom. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." ((John 3:5.) The new birth is necessary to enter God's kingdom. Every requirement of the new birth was fulfilled on the day of Pentecost when they were commanded to repent and be baptized for the remission of sins. They that received the word were baptized. They were added to the church or kingdom. ((Acts 2:38-47.) The new birth was for entrance into the kingdom. On Pentecost, they that were baptized entered the kingdom. Therefore, baptism and the new birth are parallel.

In view of the above Scriptures, no one can doubt that baptism as taught in the Bible is for the remission of sins.

Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) In Acts 2:12, 13, we find "when they believed . . . they were baptized . . ." "Simon himself believed also; and when he was baptized . . ." In all conversions recorded in the book of Acts, there was faith or belief followed by baptism.

Springfield, Tenn.

(To be continued.)

If all Christians were the sort of Christian you are, what sort of a fight would the church be waging against the forces of sin?

IN BRIEF

It is painful to see people try to be anything else than just a Christian.

Are you just a Christian in name only or are you really trying to live the life?

If we have a Christian nation we must have Christian men and women to teach our schools.

One of the worst things that could happen to a congregation is for one man to monopolize the pulpit.

If every other member of your congregation reads the Bible as you do (or don't), how much Bible knowledge would there be in your congregation?

The same thing that makes a man a Christian makes him a member of the church. To become a Christian is to automatically become a member of "His body," "which is the church."

A preacher's influence with Commodore Vanderbilt is what secured the money on which Vanderbilt started. If that preacher was living today he would be ashamed of Vanderbilt on account of its infidelity.

The Bible built every school in existence. No country today ever has a school until a missionary gets there with a Bible. Is it not strange that schools go so far off the track as to permit men on their faculties to try to discredit the Bible?

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the Holy Spirit." (Acts 2:38.) All who have not done this are in their sins. It takes repentance and baptism to bring a man to the remission of his sins.

If a man is more than a Christian, he too much. If he is less than a Christian, he is too little. The right thing is, to be a Christian; no prefix, no suffix, no hyphen—just a Christian, a member of the "one body," "which is the church," as were those in New Testament times who "were called Christians first in Antioch." (Acts 11:26.)

J. A. A.

REACHING OTHERS

We believe that each of our readers could do some good by inducing someone to subscribe for the APOSTOLIC TIMES. If communications received at this office are evidences of it, then much good has been done by people reading the TIMES. If a paper is true to God's Word, its work cannot be in vain.

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Printed and Published by James A. Allen

Fifty cent. per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

A CORRECTION

In the Apostolic Times, of July, 1944, in an article entitled, "Infidelity In Vanderbilt. No. 2," I made the following statement:

"Dr. Fleming, of Vanderbilt University, told his class the other day that the so-called miracles that were performed by Jesus Christ were not really performed at all and that no such things ever actually happened. He explained to these young people that Jesus got up a lot of excitement and put it over on the people that were present and made them think that they saw a miracle when they really did not."

"Continually and repeatedly Dr. Fleming is injecting poison of this kind into the minds of the young people committed to him."

I am in receipt of a letter from Dr. Fleming, declaring that, "The charges in your article are completely and totally false. I do not teach religion or discuss theological questions in my classes and there is no basis of fact whatever beneath your editorial which you could cite in justification for it."

I accept Dr. Fleming's statement. I have no desire to impeach his veracity. Hence I immediately withdraw my statement, retract it, and make full apologies.

My informant is a Nashville business man, a leader in one of Nashville's churches, and I have known him personally for years. But I had rather assume that my informant could be mistaken than to question Dr. Fleming's veracity. I would not knowingly do him, or any one else, an injury or injustice. My offer, in advance, to publish anything, from any Vanderbilt instructor, shows I have no desire to misrepresent anyone.

That Vanderbilt is permeated with infidelity is generally and publicly known. That there are instructors on its faculties who do not believe in God, and the Christ, through Whom we know God, and who deny that the miracles of Christ ever occurred, cannot be denied. And that these infidel instructors are a menace to the public welfare is equally susceptible of the strongest proof. But proving who they are, personally, and when they emit their atheistic sentiments, seems to be a most delicate and difficult task.

But I sincerely regret making the statement that Dr. Fleming denied the miracles of Jesus. If he has suffered any injury from it, I will gladly do anything I can to rectify it. I again hereby retract it and apologize.

James A. Allen.

INFIDELITY IN VANDERBILT. NO. 4

Dr. D. F. Fleming, of Vanderbilt, informs us that the statement that he said the miracles of Jesus never took place is "completely and totally false." I accept his statement and have no wish whatever to question his veracity. The gentleman who gave me the information has been a good friend of mine many years, is a successful Nashville business man and a leader in one of Nashville's churches. But I had much rather say that he is simply mistaken than to take a chance of doing a wrong to Dr. Fleming.

The young Vanderbilt alumnus who testified that Dr. Mayhew, of Vanderbilt, does not believe in God, as revealed in the Bible, but that he believes man made God, instead of God having made man, or that, in other words, man originated God as a figment of his imagination, is now a very successful evangelist. But I would not put his word against Dr. Mayhew's word, as questioning any man's veracity is a most unpleasant task to me. I wrote Dr. Mayhew, telling him of the "views" imputed to him, and kindly enquiring if there was any error about it. He refused to reply. I therefore took it that the young preacher was not mistaken.

Perhaps I should have written to Dr. Fleming, but my informant made a positive statement and apparently knew whereof he spoke and I never doubted his information was accurate. However, I withdraw it and apologize, as I have no wish whatever to misrepresent Dr. Fleming.

The gentleman who said if there is a teacher at Vanderbilt who is not an infidel he does not know of him, is himself a Vanderbilt alumnus, lived on the campus, and it seems to me should know whereof he speaks. He is now the head of a Tennessee school. But there are scores of teachers at Vanderbilt and maybe one will speak out and say he is a believer in the Bible and the divine Christ. If this happens, I will retract and apologize again, and be glad to do it. It is no pleasure to me to try to convict any one of the terrible sin of denying Christ. If he says my informant is mistaken, or as Dr. Fleming puts, "completely and totally false," I will again retract and apologize and be glad to do so. I propose to question no man's veracity. My only object in calling attention to the infidelity in Vanderbilt is to do good by pointing out that it ought to be eliminated.

A very short time ago, a young preacher, occupying a Nashville pulpit, said a professor at Vanderbilt pointed out, either speaking originally, or quoting someone, that the trouble with Jesus Christ was that he was crazy—suffering from religious insanity. Reader, can you imagine the state of mind and heart of any man who would talk of the Lord Jesus Christ as being crazy? This certainly is a horrible condition to exist anywhere, especially in the Athens of the South. What are Christian people going to do about it? The watchmen on the walls of Zion have been asleep so far. Can someone punch them, bump them, or do something to wake them before catastrophe suddenly comes?

It is well known, and publicly known, that Vanderbilt is permeated with infidelity. It is indisputable that men on its faculty are atheists and infidels. They do not believe in God; they do not believe in Christ; they say the Bible is just a book, like any other book, partly true and partly false. But identifying these men is a delicate and difficult task. Still, the public welfare demands that some means of making them ineligible to teach be instituted. If the formation of character is the great aim of education, as all agree, then men who do not believe in God

and the Bible have no rightful place in any school. It is a certain fact, not an *hypothesis* or empty theory, that only through the Christian religion can man attain his highest end. It is a fact, that cannot be set aside, that there is no perfect ideal known to science except that revealed in the Bible.

The example of the great German universities demonstrates that infidelity undermines and destroys the public welfare. The present dreadful condition in which Germany finds herself is not an accident, but was to be expected as a logical consequence of the atheism and infidelity that permeated the German nation through her great universities. Infidelity has now such a grip on great American schools and universities that the welfare of the nation is jeopardized. Though Darwinism has been exposed, time after time, and demonstrated to be utterly unworthy and absurd, still it, or some theory of evolution, is commonly accepted and taught in high schools, normal schools, colleges and universities, even in grammar schools. Great universities, like Vanderbilt, are mainly responsible for this situation, as they dominate the schools, and set the standards, through school and college associations and organizations. No sane man can entertain a doubt that the school and college situation needs renovating.

But those who are perverting our schools with their false teaching plead for "academic freedom," for the "liberty" to dispense the poison that destroys all moral integrity and character. They confuse "liberty" with "license." Unrestrained action that leads to the injury of any one ceases to be "liberty." The law puts a restraint on any hand that would be raised to harm a neighbor. It is infinitely worse to rob a young man of his character than it is to rob a bank. And shall the law restrain the hand of the one and yet allow the other perfect "freedom" to proceed with his robbery? The most severe injury that could be done any man is to undermine and destroy his moral character. And as faith in God is the only possible foundation upon which to build up moral integrity and character, it cannot be otherwise than that anything that destroys this faith is directly detrimental to the public good.

We wish to kindly remind our readers that we are not opposing the teaching of any truth or the presentation of any facts. We candidly recognize that all truth should be taught and that all facts should be generally known. No harm can come to any one from knowing the truth on any subject or from becoming familiar with any facts whatsoever. But the greatest scholars of the world inform us that there is no proof whatever that man is a descendant of a monkey, or of any lower form of life. It is not the truth. It is not a fact. And any man who teaches it is teaching a falsehood. This is what we are objecting to. We want truth taught in our schools. And it is well to remember that anything that cannot be proved cannot be true.

J. A. A.

BELIEF IN JESUS A CONDITION OF SALVATION

By Basil D. Shilling, in Firm Foundation

Any person who reads the New Testament with an honest heart and an open mind will quickly and clearly realize that belief in Jesus is a condition of salvation. By this I mean to say that in order for a man to be saved from sin and eternal damnation, he must believe in Jesus. Eternal damnation will be the end of every person who does not believe in Jesus. Now I want you to know that this is not simply an opinion of mine, but is the plain

teaching of the Scriptures, so here I want to read some passages that so declare. The first passage I shall read is a familiar one.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:14-18.)

Before I read any other passage let me call your attention to the fact that in these verses belief in Jesus as a condition of salvation is declared three different times, and then once it is plainly said: "He that believeth not is condemned already." Thus, in addition to being told that belief in Jesus is a condition of salvation, we are also told that disbelief or refusal to believe in Jesus brings condemnation upon man. But let us read still other passages.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

"Verily, verily, I say unto you, he that believeth on me hath everlasting life." (John 6:47.)

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:40.)

"And Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25, 26.)

"For if we believe not that I am he, ye shall die in your sins." (John 8:24.)

Each of these passages is the words of Christ Jesus himself. In each one of these passages Jesus spoke of belief in him as a condition of salvation. In the last passage read, Jesus declared the necessity of belief in him in order to be saved by saying that if a man does not believe in him—believe in him as the Christ and Saviour—he will die in his sins. Well of course, if a man dies in his sins he cannot and will not be saved. But let me read still other passages.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.)

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.)

"For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.)

Note that in each of these passages faith or belief in Jesus is spoken of as a condition of salvation. In the first passage belief in Jesus is said to be a condition of remission of sins. In the second passage belief in Jesus is said to be a condition of being saved. In the third passage faith in Jesus is said to be a condition of becoming children of God. Now if belief in Jesus is a condition with which men must comply in order to obtain these blessings or rewards—if in order to receive a child of God, a man must believe in Jesus—then it follows that he who does not believe in Jesus will not and cannot receive these benefits. He who does not believe in Jesus cannot receive remission of sins; he cannot be saved; and he cannot become a child of God. I am certain that no intelligent person can read these passages with an honest mind and an open heart and fail to see that these things are true.

Some people may refuse to believe that belief in Jesus is a condition of salvation from sin; but no honest man who has read the New Testament will deny that it teaches that belief in Jesus is a condition of salvation. There are people who do not believe that man must believe in Jesus in order to be saved; but these are people who do not believe that Jesus was the Son of God and that the New Testament is the Word of God. But while denying that belief in Jesus is a condition of salvation, these people, after having read the New Testament, would certainly acknowledge that the New Testament does teach belief in Jesus is a condition of salvation. Occasionally you may find a man who claims to believe in Jesus and to regard the New Testament as the Word of God who will take the position that belief in Jesus is not absolutely necessary in order to be saved. I have talked with one such man. Although he claims to believe in Christ and is serving as the minister of a large congregation in the city of Austin, this man told me that he would not say that a man must believe in Jesus in order to be saved. For a man to take such an inconsistent attitude is to compromise all conviction. It is the result and also the evidence of a bid of favor and popularity, especially with unbelieving people. I wonder just what such a man would preach. By taking the position that belief in Jesus is not absolutely necessary unto salvation he by one stroke has completely set aside the New Testament as a text book for his preaching, for the New Testament is the record of the life, ministry and teaching of Jesus. Friends, a man had just as well deny that Jesus is the Son of God as to deny that man must believe in Jesus in order to be saved. From the same book that we learn to believe and acknowledge that Jesus is the Son of God, we learn also that man must believe in him in order to be saved. And the Scriptures have some rather plain things to say about the man who denies Christ. Listen to a passage or two.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." (1 John 2:22, 23.)

These words are too plain to be misunderstood. Plainly and definitely do they brand every man as a liar and antichrist who denies that Jesus is the Christ. And they say also that "whosoever denieth the Son, the same hath not the Father." I would not know how the necessity for believing in Jesus could be declared more plainly and positively than it is here declared.

THE SUPERIORITY OF CHRIST

By G. E. Woods

In the book of Hebrews, the author, as throughout the New Testament, sets forth the superiority of Christ as compared with the religion of the Old Testament. That the gospel dispensation espoused and propagated by our Lord is far superior to the dispensations that preceded it is further attested by the Holy Scriptures. That the law of the Old Testament was of a temporary nature is shown by Paul's statement, that, "the law was our school-master to bring us to Christ" (Gal. 3:24) and, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19.) For the purpose of this study we note in the book of Hebrews instances of the superiority

of Christ.

THE REVELATION THROUGH THE SON SUPERIOR TO THAT

THROUGH THE PROPHETS

Hebrews 1:1-3, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The writer of Hebrews emphasizes two points, first, the change in presentation of the Word of God. In olden times it was spoken by the prophets but in the last days God speaks through his Son. Secondly, the superiority of the Son Jesus is declared to be "heir of all things" and is "the brightness of his glory and express image of his person." That Christ stands between God and man is evidenced time and again in the New Testament. Acceptance of God means acceptance of the Christ. Jesus said, "Ye believe in God, believe also in me." (John 14:1.) Therefore, the only way to the Almighty is through the Lord Jesus Christ. While the words and teachings of the prophets were for a special time and age, the words of Christ endure forever. "Heaven and earth shall pass away, but my words shall never pass away." (Matt. 24:35.)

Christ Is Superior to the Angels

Hebrews 1:4; 2:18, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (verse 4.) "Let all the angels of God worship him." (verse 6.) "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool." (verse 13.) Such statements clearly show the superiority of our Saviour as compared to the angels of God. Being so much greater than the angels, yet, He humbled Himself and made Himself lower than the angels that "he by the grace of God should taste death for every man." When Christ came to earth he "took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16.)

CHRIST IS HIGHER AND GREATER THAN MOSES

Hebrews 3:1-6, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (verses 5 and 6.) Christ is counted worthy of more glory than Moses for "he who hath builded the house hath more honor than the house." One of the mistakes of the Jews was to exalt Moses above the Son of God. Moses was a great leader and lawgiver of his time but he served his time and now God speaks "through his Son." Moses, himself, prophesied of this day when he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15.) Great as Moses was, Christ is greater; important as was the Mosaic law, the law of Christ is the only one that can take away sin. We can safely concede to Moses the honor he so richly deserves and at the same time honor our Lord as "King of kings, and Lord of lords." To Him belongs the preeminence "in all things." (Col. 1:18.)

CHRIST AS HIGH PRIEST SUPERIOR TO AARON AND HIS SUCCESSORS

Hebrews 5:1; 10:18. The author of Hebrews shows conclusively that Christ is a priest but that his priesthood is not after the order of the Levitical line, but after the order of Melchisedek. (Heb. 7:1.) Christ was not of the right tribe to be a priest under the law, (Heb. 8:4) hence, He was not born to be an earthly priest. His

priesthood is divinely appointed and not by fleshly descent. Under the law the priests at best could cause sins to be rolled forward only a year, but Jesus as our high priest can "purge our sins," Christ was not only priest but sacrifice as well for He offered Himself "a ransom for many for the remission of sins." We, therefore, can look to Him as the "Author of eternal salvation." Our High Priest is in heaven where, "he maketh intercessions for the saints." The priesthood of Christ is declared to be unchangeable and "is able also to save them to the uttermost that come unto God by him." (Heb. 7:24.)

THE GOLDEN AGE

Truly is the age of Christ the golden age for Christ is superior to the prophets, angels, Moses, and the priests of the Old Testament. We have been blessed indeed to live in the age under the authority of the Christ. We are permitted "to sit together in heavenly places in Christ" and enjoy the full blessings attending those that serve Him. But to be a follower of our Lord, we must become a Christian, which necessitates faith in Christ, repentance of every sin, confession of our faith in Him, and baptism into Christ. Those that so do and live faithfully unto the end are assured of eternal life.

White Bluff, Tenn.

WORSHIP OF THE NEW TESTAMENT CHURCH

By Bennie Lee Fudge

Just what did the church in New Testament days engage in as acts of worship to God? Two passages of Scripture will give us a full answer to this question. Acts 2:42, "And they continued steadfastly in the Apostles teaching and fellowship, and in the breaking of bread and in prayer." 1 Cor. 14:26, "When ye come together, each one of you hath a psalm, hath a teaching, hath a tongue, hath a revelation, hath an interpretation."

PERMANENT

The first five items listed were intended to be permanent in the church that Jesus built. In seeking the true church today we are looking for one that has these five items of worship in its Lord's day services.

Teaching is the great divine mission of the church. In the Bible we find Apostles, prophets, elders, deacons, and saints teaching as they had opportunity.

The fellowship refers primarily to the financial support of the Lord's work. This is to be done by free will offerings on the first day of the week. (1 Cor. 16:1-2.) The apostolic church did not "assess" its members, give plays, suppers, or bazaars to raise money.

The breaking of bread, the Lord's supper, was observed on the first day of the week. (Acts 20:7.) This was a weekly, not monthly, quarterly, or annual, observance.

Prayer was incorporated in the very lives of the New Testament Christians. Both publicly (Acts 12:12) and privately (Acts 10:9) they prayed without ceasing (1 Thess. 5:17.)

Singing was also a regular feature of the worship of the apostolic church. (1 Cor. 14:26.) It was to praise God and teach and admonish one another. (Eph. 5:18-19; Col. 3:16.)

TEMPORARY

The last three items, revelation or prophecy, tongues, and interpretation of tongues, were spiritual gifts (1 Cor. 12:1-10) and were to be only temporary as all the Spiritual gifts were.

The apostle expressly states that prophecies would fail and that tongues should cease (1 Cor. 13:8). These supernatural gifts were to be done away when the perfect law of liberty, the New Testament (James 1:25) had come.

(1 Cor. 13:10.) These gifts were not necessary after the written word, the perfect law, came.

Paul uses a parable (1 Cor. 13:11) to teach us that spiritual gifts belonged to the childhood age of the church, and would be put away when the church grew up, that is, when revelation was complete.

Spiritual gifts were received only by the laying on of the hands of an apostle. (Acts 8:17; 19:6; Rom. 1:11;

2 Tim. 1:6.) Since there are no apostles today to impart this power, there is no one on earth today with the powers of healing, prophecy, tongues, etc.

NEVER IN THE CHURCH

A careful study of the Scriptures will reveal that some things practiced in modern worship have never been in the church with God's approval.

MECHANICAL MUSIC

The early Christians sang (1 Cor. 12:13; 14:26; Eph. 5:18-19; Col. 3:16), but no mention is ever made of their playing upon a mechanical instrument. Let him who can correct us in this statement and a public apology will be immediately forthcoming.

FOOTWASHING

Jesus commanded his disciples to wash one another's feet. (John 13:14.) He *did not* tell them to do it as a church ordinance. There is no hint anywhere in the New Testament of footwashing being practiced as a church ordinance. We invite correction if anyone knows where we are wrong.

Footwashing in the apostolic church was called a *good work*, not a church ordinance and is classed with bringing up children, lodging strangers, relieving the afflicted, and other good works to be done at home. (1 Tim. 5:10.)

MEN WHO FORGET GOD

By Joe Grant, in Gospel Broadcast

When I see liquor establishments on every hand, men and women engulfed in clouds of stifling smoke which flows from their own lips, false religious "set-ups" in every direction, and others seeking "fortune tellers," witches, and wizards, instead of the word of God, and the present day New Testament Church filled with hypocrites, ignorant heretics, and educated Division Makers, it reminds me of the plight of the children of Israel who forgot the God that was feeding them with manna from heaven and desired to return to Egypt where they could feast on "garlic and onions."

Then we talk about advancement in civilization, accomplishments in science and invention, and progress in Christianity, when we have forgotten God in a land of Bibles! Oh, yes, ye pray when trouble comes and the howling storms of disaster break loose on every side, but so do sinners who have never obeyed the gospel when great calamities come up them, and so do infidels when the death stalker is hovering over them in the grim darkness of eternal night.

We preach the Great Commission, and do nothing about it on any big scale. We are instructed by Christ to teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, and we are to teach them all things which He has commanded, in order to receive the promise that He will be with us even to the end of the world.

Remember, teach all nations . . . yet, we have not taught our own home cities, towns, villages and communities. Of course, we have baptized a few here and there and turned many of them out in the devil's big woods among

the thorns and thistles of the world to graze on the grass of denominationalism, but brethren, I am afraid that those who have been taught all things whatsoever the Lord has commanded are "few" and "scattering."

If we are living in a day of lawlessness, when evil men and seducers wax worse and worse, deceiving and being deceived, when men are failing to endure sound doctrine, when men are departing from the faith and going into the organizations of Satan, and Division Making Preachers and ignorant heretics are trying to boss and establish their own opinions beyond and above the teaching of Christ, should we, too, fall into the ditch with them and start on the road blindly into everlasting destruction?

Brethren, it is time to awake and arise from this age-old slumber in sin and neglect and see what is going on about us. It is time to look upon the field which needs harvesting today and cry aloud with the vim of the prophets and apostles of old. It is time to carry the gospel to hungry, starving humanity here in America! What shall we do about it? Continue to twiddle our thumbs or arise and push forward wielding the Sword of the Spirit in the name of Christ?

BAPTISM IN THE EPISTLES

By G. K. Wallace, in Christian Worker

The book of Acts is filled with the subject of baptism. In every case of conversion mentioned the convert is said to have been baptized. We stress the Book of Acts a great deal in our preaching but some times overlook the fact that the epistles contain just as strong arguments for the act of baptism. In this connection we bring to you an article entitled "Baptism in the Apostolic Epistles" by Foy E. Wallace, Jr. and published in the *Bible Banner*. After discussing the baptisms of the Book of Acts he says:

Other texts on baptism—by that we mean the abundance of teaching in the New Testament besides Mark 16:16 and Acts 2:38. If sectarian debaters were able to prove that Mark 16 is spurious (which they are not) and that Acts 2:38 means "because of" (which they cannot) they would yet be confronted with a formidable array of "other texts" which, indeed, are just as decisive as the two against which all denominational genius has for generations been concentrated. Having followed the subject through the Acts of Apostles in a previous article we now advance to other texts in the apostolic epistles.

The Roman Christians had "died to sin" and should "no longer live therein." To impress this lesson upon them Paul said: "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

The subject "we"—"we are buried with him by baptism"—includes Paul; hence, the baptism of this passage is linked with Saul's baptism of Acts 22:16. They are, in fact, twin passages. Whatever Saul was baptized for—the Romans were baptized for also. And the form of the Roman's baptism was the form of Saul's baptism.

Taking the two passages together, therefore, by Paul's own words, we have both the *how* and the *what* of baptism definitely settled. Ananias told Saul to "arise and be

baptized and wash away thy sins"—that is the *what* of it as to design. "We are (R. V. were) buried with him by baptism"—that is the *how* of it as to form.

"Observe further that the text says very plainly that baptism does: "So many of us were baptized into Jesus Christ were baptized into his death." Baptism puts one into Christ, and in so doing it puts one into his death. The word into is a preposition that denotes motion, out of one state into another—from without to within. Baptized into Christ—previous to baptism one is out, of Christ, after baptism he is in Christ, by baptism he is brought from without to within. And there are no degrees in a state; one is either in or out of Christ, just as he is either married or unmarried, or as he is either a citizen or an alien. Hence, to the Galatians (Chap. 3:26-27), Paul again says: "For ye are the children the God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Thus baptism preceded by faith is God's appointed way of bringing men into Christ.

Still not satisfied with the emphasis, the apostle further says that we are baptized "into his death." Baptism stands between the sinner and the death of Christ—it stands between the sinner and the blood of Christ, the merits and the benefits of his atoning death. Baptism is the recapitulation of the death of Christ; there the sinner being buried with Christ into the likeness of his death, his burial and his resurrection; there is death with Christ, and in Christ, he loses his sins, for "the old man is crucified with him" and "he that is dead is freed from sin." No stronger figure could be employed by which to set forth the design, form and benefits of baptism. It is the reenactment of Calvary.

But the capstone of the argument is yet found in the clause, "like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism stands between the sinner and newness of life.

This statement is embellished in the Colossian passage. (Chap. 2:12), "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." In baptism there is a burial and a resurrection with Christ through faith in the operation (working) of God. In baptism God performs an operation. The comparison begins with verse

11. Circumcision was a physical operation, made with hands; the circumcision of Christ is a spiritual operation, without hands. One was the putting off of the flesh; the other is putting off of sins. In baptism God performs an operation—the putting away of sin by the power of God. And the same power that God exerts in raising Christ from the dead is the power that is exerted when in baptism we are raised up with Christ—"wherein ye also are raised up"—and the one baptized is baptized through faith in the operation of God. But if one believes he is saved before baptism, hence, has already had the operation—how could he be baptized through faith in the operation here required? It is mighty strong indication of the faith that qualifies for baptism. But having been buried and raised, concluding his effort to edify the Colossians on the subject of baptism, the apostle adds: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1.) Baptism thus stands between the Christian and the risen life with Christ.

Returning to the Roman letter, there is yet another reference to baptism in the sixth chapter, following closely upon the declaration that "we are buried with him by baptism." It is verse 17: "But God be thanked, that ye

were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.' Obedience to the form of doctrine stands between the sinner and freedom from sin. But baptism is the form of death, burial and resurrection, which Paul says is the doctrine delivered (1 Cor. 15:1-4). Being baptized then is obeying the form of doctrine—and Paul says, being then made free from sin. When do you say? Paul says then, and then means when, and that means, freedom from sin comes when one is baptized.

FIELD REPORTS

C. H. Morgan closed a meeting at Bells Bend, Tenn., Sunday night, July 30, with 10 baptized and 4 restored.

J. C. Gow, Box 214, Goldendale, Wash.: For the past two Sundays we have had a response to the gospel invitation, one of these being a baptism, the other a restoration.

C. E. Coleman, Lawrenceburg, Tenn., Aug. 7: Was sorry to read of Bro. Comer's passing. He has been a power for good in the Lord's vineyard. His reward no doubt will be great.

Will W. Slater, Fort Smith, Ark., Aug. 21: The meeting in Linville, La., resulted in one baptism. It was my third effort there. I am now in a meeting with Chickasaw church, near Oak Grove, La. Three confessions to date. I will begin in Randlett, Okla., August 30, and then to Akron, Ohio, September 17.

Joseph H. Cox, 1449 Brown St., Akron, Ohio, Sept. 1: My meeting with the Fairview Church, Hardyville, Ky., terminated August 29. This was my third meeting with these good brethren. The attendance was exceptionally good; seven were baptized. Bro. E. G. Creacy is the regular preacher at Fairview. His efforts with this church contributed to the success of the meeting.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Aug. 7: Four more people placed membership here July 23. Immersed two people last night. There are three Tucson congregations: Mable and Santa Rita congregation, Joseph Sherman, minister; Southside congregation, Lloyd Brents, minister; and the colored brethren meet at 113 West Third Street, A. C. How, minister. Homer Hailey to begin a protracted meeting here August 21.

W. J. Stanley, 315 Huntington, Madison, Wis., Aug. 11: I surely do thank you for the last bundle of APOSTOLIC TIMES that I received, for they are just the ones that I need now to mail to the people that I have contacted, or the newcomers. As I have told you in time past, I will surely try to place them where I think that the most good can be done. I am happy to report it seems that our combined efforts are bearing fruit. There were three added to the congregation lately, by baptism, and one came from the Christian Church.

Lartis C. Terry, Box 334, Tallulah, La., Aug. 22: Will you please publish this so that my friends will know where my family and I are located now. Since leaving

Russellville, Ark., we have worshipped with the churches at Booneville, Stuttgart and Charleston, Ark. Now I am located at Tallulah, La., Box 334. This is a small congregation at the present without a preacher except morning services. I am trying to teach the Sunday and mid-week services. Any brothers in Christ traveling through here are given an invitation to stop and worship with us.

Will W. Slater, Fort Smith, Ark., Aug. 9: The meeting in Spearsville, La., resulted in two baptisms and good done otherwise. This leaves me in a meeting in Linville, La. It is my third effort here. Good crowds and fine interest being manifested. I go from here to Oak Grove, La., beginning August 14 and from there to Randlett, Okla. I am to begin with the Florida Ave. church in Akron, Ohio, September 17. It will be my third effort with them. Interest in the Lord's work seems to be improving slightly. May we "work while 'tis day."

W. C. Hembree, of Radnor Church of Christ, Nashville, Tenn., Aug. 22: Bro. James J. Reynolds, who completed one year's splendid work with the Church of Christ at Radnor congregation, ending July 1, has taken up the work with the church in Harriman, Tenn., which offers a splendid opportunity of fulfilling the great commission of our Lord. Including the spring meeting, there were 69 added to the church in this time. He has recently held two meetings in Hickman County, Tenn., with six baptized and two restored, and has just closed a meeting with the Martin's Creek congregation, with good interest and one restored. Bro. L. L. Weathers has taken up the work regularly with Radnor congregation, with fine interest.

Will W. Slater, Station A, Fort Smith, Ark., Aug. 31: The meeting with the Chickasaw Church, Oak Grove, La., resulted in seven baptisms. I am now in a meeting in Randlett, Okla. Bro. Tillman B. Pope and I conducted a mission meeting in Van Buren, Ark., in June. It resulted in bringing sixteen together, and the worship started. Some have been added since Bro. Tice Elkins' son has moved there. He is a good singer and a good worker. They have an opportunity to purchase a church building, and, in my judgment, it is a good location and worth the money. They need financial help. This is a very worthy call. A city of 5,000 people, and we must have a house. I have given them a supply of song books and promised \$25.00. Who else will help and help now? Send all contributions to Carl Sullivan, Van Buren, Ark. Sincerely in Christ.

Summary of labors, for August, by Gus Winters, Evang. So. Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio: Sermons preached, 8; Lord's Day Bible study, 4; Wed. Bible study, 5; Radio sermons, 4; (B. H. Atkinson spoke twice); Calls in homes, 350; Hospital calls, 4; Serial tracts distributed, 345; Other tracts and gospel papers, 165; Radio cards, 125. Thus far our serial tracts have been well received. Many report having heard our gospel broadcast over station WRRN. Visitors from Camp Reynolds and elsewhere continue to come. Many have promised to visit our Lord's Day services. Nine congregations of this area were represented at a fellowship meeting at South Side Church, on August 27. Six visiting ministers and six elders and leaders gave short talks, stressing the need of laboring in the Lord's vineyard. This we aim to do, relying on the promise of I Cor. 15:58.

Howard Casadla, Booneville, Ark., Aug. 11: On July 1 we began work at the State Sanatorium near Booneville. This state tuberculosis sanatorium is one of the largest in the country, having over 1,200 patients. There are about 75 of this number members of the church. I recently baptized three patients into Christ. This work is sponsored by the church at Poplar Bluffs, Mo., of which Harbert Hooker is minister. I speak three times each week at the Sanatorium. Each Lord's day morning and evening I preach for the church at Booneville. The rest of the time is spent visiting among the patients and distributing gospel literature. Send all contributions to this work to Harbert Hooker, Poplar Bluffs, Mo. Send papers and literature to be distributed to me.

Robert Calvin Grayson, 2181 Fourth Ave., South, Nashville, Tenn.: Bro. James D. Bales, of Berkeley, Calif., just closed a meeting for the Longview Church of Christ, which began August 13 and closed August 27. Seven were baptized and three restored. While here Brother Bales preached at Grandview and Radnor Church of Christ and one sermon in East Nashville. Large crowds throughout the meeting and at nearly every service members of other congregations were present. At one service nine gospel preachers were present. Almost every service from two to four were present. Brother Bales spoke the word of the Lord boldly, fearlessly, and fully as it is, no matter how unpopular it may be. He will sacrifice this coming year something like two thousand dollars for the cause of Christ. Such commendable character should give encouragement to Christians throughout the land.

Joseph F. Jones, Hopewell, Va., July 24: I have just returned from a most successful meeting at Freeling, Va. There were only five Christians there when we began the meeting. The community is a very strong denominational center, and the people are steeped in tradition and very biased in their opinions. However, in the last two days of the meeting twelve came forward to obey the gospel. More than half of these were young people, ranging from eleven to twenty years of age, although we baptized several older women, and one man sixty-two years old. Interest was at a very high pitch during the entire meeting, with a good attendance of fifty or more almost every night. I am scheduled to go back there next June for another meeting.

Yesterday I preached for the Hopewell Church. Attendance was very good with one making confession of fault at the evening service. Our meeting here at Hopewell begins July 30 with Bro. Bonds Stocks of Washington, D. C., doing the preaching. Bro. Warren Jones, a very capable young man, who plans to enter David Lipscomb College in September, will lead the singing in this meeting.

J. R. Jimenez, 172 Independencia St., Matanzas, Cuba, Aug. 1: Services held by me 30 and 29 by other four brethren.

Attendance in the month: 2701. Total distance traveled, 2596 kilometers; by train, 1808; by bus, 740, and on foot, 48.

Visits made, 200. Baptized, 2, at Matanzas. Much literature and gospels distributed among the different groups who heard the Word taught.

I take pleasure in reporting that, with the Lord's help, we have been able to do a good work this month. Good services have been held at Havana and also in the suburbs known as Poey, La Chorrera, El Moro and Isla de Pinos. At these latter places the homes where we meet have been

too small to accommodate the crowds. Splendid services have been held in other places. Bro. Muniz is doing a great deal of this work and is fast developing into a very simple and convincing preacher of the Word.

We have had good attendance at Sta. Cruz del Norte, holding several fine preaching services and interested Bible classes. Services have been held, also, at Rio Blanco, with good attendance and enthusiastic crowds, and at Canasi and Armentero, where we have been invited to preach at nearby places. We expect to start the work again at Madrugá, where we had to suspend it some time ago, as a young married couple from Sta. Cruz has moved there, and being sincerely interested, has offered us their home for services. We have also received invitations to preach at Margot and Mena, two small places near Matanzas Province, on the Hershey railroad. We may start there soon.

Attendance at Matanzas is growing. We will move next month to 172 Independencia St., to a better house and a quieter neighborhood. The services at Pueblo Nuevo continued good and new visitors are being attracted.

J. Leo Patton, 708 McCullough Ave., Huntsville, Ala.: Have just closed a meeting with the Unity congregation near Taft, Tenn. Interest and attendance grew with every departure of the above mentioned brother, through the generosity of the churches at Washington, D. C., and Philadelphia, Pa., we have been able to enjoy the services of the following brethren at odd and sundry times, some of whom have been with us on several occasions: Bro. Stout, from Washington, D. C.; Bro. Garrett, from the state of Texas, who has been working with the brethren in and around Chester, Pa.; Bro. Fox, from Syracuse, N. Y.; Bro. Castleberry, from State College, Pa.; Bro. Kirkpatrick, from Wilkes Barre, Pa.; Bro. Charley Bailey, from Philadelphia, Pa., and last but not the least of all, Bro. E. E. Joynes, also of Philadelphia, Pa. Bro. Bailey, who with his wife, visited Sunbury, Aug. 27, delivered two very inspiring sermons on the general and necessary godliness of the members of the church, and we do hope to have him return again in the very near future. Since Bro. Smith's departure we have not as yet been able to secure the services of another located minister, hence the reason for the foregoing preachers having been with us.

Needless to say that Bro. Joynes has been for approximately the past 35 years quite a familiar figure with the church in and around Sunbury. He has been loyal and faithful in his calling, sharing the joys and comforts along with heartaches and distresses, as well as even being a source of consolation in the time of the death of a loved one from time to time. Bro. Joynes has in the past proven the truthfulness of the old adage, "A friend in need, is a friend indeed," therefore, we can only say in passing that service. Eleven were baptized, some coming from the denominational churches after being taught the truth, and were baptized into Christ. Milton Mitchell, one of the leaders of the congregation, directed the singing in a very fine way.

The Work in Sunbury, Pa., June 11: Bro. Lewis Smith, originally from Sisterville, W. Va., concluded his first and last assignment with the church here at Sunbury and has now gone on to other fields; his present work being with the church at Elizabeth, W. Va., very near to his parental home. The Sunbury church being the first field of located work for Bro. Smith, we could not expect too much from him. However, he did an outstanding work

here in that his daily life was a continued sermon unto those of the surrounding community with whom he came in contact from time to time. His was a life of godliness in every respect and an example unto the believers and we commend him to the church at large.

In submitting this report from memory in the absence of the recorded flies, we might mention that since the he has been faithful in all his house and we hope and pray that so long as we continue on this, the mercy side of heaven's grace, that we shall be enabled to have him with us as time and opportunity give unto us that privilege.

Some twelve years ago previous we had a division within our ranks engendered by an ungodly preacher and now the pangs of that divisive affair have been healed by the return to their first love of those who went out from us and we do hope with the help of our Father in heaven and the prayers of the faithful in Christ everywhere that we can be of some real value here in enlarging the borders of the Kingdom of God's dear Son and proving ourselves to be altogether worthy of the new name received when we emerged from the watery grave of baptism. And in closing may we publicly acknowledge all past favors from the several churches that have so nobly assisted us from time to time and extend to them our most gracious and sincere thanks, and to those preacher brethren mentioned above, also to the numerous other brethren who have visited us in the past and are not mentioned in the report above we extend our humble gratitude and wish you all God-speed. All the above in the blessed name of Jesus.—G. R. Kirpatrick.

James C. Noblitt, George Pepperdine College, Los Angeles, Calif.: The Ogden campaign that commenced August 3 is one that will be remembered by every worker for a long time, not from the results that were accomplished, that is, the visible ones, but the fact the experience that has been derived from the wide variety of discussions that each one has had. The scheduled debates that were to be had between Mr. Kenneth E. Farnsworth of the Mormon Church and Bro. Otis Gatewood did not materialize, due to the fact that Mr. Farnsworth had been under some pressure from his wife, who is said to have threatened to leave him unless he gave up the idea of debating, and also from the church. He was never sanctioned by the Mormon Church to debate anyone. He felt it was his duty to uphold the L. D. S. doctrines. Instead of merely debating one man, Bro. Gatewood answered questions from the complete audience. There were from five to six hundred people heard these discussion each night and from 20 to 30 questions were submitted each night. I only wish that space were available to list them. The admirable manner that they were answered in is certainly to be commended. Even after the lectures were over, lively discussions lasted until as late 4:30 A.M. Bro. Gatewood has already agreed to come back next year and hold another meeting. The one thing that the brethren need to realize, and that is, that workers, preachers, and their support is urgently needed to spread the gospel out here. The state of Utah has only three congregations, a state whose population would probably reach 500,000, the three congregations that are here now are only five, four and three years old, the two oldest ones are self-supporting and free from debt. The brethren in Texas are largely responsible for these congregations. That is the material means to build the buildings. If those congregations that are mission minded would put a preacher and his wife out here for one or two years to labor with these

congregations, one cannot imagine the results. Anyone interested in this work would do well to contact Bro. Harry E. Johnson, 867 East Center St., Provo, Utah.

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(I Corinthians 3:9)

By J. Harrison Daniels

New born babes need care, training and guidance, this is true in the home, it is likewise true in the church. Older members of the family of God must teach and train by example first of all, new members. "Neglect not the assembling of ourselves together." Friendly, cordial, active labouring together with God is every Christian's duty.

As older Christians, we of course can continue to learn, but not be only learners, but also teachers. Be not as Paul said, "Ever learning, and never able to come to the knowledge of the truth." (II Tim. 3:7.) Having a full time evangelist is fine and needful in many fields. It is needful in Charlotte. There is however, work that *must* be done, *can* be done, *will* be done. Will you do your part? We must all eventually answer to Him for doing or not doing. To hear Him say "Well done thou good and faithful steward" should be desired.

"For we are labourers together with God." (I Cor. 3:9.) An employed evangelist is and should be considered just another worker, but of course having more special training and more experience. The planning, arranging and surviving of the work is the responsibility and duty of the local elders.

Because an evangelist has been here and laboured but left, in no way means we can rest from the work of the Lord. Some have obeyed the gospel, others still need to obey; our responsibility becomes even the greater. 1st, to show the young in Christ how to grow and live in the grace and knowledge of our Lord Jesus Christ; 2nd, to take up where the evangelist left off and press on in continued teaching.

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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14 No. 2

NASHVILLE, TENNESSEE, OCTOBER, 1944

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

POINTED PARAGRAPHS

No unbaptized person is a member of the church you read about in the Bible.

A Christian whose heart is in the work of the church will be present every time the doors of the meeting house are opened.

Every congregation, as a radiating center of gospel light, ought to keep its home community sowed down in gospel literature.

No man has a lease on life, and the man who is indifferent or careless with regard to the salvation of his soul certainly is committing eternal suicide.

* * * *

Why should any man or woman desire to be anything more or less than just a Christian? Why? Is not to be just a Christian to be everything good that any man can be?

* * * *

If a man owned the earth, and owned it until he died, he would not own it long. How short-sighted are those who allow the affairs of this world to prevent them from laying up treasures in heaven!

* * * *

"And that the disciples were called Christians first in Antioch." (Acts 11:26.) When a man becomes simply a Christian, nothing more or less, he becomes a member of "the church, which is His body." And this is the only church that any man may become a member of by becoming simply a Christian, nothing more or less.

* * * *

The Bible makes Christians. As long as a man stays right with the Bible he cannot ever be anything else. The simple fact that it takes something else besides the Bible to make a man a Baptist, or a Methodist, or a Presbyterian, or an Episcopalian, etc., shows that no one

can possibly give a Bible reason for being any of these.

* * * *

Sprinkling for baptism prevents many men and women from obeying the command of Christ to be baptized. They are going before His judgment seat having ignored what He commanded because false teachers assure them that sprinkling will do just as well. What a dreadful thing to do! They will be sadly disillusioned on that dread day.

* * * *

We do not say that we are right and everybody else is wrong. We say that to the extent we, or anybody else, stays right with the Bible, we and they are right, and that to the extent we, or anybody else, gets away from the Bible, to that extent we and they are wrong. Is that clear? And that is not Pharisaical or selfish. It is strictly the truth.

* * * *

The same thing that makes a man just simply a Christian—nothing more or less—at the same time makes him a member of the church that you read about in the Bible. And a man who becomes just simply a Christian and a member of the church that you read about in the Bible, ought to stop at that and not ruin it by trying to be something else besides a Christian or a member of some other church than the one church spoken of in the Scriptures.

* * * *

Peter, in using the keys, on the birth-day of the church, named the terms of admission into it. He commanded, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) The conditions of entrance named by Peter are bound in heaven and on earth. Now, such being true, no man should deceive himself into thinking he is a member of the church of Christ until he has repented and been baptized.

* * * *

Jesus says: "He that believeth and is baptized shall be saved." (Mark 16:16.) Lots of preachers, because of their denominational doctrinal theory, assure people that baptism has no connection with salvation. But who should we believe—Jesus or this sort of preachers? We believe it safest to depend upon what Jesus says, rather than to depend upon preachers who dispute His word. It will turn out in the judgment that Jesus is right and that these preachers are wrong, and then where will a man be who has banked on the preachers? Sunk, forever!

* * * *

As a Methodist admits that you can be a Christian without being a Methodist, and that there is no good thing a man can have as a Methodist that he cannot have as a Christian, what reason can a man give for being a Methodist, instead of just a Christian? As a Baptist, or a Presbyterian, or an Episcopalian makes the very same admission, why should any man be a Baptist, or a Presbyterian, or an Episcopalian, instead of being just

a Christian? All who believed in Christ in New Testament times were Christians, nothing more or less. And our contention is that people ought to be today exactly what people were under the inspired instruction of the Apostles of Jesus Christ. Our objection to a man being a Methodist, a Baptist, a Presbyterian, or an Episcopalian, is simply that no Christian in New Testament times was ever one.

* * * *

We call this paper "The Apostolic Times," because we desire to impress upon our reader that we are now living in apostolic times. From the day of Pentecost "unto the end of the world" has been, is, and will be, apostolic times. The apostles took their appointed seats upon the twelve thrones on that, the birth-day, of the church. From that memorable day until time shall end they have been, and are, and will be, the authorized exponents of the Christian religion. Hence we today are bound by the teaching of the apostles. Jesus said to them: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth, shall be loosed in heaven." (Matt. 18:18.) The apostles are still seated upon the twelve thrones, as the only authorized exponents of the Christian religion, and are today doing, through the Sacred Writings, what they did orally and personally while living. Our whole plea, therefore, is to preach and practice the things that Christians and churches preached and practiced under the instruction of the apostles; and to abandon and abolish everything in the religious world that the Holy Spirit, who guided the apostles "into all the truth," did not guide them into teaching. Is this right? If not, why not?

ARE YOU TOO EASILY SATISFIED?

(From The Christian News Service)

"Well, I'm perfectly satisfied with myself. You need not be concerned in me and my religion." "I'm satisfied with my church and my doctrine."

Many times have unthinking people made those, or similar, remarks. They indicate that those who make them have missed the entire tenor of the Lord's religion. Jesus' religion is not designed to satisfy man, but God. Christ said, "I do always the things that are pleasing to Him." Sinful man does things to please himself. The Bible makes one thing clear enough for all: "Christ pleased not himself."

Consider the people who think that every fellow ought to "join the church of his choice." God's choice is never considered. It is a "you go your way and I'll go mine" proposition with too many. But if we are saved, God must be pleased. You can be perfectly pleased and completely lost all at the same time.

We have heard many people say, "I am satisfied with my baptism." But is God satisfied with it? That is the point in baptism. It was never designed to please or satisfy mankind.

The only baptism God has indicated as acceptable to him now is conditional upon a number of things. It must be preceded by the proper things, must be done from the proper motive, and must be the proper act, or it is of no avail.

Baptism must be preceded by faith, for "without faith it is impossible to be well-pleasing unto God." (Heb. 11:6.) This faith that Jesus is the Son of God and that God hath raised him from the dead. (Rom. 10:9.) Infants do not believe this, therefore an infant never pleases God in being baptized.

Repentance is always necessary before baptism. "Repent and be baptized." (Acts 2:88.) This also rules out any possibility of infant baptism being acceptable to God.

Baptism must also be preceded by confession of faith. "With the mouth confession is made unto salvation." (Rom. 10:10.) One does not confess how he feels, nor what he feels, nor that he is already saved and wants to be baptized because of it, but with the mouth confession is made of faith in Christ and unto salvation.

The proper motive of baptism is desire for remission of sins. "Be baptized everyone of you in the name of Jesus Christ for the remission of sins." (Acts 2:88.) No one was ever told to be baptized for any other purpose in the Bible. No one in the Bible was ever said to have been baptized for any other purpose. To obtain the remission of sins through doing God's good pleasure is the one divinely specified motive for Bible baptism.

Whoever heard of a person being baptized in the Bible because he thought he was already saved, or because his sins had already been forgiven? There is no such thing in the Lord's religion. Such ideas are not of God.

Baptism to be acceptable must be the proper act. "We are buried with him in baptism." (Rom. 6:4.) Sprinkling obviously is not a burial. A man may be satisfied with sprinkling, pouring, or nothing, but that does not make it right. God has never indicated any satisfaction with any baptism but immersion. He demands a "planting" of the body (Rom. 6:5), and he requires that to come before him we must have "our bodies washed with pure water." (Heb. 10:22.)

Baptism is not a matter of your own satisfaction, or of the church's will or satisfaction. If it does not satisfy God, it is useless, any way you take it.

SUBJECT: "WHICH WAY IS CORRECT AND SAFE?"

(From The Christian News Service)

With so many conflicting doctrines and theories in the religious world today, honest souls are many times in doubt and ask, "Which IS the right way?" One declares one way, another some other way, until confusion is the result. Confusion is one of Satan's greatest weapons. This situation must be considered and answered with understandable language, for the earnest, honest soul to know the correct way and thus be safe.

Some will say, "It matters not to me which teaching I follow as they all claim to lead to the same place." If you will read the Bible and follow the only teaching found in the Bible, you will become a member of the only church you read about in the Bible. (Rom. 16:16.) "One Lord, one faith, one baptism." (Eph. 4:5.) First, the Bible commands faith. Paul said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) According to the word of God, there can be no salvation without faith in God.

The Bible teaches this, the Churches of Christ emphasize this teaching. Therefore, we urge you to believe that Jesus is the Son of God. Some teach universal salvation, that is, all will be saved. If this were true, the believer would still be safe, as belief will not cause him to be lost. "Enter ye in the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14.) Thus the universal theory is false. Furthermore, it is necessary to hear the word of God in order to obtain faith in God. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) We urge

you to read the Bible and believe in God and his Son.

Second, the believer must repent. Christ said, *"And the times of this ignorance God winked at; but, now commandeth all men everywhere to repent."* (Acts 17:30.) For the believer to repent is to turn from sin and wickedness.

Some teach you can be saved without giving up your sin, that is all you need do is believe and then it matters not what sins you commit you will go to Heaven, according to their theory. If this be right, the believer who repents will also get to Heaven as they do not claim it wrong to repent. Thus the believer who repents is following the correct and safe way. It is better to obey the Gospel of Christ, then you will be safe regardless of what is said to the contrary.

Third, faith must be confessed. Christ said, *"Who-soever shall confess me before men, him will I confess also before my father which is in heaven."* (Matt. 10:32.) Paul said, *"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the father."* (Phil. 2:11.) Paul again, *"That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"* (Rom. 10: 9, 10.) It is correct and safe to confess that you believe that Jesus Christ is the Son of God. For example, when Philip preached Jesus unto the eunuch, faith caused him to confess, *"I believe that Jesus Christ is the Son of God."* (Acts 8:38.) Some may teach confession is unnecessary for you today. Some teach confession of sin instead of the confession of Christ. But find a person who will say that God condemns a person for confessing Christ to be the Son of God, like the Bible examples. Since those who teach this confession is unnecessary, are wrong, then those who have failed to confess Christ will surely be lost, according to the Gospel of Christ. We urge you to believe in Christ and repent of your sins, then confess your faith in Christ like the Bible example in Acts 8.

Fourth, the believer must be baptized. Jesus said, *"He that believeth and is baptized shall be saved."* (Mark 16:16.) Peter said, *"Be baptized every one of you in the name of Jesus Christ for the remission of sins."* (Acts 2:38.) Paul said in Romans 6:3 and Galatians 3:27 that we are to be baptized into Christ. Since all spiritual blessings are found in Him, we MUST be baptized into Him if we expect to enjoy these blessings. Some claim baptism is not essential to salvation, but find one who will claim it a sin to be baptized. Thus those who oppose baptism are wrong, according to the Bible, and will be lost in the great and final judgment. (Matt. 28:18-20; Mark 16:16; John 3:3-5; Acts 2:33; Acts 8:35-40; Acts 22:16; Peter 3:20-21.)

What is baptism? Some claim it pouring, some claim sprinkling, while others claim immersion. We know that the Bible records baptism only as a burial and every example is immersion. We know also that every doctrine or faith will accept immersion even though they claim something else will do. By common reasoning you can see it is safer to be immersed even if you wish to disregard Acts 8:38-39, *"And He commanded the chariot to stand still: and they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they were come tip out of the water, the spirit caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing."* Since immersion is correct and safe, by the authority of the Gospel of Christ, those who rely on something else will be lost in the great

and final day. We urge you to follow the way that ALL agree is safe.

Please let the Bible be your guide in all things religious. Believe what it teaches, do what it teaches. *"Therefore we are buried with by baptism unto death. that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness on his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin."* (Rom. 6:3-7.) *"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."* (Acts 22:16.) All Gospel of Christ preachers everywhere urge you to find the Church of Christ in your community and obey the commandments of the Lord Jesus by believing in Christ, to repent of your sins, confess your faith in Christ and be buried with the Lord in baptism for the remission of your sins, then rise to walk in----- of life, and hereafter, continue, *"steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."* (Acts 2:42.) This is the correct and safe way.

JUST WHO?

By B. C. Fuqua, in The Vindicator

Just who is it that is called a "Campbellite" by denominational churches and preachers?

It is the man who—

(1) Has sanctified or enthroned in his heart "Christ as Lord" (1 Pet. 3:15.) *That man is "a Campbellite."*

(2) Has resolved to believe and practice only what the Bible plainly authorizes. (Matt. 7:21; 28:20.) *That man is "a Campbellite."*

(3) Has enthroned in his religious practice the "Teaching of Christ" and that alone. (2 John 9.) *That man is "a Campbellite."*

(4) Has obeyed the Apostle Peter, by believing on Christ, repenting of his sins, being baptized in the name of Christ unto the Remission of his sins, and has received the Gift of the Holy Spirit. (Acts 2:28.) *That man is "a Campbellite."*

(5) Has become a disciple, a Christian, a child of God—and nothing else. (Acts 11:26; 1 John 3:1, 2.) *That man is "a Campbellite"*

(6) Has been baptized into no sectarian party, but has been "baptized into Christ." (Rom. 6:3; Gal. 3:27.) *That man is "a Campbellite"*

(7) Has died with Christ, been buried with Him, and by God's power raised with Christ into newness of life, and by God's grace "made to sit with Him in the heavenly places." (Eph. 2:4-7; Rom. 6:4; Col. 2:12; 3:1.) *That man is "a Campbellite"*

(8) Has done fully and only what the Lord demands of every responsible human being. (Matt. 28:20.) *That man is "a Campbellite."*

(9) Has been born again "of water and the Spirit" and by that Birth added to the Family of God as a child and heir of God. (John 3:5; 1 Tim. 3:15.)

(10) In short, has obeyed God in all things, and followed men in nothing. *That man is "a Campbellite."*

I defy any living man to affirm that the denominational churches apply the opprobrium "Campbellite" to any one else that the true servant of God named in the ten counts above enumerated. The opprobrium is hurled at the family of God alone.

To stigmatize a people by the epithet "Campbellites," knowing they *do not wear* that name, but *repudiate it* in distinct and solemn denial, is to *persecute* them, and *Christians never persecute*. The term "*persecute*" is from the Latin *per* (through) and *sequor* (to follow), and means *to follow with vengeance*. That is why Christians do not persecute. "Vengeance belongeth unto me," says the Almighty. (Rom. 12:19.)

All sectarians *persecute* Christians—the members of the church or body of Christ, if in no other way than in stigmatizing them as "Campbellites." But *Baptists* show less regard for *truth* and *dignity* than any other persecuting body. They regard neither man nor God in the vileness of their slander of those people who are the undeniable children of God. And the very fact of that slander of those who have obeyed no Lord but the Christ, allies the Baptists with the original *slanderer* of God to Eve in Eden, and places them *second* only to the Roman Catholics. To *slander* a people is to *accuse* them of being what they *are not*—of a wrong of which they are not guilty. Hence it is *to lie* on them. And that is exactly *what Baptists do* when they call the members of the church or body of Christ "Campbellites." What I have affirmed in the preceding part of this article *indisputably proves* that. The epithet is hurled, not at us, but *at Christ*, whose we are and whom we serve, and *because we do belong to and serve Him*. Instead of hurting *us* by the slander, the Baptists *brand themselves as liars*; and the consolation they derive from that—well, only a wicked heart could exult in it.

Baptists have given to themselves that name, and we honor it, always calling them *by that name*. But it is impossible for them to show us the courtesy that we show them. They are *born to persecute Christians*—and that *because they are Christians*. Since we wear no religious name but the names given by Christ; and since we preach and practice only the doctrine taught by Him, it follows that *Christ* is the object of their persecution. But, being reviled, we revile not again, for we have the comfort of His word—"If a man suffer as a *Christian*, let him not be ashamed; but let him glorify God *in this name*." (1 Pet. 4:16.) Since we wear *no other name*, we *suffer as Christians* only, and our sectarian persecutors *aim their missiles at Christ*, and they touch us only *because we belong to Him*; the stroke intended for *Him* falls on *us*. Hence every epithet and malignant slander which rolls off the tongues of Baptists against "the Campbellites" is *intended for Christ*, and every word of it is, of course, *untrue*.

What this paper says about the Baptists is *every word true*. And they know it. *Proof* of this is continually offered by me, and not one of them even asks for it. Do they *suffer injury*? If so, they suffer as *Baptists*, not "as Christians," and there is not a promise in the Bible to a *Baptist*.

THINGS APPOINTED

By Richard Donley

The apostle Paul, speaking of the time when the Lord spoke to him on the road to Damascus, made this statement, "And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10.) The Lord promised to answer one of the greatest questions that confronts mankind: *which things are appointed for thee to do*?

Every thinking man must realize that God has ap-

pointed some things for him to do, and that he will not be found guiltless if he neglects to do them. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) Since we must do the will of God to enter into the kingdom of heaven, it is of the utmost importance that we know what his will is. There are some who teach that man cannot do anything that will have any bearing on his salvation, but this is an evident contradiction of the Bible, for the Bible says in I Peter 1:22 that some have purified their souls in their obedience to the truth. On the other hand, there are others who teach the observance of every kind of a rite and ceremony that imagination can invest as obedience to God. The honest man is confronted with this question, of all of these things, which are appointed for me to do?

Some of the things practiced and taught by religious people have never been pleasing to God and are condemned wherever they are mentioned in the Bible. One such thing is the worship of images. The law of Moses contains this prohibition, "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Ex. 20:4.) He who teaches men to bow down before images of angels, and of dead saints, or before any other so-called holy relic teaches them to do that which God has positively forbidden them to do.

God does not even intend for man to keep every commandment of the Bible. He holds each man responsible for obedience to all commandments that are applicable to the individual involved; but not every commandment of the Bible is applicable to man today, therefore it is of the utmost importance that we know which ones God has appointed for us to keep. If we turn to the sixth chapter of Genesis, we find a commandment to build an ark. Since this is a commandment of God, why do we not keep it? Simply because we understand that it is a commandment given to a man named Noah at a time when God was preparing to bring a great flood upon the earth. Since it is not given to man today, we are not responsible for obedience to it.

We read in the tenth chapter of Mark where Jesus told a man to go sell all that he had and give to the poor. This was a plain, simple command, and Jesus refused to accept the man as a disciple because he did not keep it. Why do we not keep this commandment today? I do not try to keep it, because I do not understand that it is given to me. It was a commandment given to a specific young man during the lifetime of Jesus. By his own words, he was sent only to the Jews, and since I am not a descendant of Abraham, this commandment never was given to me in the first place. On one occasion, when Jesus was sending the twelve out, he charged them thus, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans." (Matt. 10:5.) This was a positive commandment of our Lord, and he certainly expected those to whom it was given to obey it. He would not have counted them guiltless if they had not done so. We may ask, then why not obey it? I do not obey it because I am not one of those to whom it was given.

This is sufficient to show that not every commandment of the Bible is applicable to every man, but by what standard may we determine which things are appointed for us to do? TWO questions should be asked in regard to every commandment in the Bible. First, is it a part of the new covenant? "And for this cause

he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth." (Heb. 9:15-17.) From this, we see that the commandments binding on man today are those spoken after the new covenant was sealed by the death of Christ. The second question to be considered is, What was the condition of the one to whom it was addressed? For example, in Acts 16:31 we find this commandment, "Believe on the Lord Jesus and thou shalt be saved." "This was spoken by an apostle after the death of Christ, and is therefore part of the new covenant. It was spoken to a man who had just been convinced by an earthquake of the power of God, but he evidently knew nothing of Christ. To all men in like condition today the commandment of God is, Believe on the Lord Jesus.

In the second chapter of Acts we find a commandment spoken to a group of people, men who had been convinced that Jesus is the Christ. It is, "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." This is a new covenant commandment and is certainly binding on all people who believe that Jesus Christ is the Son of God, and who have not already obeyed it.

In Philippians 1:27 we read, "Only let your manner of life be worthy of the gospel of Christ: that whether I come and see you else be absent, I may hear of your state, that you stand fast in one spirit with one soul striving for the faith of the gospel." This is another new covenant command and is applicable to all who have been baptized for the remission of their sins. It covers godly living, steadfastness in worship, and brotherly love for all our brethren. It is just as binding to those to whom it is spoken as the command to be baptized is to the alien sinner.

Liberty, Texas.

BAPTISM NO. 3

By J. B. Gaither

In this, the third article on the subject of baptism, we shall discuss "Who should be baptized?"

There are many individuals in the world today who could not be baptized as they now are. Before one can be scripturally baptized, he must be properly and sufficiently fitted. There are several prerequisites which must be met before baptism can be administered as Christ requires it.

1. One must first be taught of God and of Christ. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) In every case of conversion in the book of Acts we find teaching preceding baptism. On the day of Pentecost, Peter preached or taught; three thousand were baptized. (Acts 2:14, 41.) Philip taught the eunuch and baptized him. (Acts 8:35, 38.) "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me." (John 6:45.) Only those who are taught of God can be baptized. That would of necessity exclude infants as subjects of baptism; it would also make impossible the baptizing of adults who are not properly taught.

2. Hearing is another requirement of baptism. "Many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) Hearing is necessary before one can believe. (Rom. 10:17.) No one could be baptized if he were an unbeliever.

3. Only those who believe may be baptized. "He that believeth and is baptized shall be saved." (Mark 16:16.) It might be possible to persuade people, as you meet them on the streets, to be baptized; others might be forced to submit unto baptism at the point of the sword; some might want to be baptized because some friend or relative had been. None of these motives could lead to scriptural baptism. Christ did not say, "He that is baptized shall be saved," but, "He that believeth and is baptized." This again would not permit infant baptism.

4. Repentance also is necessary before one may obey Christ in baptism. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Repentance is death unto sin. The dead (unto sin) are buried with Christ by baptism, "that like as Christ was raised up of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

5. The good confession of Christ as the Son of God precedes baptism. When Philip had preached Jesus to the eunuch, the eunuch said, "See here is water; what doth hinder me to be baptized? And Philip said, If thou believeth with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-40.) Here we see the eunuch was baptized when he confessed Christ. Paul says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.)

The above five things are necessary to baptism. Regardless of who the creature is, if he is taught, hears, believes, repents, confesses Christ, he may be baptized and have salvation from passed sins. He may have been a murderer as those on Pentecost had been; he may have been a persecutor as Saul of Tarsus, or he may have been a heathen as was the eunuch, but if these steps are taken and he is baptized, he will enter Christ and find salvation.

"BAPTIZED PERSONS"

Rue Porter, in Christian Worker

"It is certain that Christians in general have always been spoken of, by the most ancient, as *baptized persons*. And it is also certain that, as far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's supper."—Dr. Doddridge, in *Miscellaneous Works*, page 510. This passage is cited by Mr. J. M. Pendleton in his "Church Manual, designed for use of Baptist churches" and in the article relating to the Lord's table. It is appropriate, and the point made is well taken. Dr. Doddridge expressed a fact so well known in early days that there was no dispute over it for centuries. Christians were baptized persons. ONLY baptized persons were Christians. No man living or dead ever read of any such thing as an "unbaptized Christian" in Holy Writ. No man ever read in Scripture of such a thing as a commandment for a Christian to be baptized. Why? Because all Christians are saved folk, and "He that believeth and is baptized *shall be saved*."—Jesus.

"A great awakening took place under Peter's preaching, and repenting thousands accepted salvation through Christ. It is added, 'Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls.' Subsequently it is said, 'The Lord added to the church daily such as should be saved.' The converts to the faith were baptized and then added to the church. This shows baptism to be pre-requisite to church membership. It was so regarded at Jerusalem on the day of Pentecost, when the apostles began to act under the Commission of their risen Lord; and it is morally certain it was so regarded wherever they established churches. And as churches in all ages must be formed after the apostolic model, it follows that where penitent, regenerate, baptized believers in Christ are found, there are Scriptural materials for a church."—Baptist Manual, pgs. 14, 15. It is a bit strange how such language can be so warped and twisted and abused and misused by men of this day and time. It is taken for granted that this is a fair statement of the belief of Baptist churches in 1867, when this "statement of belief" was filed with the United States District Court of Pennsylvania. Taken in a simple and commonly accepted use of language, there is no objection to be found to this statement.

Putting this with the statement of Dr. Doddridge, which was cited as proof of the correctness of Baptist doctrine in those days, we can see that the DOCTRINE of that people in that day was that Christians were "baptized people," and that the church was made up of such. I heard a Baptist preacher say two days ago that "There are many Christians outside the church." I wonder,

1. If the Lord is still adding people to the church?
2. Does he still add those who are "being saved" to the church (Acts 2:47)?
3. Does the Lord still do this "daily"? Baptist doctrine agreed with the Bible in teaching that in 1867, for the manual says so. But if it was so then, and there are today many saved people outside of the church, then the Lord has changed "tactics" since that date! This must be true, for if the Lord added "daily" to the church such as should be saved" from Pentecost up to and including 1867 when the manual was copyrighted, it stands to reason that there was never a day passed during that period that left an unsaved one outside. There could not have been one left out if they were added to the church daily, and that is the way the inspired writer, and Mr. Pendleton agree it was done until 1867.

I want my Baptist friends to know that I hold nothing at all against any one of them. I do not agree at all with their doctrine as taught today, but I do most heartily agree with every *truth* they hold. I wish from my heart that we could all be willing to lay down every item of faith not found in what the Scriptures say and be united upon the facts taught plainly therein. Another item of the faith of Baptists is stated as follows: "We believe that such only are real believers as endure unto the end; that their preserving attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation." Certainly no "unreal" believer will persevere to the end! No one ever suggested any such thought. Certain it is that the faith of the real believer distinguishes him from those who are not true believers, for the real believer has a faith which "*works by love*," and such a faith leads and moves such a believer to perform duties imposed by the Lord with a willing heart. The "superficial" believer follows such a

course as "scemeth good" to him whether or not it was authorized by the Lord.

Just what Baptists mean when they say "A special providence" watches over the welfare of such, is described in various ways by different teachers among them today. The introduction of a word with so many possibilities as "special providence" into the doctrine makes it an "un"-Scriptural one, for it is positively certain that no such expression is found in Scripture. All agree that believers are "kept by the power of God" and that it is also "THROUGH FAITH." It would be satisfying to have some Baptist explain the words, "unto salvation." The Bible says this salvation "is ready to be revealed in the last time." Edgar Goodspeed, who was himself a Baptist, I am told, translates the phrase, ". . . and you by God's power are being protected THROUGH FAITH to receive a salvation that is now ready to be disclosed at the last time." Kept? Yes, kept by the power of God—protected THROUGH FAITH receive this salvation. But Baptists of today insist they already HAVE THIS SALVATION! Something is out of line, and surely it cannot be true that Peter was mistaken, so we must conclude that the fault is with Baptist teachers or teaching.

Why can we not all agree to take what the Bible says about such things, and leave the "doctrines and commandments of men" for "superficial" believers? There is no reasonable reason for being dogmatic when the issue is confessedly an "opinion" and cannot be found in Scripture. There is no man who can say with honor that he has read in the Bible of such a doctrine as that "The Lord watches over his people with a special providence so that they cannot fail." And this is a simple statement of what Baptists teach today. It is hoped that they give it up and come to an acknowledgment of the truth on this point. One of them recently said to me, "I have as much right to teach what I believe as the Campbellites do!" This is true. I too detest the doctrine of the Campbellites quite as much as do my Baptist friends, for if Campbellites teach what Baptists say they do, they are quite as far from the truth as Baptists are. Why be a Campbellite? Why defend their teaching? It will be easy for any Bible reader to recall, however, that when we read some Biblical statement approving Baptist, the same verse put the stamp of approval upon all other—ites, and —tites, and —iste, and —tists! *There is no comfort for any of them in the Bible.*

Why, O why will men try to defend the unscriptural names and doctrines men have originated? Why not be content to simply be Christians? Why not be content to believe what the Lord said, and do what he commands, and have no defence to make for our religious position? I know that since all denominations agree that what the Scriptures say is so, that I cannot but be safe in my belief IF I limit my faith by plain teaching of the Book. I hate to think of being separated from any true believer in Christ by sectarian walls and held aloof from them by party names and doctrines. If I ally myself With my Baptist friends—and thank God that hundreds of them are my good friends—I must by that affiliation separate myself from Methodists, Presbyterians, Dunkards, and others. Even the Baptists say that many of God's children are NOT Baptists, and hence admit that the Baptist church and membership therein is NOT ESSENTIAL TO SALVATION. The same admission is made by every denomination known to me. All admit readily that one can be a child of God and go home to glory without membership in their ranks.

BUT the Scriptures STILL SAY that "The Lord added to THE CHURCH daily such as should be saved." (Acts 2:47.) So membership in "the church is considered by the Lord as important enough that he never lets a day pass without adding to THE church, such as *should be saved*. In all sincerity I ask, Why should I want to be a member of any church other than that to which the Lord adds people? If I can be saved and KNOW it, I can also know that the Lord adds me to the church he wants me to be a part of, for "The Lord added daily to the church SUCH AS SHOULD BE SAVED." I KNOW that I am saved, for the same Lord said, "He that believeth and is baptized SHALL BE SAVED," and I KNOW that I do believe, and that I have been baptized even as the Holy Spirit commanded, "for the remission of sins" (Acts 2:38), and Jesus said such "SHALL BE SAVED" (Mark 16:16). Hence I know that I belong to the church Jesus wants me to be a member of. I should hate to insult him by saying, "Lord, I know I am saved; and that you have added me to the church you built and are the head of, but Lord I want to be a member of the Baptist Church too. I know you never did say that you would be pleased with my doing so, but Lord I feel just like they felt when they felt like they felt when they felt like they were saved, and they have voted on me, and are ready to receive me." Do you think I should?

OUR PASSOVER

By T. J. Derryberry

The departure of the children of Israel from Egypt ended the patriarchal dispensation.

The Bible account of this wonderful event should be a great lesson of encouragement as well as instructive to all Christians.

To commemorate this deliverance, the feast of the Passover was instituted. By Moses and Aaron, the people were given definite instructions concerning it. It was for the descendants of Jacob to observe through their generations.

The time was designated, those who should keep it, what should be eaten, and the number of days they should continue were all specially commanded.

This outstanding even as reported in the divine Book of God is proof positive of His boundless love and care for those who believe His word and are willing to trust Him for the blessings He has promised.

It is plain to even the casual reader that the lamb of the Jewish passover is a type of our passover—Christ. (1 Cor. 5:7.) There are some points of similarity between the type and the anti-type which Christians should fully appreciate.

The blood of the lamb for the passover, as commanded to the children of Israel, was to be applied to the door of their dwellings in a special manner. This was an act of faith. It was a guarantee that God would deliver them if they did what he commanded.

In order that the Israelites might remember the great love and mercy He thus had shown, He commanded: "And this shall be unto you, for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast, by an ordinance forever." (Ex. 12:14.)

To further emphasize its necessity and importance, he continued: "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's pass-

over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." (Ex. 12:26, 27.)

Approximately fifteen centuries after this time God provided a means of deliverance from the bondage of sin. This included all nations, both Jews and Gentiles. This is also celebrated by a memorial feast in which the Lamb of God is the central figure.

Nearing the close of his earthly ministry our Lord, with a few of his chosen followers, fulfilled the law by observing the passover, at which time he ordained and gave commandment concerning our Passover, which is to be kept by his delivered people throughout the years. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." (Luke 22: 19, 20.)

Since the purpose of the passover of the children of Israel was to be deeply impressed upon the children, it also seems important that those who have escaped the bondage of sin should be impressed with our obligation to observe our passover in the most appreciative and faithful manner. If some among us should ask, "What does this service mean?" could we so answer as to convince them of its importance and show, by the teaching of Scripture, our full obligation concerning this memorial which the Son of God himself has so tenderly asked us to observe?

The monument which our Lord has left by which we are to remember him is simple yet sublime beyond the power of the finite mind to compare. Neither can we by our feeble imagination comprehend its full meaning. Yet we can in a simple, abiding and trust faith do this in memory of the "Lamb that was slain."

We wish our readers to assist in getting people to read The Apostolic Times. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

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Printed and Published by James A. Allen

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117 Fifth Avenue, North

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EDITORIAL

WHERE THE BLAME LIES

No man, who has the welfare of his race at heart, can look with indifference upon the rank atheism and infidelity that permeates our schools. Many, if not most, of the text-books were written by infidels; and many, if not most, of the professors and teachers are infidels. The most absurd falsehoods, propagating various theories of "prehistoric" man, are elaborated in the text-books as gems of "science"; things that are without the slightest iota of evidence are brazenly stated as facts; and the teachers, in a very subtle and cunning way, tell the pupils that the Bible is no more inspired than a newspaper. Thus a situation exists that is not only fraught with dreadful consequences to the individual student, as concerning the salvation of his own soul, but that is also a most vicious menace to the temporal welfare of our country.

The world has before it today the stark results that are the fruit of the haughty and egotistical course pursued by the great German universities. It is a most appropriate time to note now what all this has done to Germany. These great schools reached a state of efficiency and perfection that was really remarkable. Their fame and name was spread throughout the world, and students, who had completed all that their own countries could give, crossed the ocean to enroll in them, in order to secure a more consummating finish to their educational preparation for their chosen profession. I could name a great Nashville physician as an example of this very thing. Doubtless there have been others, of Nashville, who went to Germany for this purpose. To finish in one of these great German universities was to stand at the very apex of any chosen profession.

But what happened? These same great universities that had attained to such an efficiency and that had won such renown, came under the control of men who were puffed up and who boasted of *rationalism*, and they soon became permeated with atheism and infidelity. The youth of Germany was poisoned with false theories and false ideas and were thus prepared to become the victims of that vicious cult of irreligion and anarchy that is led by Hitler and his Nazi gang of beer-hall outlaws who have no regard for God and no respect for the rights of any man or woman. All this is just one phase of the evils that inevitably come from permitting infidels to become ensconced in schools and colleges.

Still, we are aware of the fact that the cause of infidelity in our schools and colleges goes deeper than the

wild vagaries of atheistic teachers and professors, and that the real origin of infidelity is in our churches. The religious world itself has set the example of ignoring and repudiating the Bible. Even while every church has a Bible on its rostrum, and its "pastor" carries one under his arm, many, if not most, of them, even while claiming to believe it, presumptuously disregard it and with impunity set it aside. No intelligent person, who is at all acquainted with the teaching of the Bible, needs to be told that all of the great denominational churches are purely of human origin and that all of them are wholly unknown to the Bible. While all of them have borrowed some of the teaching of the Bible, not one of them teaches "the Bible, and the Bible alone," or will permit it to be taught, if it can prevent it. All of the man-made churches, because of their own man-made doctrines, refuse to teach things in the Bible that conflict with them; and all of them teach things that the Bible does not teach. And thus divisions arise in the religious world, and it is most obvious that division and strife is the root from which grows all the atheism and infidelity that finally undermines the very foundations of society and brings on a chaos of human misery and woe.

The scribes and Pharisees came to Jesus from Jerusalem, "saying, Why do thy disciples transgress the traditions of the elders?" "And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?" (Matt. 15:1-3.) Jesus added, "And ye have made void the word of God because of your tradition." (Verse 6.) The same thing is done today. Denominational churches that are unknown to the Bible, because of their own doctrines which were originated by men, deliberately set aside what Jesus and his inspired apostles command men and women to do to be saved, as non-essential and irrelevant, and presumptuously refuse to teach it, even though the Bible teaches it. Now, upon what ground can a religious denomination that is itself wholly unknown to the Bible, and that deliberately sets aside the plain teaching of the Bible, object to an infidel school-teacher teaching boys and girls that the Bible is no more inspired than a newspaper? If there is a difference at all, is it not worse for denominational preachers, because of their doctrinal theory, to set aside the language of the Lord Jesus Christ, that, "He that believeth and is baptized shall be saved," (Mark 16:16) than for an infidel school-teacher, because of an absurd theory of evolution, to set aside the statement, "And God created man in his own image, in the image of God created he him; male and female created he them," (Gen. 1:27)? Religious denominations that substitute "the precepts and commandments of men" for the Word of God cannot criticize infidel school-teachers for trying to undermine the Bible.

It seems obvious that the apostasies and corruptions in the religious world, and the divisions and parties that these apostasies and corruptions produce, are responsible for the spread of infidelity, in all of its multiform varieties. Some Bible students have wondered if a momentary triumph of infidelity will not precede a restoration of pure, New Testament Christianity, divested of denominationalism and the dogmas of men, and if such a catastrophe will not be required to bring the religious world to a realization of its departure from the Bible.

But although the religious world itself is responsible for infidelity in our schools and colleges, at the same time no Christian man or woman can sit supinely by and allow it to go unchallenged. We are fully aware how unpopular it is to call attention to such an evil in a wealthy and powerful college. Even Christian students

who absolutely know that some of the professors are infidels, and that infidelity permeates the institution, sometimes, in their fear of reprisal, or that they will be flunked in their grades, endeavor to convince themselves that it might do more harm than good for them to make a statement. And this, together with the fact that these infidel teachers are very subtle and cunning in their hostility to the Bible, creates a situation that becomes very delicate and difficult to deal with. Still, a most serious responsibility, rests upon every lover of the truth, not only to oppose and expose denominational dogmas and divisions, but also to oppose and expose the absurd and groundless theories and falsehoods of those who attempt to undermine the very foundations of the Christian faith. May every Christian be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Peter 3:15.)

J. A. A.

THE TRUE CHURCH

Many sincere and honest inquirers, who have been confused by the divided and denominational condition of the religious world, ask the question, What church shall I join? They realize that every one should be a member of the church but in looking at the religious world, they see so many different kinds of churches, with different kinds of creeds to govern them, that they become doubtful about which one to become a member of.

Unless a man is guided by the Bible in becoming a member of the church he but builds on the sand and makes his condition worse. To become a member of any church without a conviction that the Bible authorizes a person in so doing is to act from a very unworthy motive and is to disregard the Bible as the only true Guide.

It is made very clear in the Bible that the Heavenly Father planted but one church. That one church is the church that Jesus built upon the Rock. "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18.) In New Testament times every Christian was a member of this one church.

When we speak of the church, then, we mean the one true church—the primitive, apostolic, New Testament church, that existed in apostolic times and that every Christian was a member of, simply by virtue of being a Christian. No human denomination, founded since New Testament times, and that does not include all Christians, can possibly be the one true church of the apostolic era.

All very readily agree that the church does not save people. Jesus is the Savior and the only Savior. But it is also true that every one whom Jesus saves is "added to the church." "And the Lord added to the church daily such as should be saved." (Acts 2:47.) Let it be noted, therefore, that it is impossible to find any people who are saved on the outside of the church, because, when they are saved, "God adds them to the church." If God adds every one who is saved to the church, as the Bible plainly says he does, then all can easily see that there are no saved people out of the church. Still, not the church, but Jesus is the Savior. When a person reaches the point where he does what Jesus commands him to do to be saved, then God "adds him to the church."

With these Scriptures before us, we wish to point out that God does not add any one to the church except those who are saved. A man cannot be saved and stay out of the church, because, when he is saved, God adds him to the church. If a man is out of the church he is in his sins and is unsaved for this reason. If God does not add him to the church it is because he is unsaved. Not

that the church saves him, but because if he was a saved man he would be in the church.

The church of the New Testament is the body of Christ. "And gave him to be head over all things to the church, which is his body" (Eph. 1:22, 23). "And he is the head of the body, the church" (Col. 1:18). "For his body's sake, which is the church" (Col. 1:24). No man can be saved and belong to Christ without being a member of the church, because the church is the body of Christ. The same obedience that brings a man to the promise of salvation puts him in the church. He is not saved and afterwards joins the church because he becomes a member of the church, or body, of Christ when he obeys and is saved.

Christ has but one body, or church, and every saved person is a member of it. "There is one body, and one Spirit, even as also ye were called in one hope of your calling" (Eph. 4:4). "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many."

... Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:12-27). "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another" (Rom. 12:4, 5): "That he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby" (Eph. 2:15). From these Scriptures it is clear that the church is a spiritual body and that every Christian is a member of it because he is a Christian and as long as he remains a Christian. No one has any Scriptural authority to belong to any religious body or organization but the church, which is the "one body" that exists by divine authority.

The "one body," or church, of the New Testament, of which every Christian is a member, is the family of God. "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God" (1 Tim. 3:15.) "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2:19). "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). "The house of God," "the church of the living God," "the household of faith," "the body of Christ," embraces all Christians or children of God, the name Christian being the family name of all God's children. "Of whom the whole family in heaven and earth is named" (Eph. 3:15). No one can become a Christian without at the same time becoming a member of the church, any more than one can become a child without at the same time becoming a member of the family.

The only way to become a child of God is to be born into God's family. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). Any religious body that does not include all of God's children is not the church of the Lord. For any religious body to have to admit that a man may be a Christian, or a child of God, without being a member of it, is to admit that it is not the true church, which is the body of Christ and which includes and embraces all of God's people. For any reli-

gious body to have to admit that a man may live and die and go to heaven without ever being a member of it, is to have to admit that it is not the one true church to which God adds all who are saved.

Salvation is in Christ. "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7). As shown from Scriptures quoted above, the only way to get into Christ is for penitent believers to be baptized into him (see also Rom. 6:3). J. A. A.

WE ARE SONS

By David Lipscomb in the Gospel Advocate, March 8, 1900.

Selected by J. W. Shepherd.

To be born of water and the Spirit is to be born of God. The child partakes of the nature of the father. He receives his life and nature from the father. The seed is quickened into life and nursed into growth by the mother. But the new principle brought into the heart is imparted in the seed, the word of God, and it is life from the Father. This imparts to the new being the nature of the Father. The tastes, desires, and aims of the child partake of the same qualities of the Father. Peter admonishes the young Christians: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2.) "The word" expresses the laws and truths in which the Lord delights. The "milk of the word" is that spiritual sustenance given by the word that promotes the growth and life of the young Christian. So the child is to partake of this to cause him to grow into the strength and likeness of the Father. It shows the life and nature of the child correspond to those of the Father. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13.) The new principle of life imparted to the soul is from God, and it comes through the word of God received into the heart. That word is the will of God. "If ye knew that he is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2:29.) The qualities of the Father are transmitted to and to be cultivated by the son.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:9.) Whatever else this may or may not mean, it does mean that the being born of God leads one to be like God in keeping free from sin. He is like him, again, because: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1. John 4:7, 8.) Here the family trait comes from God, the Father, and is inherited and cherished by the children. "Whosoever believeth that Jesus the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. . . . This is the love of God, that we keep the commandments. . . . Whatsoever is born of God overcometh the world. . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:1-18.) All these are traits of character and dispositions of heart received from the Father through the word of God. The man is begotten of God, and he as a child of God grows up into the likeness of his Father by cultivating the divine qualities received through the word of God received into the heart.

Because we are begotten of God and live as his obedient children and grow into his more complete likeness,

he owns us as his children, bestows upon us the tenderest marks of his love and sympathy, gives us rich blessings in this world, and promises us an inheritance rich and unfading around his throne, where we will enjoy his riches, honors, and glories forever.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4:6, 7.) Through obedience to and fellowship with him of all the riches and glory of the universe. "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) In the Old Testament God is seldom represented or claimed as a Father, save prophetically of the reign of Messiah. They were servants; he was Lord and Master. But when the seed of the kingdom was received into their hearts, the law was written in them. God was willing to become a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:18.) "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." (1 John 3:1-3.)

CHRISTIANITY

By W. A. Ethridge

I never cast the shadow of a doubt on God's word by saying, "If the Bible is true." I always say, "The Bible being true." I believe the Bible because it is God's word and I believe in God. I believe that God in olden times spoke to the fathers by the prophets, but today He speaks to us through His Son the words of whom are found in His book. I believe the Bible is the true, pure and living word of the living God. I believe in and depend on God's word, and will till time shall be no more with me on this earth.

Do you believe the Bible? Do you believe in teaching and practicing the same things that was taught and practiced in the days of the apostles, adding nothing thereto and taking nothing therefrom? Do you believe in not going beyond that which is written, adding nothing thereto and taking nothing therefrom? If so, that is Christianity.

One definition of Christianity is: the religion of Christians or Christian character. But that is not enough. Christianity is a belief in God and Jesus Christ, and doing the things that he and His apostles taught and practiced while here on earth, and that alone. That is Christianity.

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—that is Christianity. To love the truth, to be sincere, to speak honest words, to love wife and child and friend, and to make a happy home—that is Christianity. To make others happy, to fill life with the splendor of good deeds, the warmth of loving words, to discard and destroy prejudice—that is Christianity. To cultivate hope, to see the calm beyond the storm, the dawn beyond the night, and do all the good that we can possibly do in this world and never go beyond the things that are written in doing these things—that is Christianity.

The church is charged with the duty of looking after

the material welfare of its members as well as their spiritual welfare, and must see that every member who lives in obedience to the doctrines taught by the apostles is kept in the fold and cared for while he lives, and that his wife and children are not allowed to suffer for the necessities of life. That is Christianity. On the other hand, you need not be surprised to find "churchanity" in the church of Christ today.

What is "churchanity"? "Churchanity" is form, formalism, and formality. "Churchanity" does not hesitate to go beyond that which is written in order to meet the approval of modern up-to-dateism. "Churchanity" does not hesitate to go beyond that which is written when it suits the convenience, whims and fancies of supposed, pretended, professed, so-called, self-styled Christians. They never read the 18th and 19th verses in the last chapter in the Bible. "If any man shall add anything to these things, God will add unto him the plagues that are found in this book; if any man shall take away any of the words of the book of this prophecy, God will take from his part out of the book of life and out of the holy city."

There are preachers in the church of Christ today who will receive sectarians into the church of Christ on their sectarian baptism. After that person "comes through" at the mourner's bench, he applies for admission into that sectarian organization called a church. Invariably the first question asked is, "Do you believe that God for Christ's sake has pardoned your sins?" He says "Yes," or that sectarian preacher would not have baptized him. But several years later he decides that he is a Christian; he decides that he was baptized for the remission of sins. If he was, he told that sectarian preacher a falsehood, or he would not have baptized him. Yet he is allowed to become identified with the church that Christ died for. That is "churchanity."

That is a travesty on the name of the Son of God. That is blaspheming the name of the living God. That is profaning the living word of the living God. That is done by preachers of the church of Christ to meet popular approval in order to hold their jobs.

Again, it is a common thing to hear people—members of the church of Christ—say that a good man or woman will be saved, no matter to what church they belong. Poor deluded souls! It seems they can't get away from the thought of father, mother, brother or sister dying a member of some human organization. They do not read the Bible; they do not study the Bible. They have their own ideas, opinions, theories and think-sos about what the Bible says. That is "churchanity."

The true church that is so inseparable from Christ himself is so far forgotten and is so different from man-originated churches today, the apostolic church, that it never enters into the thought of these modern churches at all. That is "churchanity."

No man or ordinary intelligence could be in some congregations without learning that it was ruled by a ring, as truly as any political body was ever ruled. That, is "churchanity."

GROWTH IN CHRIST

By C. L. Purdom

Much effort is being put forth and has been put forth to bring individuals into Christ. I would not have that put aside to bring something else into full view. Keep the importance of bringing lost souls unto Christ. The one thing that has always come up before me is, what

shall we do with the newly converted individual? Many individuals have been baptized into Christ that have apparently sat down on the bank of the creek and died spiritually because we or the church has not known what to do with such an individual. I think the Bible is not at fault along this line but the leadership throughout the country has failed to give the attention to the newly converted individual that he should have. There can be no better regulations to go by than the New Testament. It has always come through with an example of what we need to know and if we will but study it, it will furnish us "Unto every good work."

Acts 2:42: "And they continued stedfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers." Who is the writer talking about in this passage? You have but to read it to know that he is talking about those newly converted to the gospel of Christ. What did they do? The record says they continued stedfastly . . . Today when people are converted to Christianity, what do the leaders do? What do those converted do? Most of the time we think they know enough Bible to go about their business of living the Christian life and we never give much attention to them until they begin to miss services and we begin to investigate and we find that because of the lack of proper exercise and the proper environment they have withered from Christ and His services and have begun to die. Is it the fault of the ones converted? Not altogether. We should show an interest in them to the extent that we will begin to teach, train and give them the proper exercise if you please and let them begin to develop and before long they will not only be able to help themselves but will begin to help others to see the Way and will feel that there is something for them to do. Those people on Pentecost were interested because there was something for them to do.

Read the conversion of the eunuch in Acts 8, beginning with verse twenty-six. When he had learned what to do, he was happy to do that and when he came up out of the water he went on his way rejoicing. The Scripture is silent on the after life of that man, but we can imagine that after he had learned the Way he was happy to be able to tell others also. 1st Peter 2:1-2 says: "Putting away therefore all wickedness and all guile, and hypocrisies, and envies, and all evil speakings be as newborn babes, long for the spiritual milk which is without guile, that we may GROW thereby unto salvation." In the last chapter of second Peter, verse 18, we find that the writer there says, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

Too many of us want to grow in the grace of God but we expect the growth in knowledge to come by some miracle and not by constant search and examination of the Scripture. We grow in the grace or favor of God when we know His will concerning us and are willing to put that will into practice.

Let us give more time to the newly converted individual. Let him not wither and die because Christ shed His blood for all and we must stay in Christ if we would be cleansed from our sins.

A MAN WHEN HE IS DEAD

A man when he is dead will ask the minister to hold a whole service just for him. Yet the same man while he is still alive will ignore several thousand perfectly good services that others would be glad to share with him.—*Church Calendar*.

LET'S DO SOMETHING ABOUT IT—NOW

By P. C. Crews

M. brethren, used in the generic sense, to include all who have been "added to the Church by the Lord," that one and only blood-bought institution through which eternal salvation is promised (Acts 2:47 and 4:12), what are you *doing* to "make your calling and election sure"? The Saviour rebuked some who addressed Him as Lord on one occasion—a "faith alone" group—as follows: "Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that *doeth* the will of My Father who is in heaven." "Why call ye Me, Lord, Lord, and *do not* the things that I say?" (Matt. 7:21; Luke 6:46.)

My dear brother, just what is your attitude towards Christianity, anyway? What are you *doing* to extend the borders of Christ's kingdom? Are you "diligent in business (the Lord's), fervent in spirit, serving the Lord?"

It is high time that the church—every member thereof—has a spiritual awakening, and we embrace the opportunities that are ours, to stem the rising tide of infidelity, that will engulf us, if we do not do something about it, *and do it now*.

This indictment is not of universal application, however, for there are at this time within our ranks, those with faith, zeal (that is according to knowledge) and courage, who are not content with the "do-nothing-about-it" attitude, but have launched an educational program that should have the hearty endorsement and support of every child of God.

The only criticism we have to offer is, that in our humble opinion, the undertaking is not broad enough in its scope, but should be enlarged to take supervision of the child from birth. It is enjoined upon Christian parents to "bring up their children in the nurture and admonition of the Lord." This obligation is sadly neglected, all will admit; however, where the parents are faithful, their children have a better understanding of the relation they sustain to the church and the world, than the children whose parents are derelict to this obligation. In either event, it does not minimize the obligation of the church.

The writer of the epistle to the Hebrews chided the Hebrew Christians for their failure to "grow in grace and knowledge." Here is his language: "Of whom (Christ) we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:11, 12.)

We repeat that, in view of the fact that so many of our secular institutions of learning—colleges, high and grade schools—are veritable hotbeds of infidelity, it is high time that the Church of our Lord Jesus Christ snap out of its state of lethargy and *do something about it*; something definite and concrete.

In every community where there is a church, one or more *Christian teachers*, as required, should be employed to instruct our children, in secular knowledge; also in social activities. Result: Our young people would marry "only in the Lord" and thus eliminate this divorce evil, to a large extent.

If we require the services of a doctor we prefer (or should) that he be a Christian; or a grocery man, etc. How much more vital it is to employ Christian educators to train our youth!

We anticipate that some will not take kindly to the foregoing suggestions. That is your prerogative. We will not be offended in the least—provided you propose a *better plan*. We certainly are not pleasing to the Lord if we fail to remedy prevailing conditions existing in the church today. Our *utter failure* to provide spiritual food and *Christian environment* for our youth, simply allows the devil and his emissaries to "take over" without opposition.

If we are content to bring (or send) our children to the place of worship, for one hour, once a week, for spiritual instruction, then turn them over to the devil for the rest of the week, as we are doing in many instances, we had as well rent the church building for a dance hall or picture show, and then stay at home and "kick" and "object" to our heart's content.

We have faith enough in our brethren to believe that in a short time we will, unitedly get behind this educational program, now sponsored by a goodly number of our churches, and *do something about it*.

241 South Gibbs St., Pomona, Calif.

THIS PERSUASION COMETH NOT FROM ABOVE

(From The Christian News Service)

It is a common saying that one name in religion is as good as any other, and that a "rose by any other name would smell as sweet." In direct contradiction of that, the Bible says salvation is in the name of Christ, and in that name alone. "Neither is there any other name under Heaven given among men wherein we must be saved." (Acts 4:12.)

By no authority of Scripture or reason has this doctrine been passed around that "there is nothing in a name, and, one name in religion is just as good as another." This ridiculous teaching runs exactly counter to all that the word of God says on the subject.

The Bible says that we offer our prayers to God in the name of Christ. "If ye ask anything in my name, that will I do." (John 14:14.)

The enemies of Christ knew there is something in a name, so they opposed the apostles' speaking in the name of Christ. "But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus." (Acts 4:17, 18.)

There is so much in the name that the apostles were glad that they were counted worthy to suffer for it. "They therefore departed from the council, rejoicing that they were counted worthy to suffer for the name." (Acts 5:41.)

We are told to glorify God in behalf of the name of Christian, or in that name. "If any many suffer as a Christian, let him not be ashamed, but let him glorify God in this name." (1 Peter 4:12.)

We are to assemble in the name of Christ. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.)

God tells us to do all that we do in the name of the Lord. "And whatsoever ye do, in word or deed, do it in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17.)

So important is the name, this "name that is above every name," that the Bible tells us that we are baptized into this name. "They were baptized into the name of the Lord Jesus." (Acts 19:5.)

Since we find from the plain testimony of the word of God that the name is so important, other considera-

tions arise. We find that salvation is in the name, prayer must be offered in the name, all our service to God is to be offered in the name, we suffer in the name, and for it. and we are told that we are to gather together in the name.

Now here is the point, since all these things are and must be in the name of Christ: how can a man be saved without the name? He cannot be. But how can it be that he does things in the name. He is baptized into it. That is just another reason why a person cannot please God, cannot be saved, cannot enter the kingdom of God without being baptized.

FIELD REPORTS

Richard Donley, Liberty Texas: Interest in the word of the Lord is increasing here. One was baptized last Lord's Day. I am now in a meeting at Daisetta and will go from there to Buckeye, N. Mex.

Howard Casada, Booneville, Ark., Oct. 7: I baptized another sanatorium patient into Christ yesterday. He was sixty-two years of age. The distribution of gospel literature among the patients is bearing fruit.

J. W. Stamps, Bluff Springs, Ky., Oct. 9: Our meeting closed here last night. There were ten baptisms, one restoration, and the church greatly edified. Brother W. A. Record of Louisville, Ky., did the preaching.

J. C. Gaw, Box 214, Goldendale, Wash.: On Sunday, September 10th, the collection was \$159.07. This was the largest contribution since I have been in Goldendale. The entire amount has been sent to a mission field in Longview, Kelso, Wash.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, Sept. 27: Five baptized and seven restored to duty the past two Sundays here at West End Church, 718 Malone Street. We look forward to a good meeting October 4-15 with T. B. Crews preaching.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Sept. 25: Thirty-three people have come forward here since June 17, including a lady who placed membership yesterday morning and a soldier's wife who was immersed last night. Four new class rooms have been built recently. Splendid interest continues.

Station A, Ft. Smith, Ark., Sept. 20: The meeting in Randlett, Okla., resulted in three baptisms and good done otherwise. I promised to be with them next year. This leaves me in a meeting with the Florida Avenue Church in Akron, Ohio. Began Sunday with a large crowd. Meeting continues three Sundays. It is my third effort with these good people. Work in all the churches here seems to be doing well. I go from here to Burton, W. Va.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Sept. 18: Seventeen people came forward during the splendid protracted meeting in which Brother Homer Hailey preached, nine of whom were immersed during the meeting. Besides this, another lady made the good confession the

night before the meeting began and was immersed the following night.

The Santa Rita Tucson brethren are greatly encouraged. Splendid audience here yesterday, and I immersed two married people last night.

Henry C. Grayson, Albany, Ga., Sept. 4: Brother James McPherson and I closed a three weeks' meeting in Sasser, Ga., on the night of the 27th. Crowds were small under the tent. Yet with the aid of our public address system virtually the whole population heard the gospel as it was preached for the first time in Sasser. There was much rumor of running us out of town—but no pursuer. One lady was baptized. This gives us an opportunity to meet in her home each Lord's Day with several others. Brother McPherson assumed this work. Brother Leonard Johnson, co-editor of Sound Doctrine, spoke for us at Albany last night.

L. Reed, 213 E. South St., South Bend 11, Ind., Sept. 11: I held three very successful meetings in Tennessee this summer: one at Wilson Chapel, near Beech Grove, Tenn., with 21 baptisms and one restoration; the second meeting, at Noah, near Manchester, Tenn., with two baptisms and one restored; and on August 20 I began a meeting at Chestnut Grove, Tenn., near Viola, Tenn., with 19 baptisms and 8 restorations.

I am now back at my home in South Bend 11, Ind. I have some time for some fall meetings or I would consider located work or mission work. Anyone needing a minister can contact me by writing me: 213 E. South St., South Bend 11, Ind., or phone 3-4739.

Carl F. Malone, McCammon, Idaho: We are out here in a Mormon community and will probably later send you some other subscriptions. We are attending the Church of Christ at Pocatello, Idaho. One of the Mormon bishops drove up here to the camp and told me that probably I would soon become a Mormon. I told him that when I saw Joseph Smith's name in the Bible I would consider it. I asked him what became of the plates Smith found. He said they were hid in Mount Gomorrah. I told him my Bible was not hidden and that the Lord gave his apostles the Great Commission. He said he would come back and talk to me again about it, but not so, as I have my Bible for my works.

Thos. II. Burton, 512 Sixth St., Bristol, Tenn., Sept. 14: The fourth debate in this section became history a few nights ago when J. Ed. Nowlin and M. B. Miller discussed the instrumental music in the digressive building in Clinchport, Va. This is the second debate the men have had on this question. Miller was much weaker this time, and we wonder if he is weakening on the idea. Nowlin in his usual positive way presented the truth and exposed error in the most convincing manner. With such exposition of error and presentation of the truth the cause of the Lord is bound to grow in this section. The discussion lasted only two hours and ten minutes. Both speakers certainly acted the gentleman and not one harsh word was spoken. It was the writer's pleasure to moderate for Brother Nowlin. BRETHREN, WE NEED MORE WORKERS IN THIS SECTION.

Summary of September labors of Gus Winter, Evangelist, South Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio: Sermons and addresses, 10; Lord's Day Bible study, 4; Wednesday Bible study, 4; radio sermons, 6 (B. H. Atkinson spoke twice); house to house

calls, 235; serial tracts distributed, 315; other tracts and gospel papers, 139; radio cards, 46; Testaments, 8; Acts and Gospels, 16 (Testaments and Scripture portions were given to guests at Florence Crittendon Home, where I conducted a gospel service the first Lord's Day afternoon). Interest and attendance held up well at all services. Visitors from Camp Reynolds and other places present every Lord's Day. Brother Walt Carlson of Cleveland (now stationed at U. of Minn, in Minneapolis) was a caller last Wednesday. His interest and cooperation has been most refreshing. Encouraging reports continue to reach us regarding our gospel broadcast over WRRN Saturday mornings at 8:30.

J. R. Jimenez, 172 Independence St., Matanzas, Cuba, Sept. 1: Fifty-four services were held in five communities in Cuba. Of these services 30 were held by me and 24 by the three brethren who help me in Havana, Matanzas and Cienfuegos.

Total monthly attendance, 2,368; total distance traveled, 2,252 kilometers; by train, 1,028; by bus, 984; on foot, 60. Visits made, 260. Baptized, 2, both at Matanzas. Many gospels, tracts and leaflets wisely distributed in all places.

Although we have had stormy weather and daily showers, the attendance at all of the services has been good this month. The congregation at Havana continues to take an active part in the work of the Lord, although some are not able to devote much time to personal work or visiting of members or prospective members. According to the brethren in charge, the interest at Vigia 165 is fine.

Throughout the province, at Santa Cruz, Rio Blanco, etc., the gospel message has met with response from the hearers which we hope will result in the obedience of many.

We have changed our meeting place at Matanzas to a more desirable and suitable location which has awakened an interest in many who have never attended any of our services before. We pray that we may grow not only in number but in spirituality.

The work at Jovellanos, Guareiras, Laberinto, etc., continues to prosper and the number of members are growing in the grace and knowledge of our Lord Jesus Christ. We discontinued, for the present, the services at Laberinto as the brethren attended the meetings at Guareiras, thus saving time and efforts.

Our brethren, Dr. H. L. Schug and Dr. W. L. Treat, editors of our Spanish paper "El Camino" published at Abilene, Texas, have requested us to send them a complete report of our work in Cuba, so as to make a special number of it as they did on the work in Mexico some time ago. We hope to comply with their request at an early date. This will give some idea of what we have accomplished in the "Pearl of the Antilles."

PASSING THROUGH

I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow-being, let me do it now; let me not defer it or neglect it, for I shall not pass this way again.—*Drummond.*

A preacher's influence with Commodore Vanderbilt is what secured the money on which Vanderbilt started. If that preacher was living today he would be ashamed of Vanderbilt on account of its infidelity,

DANIEL TO CLEVELAND, TENN.

Bro. Homer A. Daniel begins work with the Central Church, in Cleveland, Tenn., Nov. 1st. Bro. E. N. Fields has done a fine work at Central for the past four or five years and is now working with the Church in East Chattanooga, in addition to teaching in Central High School in Chattanooga. Bro. Daniel is leaving the Brainard Avenue Church, in Chattanooga, after having spent two years' labor there. He has been in evangelistic work four and one-half months this year, in addition to his regular work with the Brainard Avenue Church.

He also plans to devote part of his time next year to evangelistic work, in addition to his work with the Central Church in Cleveland.

Bro. C. W. Scott of Moundsville, W. Va., begins work at Brainard. Nov. 1st.

GODLINESS

By Lloyd E. Ellis, in *The Christian Echo*

"Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (1 Tim. 4:8.)

Godliness have to do with reverence and piety. The term suggests that the one who makes godliness a part of his life is becoming God-like. It pictures an individual who has strength of character, one who can be depended upon, and one who devotes his time to pursuits which serve to lift up mankind, in contrast to the individual who gives his time to pleasure and the satisfying of the lusts of the flesh.

One who makes godliness a part of his life has great regard in his life for things which are high, pure and good, he does not have pleasure in unrighteousness. He does not take part in shady stories, filthy conversations, and unbecoming conduct, but he is careful of his language, and shows respect for all things sacred.

He is one that can be trusted, for he has the reputation of being honest, sincere, and true to his every word. Having been tried, he has been found faithful to his profession.

He learns from the Bible just what is required of one who would be godly in his conduct, character and attributes.

From the above text, we find that godliness is profitable in this life. When the thief, bank-robber, and bad man comes to the end of the trail, he often stops at the door of the death chamber to offer a little advice to others, and that advice is, don't come the way I have come, it is not profitable. Wickedness may seem to pay for a little while, but soon ill-gotten gain slips away, and the guilty is left without friends or love, or respect. Having traveled an ungodly road, he finds it difficult to turn to live an honest life. This turning certainly can be accomplished, and the gain is worth the price, but the life of the wicked results in hardship to himself and to the righteous. The godly may find himself in poor circumstances, but he will find real friends, and he will not suffer as do the ungodly from neglect. Those who practice godliness have a peace of mind while they live which the wicked can never know. The godly have no fear of the officer coming to seek him out and take him away to confinement—and even if one who follows godliness should be apprehended because he is righteous—as has been done in past time, he still has no fear such as the evil-doer faces at all times.

Yes, godliness in this life is profitable, for the peace, the favor of friends, and happiness in this life which comes as a result of having learned what God wants one

to do and following conscientiously in that path of life which he finds outlined in the Word of God.

Godliness is profitable for the life to come. The man of God believes that there is another and happier existence for the man who follows after righteousness and lives according to God's commandments. He finds in the word of God a promise of a life to come, in which he will enjoy the presence of God with him through all eternity. He is offered a glimpse of the future life in the pictures pointed in the word of God, and has the assurance that any trials with which he may be confronted in this life are small in comparison to the happiness which awaits him.

In view of these premises each of us ought to learn what the Lord desires of us, and to endeavor to live godly lives while we are in this present world, looking and hoping for the life that is to come.

TRACTS FOR DISTRIBUTION

Christians, and Christian congregations, should freely and abundantly distribute tracts, leaflets and papers. To BOW gospel literature broadcast over any community is one of the best and most effective ways to reach the general public with the gospel, which "is the power of God unto salvation to every one that believeth."

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If a man is more than a Christian, he too much. If he is less than a Christian, he is too little. The right thing is, to be a Christian; no prefix, no suffix, no hyphen—just a Christian, a member of the "one body," "which is the church," as were those in New Testament times who "were called Christians first in Antioch." (Acts 11:26.)

The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 3

NASHVILLE, TENNESSEE, NOVEMBER, 1944

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., an
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

POINTED PARAGRAPHS

Much of the world is creeping into the church.

"For fornicators and adulterers God will judge." (Heb. 13:4.)

* * *

No Christian should "lay by in store," "upon the first day of the week," less than a tenth.

* * *

"Wherefore, putting away falsehood, speak ye truth one with his neighbor." (Eph. 4:25.)

* * *

"It is as sport to a fool to do wickedness; and so is wisdom to a man of understanding." (Prov. 10:23.)

* * *

"For on account of a harlot a man is brought to a piece of bread; and the adulteress hunteth for the precious life." (Prov. 6:26.)

* * *

"He that committeth adultery with a woman is void of understanding; He doeth it who would destroy his own soul." (Prov. 6:32.)

* * *

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." (Eph. 5:5.)

* * *

If Presbyterians, Methodists and Baptists can drop their doctrinal differences long enough to have a "union" revival, why cannot they drop them permanently?

* * *

A man should not take his "feelings" as evidence that he is saved. Here is something better: "He that believeth and is baptized shall be saved." (Mark 16:16.)

* * *

"Be ye free from the love of money; content with such

things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." (Heb. 13:5.)

* * *

The secret of a man's influence over the churches should not be in his money, or in his ability to *politic*, but should be in his Bible knowledge and in his pure, Christian character.

* * *

When any man allows money to accumulate in his hands, even when a church allows money to accumulate in its treasury, it is as sure to breed corruption, as that the Bible calls money "filthy lucre."

* * *

"Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him." (Col. 3:9, 10.)

* * *

Jesus commands "every creature" who "believes" in Him to be "baptized." (Mark 16:16.) Will you not be afraid to appear before His judgment seat, on the great judgment day, without having obeyed His commandment?

When churches reach the point where the members do not desire to do the work, as the members did in New Testament churches, then they feel the need of a "minister," so that they may have a "program," without having to exert themselves to personally attend to it.

* * *

"Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged." (Col. 3:18-21.)

* * *

In the nature of things a denominational church, which is one of numbers, cannot be "the church, which is His body." Any church that is forced to admit that it does not include all Christians is not the "one body" over which Christ is the Head, and of which every Christian is a member.

* * *

Is it not enough to be just a Christian? Is it not too little to be something less than a Christian, and is it not too much to try to be anything more than a Christian? When people are anything more or less than just simply Christians, they have something more or less than the Bible as their guide.

* * *

If the preachers of human denominational churches believe the Bible, and reverentially accept everything it says without doubt or question, why do they become so agitated and resentful, if some one quotes from the Bible, "Arise, and be baptized, and wash away thy sins, calling on His name?" (Acts 22:16.)

* * *

A "degree" preacher, who tries to preach the gospel in

the supercilious terms and phrases that characterize the language of an infidel university, would do a great favor to both the world and church if he would quit trying to preach. In the first place, he is out of tunc with the old Jerusalem gospel, and, in the next place, unless he is very careful, he will do more harm than good.

A man who owned a big business, and who was a director in a big bank, when approached concerning matters upon which hung the welfare of his soul in eternity, said, "Don't bother me, I have my business, and my bank, to think about, and I don't have time to think about these things." If he lives a long life, and if he continues to successfully keep his business and his bank until he dies, he will not have them long. Then what will he have?

Most of our churches have too much money in their treasuries. Unless they put it to use they can look for trouble ahead. Very few people, if any, can keep their feet on the ground with a pocketful of money. And then, too, when money is allowed to remain idle, it accumulates a rust that the Bible says will be a witness against its holders in the great judgment day. A full treasury is indeed one of the marks of a faithful church, but it should be full because of continued contributions, "upon the first day of the week," not by stagnation.

A man travels three hundred miles to this place for a ten-day stay, and collect three hundred dollars, and then travels three hundred miles, taking nothing in between, to that place, for a ten-day stay, and collects three hundred dollars, and then travels three hundred miles, again taking nothing in between, to the other place, for a ten-day stay, and collects three hundred dollars; and he may be a wonderful preacher (and usually is) and also may do much good (and usually does), but it is not the apostolic way of evangelizing, and it will never evangelize the world. Though much good may be done, it puts preaching too much on a chautauqua basis. Until the churches get back to the ancient and apostolic order of things the world will never be evangelized.

What is it that divides the religious world up into Methodists, Baptists, Presbyterians, etc., instead of all being just Christians? It is the doctrinal theory that was originated by the founder of each of these sects and that is set forth in their respective creeds. Is this doctrinal theory, of each of the sects, taught in the Bible? No! Certainly not! The Bible does not teach one man one way, and another man another way, and still another man still another way. While each of these denominations make a big bluff at trying to prove its pet doctrinal theory by the Bible, each of them is forced to admit that a man can be a Christian without believing its doctrinal theory. And this shows that none of these doctrinal theories, that makes Baptists, Methodists, Presbyterians, etc., are taught in the Bible. If every one took the Bible, and nothing else, all would be Christians, and nothing else.

On the day of Pentecost, when the people became convinced that Peter was preaching the truth, "they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, What shall we do? Then Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:37, 38.)

Now, how is it, that no preacher of any of the human denominational churches, such as the Baptist, Methodist,

Presbyterian, etc., ever answers people by telling them to, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins?" In their "revivals," when people come forward to the "altar," to be "prayed for," or to sign a card that they will "take Jesus to be their personal Saviour," if some one were to tell them plainly what Jesus, the Saviour, commands them to do to be saved, it would break up the "revival."

Jesus saves "all them that obey Him." (Heb. 5:9.) Though people may be worked up to suffer deliriums of emotion and may "feel the load lifted," still the plain, indisputable fact remains that Jesus saves only those who obey His commandment, as given through His apostle Peter, to, "Repent ye, and be baptized every one of you." No pet doctrinal theory, originated by any fallible and uninspired man, can justify any one in neglecting, failing or refusing to obey the Lord Jesus Christ. Those who fail to obey the commandments of the gospel are without God and without hope. The preacher who endeavors to lure and deceive those who have not obeyed into a feeling of peace and security is their worst enemy and their blood will be on his head at the judgment.

J. A. A.

THE CHURCH—THE BODY OF CHRIST

By G. E. Woods

When the Lord said, "Upon this rock I will build my church" (Matt. 16:18) He had in mind His church and none other. That divine institution which originated with our Lord Jesus Christ then belongs to Christ. He "purchased with his own blood" (Acts 20:28) the church. No earthly organization can compare in value to the church for the price paid was the blood of our Lord. Jesus promised to build but one church and that is all he built. When in God's grace we come under the influence of the gospel, believe and obey the conditions therein contained, we become members of the New Testament church.

Many people are confused as to the church. The church of our Lord is not a denomination for party names and party organizations are condemned in the word of God. (1 Cor. 1:10.) The church is not an invisible institution as some claim. The church is *the body of Christ*.

... and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23.) The church is just as visible as are the human beings that make it up. "For we are members of his body, of his flesh, and of his bones." (Eph. 5:30.) The various denominations that infest the land are not branches of the church. There are no organizations within the organization of the church. The only branches of the church of Christ are individual Christians. "I am the vine, ye are the branches." (John 15:5.)

To many people the church is non-essential, indifferent, unimportant. Such a position clearly shows a lack of familiarity with the Holy Scriptures. That the church is the greatest institution that the world has ever known is attested to by the following Scriptures: 1. The church is blood bought. (Acts 20:28.) 2. We are reconciled unto God in the church—the body of Christ. (Eph. 2:16.)

3. It is the house of God. (1 Tim. 3:15.) The church being bought with such a price, being reconciled unto God as we are in the church, and it being His house, we should render our undying loyalty thereto.

Christ is declared to be the head of the church. (Eph. 5:23.) Therefore, the church of Christ recognizes no head but Christ, for he is to have the preeminence in all things. (Col. 1:18.) Further, Christ is the Saviour of the Body. (Col. 1:23.) There is but one body (Eph. 4:4) and that

body is the church (Eph. 1:23) hence, Christ is the Saviour of His church. But if Christ is the Saviour of the church He is not the Saviour of those outside the church, therefore, to be saved by Christ we must be in the church which is His Body.

How may we enter the Church? People enter different churches and institutions in various ways. The New Testament is the sole authority as to the manner of entrance into the New Testament church. Everyone ought to want to be a member of the church that Jesus built. In Acts 2:47 the writer declares the Lord "added to the church." In Bible days the means of entrance into the church was by being added by the Lord. Therefore those that have not been added by the Lord are not in the church of the Lord. Much is said in present days about joining the church. Such cannot be said in reference to the church of the Bible. You simply cannot join the church of Christ. Cases of conversion clearly show that when the gospel was preached, and people heard, believed, and obeyed it, they were added to the church by the Lord. If we will be willing to take the Lord at His word, accept all that He says as authority in matters of religion, then he will add us to His church. The divine record shows that the gospel was preached, that it was believed, that the believers repented of their sins, confessed their faith in the Lord, and were baptized into Christ. When this they did the Lord supplied His part by adding them to the church. Such is a safe course to follow.

1901 McGavock Pike, Nashville 6, Tenn.

THE SIMPLE GOSPEL

By L. L. Plunket

There are several basic reasons for the simplicity of the gospel. It is to be the basis of judgment for the whole world: "The word that I spake, the same shall judge him in the last day." (John 12:48.) Christ commanded that the gospel be preached to every creature. (Mark 1(5:1'.)) People of the first century were able to understand and accept the gospel and be added to the Lord's church with only one presentation of this simple message. The Jews on Pentecost and the Gentiles at the house of Cornelius are but two of the many examples.

If the gospel could be understood by only the most learned, God would not have made it the basis of judgment for all the world. Since the gospel is to be preached to every creature it is surely adapted to his intelligence; simple and wise alike. And since ordinary people of the first century could grasp it in one lesson, it can be understood by ordinary individuals today. This gospel is surely a simple something.

In fact, so simple is it that Paul gave this warning: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:3.)

EVE'S SIN

How was the serpent able to beguile Eve? Let's read the account: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, ye shall be as gods, knowing good and evil; and when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit thereof and did eat." That's the story. The woman thought it was better to "be as gods" than to be simply a woman; better to eat what was forbidden than what was permitted. She thought it was better to have her eyes opened to the forbidden than to behold all the beauties of paradise.

In this she went wrong and suffered for it.

SAME DANGER TODAY

That desire to know more than is revealed did not pass away with Eve. Man still has a mania for finding out what only God can know. There is an almost universal fondness for learning secrets and mysteries. A great many religions of our day exist only because of the intrigue of the mysterious; such as "present day revelation" or "divine healing." Because man has such a desire to know the wrong things and practice the forbidden, some religious teachers tell us that man is inherently depraved. To lay the blame for my sins at the feet of the first pair is a cowardly and fatal effort to shift responsibility.

Paul does not fear that the Corinthians will perish because of Eve's sin, but he does warn against the same subtle strategy that caused her banishment from Eden in the beginning. He feared lest their "minds should be corrupted from the simplicity that is in Christ." The world we live in has proven that Paul's fears were not groundless ones. Man today, like the two in the beginning, is not satisfied with the simple things God has given. He must make something mysterious of it.

PERVERTING THE TEACHING

In Romans 1:16 I read the following: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." What has man done with the little verse? One group, now rapidly disappearing, says that the gospel of Christ cannot save without that one has been eternally predestined. Another demands a direct operation of the Holy Spirit. The verse promises salvation "to every one that believeth." That doesn't limit the gospel to anything except a living and active faith in its power to save. Whatever led men to pervert such a plain Scripture? It was just too simple. Man has to make something difficult and mysterious of the gospel, just as Eve wanted to find out the mysteries of the forbidden tree.

COMPLICATING GOSPEL ORGANIZATION

When we come to church organization we find that here again man has not been satisfied with God's arrangement.

In the New Testament church there were men called deacons, elders, and evangelists.

The deacons were appointed to distribute the funds wisely when it became apparent that the evangelists did not have time to serve tables.

Another group of New Testament officers were called elders. These are variously termed elders, pastors, and bishops. All these evidently refer to the same man, since these names are never used together, and their work and method of appointment were the same. They simply denote different phases of the same work. Paul instructed Titus to appoint elders in every city. (Titus 1:5.) There's nothing difficult about that. Each congregation had its own officers, and was a unit. It is observed that a single congregation had a plurality of bishops. Now, a plurality of congregations has a single bishop. This condition exists in the denominations as the reverse of inspired instructions.

We see in the Roman Catholic hierarchy the limit to which man will go when he leaves God's plan. They have at their head a man called the pope. "Pope" was translated from a Latin word meaning papa or father. Christ, with his own lips, instructed his disciples to "call no man your father." Yet, in this organization, we find such terms as archbishop, archdeacon, monks, and cardinals. Not one of them came from the word of God.

Then there is the evangelist who is the minister or

servant of the church. He has been called pastor and elder. The New Testament elders and pastors were permanent members of the local congregations where they served. The evangelist worked under the elders, and if the evangelist preached false doctrine the elders were charged to put him from the congregation. Since the pastors had authority over the evangelist, it is evident that the evangelist was not a pastor. "Reverend" is another common title applied to evangelists today. We don't observe this name applied to New Testament teachers. Yet the first-century preachers had talked with Christ, and been endowed with miraculous spiritual gifts. From Psalms 111:9 we learn that "reverend" is God's name. Why will man change the organization and names given by inspiration? God's way is too simple.

We could mention man's abuses of God's ordinances and worship. We have mentioned but two examples of man's perversion. Religion does need complication or added machinery. Its crying need is a fundamental active faith in the simple gospel of Jesus Christ.

43 Kingman Court, Battle Creek, Mich.

SPRINKLING AND INFANT BAPTISM

By A. C. Grider

[There are a few here that I have hope of converting if I can convince them on the subjects of sprinkling and infant baptism. The people here really like the Apostolic TIMES.—A. C. Grider.]

WHY Do I Know That Sprinkling for Baptism Was

Not Practiced In the New Testament Times?

In the first place, history records that several centuries after the New Testament was written, the Pope of Rome "legalized" sprinkling for baptism, because a man was thought too sick to be immersed. Besides:

1. Matt. 3:6. The people were baptized in Jordan (not out of Jordan).
2. Matt. 3:16. Jesus after baptism went up out of the of the water. (He must have been in it.)
3. John 3:23. John was baptizing where there was mud water. (Why, if only a cupful is sufficient?)
4. Acts 8:38. Philip and the eunuch went into the water. (Wonder why?)
5. Rom. 6:4-5. Paul says we are buried or planted (Note: In order to be in the likeness of his resurrection.)

What in sprinkling portrays the death, burial and resurrection of Christ?

WHY Do I Know That NO Infants Were Baptized

In Bible Times?

Because every time baptism is mentioned other things are connected with it that an infant would be incapable of doing. Note the following:

1. Matt. 3:6. They were baptized *confessing their sins*.
2. Acts 2:38. *Repent* and be baptized.
3. Acts 8:12. When they *believed* they were baptized.
4. Acts 8:39. After baptism, the eunuch *rejoiced*.
5. Acts 10:46. They *spoke and magnified* God before baptism.
6. Acts 16:22. Paul had *sins* to be washed away. (Does the eight day old child have sins?)
7. Mark 16:16. He that *believeth* and is baptized shall be saved.

The infant can do none of the things I have emphasized. (They are pure and innocent just like Adam and Eve until they transgress God's law just like Adam and Eve.) Plain? I think so.

WHY SHOULD I Belong to the Church of Christ?

In the first place it is the only one mentioned in the

Bible. When we obey Christ, He adds us to the church. (Acts 2:47.) Do you think he adds us to His church (Matt. 16:18) or to one some man started several hundred years later?

If it is true that Christ adds us to His church (see Acts 2:38; then look again at verse 47) would it not be presumptuous to join ourselves to some man-made church?

If the congregations are referred to in the Bible as "Churches of Christ" (they are in Rom. 16:16) why not all be churches of Christ now, instead of "Methodist," "Baptist," etc.?

Does Jesus teach, in John 15:5, that the different denominations are branches? No. He says in the next verse (6) that his reference is to "a man."

Denominations set themselves up as vines or plants in addition to Christ, and Christ says, in Matt. 15:13, they will be rooted up. (Note: He was speaking about the different religious bodies of His day.)

The more I read the daily papers and listen to the radio, the more my spirit is stirred in me as I see the world almost wholly given to idolatry.

It wouldn't be quite so provoking to have people around you teaching and preaching error, if they had the fortitude to defend their doctrines. A boy who became a Lutheran by virtue of baptism by sprinkling (at such an early age in life that he could not "believe," Mark 16:16, "repent," Acts 2:38, "confess," Matt. 10:32, "have his sins washed away," Acts 22:16, "rejoice," Acts 8:39, nor "have his heart opened," Acts 16:14) told me he would give anything to hear me preach, but, "Rev. ----- would kill me if he found out that I had been up to your church." I contacted the "Reverend," who had such an influence upon his followers, and we entered into a discussion of our differences. He was vehement in his declaration that the church of Christ preachers perverted the gospel. When informed that this "church of Christ preacher," as he was want to call us, would defend in public discussion anything he taught, he waved it aside. As a last resort I purposed to come down where he was preaching to deny some of the things he taught. He said he had nothing to gain by such a discussion, which was one of the things I readily agreed on.

Now, to further arouse my indignation, the Catholic Church is "teaching" us through paid ads in a St. Louis paper, that even Paul was a Catholic and that everything that Paul taught is taught by the Catholics now. I wonder if they think that even those who now believe in the Catholic Church will be so gullible as to accept that. Even though the Apostle lived several generations before there was a Catholic Church, a study of his writings will disclose that he is in disagreement with every cardinal teaching of this "Mystery, Babylon the Great."

Catholic friends, take notice of the following and "come out from among them." (2 Cor. 6:17.)

Isn't it a fact that the Pope, and especially the Priests, act as mediators between God and men? Now turn to 1 Tim. 2:5 and read where Paul (who they say taught what they teach) said there was one Mediator between God and men. Note that that Mediator was and is Christ. Isn't it a fact that Catholics command their members to abstain from meats? And isn't it a fact that they forbid certain in the church to marry? Now turn to 1 Tim. 4:1-3 and read what class of people would command to abstain from meats and forbid to marry. If they teach what Paul taught, they teach that they, themselves, have departed from the faith, because he said, "some shall depart from the faith—forbidding to marry and commanding to abstain from meats."

Other discrepancies between Catholic teaching and the Bible will be pointed out gladly by the nearest church of

Christ, to honest and sincere members of the Catholic faith.

If you will visit the services of the church of Christ, you will be surprised no doubt to learn, (1) There is no such place as purgatory. (2) The bread and wine are not mysteriously turned into the actual body and blood of Christ. (3) The priest never at any time received power from God to forgive sins. (4) You are nowhere in the New Testament called upon to make confession to a priest.

(5) The doctrine of "Extreme Unction" is a humbug and a trickery. (6) There are no such things as mortal sins, distinguished from "venial" sins. (7) Finally you will learn that no day except the Lord's day (Sunday) is to be observed.

Wood River, Ill.

NOTICE YE BAPTISTS

By Mrs. Nettie Mae Fleming

[Dear Brethren: Enclosed you will find an article written by Mrs. Nettie Mae Fleming, which I would like for you to publish in the APOSTOLIC TIMES. You may put a little note at the heading of this article if you wish, stating why it is written.

Sister Fleming thought it would be good to write this article after attending a baptismal service, October 8, near Trenton, Georgia, or, rather, two services—one conducted by Mr. Igou, a Baptist preacher, and the other by Bro. Cook, a Christian.

At least one Baptist who was present at the services is taking the APOSTOLIC TIMES. Thus it might reach several of them.]

I just wanted to say a word or two about the little talk the Rev. Igou made on the creek bank, Sunday afternoon, October 8.

He said, "There is not a living man that would deny that Jesus Christ was baptized by a Baptist preacher." Bro. Cook explained that there are still some people who take only the Bible, and not the word of some men, in things pertaining to their soul's salvation.

Matt. 3, Mark 1, Luke 3, John 1, John 3. All of these Scriptures describe John the Baptist. He was called John the Baptist because he baptized. There is not a single Scripture that says, John a Baptist.

But let us just look at it like this preacher quoted it.—Jesus was baptized by a Baptist preacher.—If so, there must have been a Baptist Church in those days. Christ was still here on earth; He had not yet died on the Cross; so you have a church that was established without the blood of Christ, and the Scriptures plainly tell us that "God purchased the church with His own blood." (Acts 20:28.) "Christ loved the church and gave Himself for it." (Eph. 5:25.) "And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth

all in all. (Eph. 1:22, 23.)

The church which Christ founded came into existence on the day of Pentecost,—A. D. 33, (Acts 2.)

I would not want to be a member of any church that was founded by man and without the blood of Christ. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" (I Cor. 1:12, 13.)

A denomination founded by, and called after, some man, cannot be builded upon the firm foundation and is sure to fall. (Matt. 7:26, 27.)

TWO DOZEN FACTS

By E. L. Keesling

Did you know that:

- (1) *The Roman Catholic Church was not the first church?*

Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Matthew 16:18.)

The apostle Paul said, "The CHURCHES OF CHRIST salute you." (Romans 16:16.)

The church of Christ was the first church. It was set up on the first Pentecost after the resurrection of Christ. The Roman Catholic Church is the result of apostasy from the New Testament. It is not mentioned in the New Testament.

- (2) *Christ did not establish a denomination or sectarian body?*

If he did, which one is it? When you name it, that will exclude every other one. He prayed for unity as follows: "Neither pray I for these (the apostles) alone, but for all them which shall believe on me through their words. That they all may be one, as thou Father art in me, and I in thee; that they all may be one in us, that the world may believe that thou hast sent me."

Denominationalism nullifies the prayer of Christ, and defeats the purpose of his death.

- (3) *It is wrong for Christians to wear religious titles, and exalt themselves?*

Jesus said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matthew 23:9-12.)

- (4) *The only time the word "Reverend" is used in the Bible it applies to God?*

"He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." (Psalm 111:9.)

- (5) *Every Christian is as much a priest as any other in God's sight?*

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." (Revelation 1:5, 6.)

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:5.)

- (6) *Our salvation depends upon the name we wear religiously?*

"By the name of Jesus Christ of Nazareth. . . . Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

- (7) *Baptist in water is a command?*

"Then answered Peter, Can any man forbid water, that these should not be baptized. . . .? And he commanded them to be baptized in the name of the Lord." (Acts 10:47, 48.)

- (8) *Baptism is a burial in water?*

"Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4.)

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who

hath raised him from the dead." (Colossians 2:12.)

- (9) *A person must be old enough to believe before baptism is valid?*

"And he (Jesus) said unto them, Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

- (10) *A person must repent before he is a candidate for baptism?*

"Then Peter said unto them, Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

- (11) *Instead of little children being baptized, adults have to be converted to become as children?*

"Jesus said, Verily, I say unto you; Except ye be converted, and become as little children, yet shall not enter into the kingdom of heaven." (Matthew 18:3.)

- (12) *God expects us to attend the services of the church?*

"Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching." (Hebrews 10:25.)

- (13) *The primitive church observed, the Lord's Supper on the first day of the week?*

"And upon the first day of the week when the disciples came together to break bread, Paul was present and preached unto them." (Acts 20:7.)

- (14) *Christmas is not mentioned in the Bible?*

"It is not. Neither are we anywhere commanded to remember the date of Christ's birth. The date of December twenty-fifth was set by the Catholic Church for 'Christ's Mass' after a prolonged dispute over the date for a number of decades."

- (15) *The Bible condemns observation of special days as religious festivals?*

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Galatians 4:10, 11.)

- (16) *It is wrong to turn God's house into a bingo parlor, restaurant, or theater, for gain?*

"Jesus went up to Jerusalem, and found in the temple those that sold doves and oxen and sheep, and the changers of money sitting: ... he drove them all out . . . and said, Take these things hence; make not my Father's house an house of merchandise." (John 2:15, 16.)

- (17) *Refusing to do what you know is right is a sin?*

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

- (18) *Neglect of God's work by you will lose your soul?*

"How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord?" (Hebrews 2:3.)

- (19) *You are going to stand in the judgment after you die?*

"And it is appointed unto men once to die, and after this the judgment." (Hebrews 9:27.)

- (20) *The Lord wants you to be saved?*

"Who will have all men to be saved and to come unto the knowledge of the truth." (1 Timothy 2:4.)

- (21) *This is the only day you really have in which to be saved?*

"Behold, now is the accepted time; behold, now is the day of salvation." (2 Corinthians 6:2.)

- (22) *You may not be on earth tomorrow?*

"Ye know not what shall be on the morrow. For what is your life? It is but a vapor that appeareth for a little time, and then vanisheth away." (James 4:14.)

- (23) *You will suffer vengeance for not obeying the gospel?*

"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thessalonians 1:7, 8.)

- (24) *You should endeavor to find a faithful CHURCH OF CHRIST that preaches the gospel and attend its meetings?*

You can, and they invite you to worship with them and investigate their plea!

"The Churches of Christ salute you." (Romans 16:16.)

RELIGIOUS ERRORS

By Logan Buchanan, in Firm Foundation

One of the most common errors in religion is the idea that a man may be saved by faith only, without any obedience to God's commands.

It is expressed in such phrases as "Only believe"; "Only trust Jesus"; and "The moment you believe in Jesus you are saved."

The *Methodist Discipline*, Article 9 says, "That a man is justified by faith alone is a wholesome doctrine and very full of comfort."

The *Baptist Manual* says, Article 5, "Justification . . . is bestowed . . . solely through faith in the Redeemer's blood."

This doctrine is clearly contradicted in the Bible with many plain and positive statements. James writes, 'Ye see how that by works a man is justified, and not by faith only.' (James 2:21.)

Paul says, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinthians 13:2.)

Again, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love." (Galatians 5:6.)

Hence, the faith that saves is the faith that obeys.

God has placed many things between the sinner's faith and his salvation. This shows that man cannot be saved by faith alone, nor the moment he believes.

1. *God requires the believer to Call upon the name of the Lord before he may be saved.*

Romans 10:13-14, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?"

Here, a man must be a believer before he can call upon the name of the Lord. But he must call upon the name of the Lord before he can be saved. Hence, he is *not* saved the moment he believes, nor by faith alone.

2. *God requires the believer to obey Him before he may be saved.*

John 3:36 (A.V.), "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Here, a man must be a believer before he can obey the Son of God. But he must obey the Son before he can see (enjoy) the life. Hence he is *NOT* saved by faith alone, nor the moment he believes.

3. *God requires the believer to Confess Christ before he may be saved.*

Romans 10:9-10, "If thou shall confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Here, a man must believe in Jesus Christ before he may confess Him. But he must confess Him before he may receive salvation. Hence a man *CANNOT* be saved the

moment he believes, or by faith only.

4. *God requires the believer to be Baptized in order that he may be saved.*

Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Here, a man must be a believer before he may be baptized. But he must be baptized before he may be saved. Hence a man is NOT saved the very moment he believes, nor by faith only.

Anything that God requires a man to do in order to be saved other than to believe, would be something more than "faith only." God requires men to repent, to love Him, to turn to Him, etc.

Each of these requirements deny that a man may be saved by faith only.

Truly, THE FAITH THAT SAVES IS THE FAITH THAT OBEYS.

WHAT IS THE CHURCH?

By Bennie Lee Fudge

If we all really understand what the church is, in the Bible sense, we would quit using such expressions as "join the church," the church of your choice," "open the doors of the church," etc.

WHAT THE CHURCH IS NOT

1. *It is not a meetinghouse.* The church is a spiritual institution, composed of saved men and women. A church may build a house to use as a meeting place but the house is not the church.

2. *It is not a denomination.* The church was in existence for nearly 1500 years before the first modern denomination came into existence. The church is composed of all saved (Eph. 5:23), but no denomination can make that claim. There was only one church (Eph. 4:4; 1:22-23; 1 Cor. 12:13), but we have in the United States alone 256 different denominations. No modern denomination can claim to be the church of the New Testament.

8. *It is not the aggregate of all the denominations.* Some will contend that there is only one church or spiritual body of Christ, but that this body is divided into many parts, each denomination being a part, and that therefore all the denominations taken together make up the church. This is manifestly false, since we are taught in 1 Cor. 12:25, Acts 4:32, 1 Cor. 1:10, and John 17:21-23 that the New Testament church was NOT divided in this way.

WHAT THE CHURCH IS

1. *Meaning of the word.* Our English word "church" is translated from the Greek "ecclesia," meaning literally "assembly." This word was used by the Greeks in reference to any kind of assembly, whether civil or religious. The Biblical writers applied it to the assembly of God's people. Several uses of the term are found in the New Testament.

2. *Uses of the Word.* The word "church" is applied to a local congregation of God's people, for example, the seven churches in Asia are mentioned in Rev. 1. These local congregations were located in the cities of Ephesus, Pergamos, Sardis, Thyatira, Smyrna, Philadelphia, and Laodicea. In the same way we have today a church at Oliver, one at Romine, and another in Rogersville.

The word is used in a regional sense to include all the saved people in a given territory, although those people met for worship in many different places. Thus we speak of the church in Lauderdale County, of the church in Alabama. In the universal sense the word "church" is applied to the entire body of Christ. (Col. 1:18; Eph. 5:25; etc.) In this sense there is only one church. (Eph.

4:4; 1 Cor. 12:13.) There were many local churches in Paul's day, but they were all churches of Christ (Rom. 16:16), and the members of all of them together make up the church or body of Christ.

3. *The church is made up of all the saved.* This is clearly taught in Eph. 5:25, Acts 2:47, 1 Cor. 12:13 and other passages. When one turns away from darkness and sin in obedience to the gospel he is translated into the kingdom or church of God's dear son (Col. 1:13), when we understand that the sinner must believe, repent, and be baptized for the remission of his sins, and that when he does this God adds him to the church, forgives his sins and saves him, it is clear that the same thing exactly saves him, makes a Christian of him, makes him a child of God, and puts him into the church.

We wish our readers to assist in getting people to read The Apostolic Times. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville, Tennessee.

Jesus says: "He that believeth and is baptized shall be saved." (Mark 16:16.) Lots of preachers, because of their denominational doctrinal theory, assure people that baptism has no connection with salvation. But who should we believe—Jesus or this sort of preachers? We believe it safest to depend upon what Jesus says, rather than to depend upon preachers who dispute His word. It will turn out in the judgment that Jesus is right and that these preachers are wrong, and then where will a man be who has banked on the preachers? Sunk, forever!

* * *

Sprinkling for baptism prevents many men and women from obeying the command of Christ to be baptized. They are going before His judgment seat having ignored what He commanded because false teachers assure them that sprinkling will do just as well. What a dreadful thing to do! They will be sadly disillusioned on that dread day.

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

NO ROOM FOR JESUS

Bro. Allen: With reference to our conversation of this date pertaining to the answer of a local radio station about purchasing radio time for preaching the gospel, here is my statement:

I approached them on the proposition of buying radio time for this purpose on a purely commercial basis. I would not take it on a "Church basis," as I would want no strings attached to it to hinder preaching the word.

I was advised that they did not sell time to local religious broadcasts, but carried several chain programs of this nature and also gave one hour every Sunday for the broadcast of some church service. They offered to put me on the list and take my turn for this work.

If I had been selling beer or whiskey, I am sure that they would have gladly signed a season's contract for the next available opening.

Very truly yours,

L. D. LAWRENCE.

Nashville, Oct. 28, 1944.

* * *

It is at least very regrettable that the radio stations are so busy with beer, and whiskey, and cigarettes, that they have little or no time for "the one thing needful."

A few days ago I heard that the church at Old Hickory, which is amply able to pay the enormous rates charged by the radio stations, endeavored to buy thirty minutes a day and was turned down cold. The radio stations cannot alibi themselves by pretending that they cannot allow denominational programs. No church of Christ desires to put on a denominational program. The churches of Christ desire to present over the radio only what they can read in the Bible, word for word. Is that denominational? Who can object to reading from the Bible what Jesus Christ commands men and women to do to be saved?

But while the radio stations are refusing time to strictly Bible preaching, they apparently have unlimited facilities to sell to the beer and cigarette companies, who are wickedly debauching our boys and girls for the corrupted and blood-stained money there is in it. The finest music, the most artistic programs, with a loud and eloquent announcer, endeavors to induce in them a desire to call for a certain brand of beer or a certain kind of cigarette, "so round, so firm, so fully packed, so easy on the draw." The whole thing is desperately wicked and sinful and shows what men will do for money. The owners of the radio stations may rest assured that God does not bless

money made that way. I hope they reconsider and permit Christians to preach the glorious gospel, "the power of God unto salvation," over the radio.

J. A. A.

THE ONLY DIVINE GUIDE

The Bible is the Word of God. "Men spake from God, being moved by the Holy Spirit." (2 Peter 1:21.) "And that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.)

All the guidance the world has that comes from God is in the Bible. To appeal for guidance to any man, or to any set of men, or to any institution or organization, is only to stumble in the dark. "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15:14.)

There is no communication whatever from God to man except that in the Bible. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness." (2 Peter 1:3.)

To imagine that anything that is not taught in the Bible is pleasing and acceptable to God is presumptuous and sinful. "Without faith it is impossible to be well-pleasing unto Him." (Heb. 11:6.) No man can do anything as worship or service to God that the Bible does not teach him to do. "Whatsoever is not of faith is sin." (Rom. 14:23.) "So belief cometh of hearing, and hearing by the Word of Christ." (Rom. 10:17.)

The Bible teaches fully and completely what Jesus, the Saviour, commands all who desire to be saved to do. "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28: 18-20.) "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16: 15, 16.) "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24:46, 47.)

The apostles were miraculously inspired, baptized in the Holy Spirit at Jerusalem on the day of Pentecost. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) Peter, speaking as the Spirit gave him utterance, preached the first sermon. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (verse 38.) "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (verse 41.)

Until the completion of the work of the apostles, until the close of the Bible canon, there was not a single exception, but all who accepted the gospel and were saved did so by repenting and being baptized. "For ye are all sons of God, through faith, in Christ Jesus. For as

many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.)

Now, with these plain Bible truths and facts before us, we kindly submit, that, it is simply horrible and terrible that great religious denominations, because of their doctrinal theories, as propagated in their respective creeds, deliberately and presumptuously set aside the very language of the Word of God. Great angels and arch-angels would shudder to do such a thing; and yet fallible and feeble men,—worms of the dust,—fired by denominational prejudice and passion, do not hesitate to rush in where angels would refuse to tread, and presumptuously and wickedly set aside the Word of God, and set in its place their own doctrinal theories and dogmas. To the same sort of men, the Saviour, during His personal ministry, said: "And ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophecy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:6-9.)

It is obvious that no man can pursue a course that is well-pleasing to God, and hence entertain a well-grounded hope of heaven, except by candidly and implicitly resting solely upon what the Bible actually says, unmixed and uncontaminated with "the precepts and commandments of men." The only way to be guided by the Bible is to abandon and abolish every thing in the religious world that is of human invention and origin and to return fully and completely to the things that were taught and practiced by the apostles of Jesus Christ in the New Testament churches. This is the sum and substance of the position upon which all must stand before they can "keep the unity of the Spirit in the bond of peace" and "stand fast in one spirit, with one soul striving for the faith of the gospel." To preach anything that the inspired apostles did not preach is to introduce a discordant element into the religious world and is to promote division among Christian people. The Bible, and the Bible alone, just as it reads, is absolutely the only divine Guide and the only thing upon which all may unite. Let all abandon their human creeds and disciplines and confessions of faith, with their respective doctrinal theories and dogmas, and the human sects and parties that are built around them, and return to the pure, original Christianity of the New Testament, as it was preached and practiced by Christians and churches under the leadership of inspired men. Is this not right, and is it not the true position? If not, why not?

J. A. A.

LIFTING UP CHRIST

By Joseph F. Jones

"And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die." (John 12:32-33.)

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." (John 3:14-15.)

Jesus knew beforehand all about His death, and its profound significance in God's plan of salvation. He realized fully that the pouring out of His blood was for many, unto the remission of sins. (Matt. 26:28.) Knowing this while on the earth, He could declare with great power the eternal words, "And I, if I be lifted up from the earth, will draw all men unto myself."

Our Lord here states His glorious purpose to unite

all men upon a common basis—that of belief in Him as the Christ, the Son of God. (John 3:15.) Up until this time there had been class or racial distinction. There were the Jews and the Gentiles. But Jesus came to "brake down the middle wall of partition, . . . that he might create in himself of the two one new man, so making peace, and might reconcile them both in one body unto God through the Cross." (Eph. 2:14-16.) Jesus had reference to His death on the cross when He said, "If I be lifted up from the earth, I will draw all men unto myself." Now the beloved Paul declared that "through the cross" he hath made us all one. In another passage Paul states that the gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom. 1:16.) The Apostle Peter declared, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to him." (Acts 10:34.) "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for ye are all one man in Christ Jesus." (Gal. 3:28.) How grateful we ought to be that in Jesus' being "lifted up from the earth," we by faith in Him can become Sons of God—regardless of our social, economic, or political standing.

"Jesus is the core or center around which all men are drawn. And I, if I be lifted up from the earth, will draw all men unto myself." He is the Alpha and the Omega of Christianity. He is not only the author of our faith, but the finisher as well. Christ is the Object of Saving faith, the only Guide and Teacher for His disciples. Oh that men today would desire to be drawn to the Savior, rather than giving heed to the pleasures of sin.

We have been speaking of Jesus' statement before His cruel sufferings on Calvary. But now let us picture Him there on Golgotha's heights, writhing in pain and anguish. What does this awe-inspiring, heart-breaking scene show to the world?

First, it shows clearly Jesus' mission to the earth, as stated by the angel to Joseph, "And thou shalt call his name Jesus: for it is he that shall save his people from their sins." Jesus was determined to carry out his mission, to seek and save the lost, although it meant his death.

Secondly, it shows God's divine love for the world. "For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish but have eternal life." God gave Christ not only to live in the world, but gave him to die for the world." But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) Yes, the matchless and everlasting love of God for the world is certainly shown forth in Christ being "lifted up from the earth."

Thirdly, Christ's supreme love is seen in his death on the cross. "Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12:2.) It was for the joy of redeeming lost souls, and cleansing from sin in His blood, which led Jesus to the cross. "Greater love hath no man than this, that a man lay down his life for his friends."

There is a strong drawing power in love. Children are drawn to their parents because of love—love which is expressed in deeds of kindness, mercy, and helpfulness. So when sinners see the love of Christ for them, which caused Him to sacrifice His life in their behalf, there is power which draws them to the cross on which He died. Love draws!

Finally, as we behold Christ uplifted from the earth we see the grave danger of sin and also the safety of the Christian. Sin must be paid for, and the "wages of sin is death." (Rom. 6:23.) But thanks be to God, that, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) We must flee for refuge to the cross of Christ, or pay the price of iniquity ourselves. Sinner friend, which will be your choice?

Now we can better appreciate and understand Paul's statement, "But far be it for me to glory, save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me, and I unto the world." (Gal. 6:17.)

When preachers today preach Jesus "lifted up from the earth," Jesus and him crucified, and the cross of Christ, they are preaching a power which will unite all who will hear and believe it. They are preaching the power of God unto salvation.

PREACHING THE KINGDOM

By Jesse W. Fox

There was a time when seemingly only two individuals were preaching concerning the Kingdom of Heaven. John the Baptist had been preaching in the regions surrounding the river Jordan saying, "Repent ye; for the Kingdom of Heaven is at hand." (Matt. 3:2); and Jesus who began His work in the more thickly populated areas as recorded in Matthew 9:35, "And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the Kingdom."

John was imprisoned by Herod because he had condemned the sin of Herod in taking as his wife Herodias, the wife of his brother Phillip. Jesus had no doubt heard of this, and realizing the need of workers, called his disciples about him and said, "The harvest indeed is plenteous, but the labourers are few." (Matt. 9:37.) He then commanded his disciples to "Go preach, saying the Kingdom is at hand." (Matt. 11:7.) He gave them a work to do as well as a message to carry. They were to "heal the sick, cleanse the lepers, raise the dead, cast out devils."

We find Jesus, after sending out these disciples, departing to teach and to preach in the cities. We learn that wherever he went "the blind received their sight, the lame walked, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them." (Matt. 11:5.) These are the things that He asked His disciples to do and we see the results of His teachings.

But what a contrast this type of preaching must have been to the traditional religious influence! Even John, who had proclaimed Jesus as "the Lamb of God which taketh away the sins of the world" began to doubt as he lay in the prison. He sent two of his disciples to inquire of Jesus, "Art Thou He that should come, or do we look for another?" Jesus' answer to the question was his works. They were to go and show John *again* that which they heard and saw.

"The poor had the gospel preached unto them." This was in contrast to the tradition that had grown up among the scribes who transcribed the law only upon receipt of a sum of money that was prohibitive for the poor. It must have been a new religion to the Pharisees who "love the uppermost seats in the synagogues and greetings in the market places" who thanked God that they were not as the publican who "honoureth me with their lips; but their heart is far from me."

Should we not watch that we drift not into a "form of godliness" and forget that we have a work to do in preaching the Kingdom of God to all mankind today? We are to "Go *teach* (italics are the writer's) all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: *Teaching* (italics, the writer's) them to observe all things whatsoever I have commanded you." The teaching of God's word is a commandment to every Christian. His word is to be taught to all people, rich and poor, rural and urban. What a condemnation that rests upon an individual who cannot find work to do in the kingdom of God. "If the gospel be hid in you it is hid to them that are lost." (II Cor. 4:3.)

Have you ever thought what a different story the last fifty years would have been if spiritual colonization had kept fully apace with the imperial colonization of the world, if the same effort had been given to the ambassadors of good will and service which was given to the conquest of lands and the securing of markets! And we who live in America, where would we be, if men who believed in God had not brought their ideals and institutions to this continent? Where would be our boasted liberties, and securities, had not the settlers of this soil planted here a reverence for individual man as a child of God; had not the preachers of the restoration period carried the Bible in their saddle bags out to the rough frontiers and there laid the foundations for our present congregations, to say nothing of the schools and colleges which have been the training ground for Christian character. In certain areas we are now enjoying the fruits of their labors. Do we now feel an obligation on our part to teach others the way of life more perfectly that they may live in a better world here and enjoy the hope of an everlasting life?

Sometimes we seek out the places that bring us the greatest personal glory or satisfaction and not the places where people have not had opportunity to hear the gospel. There are areas in this nation of ours—the East, the Middle West, the Northwest—where the gospel has never been preached. Are we looking to these places? It is our fault if we do not preach the gospel to all classes; it is their fault if they do not accept. This idea we as a religious group have accepted and practiced without question. Does the commission to preach the gospel not put as much emphasis on *all places* as it does *all people*? It is our obligation to preach the Word in all areas as well as to all classes.

Jesus asked the people who went out to hear John if they went out to see "a reed shaken with the wind" or did they "go out to see a man clothed in soft raiment." He called attention to the fact that John came neither eating nor drinking and some said, "He hath a devil," but Jesus came eating and drinking and they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." We should give little heed to public opinion but should give special attention to the message that we are to convey.

Of course, we cannot hope that all who hear the gospel will accept it, but is that any reason for our neglecting to preach the gospel to those that have never heard? Does that give us consolation in continuing to preach and preach to those who have heard the message of the Kingdom from our pulpits on Sunday mornings? Jesus, after he had shown the power of His message by His works, began "to upbraid the cities wherein most of his mighty works were done. Woe unto thee Chorazin! Woe unto thee Bethsaida! for if the mighty works were done in you that were done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Should this

be a warning to cities and towns today that have had the gospel preached unto them for years? Should this inspire the congregations in these places to go beyond their borders to preach the gospel? Should this not cause preachers of the gospel to consider their mission and be willing to be sent to fields that need their influence? We who are Christians must fully realize our responsibility in proclaiming the gospel of Christ to the people who are without Christ. We must not be guilty and thus receive the curse recorded in Luke 11:52: "Woe unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves and they that were entering in, ye hindered."

Abilene Christian College.

IMPORTANT QUESTIONS

By R. D. Savage

The following is a list of questions often asked, which are answered by the word of God:

- (1) How can I know the Bible is true? John 5:39, 40; 7:17; Acts 17:16.
- (2) If a man honestly thinks he is right, regardless of his belief, will he be saved? Prov. 14:12; Matt. 15:6, 14.
- (3) What is the first thing to do in becoming a Christian? Acts 2:38; Matt. 11:28; Mark 16:16; Matt. 10:32; Rom. 10:9, 10, 11; Heb. 10:25.
- (4) Must I repent to be saved? Luke 13:3, 5.
- (5) How may I have faith? Rom. 10:17; John 5:39.
- (6) Why do church members do wrong? 1 Tim. 4:1, 2; 2 Tim. 2:1, 5; Gal. 5:17.
- (7) Why are there so many different churches? 1 Cor. 3:1, 5; 11:8; 2 Peter 2:1, 2, 15.
- (8) Is dancing, card playing, and going to movies, wrong for Christians? 1 Peter 4:1, 5; 1 John 2:15, 17; 1 John 17:14, 19; Gal. 5:17; 6:7, 8; 1 Cor. 10:7; 10:21.
- (9) Is there any Scripture which will condemn the use of tobacco? Gal. 5:16, 20; James 1:13, 15; 1 Peter 2:11; 1 John 2:15, 17; 2 Cor. 7:1; James 1:21; Rom. 13:14.
- (10) Isn't one church just as good as another? Matt. 16:18; 1 Cor. 1:10, 13; 1 Cor. 14:33; Acts 4:12; 1 Cor. 3:11; 4:7; 4:15; Rom. 12:5.

Nashville, Tenn.

THE WORLD'S GREATEST QUESTION

(Advertisement in Nashville Paper)

"What must I do to be saved?" This is the greatest question in all the world. The answer to it is the most important message in all the world.

Answer:

1. Man must first hear the word of God. (Rom. 10:17.)
2. After one has heard, the next step is faith. (Heb. 11:6.)
3. The next step in salvation is repentance—completely turning away from sin. (Luke 13:3.)
4. The penitent believer is to confess the name of Christ before men. (Matt. 10:32; Rom. 10:10.)
5. The final step in obtaining remission of sins is baptism in the name of the Lord Jesus Christ. (Mark 16:16; Acts 2:38.)

The Churches of Christ invite you to believe and obey this important message from God.

If a man owned the earth, and owned it until he died, he would not own it long. How short-sighted are those who allow the affairs of this world to prevent them from laying up treasures in heaven!

THE RESULTS OF DAVID'S ANOINTING WERE CONTRARY TO THE EXPECTANCY OF MEN

By Charles H. Phillips, in Christian Standard

Samuel dreaded the effects of anointing another king of Israel while Saul lived. David's family had not the faintest idea of the far reaching results of that simple appointment of the "lad" of the sheep. (The sublime significance of David's strange experience could certainly not have entered his head at the time. And yet, in the providence of God, David was to be a blessing to even the rejected Saul; to be made perfect through suffering at the hands of those most benefited and to establish the kingdom beyond the dreams of the most optimistic. The records tell of Saul's sad mental state, of his desire for a harper, of David's recommendation to Saul, who unwittingly selected his unknown successor as companion. David's presence in the house of Saul saved the king from complete madness; it aroused within him "feelings [which] lie buried that grace can restore." Saul's later utter ingratitude, instead of embittering David, begat within him a character that fitted him for the ultimate rule and conquest that were to be his. What mind but that of God could have foreseen such results?

And what shall be said of the divine Antitype? Who among the wise of this world thinks about, to say nothing of expects, the results determined by God in the selection of Jesus of Nazareth as Lord of all? The certainty of this One, son of David and Son of God, exercising complete authority in heaven and on earth of establishing justice in the earth and ruling the world in righteousness is to carnal-minded (and, sad to say, to many professed subjects of King Jesus) a most remote possibility.

Allowing the apparent to discount the Word of God, judging by sense instead of faith, many of the supposed saints have ceased to long for or do anything about these promises of God. Carried away by the fanfare of the world, such doubters have joined the scoffers of a carnal age and are overly busy "building a new world" of their own superficial order. As surely as God brought to pass the "impossible" in His choice of David, "the zeal of Jehovah will accomplish" His determination that "the government" of the world shall rest upon the shoulders of Jesus. (Isa. 9:6, 7.) Let the Sauls of this age whom the presence of the Son of God blesses in their dementia show their jealousy and utter ingratitude for His sacrificial service; let the thoughtless scoff at the possibility of the son of David, of lowly birth, but divine origin, occupying the throne of the universe; let the faithless followers of "the Man of Galilee" be governed by the sight of their eyes, and walk after the ways of men; let come what may, God has marked out Jesus, anointed Him as King of kings and established His kingdom forever!

RENEWALS

Kindly look at the address stamped on your paper and see when your subscription to The Apostolic Times expires. We do not make a practice of sending expiration notices because the subscription rate is so low as to not justify even this slight expense. We feel that any one who is interested in reading the paper can easily see from the stamped address on his paper when his subscription expires.

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DAVID LIPSCOMB COLLEGE EXPANSION PROGRAM

By Batsell Baxter

A financially responsible group of friends of David Lipscomb College has offered to give to the school a dollar for every dollar the school raises up to \$300,000. If this offer can be fully met, it will mean \$600,000 for David Lipscomb College. With this offer as a basis, an extensive building program is to be started as soon as materials are available. First on this program is an administration building to be erected between the present dormitories. This building will include an auditorium capable of seating 1,000 people. Other buildings are to be a science hall and a library. A new wing is to be added to Harding Hall.

The Board of Directors of David Lipscomb College, at its recent quarterly meeting, accepted this offer of \$300,000 and set in motion a plan to raise the other \$300,000. This will provide enough funds for the necessary buildings and endowment to make David Lipscomb a standard four-year college. The added facilities will accommodate a large increase in students. When this plan was announced to the faculty at a dinner recently, the teachers of the college pledged approximately \$400 per month in cash to the realization of this expansion program.

The Alumni Association at its regular annual business meeting, held in the auditorium of Harding Hall last May 31, received the report on the progress of the school for the year, including the raising of more than \$200,000 for endowment. The Alumni Association passed a resolution of appreciation for the President's work and also commended the Board of Directors for the progress made. The Association appointed a committee, with its President as Chairman, to work with the Board of Directors in a campaign to raise funds for needed buildings. This committee met with the Board at its October meeting and is working with the Board to realize this goal. With this support from faculty and ex-students and with the support that will come from other friends of the school, I feel sure that the full amount can be raised.

Upon my recommendation, the Board at its October meeting unanimously selected Brother Athens Clay Pullias, Vice-President of the College, as Chairman for this campaign. Brother Pullias has splendid ability and tremendous energy and reserve power. He loves David Lipscomb College. He has rendered years of consecrated service in administrative work and is thoroughly familiar with the ideals and workings of the school. Selecting him as Chairman of the campaign goes a long way toward assuring a well planned and efficient drive toward a greater David Lipscomb College. It was upon my judgment and that of Brother Pullias that Brother Willard Collins was selected as Associate Chairman for this campaign. Brother Collins is in his second year as President of the Alumni Association and is well fitted in every way for the task which he has accepted. His outstanding record as a student for David Lipscomb College, and his efficient service as head of the Alumni Association make him peculiarly fitted for this task.

The details of this campaign will be announced in literature to the ex-students and other friends of the college. Let all of us who love David Lipscomb College unite and work wholeheartedly until from this campaign shall emerge the funds, the buildings, and the equipment that are needed to reach this ideal.

A Christian whose heart is in the work of the church will be present every time the doors of the meeting house are opened.

FACTS ABOUT THE LIPSCOMB EXPANSION PROGRAM

By Athens Clay Pullias

A GENEROUS OFFER

A responsible group of Christian business leaders have generously offered to match dollar for dollar any amount that the school and its friends may raise from \$1 to \$300,000. This automatically sets a goal of \$600,000. This sum will be sufficient to make Lipscomb a fully accredited four-year college. You are earnestly requested to carefully read and prayerfully consider the material that follows. Your help is needed and will be sincerely appreciated.

THE PRESENT CONDITION OF DAVID LIPSCOMB COLLEGE

Number of Faculty Members_____ 35

Number of Students in All Departments_____ 613

This is the largest student body in the fifty-four years of Lipscomb's history.

Outstanding Financial Obligations_____ None

Lipscomb is entirely free of debt.

Permanent Endowment Fund_____ Over \$200,000

Spiritual Emphasis: In the first appeal for money to build the original buildings the following statement was made: "The supreme purpose of the school shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices." This statement expresses accurately the basis upon which the present appeal is made. The deed under which Lipscomb property is held requires that the Bible "shall be taught as a regular daily study to all who shall attend the school" and this is an imperative restriction upon every physical property that Lipscomb possesses. In keeping with this ideal the Bible is taught in class to each Lipscomb student each regular school day. The Bible is taught in Lipscomb as the Inspired Word of God and as the only rule of faith and practice in religion. Lipscomb is pledged to unwavering loyalty to the principles of the New Testament. In the *Gospel Advocate* in 1892 Brother David Lipscomb wrote: "The church that gives up the education of children to others will, no doubt, have faithless members. ... A few earnest men and women in a schoolroom, day by day impressing the hearts of the young with the religious truths that should govern them through life, will do more to advance religion and build up the church than an army of eloquent preachers."

The Christian school is intended to help mothers and fathers bring up their children "in the nurture and admonition of the Lord." Lipscomb continues in the classroom the daily Bible teaching which every child should receive first in the home. In no sense does the school propose to supplant the church or do the work of the church. The relation of the school to the church is the same as the relation of the home to the church. Every Christian and every congregation of Christians must be interested in building Christian homes. Every Christian and every congregation of Christians must be interested in giving Christian training to young people. *Parents are responsible for the training of their children. Christian parents must provide for their children to receive Christian training.* David Lipscomb College is one of several institutions now in existence proposing to give education that is genuinely Christian.

2. To provide the remaining improvements needed in the junior college. Lipscomb must have an adequate admin-

istration building and auditorium. The present student body can barely be accommodated with present facilities.

3. To enable Lipscomb to become a standard four-year college. Ultimately, it should be the aim of David Lipscomb College to maintain a full university with its various schools—vocational, academic, and professional. This would enable young people to receive in a Christian environment under sound and loyal teachers the training essential to becoming teachers, doctors, nurses, dieticians, lawyers, evangelists and business leaders. The first step toward the establishment and maintenance of such a university is to make Lipscomb a standard four-year college.

A large percentage of Lipscomb junior college graduates continue in college through four years. They should be able to complete those four years in David Lipscomb College. The addition of two years to the educational training now being given Lipscomb students would make them much more valuable to the home, the community and the church. Therefore, there is an urgent and immediate need to expand the present junior college into a fully accredited senior college.

STEPS NECESSARY TO MAKE LIPSCOMB A STANDARD FOUR-YEAR COLLEGE

1. A minimum of three new buildings—an administration building, including an auditorium, a library building and a science building. The new administration building will be used by the college, while the present administration building will be remodeled and completed for the use of the high school and elementary school.

2. A total endowment of \$300,000 plus average annual contributions of \$10,000. Lipscomb's present endowment is more than \$200,000.

3. Equipment for the buildings to be constructed and for the departments necessary in a four-year college.

4. The development of the best possible faculty, highly trained and devoted to Christian education. The faculty of a standard four-year college must have the highest training available in their respective fields of study. The heads of the departments must hold the Ph.D. degree or its equivalent. Plans are now in operation for the present Lipscomb faculty to receive additional training and for the necessary men to be added to the faculty to complete a four-year college staff. The building of a faculty is the most important part of improving the institution as a whole.

MONEY REQUIRED IN THE LIPSCOMB EXPANSION PROGRAM TOTAL—\$600,000

Approximately \$500,000 of this amount is to be devoted to the construction of buildings and the securing of equipment. The remaining \$100,000 will complete the requirement for permanent endowment. A number of building programs have been suggested and the one given below is only an example.

Administration Building and Auditorium, New Library Building, New Gymnasium, Change Present Gymnasium to Science Building, Finish West Wing of Harding Hall—\$500,000 estimated cost of buildings and equipment.

Every dollar given will go directly toward this goal of \$600,000. *All expenses required in this campaign have been provided for and will not come out of the contributions.*

Remember that every dollar given means \$2 for Christian education.

SOURCES FROM WHICH THE MONEY IS TO BE OBTAINED

1. \$300,000 to be raised by the college and its friends.
2. \$300,000 to be given by a responsible group of Christian business leaders. This group has generously offered to match dollar for dollar any sum which the college may raise from \$1 up to \$300,000.

THESE GOALS ARE REASONABLE

Each dollar raised by the college will mean \$2 toward the goal of \$600,000 required for a four-year college. There should be several substantial gifts from those able to give \$5,000 or more. Three hundred individuals or groups giving \$1,000 each will enable the college to attain its goal of \$300,000. Three thousand individuals or groups giving \$100 each will also equal \$300,000. This does not mean that these goals can be achieved without effort. Every person interested in Christian education must help in every way possible. Those who are able to give much, and those able to give little, must do so. It will require gifts in every classification as to amount to achieve this goal, and each gift, large or small, will be appreciated.

Those who are unable to give large sums at any one time are urged to make monthly contributions until the total amount is raised. For example, one hundred people giving \$10 each per month will produce \$1,000 each month, and when doubled by the offer which has been made by these business leaders will mean \$2,000 each month to the school. Two hundred people giving \$5 a month will accomplish the same result.

This is Lipscomb's one great opportunity to achieve its full degree of usefulness. Every person interested in young people is urged to respond with an investment in youth through a contribution to the Lipscomb Expansion Program.

Remember, every dollar you give will mean \$2 for Christian education.

Send Your Contribution To:
LIPSCOMB EXPANSION PROGRAM
DAVID LIPSCOMB COLLEGE
NASHVILLE 4, TENNESSEE

No man has a lease on life, and the man who is indifferent or careless with regard to the salvation of his soul certainly is committing eternal suicide.

Why should any man or woman desire to be anything more or less than just a Christian? Why? Is not to be just a Christian to be everything good that any man can be?

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the Holy Spirit." (Acts 2:38.) All who have not done this are in their sins. It takes repentance and baptism to bring a man to the remission of his sins.

As a Methodist admits that you can be a Christian without being a Methodist, and that there is no good thing a man can have as a Methodist that he cannot have as a Christian, what reason can a man give for being a Methodist, instead of just a Christian? As a Baptist, or a Presbyterian, or an Episcopalian makes the very same admission, why should any man be a Baptist, or a Presbyterian, or an Episcopalian, instead of being just as he possibly give a Bible reason for being any of these.

Peter, in using the keys, on the birth-day of the church, named the terms of admission into it. He commanded, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) The conditions of entrance named by Peter are bound in heaven and on earth. Now, such being true, no man should deceive himself into thinking he is a member of the church of Christ until he has repented and been baptized.

FIELD REPORTS

Our mailing list secretary says, please write a little piece asking subscribers to cooperate in sending in renewals promptly in order to save us time and the expense of culling new plates. Please.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, Oct. 16: Bro. T. B. Crews has just closed a fine meeting here at West End church. Six restorations and four baptisms. Best attendance and offering records in the history of the congregation.

Howard Sharp, Hamilton, Ohio, R. R. 5, Oct. 11: The Hamilton Church of Christ is beginning a two weeks meeting Oct. 15, with Bro. W. Ray Duncan, of the Walnut Hills Church, Cincinnati, doing the preaching. If any one knows of Christian people who have moved to Hamilton and aren't attending church, we will appreciate their names and addresses.

I have just closed a meeting in Nitro, West Virginia. There was good attendance and increasing interest to the very close. Seven obeyed the gospel, among whom was the pianist of the Baptist Church and her daughter. This congregation in the Kanawha Valley has a bright future before her. There are only 50 members but very zealous.

Will W. Slater, Station A, Fort Smith, Ark., Oct. 30: The Burton, West Virginia, meeting closed without visible results. Closed mission meeting yesterday in Sterling, Louisiana. First time the gospel was ever preached there. We had 35 to take their stand for the church, some of whom had been going to Monroe, some at other places, and some had to be "warmed over." The worship was started, a store building being used until a building permit can be secured. Monroe church furnished the tent and paid for the advertising. Two of their elders rendered valuable service, one of them lives there and will move his membership there. It was my best work this year, and I promised to be with them next year. May we work "while 'tis day."

Summary of October Labors, So. Side Church of Christ, 148 Carroll St., Youngstown 2, O.: Sermons preached, 10; Lord's Day Bible study, 5; Wed. Bible study, 4; Radio sermons, 4 (2 by B. H. A.); House to house calls, 404; Serial tracts distr., 475; Other tracts and gospel papers, 150; Radio cards, 55; Gospel and Acts distr., 10; Testaments, 2; Visitors, local and from Camp Reynolds, continue to come. Attendance at all services averaged well. Favorable reports about our radio preaching over WRRN continue to come. More people are asking me into their homes than ever before. A very large percentage of those to whom we have offered our tracts and gospel papers have accepted them. In hundreds of homes in our neighborhood they are learning about the New Testament Church and Christianity. Many have voluntarily promised to come to our services.—Gus Winter.

Forrest A. Johnson, Harbin Apts., 1428 12th Ave., Hickory, N. C., Oct. 10: Just received the APOSTOLIC TIMES. Will say that I am thankful for your cooperation in the work. I will make good use of them. There are six members here, no church, some of the number are babes. I moved to Hickory, Sept. 18. This is a mission field

indeed. I am receiving \$60 per month from Chapel Ave., Nashville. I must work at some secular job so I may live. Of course you understand that will keep me from doing what is most needful, and that is, calling on people, studying the Bible with them, and many other such things.

You might know of some one or congregation that is willing to help in this work. For reference write Bro. J. W. Brents, 2303 Belmont Ave., Nashville. Bro. J. W. Brents is in a fine meeting here. It is being conducted in the Duke Bower Bldg., 1423 11th Ave.

These brethren, C. L. and L. L. Downey, are paying for a daily radio program of fifteen minutes over radio station WHKY, 1290 on your dial, 5000 watt station; the time, 3 P. M. daily, except Saturday 7:15 P. M. and Sunday 9:45 P. M.

These brethren have leased a hall above L. Harmon Dept. Store, Inc., on Union Square, in the heart of town. The lease expires 1949. In the meantime they are trying to buy a lot so that some day there will be a strong church in Hickory.

The few brethren are unable to do all of this and at the same time support me. This hall must be remodeled and furnished which will cost in the neighborhood of \$1,500. They are paying for this, but they will need some help. They were baptized in July, 1944. We must help them lest they become discouraged and lose faith in other brethren.

Henry C. Grayson, Box 79, Cordele, Ga., Oct. 14: Last Lord's day I preached my final sermon for this present time at the Albany congregation's Third and Relswood location. I leave Albany of my own desire, that I might be of maximum service to the cause of Christ. About 40 miles from here is a small congregation (about ten or twelve working members) with no evangelist for full time work. After failing to find such an evangelist, and seeing the Albany congregation more able to shift for itself, I decided to make the change, and since the work would suffer from delay, decided not to wait until the first of the year as I first announced to the brethren here. I feel this move will strengthen the cause here in south Georgia as there are only two evangelists in this section now and when I move to Cordele (which could scarcely obtain a preacher from outside south Georgia there will be three evangelists in this area to work together, instead of two, as the Albany congregation can readily obtain an evangelist, for they are more able to pay.

The colored congregation is doing nicely. Bro. Clifford Payne, their evangelist, is an excellent preacher and fellow worker. The enlarged auditorium will scarcely seat the crowds and plans are under way to again enlarge. This work, with the help of the white congregation and the many donations from other congregations and individuals is well on its way to becoming one of the finest congregations in the south.

Bro. "Bill" Teufert, of the Albany congregation, preached last Lord's day in Dawson in the absence of Bro. MacPherson. He will preach for the New Hope congregation after I leave. Getting Bro. Teufert into active service is, of itself, sufficient reason for my going to Cordele. The Doles congregation has morning and evening services now with Bro. Overby, of Valdosta, preaching. I, therefore, feel too much like a "pastor" not preaching four or five times a day.

One was baptized and three confessed faults at the evening service on our last day here.

It is painful to see people try to be anything else than just a Christian.

REVIEWS EVANGELISTIC WORK

By Homer A. Daniel

In the month of April, it was my privilege to preach the baccalaureate sermon at the Tribble High School, Hustburg, Tennessee. This same trip I preached at the Acklen Avenue Church of Christ in Nashville.

I can report good meetings for the summer, but not as many additions as in other years. I think this is true in every place. Eleven were baptized at Highland Church, McMinnville, two coming from the Baptists. J. Sanders led the singing. Good audiences attended every service and this was true of all my meetings this year. This was my second meeting there and I was invited to return.

Six were baptized at Auburn, Ky. This is a new congregation and they seem to be growing. We had unusually large crowds. James Salmons, of Chattanooga, was the song leader and did his part exceptionally well.

My next effort was at Hillsboro, Tenn., with the Beans Creek congregation. This is the oldest congregation in Coffee County. David Lipscomb preached there in his lifetime. We had eight baptisms and large audiences attended two services each day. James Salmons, of Chattanooga, led singing in this meeting and contributed much to the meeting. I will return there next year.

There was one baptism at Adams, Tenn. R. C. Warren led the singing and is a promising song leader. This was my third meeting in the last four years. I was invited to return next year.

The meeting with the Horton's Chapel congregation, Belton, Ky., resulted in one baptism and two restorations. Roy McElwain led the singing and did a good job. Large crowds attended throughout and Virgil Joines, a young minister there, was at home most of the meeting and assisted some in the song service.

We had an interesting meeting with the Bethel church, Franklin, Ky., with one baptism and one restoration. Richard McGehee is the regular song leader there and helped much during the meeting. I am to return next year.

I was at Daniel's Landing, Tennessee, in a short meeting with no additions. This is my home congregation. I preached to many who had known me all my life. Large crowds attended the meeting and Dalton Lewis led singing. My father is an elder in the church there.

We had three baptisms with the Mt. Vernon church, Clifty, Ky. This, too, was a good meeting with good interest and crowds throughout. Elmer Moore is their song leader and did his part well. This was my second meeting there and I was invited back.

Our next effort was with the Cherry Grove congregation near Greenville, Ky., with unusually large audiences and three baptisms. Melvin Walker, a school teacher, led the singing in a fine way. I promised to return in '46.

The meeting at Dayton, Tennessee, closed with one baptism and some of the largest crowds in the history of the congregation. Howard McDonald, of Chattanooga, led the singing in a manner acceptable to all. J. N. Weir is the regular preacher and is highly respected by the entire congregation. I was invited to return. Dayton is the scene of the famous trial between William Jennings Bryan and Clarence Darrow.

We had a very interesting meeting at New Matamoras, Ohio. It was without additions, but a fine spirit was manifest. Some of the largest crowds in the history of the congregation were in attendance. Brethren Rockliff, of St. Marys; White, of New Martinsville, and Inman, of Sistersville, W. Va., encouraged the meeting by their presence. I am to return in May of '46.

I preached one Sunday afternoon at Sardis, Ohio. While there I visited Bethany, W. Va., and saw the home of Alexander Campbell, his grave, and the old Bethany College. This is indeed a beautiful country.

I preached in Russellville, Ky., twice this summer and baptized one. Charlie Arnett is doing a good work in that section. It was a pleasure to be with these brethren again, having labored there in years gone by.

This concluded my evangelistic work through October with the exception of some funerals and some fifth Sunday appointments.

I began regular work with the Central Church in Cleveland, Tenn., the first of November, having labored with the Brainerd Church of Christ, in Chattanooga, for the past two years.

My new address is 1014 Centenary Avenue, Cleveland, Tennessee.

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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 4

NASHVILLE, TENNESSEE, DECEMBER, 1944

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

PUNGENT PARAGRAPHS

The season for active church work does not last long with some churches. Their "revivals" soon subside.

Unless a man is doing the will of God, all his religious worship and services are not only vain but sinful. The only possible way a man can do the will of God is to do what God's Word commands him to do.

It is a funny thing, that if a man takes only the Bible as his Guide, and preaches it, and nothing else, those belonging to churches that were started by men and that are unknown to the Bible, says he is a Campbellite.

If Alexander Campbell had really started a new church, he would have had the same right to do so as did Martin Luther, John Wesley, John Calvin, John Smyth, or John Anybody else and it would have had as much salvation in it as any of the churches that were started by these other men, *which would be exactly none*. Only to the church that Christ established does God add all who are saved when they obey the Spirit's command to, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."

We believe that preachers today ought to preach as the inspired apostles of Jesus preached. That they should preach the things that they preached, and nothing else. Now, this is either right or wrong, it is either true or false. But no one who accepts the Bible as his Guide is willing to say that it is wrong and false. And this is the same as admitting that it is true and right. Still, many who say the Bible is our Guide, which means that we must preach as the apostles did, nothing more or less, themselves belong to churches of purely human origin that the apostles did not belong to, and refuse to preach to men and women what the apostles preached that they must do to be saved. Whoever heard a preacher in any modern

denominational church say to lost sinners, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Such preaching would disrupt any modern denominational "revival." Yet they have the Bible on their pulpit and the preacher "takes his text" from it. Our whole contention is that preachers ought to preach the Bible, and nothing else. Is that right? If not, why not?

It is startling to note the number of people around us who have never obeyed the command of Jesus to be baptized. Jesus commands "every creature" who believes to be baptized and promises, "He that believeth and is baptized shall be saved." (Mark 16:16.) Thus they are going through life without the promise of Jesus that they are saved. If they "feel" that they are saved, the fact remains that the way they "feel" about it cannot take the place of the promise of Jesus. If they "feel" that the "load is lifted," the fact remains that the load of guilt is still upon them and that their "feeling" that their sins were pardoned was merely a mental or psychological experience that reveals nothing except the condition of their minds, produced and brought on by false teaching. There is no power or virtue to save in water, or in any human being, still Jesus promises salvation to "every creature" who believes and is baptized, and Jesus is the Saviour and He, and He alone, has the power to save. Is a man safe in "feeling" that he is saved before he is in position to claim the promise of Jesus? And when he can make his calling and election sure by obeying Jesus and claiming His promise, just as it reads in the Bible, is it wise to carelessly and indifferently jeopardize his eternal destiny by giving no heed to what Jesus says? Is it not startling and amazing that there are so many people who have not been baptized?

The claim that sprinkling will do as baptism is wholly groundless and erroneous. A man who has had water *sprinkled* upon him has not been baptized. Sprinkling is not baptism. The word itself means, *to dip, to plunge, to submerge, to immerse*. It is a different word entirely from the word, *sprinkling*, and has no relation to it and cannot be used interchangeably with it. Under the preaching of the apostles, all who were commanded to be baptized were immersed. There was not a single exception. There was not one unimmersed person in any of the New Testament congregations. "We were buried therefore with him," says Paul, "through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.) The Pope of Rome ordained sprinkling, as a substitute for baptism at the Council of Ravenna, in 1311. Many Protestant denominations borrowed sprinkling from the Pope, as they have many other things. But if the Pope had the right to change the command of Christ, and to substitute sprinkling for baptism, still those Protestants who have borrowed sprinkling from him are unbaptized, as the Pope has ordained that no one can administer baptism except a priest. And if

the Pope had the right to change baptism to sprinkling, he also of course had the right to say who could administer the ordinance. Hence, no matter which position they take, those who have accepted sprinkling for baptism are unbaptized. They have never obeyed the Saviour and cannot claim His promise. It is a very serious matter. Unless they repent, they are going to the judgment in disobedience.

WHO CAN BE SAVED?

By G. E. Woods

The answer to our subject should be of vital interest to everyone. Upon its answer may depend the destiny of our souls. If, as Primitive Baptists claim, God is willing to save only certain individuals and has forever and eternally condemned the rest of the world to everlasting punishment, regardless of their obedience to His word, then, many stand condemned through no fault of their own and without recourse to the throne of grace. The claim is made that the number to be saved is so fixed that it cannot be increased or diminished, that those ordained to be lost stand without defense or excuse. To such an obvious violation of the Scriptures we cannot subscribe.

The theory must accept one of two conditions. Either God is unable to save the entire world or else he is not willing to save all men. If the first, then you question the power of the Almighty; if the second, then you question the mercy of God. David declared, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." (Psalms 103:17.) The Bible relates many occasions where men have been unwilling to be saved by refusing to do God's will, but never do we read of God's unwillingness to save. Isaiah signifies God's readiness to accept those that come to Him on His terms. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55:7.)

The Bible is perfectly plain regarding the fact that all men will not be saved, but the failure of their being saved rest with men and not with God. The plan of salvation is big enough and broad enough to include the entire world. The means which the Lord has provided to save one will save the entire world when accepted by those to whom it is given. If God saved one person on certain terms and would not save all others on these same terms, He would be a respecter of persons, which Peter emphatically declares he is not. (Acts 10:34.) "Of a truth I perceive that God is no respecter of persons."

That God is willing to save all is shown by His grace being extended to all. "For the grace of God that bringeth salvation hath appeared to all men." (Titus 2:

11.) That God made it possible for all to be saved is evident from the words of the Master. "For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." (John 3:16.) "Come unto me *all ye* that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) "Behold I stand at the door, and knock: if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.) "And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." (Rev. 22:17.) To contend that any person who submits to the will of God will not be saved is to discredit

the very words of the Lord Jesus Christ. His very mission on the earth was to "seek and save the lost," and, "to call sinners to repentance."

The goodness and love of God for fallen man is clearly shown in Peter's statement that God is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9.) Everything on the divine side has been supplied for the redemption of man. God gave his Son, Christ gave his life on the cross, and the Holy Spirit has revealed the will of God to man. The last will and testament of Christ is now in force and in order to share in that will we must comply with the conditions. God wants to save us, but He will save only those that wish to be saved. We show that desire by doing His will. God commands, it is up to man to obey. In obedience to heaven's will, we must believe on the Christ, repent of every sin, confess with our mouth the faith we have in Christ in our hearts, and be baptized into Christ. Then those that live "soberly, righteously, and godly" are promised eternal life in the world to come.

1901 McGavock Pike, Nashville, Tenn.

ADAM, A TYPE OF CHRIST

By Homer A. Daniel

In Romans 5:14 we read, "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come." We have learned that Adam is a figure of Him who was to come. And in 1 Cor. 15:45-49 we are told that He who was to come is the Christ, therefore; Adam is a figure or type of the Christ. That is to say, there is a likeness between Adam and Christ.

Hence, we begin to look for a likeness between the first man of the earth earthy and the second man—the Lord from heaven.

We see from the reading of God's word that Adam was miraculously created. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26.) "And God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

This is a type of Christ in that Jesus was born of the virgin Mary. God through Isaiah the prophet said, "Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) Also Isaiah 9:6; Matt. 1:18-32.

The first Adam and no wife but suffered the giving up of a rib to have his wife. (Gen. 2:21-24.) Just so the Son of God had no church at first but suffered that ignominious death on the cross to have His church. (Rev. 21:9; Eph. 5:23.) Thus in bringing forth the woman into this world, the side of Adam was opened. To make the church possible, it was necessary for the side of Christ to be opened. (John 19:34; 1 Cor. 6:20.) From the wounded side of the Savior came the healing stream of salvation for all mankind. Adam finally awoke and revived. (Gen. 2:18.) God's Son revived on a similar occasion as he arose from the dead, bringing life and immortality to light through the gospel. (1 Cor. 15:1-3.)

Adam had only one wife, being a type of the Christ having only one bride or church. This has ever been God's plan from the beginning. (Eph. 5:23; Eph. 1:22-23.) But in the religious world today, one sees some 300

religious bodies each claiming Jesus as their Savior. If this were true then Christ would have 300 wives and hence be living in adultery. I'm sure you wouldn't want a Savior advocating for your sins who is a sinner himself.

In Matthew 19:4-9, we see that polygamy is sinful. Just as polygamy is wrong in the physical realm, just so denominationalism is sinful in God's sight. Christ is not married to a multiplicity of brides. (Matt. 15:9, 13.)

God gave her name Adam and she wore his name. "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." (Gen. 5:1-2.) In both instances, the wives took the names of the husbands. A faithful bride always takes the name of her husband. We are married to Christ. In Isaiah 62:1-2 we have a prophecy regarding the new name that God's people are to wear, the fulfillment of which is found in Acts 11:26. This name Christian is confirmed by the apostle Peter as one in which we are to glorify God. (I Peter 4:16.) This was bound in heaven and is bound on earth and must be met by us at the judgment. Thus, the church wears the name of Christ.

The first Adam became the head and ruler of the wife. "Unto the women he said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) Just as Adam was the head of his wife and her only rightful ruler, Christ is the head of His church and its only rightful ruler and thus rules over no other religious body or society. (Col. 1:18; Eph. 1:22-23.)

Again, Adam and Eve were miraculously created, but their children were born according to the law of reproduction. "And God blessed them and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This is a true likeness of the Son of God in that Jesus was miraculously begotten and the church was established by miraculous power on Pentecost, when the charter members were set in from power from on high, but all had to be born again according to the law of the spirit. (I Peter 1:22-23.) Everything had to be started by miracle, but all is perpetuated by divine law. Cain and Abel were not made by miracle, neither are preachers inspired like those of the first century nor are congregations inspired today.

Both families grew. (Gen. 4:1-2.) Adam and Eve were commanded to be fruitful and multiply. (Gen. 1:28.) The Church of Christ is commanded to teach all nations and thus bear fruit. (Matt. 28:19.) The first century church grew rapidly. (Acts 2:41, 47; 4:32; 5:14; 6:7.)

Cain and Abel didn't join Adam's family, but were born into it. Hence, the church of the Bible is entered by the new birth. We do not join it after being born again. One can't join something they are already in. We couldn't if we wanted to. Just as they were born into their earthly family by the physical birth, we are born into God's family by the spiritual birth.

But disobedience of the first Adam lost the earthly Eden. (Gen. 3:6.) Hence, physical death came by Adam. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.) This verse teaches that all the race in Adam became subject to death, so in Christ, all will be raised from the dead to appear at the bar of eternal judgment. The "Resurrection of the Just and the Unjust." We read about the sad results. (Gen. 3:23-24; Rom. 5:12.)

The obedience of the second Adam gained the heavenly Eden. (Heb. 5:8-9; I Cor. 15:22.) The resurrection,

therefore, will be by Christ. (John 5:28-29.)

When Adam sinned, through Adam we lost the tree of life. Through Christ, we have access to the tree of life. (Rev. 22:14.) What we lost in Adam we gained in Christ.

These analogies prove the Bible to be the inspired word of God.

1014 Centenary Ave., Cleveland, Tenn.

WAS IMMERSION POSSIBLE?

Waymon D. Miller, in The Evangelist

It is remarkably strange that a doctrine plainly taught in the Scriptures should be widely opposed by the religious world itself. Though the New Testament abounds with information on baptism, there is no more unpopular doctrine than this subject. Antagonists of this doctrine may be classified thusly: (1) they that deny baptism to be "for the remission of sins;" and (2) they that deny that the Scriptural "form" of baptism was by immersion.

These two groups tirelessly announce their opposition to the Scriptural teachings in these two points, and the utter inconsistency of their "preaching" and "practice" apparently never occurs to them. If I believed as the first group, that baptism is non-essential, then I would never preach baptism, baptize, or be baptized. If baptism were so superfluous as many teachers make it seem, then I would forget all about it, and never practice it for any reason. Nor would I submit to it as merely a rite of initiation into an unscriptional, man-made denomination. I then if I classified myself in the second group, and did not believe that the Scriptural "form" of baptism was by immersion, I would never teach immersion, immerse anyone, or be immersed.

When human doctrines appear in the religious world such as the doctrines of sprinkling and pouring, they are exposed to the withering scrutiny of discerning Bible students. When such doctrines contradict the Scriptures efforts are made to justify them by lessening the effects of Scriptural truth on these points. Sprinkling and pouring, as a "mode" of baptism, were introduced to the religious world by the Catholic Council of Ravenna, 1311 A. D. Since the adoption of these human innovations, many efforts have been made to Scripturally justify them. Some have gone so far as to affirm that the New Testament does not teach immersion at all (yet the same ones continue to practice it), and assert that these human "modes" are the only Scriptural forms of baptism.

THE BAPTISM OF THE PENTECOSTIANS

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) In his booklet, entitled "Modern Scholarship and the Form of Baptism," C. T. Thrift, a Methodist editor and preacher, of Warsaw, N. C., comments as follows on the above Scripture: "Jerusalem did not afford a suitable and convenient place for immersion of three thousand." Such remarks indicate either designed deception, or inexcusable ignorance of the topography of Jerusalem. Prof. Hackett testifies: "It is proper to add that pools so numerous and large which encircled Jerusalem, as both those still in use, and as the remains of others testify of at the present day, afforded ample means for the celebration of the rite of baptism." Abbott says: "there were abundant pools of water in and about Jerusalem." Dr. Philip Schaff adds: "It is often urged that the pentecostal baptism of the three thousand persons by total immersion was highly improbable in Jerusalem, where water is scarce and the winter torrent Kidron is dry in summer (I found it dry in the month of April, 1877). But immersion was certainly not im-

possible, since Jerusalem has several large public pools (Bethesda, Hezekiah, Upper and Lower Gihon) and many cisterns in private houses. The explorations of Captain Wilson (1864) and Captain Warren (1867) have shown that the water supply of the city, and especially the temple, were very extensive and abundant." J. W. McGarvey comments: "It is true that there is no running stream in the vicinity of the city, and there never has been, suitable for the purpose; but from a time long prior to the birth of Jesus the city has been supplied with artificial pools which the ordinance could have been administered even to such a multitude." He further gives the dimensions of the Pool of Siloam, which is fifty feet long, sixteen feet wide, and three or four feet deep.

Often affusionists appeal to the "time element" argument; contending that three thousand persons could not be baptized at one time, or in one day. The Bible does not state who did the baptizing, and it is safe to assume that the other eleven apostles at least assisted Peter in this rite. With even the twelve as administrators, there would have been only 250 persons to be immersed by each apostle. Sixty persons can be immersed by one person in an hour, and at this rate the three thousand could have been baptized by the twelve apostles in about four hours. History records that Crysostom, assisted by his elders, immersed three thousand persons in one day, in 404 A. D. Any gospel preacher can immerse two people, while a Methodist preacher is sprinkling one, and saying the Methodist ceremony! So the "insufficient water" and "insufficient time" arguments would not hold enough water with which to sprinkle a person! They are but feeble efforts to obscure the truth.

BAPTISM OF THE EUNUCH

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8:36-39.)

Of the above passage, Mr. Thrift comments as follows: "This occurred on the desert, and therefore there were no streams deep enough for immersion. Had there been such streams there would have been no desert, for the two do not go together." Mr. Thrift fails to see that if streams and deserts "do not go together" that there would not have been enough water to sprinkle the eunuch there either! What blind and ignorant blunders one will make in order to sustain human doctrines! By his comment, Mr. Thrift places the Word of God in contradiction. The Bible said "desert" (verse 26), and Thrift accepts that. It also said "water" four times (verses 36-39), and Mr. Thrift denies that being true. Now, if the record was not true in mentioning *water* four times, how can he know it was true in mentioning *desert* one time? If Luke, in recording Acts, did not tell the truth in verses 36-39, how does Mr. Thrift know he told the truth in verse 26? This illustrates to what end men are forced to deny the Bible in attempt to sustain unscriptural doctrines!

Great stress is laid to the term "desert" to divert attention from the term "water." We are told that the two do not go together, but anyone who has even glanced inside a geography book knows that in the midst of the most barren deserts are found fertile spots, where vegetation thrives, and water is plentiful! Such spots are called oases. I wonder if Mr. Thrift never heard of an *oasis*? Some commentators think that the term "desert" in this

passage strongly modifies "Gaza," which was at that time a "desert," or "deserted" city, having been laid waste by Alexander the Great. Others say that Gaza was the last city before entering a great desert, or wilderness, lying between Phoenicia and Egypt, the course traveled by the eunuch.

But whatever kind of "desert" is meant, the record states that Philip and the eunuch "*came unto a certain unite*" the eunuch exclaimed: "See, here is water;" "*they went down both into the water*;" Philip baptized the eunuch, and "*when they were come up out of the water*" they went their way. It looks as if that was enough water! This is the testimony of God's Holy Word. Yet men deny this, saying there was not sufficient water there. Let us believe God's Word rather than men.

INFANT BAPTISM

By Fred H. Williamson, in The Bible Beacon

The student of the New Testament will search that sacred volume in vain for either precept or precedent for infant baptism. No intelligent reason can be offered for the baptism of infants. Even if there were New Testament authority for baptizing babies, there would still be no authority for sprinkling them, as is the universal practice among those who teach infant baptism. The apostle Paul reveals the fact that the baptism of apostolic times was a burial. (Rom 6:3, 4; Col. 2:12.) This would necessitate immersion, and the writer has never heard of an infant being immersed.

There are several reasons why infants cannot be Scripturally baptized. The only design ascribed to baptism in the New Testament is that it is "for the remission of sins." (Acts 2:38.) Infants could not be baptized "for the remission of sins," for the Bible teaches that they do not have any sins. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." (Mark 10:14.) If infants are sinners, then the kingdom of God is made up "of such." But the apostle John said that sin cannot enter the home of the soul. (See Revelation 21:27.) Infants are not sinners because they have not transgressed law, "for sin is the transgression of the law." (1 John 3:4.)

Another reason infants cannot be Scripturally baptized is that they cannot believe, or exercise faith. When the eunuch asked Philip the question, "What does hinder me to be baptized?" Philip said, "If thou BELIEVEST with all thine heart, thou mayest." (Acts 8:36, 37.)

It is certain from this language that a lack of faith will hinder or prevent one from being Scripturally baptized. Jesus said, "He that *believeth* and is baptized shall be saved." (Mark 16:16.) The Lord's language here makes faith essential to Scriptural baptism, and both faith and baptism necessary to salvation. The baptism of infants, therefore, is not pleasing to God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) Babies cannot believe either of these two facts.

Infants cannot be Scripturally baptized because they cannot repent, and have no sins of which they need to repent. If babies are sinners, then they must repent of their sins in order to be saved, for Jesus said, "Except ye repent, ye shall all likewise perish, (Luke 13:3 and 5), and Paul said that God now "commandeth all men everywhere to repent." (Acts 17:30.) In apostolic times, baptism was administered only to penitent believers, but since infants can neither believe nor repent, baptism cannot be Scripturally administered to them. In the New Testament, only two motives are given for repentance, viz., "the

goodness of God," (Rom. 2:4), and "godly sorrow." (2 Cor. 7:10.) Babies cannot be reached with either of these motives, because they know nothing about "the goodness of God," and are not capable of being "made sorry after a godly manner." (2 Cor. 7:9.)

Furthermore, infants cannot confess Christ as Lord before men. This is essential to salvation. The importance of the confession of Christ, and its relation to our salvation, may be seen in the fact that Philip would not baptize the eunuch until he had confessed Christ as the Son of God. (Acts 8:36-38.) Paul said, "with the mouth confession is made *"unto salvation."* (Rom. 10:10.)

From what has already been said, it is clearly obvious that infants can neither believe, repent nor confess Christ as Lord. They cannot be sprinkled by New Testament authority, for Paul said that baptism is a burial. (Rom. 6:3, 4.) Then all that can be done toward their salvation is to immerse them, and if they are saved thereby in any sense, it is by *immersion only*. If there is any such thing as "water salvation," *THIS IS IT*.

One reason sometimes offered for the baptism of infants is that it takes away inherent or Adamic sin—that infants are born "in sin." (Psalms 51:5.) But there is a vast difference between being born in sin, and being born sinners. Many babies are born amidst sinful surroundings, but that does not make them sinners. They do not become sinners until they transgress law. Nor do we inherit Adam's sin, but merely one of its consequences—physical death. "In Adam all die." (I Cor. 15:22.) Ezekiel said, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. 18:20.)

Another reason advanced for the baptism of babies, is that they are thus "dedicated" to God. But the New Testament teaches that men should dedicate their own lives to God after they become old enough to act for themselves. Paul said, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Men are to do this for themselves, and not have it done for them by their parents when they are infants. Infants do not need to be saved—they are *SAFE*. And when they died, we can truthfully sing, "Safe In The Arms of Jesus."

DOES YOUR RELIGION PLEASE GOD?

By Kenneth B. Adams, in Christian Leader

Many persons seem to regard Christianity as if its chief purpose were the gratification of their own tastes and desires in matters of religion. Becoming obsessed with the idea, they consider their own satisfaction with any religious act, doctrine or custom to be the final test. All things are weighed by them in the unequal balance of self-satisfaction and are accepted or rejected according to the standard or their own will.

It is not an uncommon thing to hear persons of this type say, "I'm satisfied with my religion," as if that is all that matters—that *they* are satisfied. Others will say, "I'm not worried about my baptism, my creed or my church—I'm perfectly satisfied." Of all such persons I deem it prudent to inquire, "Whom is it more important that you please with your religion, yourselves or God?"

A moment's reflection should convince any honest Bible student that the only proper office of the will of man in salvation is its own complete surrender to the dominion of God's will. "Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) "Not everyone that saith unto me, Lord, Lord, shall enter into

the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (I Peter 5:6.) God never promised salvation to any man upon the basis of his pleasing himself, but instead he must do the will of God. Saul of Tarsus was satisfied with his religion, even while he was chief of sinners and a persecutor of Christ. But not until he changed and did what God required of him was his salvation asserted. (Acts 22:1-16.)

Any man who makes self-satisfaction his standard of acceptance in religious matters is definitely not imitating Christ. Paul said, "Christ pleased not himself." (Rom. 15:4.) Jesus himself declared, "I came down from heaven, *not to do mine own will*, but the will of him that sent me." And again, "I do always those things that please him (God)." (John 6:38; 8:29.) In Gethsemane he prayed, "Not as I will, but as thou wilt." (Matt. 26:39.)

Consider now by way of contrast the arrogance of denominational preachers and others who should know better, who advise men and women to "join the church of *your choice*" instead of instructing them to consider *God's choice* in this important matter. The reason for their advice is obvious, however, since God's "choice" would never lead anybody into their so-called Christian denominations. God's word instructs men into the church which Jesus built, which wears and honors His name, teaches only the doctrine of Christ and worships God according to the New Testament, but it never leads men into denominationalism. Mark well the following indisputable truth: *No person ever did or ever can learn how to become a Methodist, Baptist, Presbyterian, Catholic, Lutheran, Mormon, etc., etc., simply by studying the Bible.* To become a member of these denominations one must study and obey their peculiar and distinctive "creeds." A sincere belief of and humble obedience to the New Testament will make men *Christians*, but not Methodists, etc., and will put them into Christ's church instead of a human organization.

Folks will sometimes say "I'm satisfied with my baptism." Of course, one should be satisfied with his baptism, but he should not allow his satisfaction to be the final test. It is transcendently important to know that God is satisfied with one's baptism. If it does not please God, it is worthless.

According to the New Testament God is not pleased with baptism that is not preceded by *faith* (Heb. 11:6; Mark 16:16); *repentance* (Acts 2:38; and *confession* (Acts 8:37; Rom. 10:10). Hence the baptism of infants does not please God, since they are incapable of doing any of the things mentioned above.

To please God one's baptism must be for the proper purpose—to obey Christ's command in order to receive remission of sins. To the convicted and inquiring Jews Peter commanded, "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of your sins*, and ye shall receive the gift of the Holy Ghost." (Acts 2:39.) To be baptized for any other purpose is displeasing to God. The New Testament reveals no case of a man's being baptized *after* he had received the pardon of his sins.

To please God the proper action must be performed in one's baptism. Men may be satisfied with one of the so-called "modes" of baptism advocated in human creeds, but God has never indicated his approval of any action but immersion in obeying his sacred commandment. Some people are satisfied with sprinkling or pouring for baptism, but Paul said, "We are *buried* with him by baptism." (Rom. 6:4; Col. 2:12.)

Let us be very careful lest we become satisfied with

ourselves and our religion before the Lord is satisfied.

CAN THE BLIND LEAD THE BLIND?

By Richard Donley

Jesus once asked the above question: "And he spoke also a parable unto them saying, Can the blind lead the blind? Shall they not both fall into a pit? The disciple is not above his teacher, but every one when he is perfected shall be as his teacher." (Luke 6:39-40.) The blind guides are religious teachers who teach for their doctrines the precepts of men. For proof of this statement, we need only to turn to the fifteenth chapter of Matthew. In the ninth verse, referring to the Scribes and Pharisees, Jesus said, "in vain do they worship me, teaching as their doctrines the precepts of men." In the thirteenth verse, still talking of the same men, he said, "Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides."

The world today is all cluttered up with those who teach as their doctrines the precepts of men, and the fact that Jesus calls such blind guides, should be sufficient reason for men to turn away from their teaching; but He goes farther and says that both the guides and the people who follow them shall fall into a pit. Jesus did not subscribe to the theory that it makes no difference what a man believes, just so he is sincere in his belief. If a man allows himself to be deceived by a blind guide, his end will be no better than that of the false teacher who deceived him.

He who follows a false teacher, becomes like his teacher. The disciple is not above his teacher, but when he is perfect (thoroughly instructed) he shall be as (similar to) his teacher. Therefore, he who is thoroughly instructed in the doctrines of a blind guide becomes only perfectly blind. The truth stated by Jesus in regard to the disciple and his teacher is the application of a well known natural law to spiritual things. Water will not rise above its own level: a fountain will not rise above its source. Likewise, the disciple cannot rise above his teacher, except by turning to another teacher. One of the examples of this truth is the case of Saul of Tarsus. Saul, in his youth, was a disciple of the Pharisees. He was a diligent student and became perfected as a Pharisee. In his mature years he wrote thus, "For ye have heard of my manner of life in times past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it: and I advanced in the Jews' religion among many of my own age among my countrymen, being more exceedingly zealous for the tradition of my fathers." Saul's zeal was commendable, but he was following the wrong teacher; and as long as he did so, he could not rise above his teacher. When thoroughly instructed in the tradition of his fathers, Saul was only a good Pharisee. He was certainly not a Christian, for he persecuted the church of God.

If a man be instructed in the teachings of Mohammedanism, and follow that teaching he will not be a Christian, but he will be a Mohammedan. That is as far as he can progress unless he turn to another teacher. If a man be thoroughly instructed in the teachings of Catholicism, and follow that teaching, he will be a good Catholic, but by no means a Christian. One might commit the Methodist Discipline to memory, and put into practice the things taught therein; and in so doing become a most excellent Methodist, yet he would not be a Christian. But why? The disciple is not above his teacher. The same thing is true of any other system of religion that is founded upon a man made creed.

He who desires to rise above the religious confusion and darkness of the present age should turn to a greater and better teacher than mortal man. The greatest teacher of all time is Christ. Nicodemus had the solution for the teacher problem, for addressing Jesus he said, "Rabbi, we know that thou art a teacher come from God; for no one can do the signs that thou doest except God be with him." (John 3:2.) Christianity as a system of teaching centers about Christ as *the teacher*. The importance of teaching can hardly be overemphasized. Teaching is absolutely necessary, before one may even come to Christ, "no man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6:44-46.)

The commandment to teach constituted a vital part of the great commission. When Jesus sent his disciples forth to proclaim the gospel to all men, he told them to make disciples of all nations. The only possible way to make a disciple of one is to teach him. Those taught were to be baptized into the name of the Father and the Son and the Holy Spirit. (Matt. 28:19.) The teaching was not to stop there, but the ones baptized were to be taught to observe all things that the Lord had taught the apostles to teach.

The apostles have passed from this earth. The responsibility for teaching men of Christ rests upon His church, for it is the pillar and ground of the truth. (I Tim. 3:15.) Every mature Christian should be a teacher of others, but if his teaching is anything other than the pure gospel, he becomes a blind guide; and both he, and those who follow his teaching, will fall into a pit. He who would teach others should follow the example of the apostles. When Paul was in Rome he preached the kingdom of God, and taught the things concerning the Lord Jesus Christ, with all boldness. (Acts 28:31.)

We may be sure that the things concerning the Lord Jesus Christ included an account of His crucifixion, His burial, and His resurrection. He said he preached these things when he preached the gospel to the church at Corinth. (I Cor. 15:1-4.) They included also His coronation in heaven as King of kings, and Lord of lords, when He became head of the church, and King of His kingdom. (Eph. 1:19-23), there to dwell until He returns to take the faithful home to glory. (I Thess. 4:16.)

From what we know of the teaching of Paul, we may be sure that he also taught the necessity of obeying Christ. When he spoke the word of the Lord unto the Philippian jailor, the jailor was moved to go the same hour of the night and be baptized. Certainly, he would not have done so had Paul taught that baptism was a non-essential. Paul, likewise taught the necessity of faithful obedience to Christ after one is baptized, for he addressed the church at Philippi in these words: "So then my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation, with fear and trembling." (Phil. 2:12.)

Friend, if you would rise above the plane of religious confusion, turn away from all who teach as their doctrines the precepts of men; turn to the teaching of Jesus. Be not only a learner, but a doer of his word, and you will become like him; for every one when he is perfected shall be as his teacher. And thus shall be opened unto you the eternal kingdom of God.

Liberty, Texas.

"No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." (Eph. 5:5.)

THE DECEPTION OF MAGIC

By Hoyt Bailey

Magic and religion have been closely associated in the minds of the unlearned for many centuries. Teaching has brought about a differentiation in the civilized nations. Due partially to the influence of witchcraft and partially to quacks in religion, some people place religion on the level with magic. It was believed that the means of producing supernatural effects was with the assistance of evil spirits. There has been such belief from the time of Moses and Pharaoh. "Then Pharaoh also called the wise men and sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: But Aaron's rod swallowed up their rods." The magicians also turned the water into blood and caused frogs to come up in bread trays, beds, and everywhere as Aaron had done. The magicians tried to make lice from the dust as Aaron did, but they could not; "Then the magicians said unto Pharaoh, This is the finger of God."

In the book of Samuel, we read of the witch of Endor. Saul went to this witch and influenced her to call Samuel up from the dead. Saul talked with Samuel after the witch brought him up. Samuel pronounced the doom of Israel and Saul.

Philip found a sorcerer in Samaria. This sorcerer was attracted by the miracles performed by Philip. Simon, the sorcerer, believed and obeyed the gospel . . . After he saw that through the laying on of the apostles' hands believers received the Holy Spirit, he offered money for power to impart the Holy Spirit. From this we may conclude that the key to magic could be bought.

Paul found Elymas, the sorcerer, at Paphos on the island of Cyprus. Elymas was against Paul's preaching. Paul gives us an insight into the character of a sorcerer. Paul said to Elymas, "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul pronounced Elymas blind for a season. The sorcerer could not withstand the power of God.

In Philippi of Macedonia, Paul cast out of a maid a spirit of divination. This spirit was supposed to have come from Python or Apollo according to fable. It has been referred to as a "Diving demon." Persons under the influence of this spirit became greatly inflated and gave answers in a sort of frenzy.

"Adran was exceedingly addicted to curious arts, and practiced divination and magic." Mr. Adam Clark said, "These practices prevailed in all nations of the earth."

God wrought special miracles by the hand of Paul in the city of Ephesus. There were many workers of magic in this city. The seven sons of Sceva sought to cast out an evil spirit in the name of Jesus whom Paul preached, "And the evil spirit answered and said, 'Jesus I know, and Paul I know; but who are ye?' And the man in whom the evil spirit was, leaped on them, and overcame them, so that they fled out of that house naked and wounded." These sons could not work miracles or magic either by the power of God or the evil spirit. Magic workers in Ephesus acknowledged their inferiority to the power working with Paul, "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed."

Paul informs us that those who practice witchcraft "cannot inherit the kingdom of God." Christians are to keep themselves from such practices. See Gal. 5:19-21.

Abilene, Texas.

JOHN WRIGHT

By H. W. F., in The Whiting, Indiana, Christian

John Wright first set foot in Indiana in the year 1807. In 1810, he moved to Blue River, followed soon after by his father, Amos, and his brother, Peter. Being school teachers and preachers, they at once set about forming a Free Will Baptist Church. In the period of ten years following, they had formed ten such churches which together made up the Blue River Association.

However, from the very first, John Wright had desired to make the Bible alone the rule of faith and practice for the church. In 1819, he made a resolution which advocated the discarding of human names. Said he, "As individuals we should be called Friends, Disciples, or Christians and as a body, should be known as the Church of Christ or the Church of God." The next year the Blue River Association was dissolved, and it was agreed to have an annual meeting. Adopting Wright's resolution with common consent, they began at once to plead for Christian unity upon this suggested basis. The Bible became their creed "without note or comment."

Soon, upon this basis, an association of some fifteen German Baptist Churches joined forces with them. This group, then, united with the New Lights, as the followers of Barton W. Stone were called. Later, the Silver Creek Baptist Association, which had become convinced of the New Testament position through reading the writings of Alexander Campbell, united with them. By the year 1821 there was scarcely a Baptist Church in the region. All had become Christians only.

For forty years, Wright labored in Washington County in the work of the Lord. In this time he proved one great truth, the workability of the plea for Christian unity on the basis of the New Testament, for, with this plea, he united over 19 various kinds of Baptist Churches who previously would have nothing to do with each other. To the rational mind the plea is incontrovertible. The plan will bring results; it needs only to be worked.

A man should not take his "feelings" as evidence that he is saved. Here is something better: "He that believeth and is baptized shall be saved." (Mark 16:16.)

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Printed and Published by James A. Allen

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EDITORIAL

AN ERRONEOUS CATECHISM

I am requested to review a pamphlet, entitled, "Catechism and Highlights of the Bible," by Roy L. Thompson, with an "Introduction," by W. P. Young, Pastor, North Edgefield Baptist Church, Nashville, Tennessee.

The entire pamphlet, of 24 pages and cover, is composed of questions and answers. Most of the questions and answers in "Part One," extending through nearly six pages, are intended to show that A. Campbell is the founder of the church known as "the Church of Christ" and that the teaching of "the Church of Christ" was originated by Mr. Campbell.

Suppose, for argument's sake, that Alexander Campbell founded a church. So what? We are not members of it, and do not desire to be. Will Mr. Thompson allow that we are honest when we say that we would not be members of any church founded by any fallible and uninspired man or men? Why is he so determined to force us to be members of something we positively decline to be members of? Is it because he himself is a member of a purely human institution that is unknown to the Bible?

But suppose, as I say, for argument's sake, that Mr. Campbell did found a church. Then what? Would that cancel out the fact that Christ said, "Upon this rock I will build my church," (Matt. 16:18), and that this church that was built by Christ is fully, completely and perfectly set forth in the Bible? Let us leave A. Campbell out of it and endeavor to see what the Bible says about this church that was founded by Christ. Notwithstanding the fact that a countless multitude of the most competent critics in Europe and America have been unanimous in their opinion that Alexander Campbell was one of the very greatest and very best men that has ever lived in modern times, still the fact remains that he did not write the Bible. What does anything that Mr. Campbell ever said or did have to do with the church that the Bible says Jesus established?

Even if it were true that A. Campbell established the church that Mr. Thompson calls, "the Campbellite Church," just as John Wesley started the Methodist Church, in 1729, or just as John Smyth started the Baptist Church, in 1607, I say, if it were true, it could not possibly have any bearing on the fact that the Bible teaches us very fully and plainly about "the church, which is His body." (Eph. 1:22, 23.) It says: "And He is the head of the body, the church." (Col. 1:18.) This is the church we are interested in, not the Campbellite, Methodist or Baptist church. I suppose Mr. Thompson will admit that

neither Campbell, nor Wesley, nor Smyth, established this church of which we read in the Bible, which is "the body" of Christ.

Now, the question is, Is it possible for men and women today to become members of this Bible church? And of course Mr. Thompson, and every one else, will say that it is not only possible but that every one should so do. Well, this is exactly where we stand. We claim to be members of the Bible church. Why? or upon what ground do we make such a claim? Because the Bible plainly and clearly teaches men and women what to do to become members of it, and we have complied with these things that the Bible requires. If we today do the very things that the Holy Spirit, speaking through the apostles, commanded men and women to do in Bible times, will we not be members of the same church they were members of? If not, why not?

Jesus gave the apostles the commission to evangelize the world. During the forty days, between His resurrection and ascension, He gave them His final instructions. He commanded them to wait in Jerusalem "until ye be clothed with power from on high," (Luke 24:49); to wait until they were miraculously baptized in the Holy Spirit, that they might speak "as the Spirit gave them utterance." (Acts 2:4.) He commanded them to begin in Jerusalem. (Luke 24:47.) He gave the keys, the authority to name the terms of admission, the conditions of entrance, to Peter, with the declaration, "and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

When they began at Jerusalem, on the day of Pentecost, and Peter and the rest of the apostles were asked, "Brethren, what shall we do?" Peter, by virtue of having the keys, gave the answer, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:37, 38.) God added to the church all who repented and were baptized, (verse 47.)

Now, what does Campbell, or Luther, or Calvin, or Wesley, or John Smyth have to do with all this? Mr. Thompson, if men and women today hear the same things that Peter preached on this beginning day, and if they do the same things that he commanded them to do, do they not have the same divine assurance that God has added them to the same church? Again, if not, why not? Would Mr. Thompson say that obeying the command of the Spirit, given through Peter, would make a man a Campbellite? Certainly it would not make him a Baptist, as the Baptist Church has turned out many a man for preaching Acts 2:38.

Suppose again, for argument's sake, that, in the rebellion against denominational dogmas and creeds that occurred about the beginning of the last century, A. Campbell was the first man to repudiate the doctrinal theories of the various sects and to preach, "He that believeth and is baptized shall be saved." Does any man, of any intelligence whatever, believe that he was the author of this teaching? Will Mr. Thompson say that it began with A. Campbell? His questionnaire seeks to make such an impression. Yet, as prejudiced as he is, he is bound to know that it is the language of Jesus Christ Himself. If a man obeys the commandment of Jesus, is he a Campbellite? Centuries before Mr. Campbell was born, Jesus said: "He that believeth and is baptized shall be saved."

Whether or not Mr. Campbell was the first one, in this great effort to repudiate the creeds and denominations and to return to original Christianity, as taught in the New Testament, telling sinners what Jesus and the

apostles command them to do to be saved, I would not desire to be dogmatic; but it is safe to say that he was the best and most widely known, and that he exerted a very great influence upon the whole religious world. But to say that Mr. Campbell originated the doctrine that all penitent believers in Jesus should be baptized is utterly untrue, and indefensible. It is amazing that any intelligent person could be so blinded by prejudice and passion as to be willing to make such an obviously false assertion. And still, whenever any man today preaches the gospel in the very words that Peter used on the day of Pentecost or quotes the very language of the Saviour, "He that believeth and is baptized shall be saved," all such denominational preachers as Mr. Thompson immediately drop their own denominational differences, which are so radical and acute as to prevent them from communing with one another, and join in a reckless and violent charge that such a man is a Campbellite. It is certainly an honor they unintentionally bestow upon Mr. Campbell. What uninspired man ever had such an honor? When a man today discards the creeds and their doctrinal dogmas, and preaches in the very words of the Bible, reading it as it is, word for word, they angrily cry, Campbellite! When a man thus preaches the Bible, nobody cries, Wesley or Methodism, Calvin or Presbyterianism, John Smyth or Baptistism! But let him repudiate the Discipline of the Methodists, the Westminster Confession of the Presbyterians, or the Philadelphia Confession of the Baptists, and preach in the very words of the Bible, and they all join in the cry, Campbellite! Unintentionally they bestow upon Alexander Campbell an honor that is infinitely greater than any honor ever received by any man since the close of the Bible canon.

Unless a person is acquainted with the history of Christianity he cannot appreciate the great efforts that have been made to abandon the human creeds and the human denominations and to return to the original Christianity of the New Testament. "The falling away" from the pure, inspired teaching of the apostles came and was developed. The long night of Papal supremacy was broken by the bold and courageous Martin Luther in the sixteenth century. But following the efforts first started by Luther to break away from Popery, instead of all continuing on the journey back to the Bible, a multitude of denominations were founded at different times and places, each purely of human origin and with a human creed for its guide. The conditions that resulted in the religious world were deplorable and sinful, and greatly retarded the advancement of the gospel, which only "is the power of God unto salvation."

About the beginning of the last century many men, in different places and unknown to one another, from a study of the Bible, began to rebel against the intolerable conditions that were thus created by the tyranny of sects and denominations and began to seek the way back to the ancient order of things that was ordained in the primitive churches by the Holy Spirit through the apostles. Whether A. Campbell was the first of these men, as I say, I would not be dogmatic. But that he came to be one of the most influential and widely known of those who sought to abandon human creeds and human denominations, and to return to the Bible, and "the Bible alr.ne," seems obvious from the concentrated hatred the denominations have manifested toward him and from the odium they have attempted to cast upon his name. No man, who knows anything of Mr. Campbell, would ever repeat the denominational falsehood that he ever founded, or sought to found, any church, or that he ever originated, or sought to originate, any new doctrines. The mortal crime that he committed against the whole denominational world, and

for which he has their unmitigated hatred, was in saying that all man-made denominations, and all man-made creeds, ought to be abandoned and abolished, and that all should candidly and faithfully and fully return to the pure, original Christianity of the New Testament, as it was advocated by the inspired apostles of Jesus Christ in the beginning of the gospel. Of course if this was done all such man-made denominations as the Baptist Church, which was founded by John Smyth in 1607, would immediately give way to that divine church that was founded by the Lord Jesus Christ upon the Rock, and there would be one great universal brotherhood of Christian people, all "giving diligence to keep the unity of the Spirit in the bond of peace," and all standing "fast in one spirit, with one soul striving for the faith of the gospel."

Without occupying the space that would be necessary to reply to each item in Mr. Thompson's long questionnaire, in Part One, of his pamphlet, I have thus replied to his main assumption. He shows a woeful ignorance of Mr. Campbell and not only seriously misrepresents him but also does not even know that Dr. Robert Richardson, who wrote two volumes of "Memoirs of A. Campbell," was not his son-in-law. Some of his other erroneous assertions are in this same class.

I hope, in our next issue, to take up Part 2, of Mr. Thompson's pamphlet. It is entitled, "Origin And Teaching Of The People Called Baptist." Of course I cannot take the space to reply to each item in the long questionnaire separately, but I think I can kindly present some interesting information about this modern sect that was wholly unknown, and that never had any existence whatever, until John Smyth started it in 1607, or one hundred and twenty-two years before John Wesley started the Methodist Church in 1729.

J. A. A.

MUST OBEY

If receiving the remission of sins, or being saved, is predicated upon obeying the commandment of Jesus to be baptized, every one ought to want to know the truth about it, as only truth can save. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31, 32). No matter what the preference or prejudice of any one is, it is a fact, that, under the preaching of inspired men, in apostolic times, every case of conversion, without exception, ended with baptism and was not regarded as complete until the penitent believer had been baptized. "Then they that gladly received his word were baptized." (Acts 2:41.) "They were baptized, both men and women." (Acts 8:12.) "And arose, and was baptized." (Acts 9:18.) "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.) "And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway." (Acts 16:33.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

All were baptized. There were no exceptions. There were no unbaptized Christians in the primitive church. Whether we like it or not, no one was recognized as a Christian, or as being a disciple, until he obeyed the commandment of Jesus to be baptized.

Some entertain the idea that "model" men and "model" women, whose lives are morally exemplary, especially if they are big-hearted and charitable, although having never obeyed the gospel of Christ, have as much hope of heaven as those in the church. We recognize that there are men and women out of the church who are perfect ladies

and gentlemen, who refrain from profanity, meet all of their obligations, respond to every call from the poor, and conduct their lives in general with admirable propriety.

But while we rejoice that there are such people, we also recognize that they, too, need the Saviour. They cannot be saved on their own goodness. There is no power in an arm of flesh to save. Jesus died for them and triumphed over death, hell and the grave, to make it possible for them to attain unto life and immortality. The loving Saviour, who gave up heaven, came to this earth and died for them, extends to them the gospel invitation. The question is, Must they accept it? If they spurn the proffered invitation of Him who died for them, and claim that they are so good they do not need the Saviour, are they really as good as we may have formerly thought them to be? Submission to God is the basic principle of goodness.

In Acts 10 is the inspired record of the conversion of a really good man. God, who knows, says that Cornelius was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." (verse 2.) When we pronounce a man to be good we may be mistaken. Time proves we frequently are. But when God, who looks upon the heart, says that a man was a good man we may rely upon it.

There is no human denomination today but what would say that Cornelius was a saved man just as he was. They tell people today, who are nothing like as good as Cornelius was, that all they have to do is to hold up their hand, sign a card, or shake hands with the preacher. Many would ridicule the idea that "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always," was not already saved. But was he? Surely no one will reject what the Bible says about it. Verses 3-6 say: "He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying unto him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon, a tanner, whose house is by the sea side." If this good man was already saved, why send for Peter? Peter, back in Jerusalem, explained to his Jewish brethren why he went in unto the uncircumcised Gentiles. Among other things he said: "And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11: 13, 14.)

So Cornelius, who was really a good man, was unsaved and had to send for Peter to hear what the Saviour commands men and women to do to be saved. When Peter had preached the gospel to them, "while Peter yet spake these words, the Holy Spirit fell on all them that heard the word," thus miraculously demonstrating that the Gentiles, as well as the Jews, were subjects of the gospel call. "Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." (verses 46-48.) The promise of salvation is to those who believe and are baptized. "He that believeth and is baptized shall be saved." (Mark 16:16.)

J. A. A.

ADDING TO OR TAKING FROM GOD'S WORD

By W. A. Ethridge

Denominationalism is one of the blighting influences that is arrayed against Christianity. That what is peculiar to denominationalism is contrary to the pure word of God. The good that some of them teach is nullified by the error they teach. They tell people that it is not necessary to do what the Word says in order to be saved and go to heaven when they die.

You have no more right to tell a man or to encourage him to believe he is saved, when he has not done what the Lord told him to do, than he has to claim to be a Christian without doing what the Lord told all sinners to do. God is no respecter of persons, and he expects all of us to have respect for His Word. It is the duty of every Christian to show the difference between truth and error. No man can teach and preach the truth without pointing out error and falsehood. The preacher who fails to do that is afraid of his job.

What would my friendship for you amount to if I failed or refused to uphold and defend you against error and falsehood. What would it be worth to you and would you consider such friendship to be of any value to you? Just so with the Lord Jesus Christ. He died the ignominious death of the cross; He gave His life for His church which is His body and over which He is the head. (Eph. 5:23.) Are you true and loyal to Him if you fail or refuse to uphold and defend His church, His body, against denominationalism and sectarianism?

Again, if denominationalists are sincere in their claim that other doctrines should not be condemned, why then, are they continually opposing all who simply claim to be members of the church of Christ? If one church, as they contend, is as good as another, and one can be saved in one as well as in another, or in none at all, why are they so bitterly opposed to the church which lays no claim to being anything else than the one the New Testament talks about?

The Bible was given to be understood and obeyed. We are plainly taught that if it is our sincere desire to do what the Lord teaches, we can and will know His will. (John 7:17; II Thess. 2:8-12.)

I have heard people say, "I don't understand the Bible as you understand it." There never was a more erroneous attitude claimed by a human being, knowingly or unknowingly. It is absolutely an utter impossibility for any two or more persons to understand the same thing and understand anything differently. But if you say that are bound to understand it alike. If I understand that two and two are four, and you understand that two and two are four, we understand it alike, for we cannot understand anything differently. But if you say that you understand that two and two are five, it is because you do not believe that two and two are four. If I understand that the earth is round, but you understand it is a flat surface and has a jumping-off place somewhere, it is because you do not believe it is round. The way of salvation is just as easy to understand as an article in a newspaper. We are told in the Bible that the way is so plain that "wayfaring men though fools shall not err therein."

I often hear people say it doesn't make any difference which church one "joins," that one church is as good as another, that one can be saved in one church the same as another. If that is true, why wouldn't it be all right and proper to "join" two, four or a half dozen churches? Men do that with regard to fraternal orders. I have known men to belong to the Free Masons, the Odd Fellows,

the Ku Klux Klan and others in order to get the benefit of all of them. I don't know about that, for I have never belonged to anything except the New Testament church. If all religious people would "join" all the churches, then they could all speak the same thing by speaking everything. But no church would allow this and so it does make a difference.

"But," says one, "how may I know which church is THE CHURCH, the blood-bought one?" That is easy. Christ gave the pattern of the church to the apostles, and they, under the guidance of the Holy Spirit, gave the pattern to the whole creation. You will find the pattern in the New Testament. You can easily recognize it by looking for the one body with the one spirit, one hope of calling, one Lord, one faith, one baptism, and one God and Father of all who is over all and through and in all. (Eph. 4:4-6.)

If one can be saved out of the church, there is no need to have anything to do with it. Why did Christ build the church at the cost of His own life if people can be saved out of it? If people are saved out of the church as well as in it, there can be no sensible reason for people becoming members of it. Can one enjoy the liberties of the United States government if he is not a lawful citizen of said government? No, if he enjoys the liberties of the government, he must be a citizen of the government. Denominationalists argue that the denominational churches are branches of the vine spoken of in John 15:5. That is not true. They are parasites trying to undermine the life of the true vine. In John 15:5, Jesus was talking to his disciples and not to churches.

We are represented as married to Christ. (Rom. 7:4; II Cor. 11:2.) The church is the lamb's wife. (Rev. 19:7.) If we are not in His church, His body, over which He is the head, we are not married to Christ; therefore cannot wear His name and heir His blessings. I would rather be married to Christ than to belong to a man-made, man-named denomination.

The man who denies that baptism is essential to salvation does not believe what Jesus said, for he said, "*He that believeth and is baptized shall be saved.*" (Mark 16:16.) The man who denies that is an unbeliever and will be damned, for, "*he that believeth not shall be damned.*" (Mark 16:16.) He who says that one can be saved without baptism is preaching a different gospel to that preached by Christ and His apostles. A man would not preach another gospel if he believed the one that teaches that baptism is essential to salvation. "*He that believeth and is baptized shall be saved; he that believeth not shall be damned.*" (Mark 16:16.)

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19.)

WHAT MUST A MAN BELIEVE

By Roy E. Cogdill, in Truth In Love

The fact that a man must believe in order to be saved and become a Christian will not be disputed by anyone who knows anything about what the Bible teaches and respects it as the Word of God.

Many who seem to believe in and stress the importance of faith actually nullify its importance and necessity by teaching that it does not matter what a man believes, if he is honest. It becomes evident that faith is not essential at all if honesty is all that is required. If a

man is as honest in rejecting what the Bible teaches as another is in accepting what the Bible teaches, he is just as acceptable to God, if it does not matter what a man believes just so he is honest. Such a doctrine really means that it does not matter what the Bible teaches since it does not matter whether a man believes what it teaches. If we really believe that it makes no difference, then why be concerned with studying the Bible and teaching it. All we need to do is just cultivate honesty.

The effect and consequence of such a doctrine, let it be emphasized, is to nullify the necessity of believing what the Bible teaches and therefore to nullify what the Bible teaches and declare it to be unimportant. If one faith is just as good as another, then no faith is as good as any faith, if a man is honest in unbelief.

There is a class of religionists today who are called "Modernists." In fact there is nothing modern about their attitude for it is simply ancient infidelity. They reject the Bible as the infallibly inspired Word of God, the virgin birth of Christ, and the miracles of the Lord and tell us they are but allegories. They also refuse to believe that the body of Jesus was raised from the dead. If they are honest, and we have no right to question that, then they are as much Christian as any of us if it does not matter what a man believes, for then it would not matter whether or not a man believes. Satan has no better way of setting aside the Word of God than by such doctrine.

THE IMPORTANCE OF BEING RIGHT IN OUR FAITH

In sharp contrast to the idea that it does not matter what a man believes, let us look at some statements from the Word of God.

Paul said, "Prove all things; hold fast that which is good." (I Thess. 5:21.)

Again we read, "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent that ye may be sincere and void of offence unto the day of Christ." (Phil. 1:9-10.)

In II Cor. 13:5 Paul warns the Corinthian brethren to "Try your own selves, whether ye are in the faith; prove your own selves." Can a man do that simply by asking himself if he is honest? Certainly he must examine what he believes in the light of God's Word to see if his faith "Comes by hearing the Word of God." (Rom. 10:17.)

Why do you believe what you believe? Where has God ever said it? Paul tells us he believed "According to that which is written." (II Cor. 4:13.) The Word of God was both center and circumference of his faith.

There are not many faiths any more than there are Gods many or Christs many. By the Holy Spirit Paul declares in Eph. 4:4-6 that there is one faith just as there is one God and one Christ. When a man says then that one faith is just as good as another he is, in effect, saying that one god is just as good as another and one Christ is just as good as another. There is no difference in the contention.

SOME THINGS MUST NOT BE BELIEVED

Paul warns against believing the traditions of men and the rudiments of the world and being governed by them. (Col. 2:8.)

He teaches further in the same chapter that Christians are to refuse to submit to human ordinances established by the authority of man such as "Handle not, nor taste, nor touch," but are to recognize and be obedient only to the authority of Christ. (Col. 2:20-23.)

Jesus taught that man's religion is invalidated and made vain and useless by following human teaching. (Matt. 15:7-9.)

The apostle John delivers an ultimatum against doctrines that do not come by the authority of Christ and declares that they cannot be countenanced neither can Christians fellowship those who teach them. (II John 9:11.)

THINGS WHICH MUST BE BELIEVED

Jesus said to the apostles, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15-16.) We ask the question, "He that disbelieveth *what* shall be condemned?" The answer is obvious. Jesus said the man is condemned who believes not *the gospel as preached by the apostles*.

In II Thess. 2:11-12 we learn that a man must believe *the truth* or he will be condemned. "And for this cause God sendeth them a working of error that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Men are condemned then who believe a lie instead of the truth, no matter how honest they may be.

In Heb. 11:6 we are told, "He that cometh to God *must believe that he is and that he is a rewarder of them that seek after him*." From this we learn that a man must not only believe in God's existence as a supreme being but he must place his trust and confidence in the promises of God's word.

Furthermore, God requires men to believe in Jesus, His Son, in order to be saved. Jesus said, "Except ye believe that I am he, ye shall die in your sins." (John 8:24.)

We obtain further information about how we must believe in Christ from the apostle John in I John 4:2-3. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is the spirit of the anti-Christ." So a man must believe that the Son of God has dwelled among men in the flesh or he is following Satan instead of God.

Finally, in I John 5:7, we are told that "It is the Spirit that beareth witness, because the Spirit is the Truth." When a man rejects the testimony borne by the Spirit of God, he rejects the Spirit of God, the last witness of the Truth that God shall send into this world and hence rejects all opportunity of salvation.

FIELD REPORTS

J. C. Gaw, Box 214, Goldendale, Wash.: On Sunday, November 19th, we had another baptism, and two fine services.

Allen B. King, Shelbyville, Tenn.: On Nov. 19 was with the Parrish Ave. and Bosley Road Church, Owensboro, Ky., both morning and night.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Nov. 29: Forty-one people have come forward since the middle of June this year. Bro. Yater Tant is scheduled to speak during a protracted meeting here, beginning next month. Splendid audience last Sunday.

Walter W. Leamons, 1637 San Felipe Courts, Houston 3, Texas, Nov. 20: Here at West End Church, 718 Malone St., we baptized a woman school teacher yesterday, and one member was restored to duty. We have baptized one or more nearly every Sunday for several months. This lends interest and strength to our work.

Frank Trayler, Chaplain, 186 Infantry, APO No. 41, c/o Pm., San Francisco, Calif.; Netherland, East Indies: A fine soldier from Townsend, Montana, obeyed the gospel this morning, making 21 baptisms in the Pacific area this year. The church at APO No. 920 moves along fine, with members from all over the United States attending. Collections for mission work run around \$100.00 per month. Remember us in prayer, and write a line if I can serve.

J. H. Murrell, McEwen, Tenn., Nov. 14: For several years circumstances have prevented me from preaching regularly, but sale of the property where I have been operating a service station makes it necessary for me to give possession at earliest convenience. If wanted for full time preaching any place where good can be accomplished, I am ready to consider going anywhere. If interested write or wire me at above address. Your brother in Christ.

Chap. John P. Fogarty, 0548755, Hq. Division Artillery APO 78, c/o Postmaster, New York, N. Y., Somewhere in England, November 14: I should like to report that my work in England, as a Chaplain in the Army, also includes holding a special service each Lord's Day for members of the Church of Christ in my division. Although our audience is small, and even smaller at times, we have never failed to conduct a regular Lord's Day Service, just as we would back home. We believe we have prepared to conduct a similar service wherever we may go. I would appreciate letters from any desiring to encourage us. We solicit your continual prayers.

J. F. Hopper, Nashville, Tenn., Nov. 5: The Longview Church of Christ had one of its largest crowds the fifth Lord's day in October, with Henry Clay Grayson and William McPherson, Evangelists of Southwest Georgia, preaching the morning and evening services respectively. These two young Christian gentlemen have done much to help make Longview what it is today. They are held in the highest esteem by the brethren here for their courage and boldness in preaching the word, as it is written, both here at Longview and in Georgia, where there are so many places that have never had the gospel preached in its purity and simplicity. The prayers of the church go with these two young evangelists wherever they go. May they ever abide by the written word.

J. O. Niell, Bucyrus, Mo., Nov. 8: I am a reader of the APOSTOLIC TIMES and a member of the Church of Christ, also my family. We are six in family and meet in a very inconvenient schoolhouse for worship. So we decided to build a house for worship. We have it half done and have run out of money, as we are all very common folks and would be very thankful if you could give me some information as to how we can get a donation to help finish our house for worship before cold weather. We borrowed \$200 and are still working hard to get it finished so we can have a place for worship and hold a meeting to spread the gospel to the unsaved. Pray for us and tell us if you can how we can get some money to help us. We are building our house one-fourth mile from the Bendavis Store and P. O., Mo. If any one cares to investigate this before they help us.

Summary of November Labors by Gus Winters, Evangelist, South Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio: Sermons preached (inc. 2 by radio), 10; Lord's Day Bible study, 4; Wednesday Bible study, 5; House to house calls, 271; other calls (Nurs. Home), 3;

Serial tracts distributed, 282; other tracts and gospel papers, 155; Radio cards, 35; Bibles, 3; Testaments, 7; Gospels, 2. Many cold, stormy days made our task more difficult, but I found a warm welcome in many more homes than heretofore. Some few refused to accept O. P. Baird's tract No. G. Others offered to pay for our literature. I decline to accept pay so as not to be confused with "Jehovah's Witnesses" who sell their papers. Visitors from the neighborhood continue to come. Many who have not come are listening in to our gospel broadcasts over WRRN Saturdays at 8:30 a.m. Pray for this work and its needs; tell others.

J. C. Noblitt, 1121 W. 79th St., Los Angeles 44, Calif., Nov. 3: The purpose of this report is to make known to the brotherhood, my desires for the coming year, concerning the work of the Lord. In view of the fact that I am not as well known as I would like to be, I am submitting a brief report of the congregation that I have preached for. I first began preaching and studying in Mobile, Ala., under the supervision and instructions of Bro. Floyd A. Decker, and Bro. Pervie Nichols, at Roberts-dale, Ala., where Bro. A. Van Bendigorn is one of the elders. After preaching there for a short time I entered school at Freed-Hardeman, and while going to school there I preached for the following congregations, Aberdeen, Miss., Houston, Miss., Christian Chapel at Amory, Miss., Prattville, Ala.; the congregation at Panama St. in Montgomery, Ala., Jacks Creek, Tenn., Macedonia, Tenn., and my home congregation at New Hermon, Tenn. Upon leaving Freed-Hardeman in May, I held a short meeting at Roberts-dale, Ala., and from there I participated in the Utah campaigns, both in Provo and in Ogden, under the direction of Bro. Harry E. Johnson and Floyd T. Hamilton. These campaigns lasted from June 25 to Sept. 6. At the close of these campaigns I entered school at George Pepperdine, where I am at present. I am desirous of holding meetings commencing next spring and continuing them through the summer, and locating with a mission minded congregation next fall. Your cooperation will be greatly appreciated.

Church of Christ, Box 965, Durham, N. C., Nov. 3: Churches of Christ Everywhere, Greetings: Although three faithful ladies have been meeting in the home for several years, the cause was really established here in this virgin field the first Lord's day in June, when four couples met in an apartment. After two weeks there, they moved to the USO and continued there for about a month, advertising the location of the church. It was during that period that the three sisters were located and the membership was increased to twelve.

The middle of July, we moved to the present location, the Daughters of Liberty Hall, on the corner of Maple Street and Angier Ave. Almost immediately the attendance increased to nearly fifty, and at the conclusion of our first meeting the last of August and the first two weeks in September, there were three baptized, two being young men who are permanent residents. Still our membership consists almost entirely of service men and their families, with only seven, five women and two young men as the permanent part of the church.

Now, however, there are several others who could and should soon be won to Christ. This work which has been begun must not die. Bro. Fred Friend and I alternate on the preaching and teach Bible Schools Sunday mornings and Wednesday evenings, and get nor expect nothing, since we are here temporarily and have other income. Furthermore, we do not devote full time to the work as we are of necessity otherwise engaged. But it is our

belief that, since the church here is too weak to pay a man sufficient to maintain him, that some strong church, of which there are many west of the Appalachian Mountains, should find, send and support some faithful and hard-working man in the work here.

Bro. W. S. Long of Norfolk, Va., who has for years been primarily concerned with the work in these mission fields along the Atlantic Coast, held the first week of our meeting here, and expressed to me that he considered this to be a point from which much work can be accomplished in North Carolina, IF it has the backing of someone or ones who are able to furnish the financial support.

I am we pray that some one will heed the Macedonian call and come over and help us while there are still several service men here to help. We must not let the church here return to its state of six months ago. And it need not if we do not delay, for the fields are white to harvest, and the harvest season is the most important of all.

Address all communications to the Church of Christ, Box 965, Durham, N. C.

Robert C. Sorrell.

IN WASHINGTON STATE

Kirkland, Wash.,
6th and 19th St.
October 20, 1944.

Brethren:

Kirkland is a city of 4,000 people with approximately four times that number outside the city limits, but within a radius of ten miles. Many of these are war workers, but a good portion have bought modest homes here and will remain after the war. Without a doubt many of our industries will continue to operate during peace. This was a thriving community before the war came on; it will not be a "ghost town" when peace comes. Seattle is sixteen miles by auto, four miles by ferry across Lake Washington.

Since April 4, 1943, a small group of us have been meeting in the Campfire Girls' cabin near the high school. This place is undesirable for many reasons. We can use the building only on Sunday and, as they use it during the week for parties and dances, we cannot have adequate seats. It is small, unattractive and poorly located. Last spring we bought three corner lots, ideally located. We have started a chapel (30 by 40 ft.) with full basement. We have exhausted our funds and now appeal to the brotherhood for financial assistance. I submit the following financial statement for your consideration as of September 30, 1944:

Contributions (78 weeks, Apr. 4, 1943, to Sept. 30, 1944)	\$1,173.75
Donations from 13 congregations (all in Wash. and six individuals)	662.95
Total Income	\$1,836.70
<i>Expenditures</i>	
Paid on real estate	\$ 150.38
Paid on building	1,140.86
Preaching	85.00
Misc. (Song books, Bibles, communion set, literature, etc.)	78.87
Radio, tracts, advertising, etc.	202.20—\$1,657.31
Cash on hand	\$ 179.39
Balance due on real estate	\$ 328.00

The basement walls of our building are poured, we

have between \$350 and \$400 worth of material on the ground (all paid for) and the assurance of our dealer that the rest of the material is obtainable. Our architect and builder estimate that \$2,000.00 will be required to complete the building.

The navy has receiving barracks here and personnel stationed at Houghton and Bellvue, 2 and 6 miles away. If you know of a man stationed at one of these places or anyone whose P. O. is Redmond, Bothell, Woodinville, Duvall, or Carnation (Tolt), send me name and address and I will contact him. The masses here know nothing of the New Testament church, but we are trying to correct that situation. Since May 1st this year we have distributed 9,575 tracts (including 65 sets of Bro. Polly's personal cards). Our only desire is to "bring the lost ones in." We are seriously handicapped by lack of a suitable meeting place. Will you help us? All donations will be acknowledged and a report made through the papers.

Yours in His name,
H. C. MOORE.

P.S. Bro. H. C. Moore and the Kirkland brethren are personally known by me and the two churches of Christ in Seattle. We can vouch for the truthfulness in all that he has written. The two churches here have helped them in the past and will help more. I have written to other churches in the state and feel confident that they will render additional aid. But to finish the chapel, secure needed preaching and carry on the work of our Lord efficiently, other assistance is needed. These brethren, though poor financially, contribute liberally as seen by above report. Any assistance you can render will be deeply appreciated and be used to the honor and glory of our Lord.

J. A. Bunn, 515 N. 60th, Seattle, Wash.

A CHURCH IN THE SPOTLIGHT IN SOUTHERN CALIFORNIA

By J. C. Noblitt

We sometimes find exceptional works and activities and we feel it is our duty to inform the world, for this reason. Christ said not to hide your candle under a bushel, but to set it on a high hill where all could see. That is the purpose of this description and the activities of the York Blvd. Church of Christ located at 4004 York Blvd.

The church is young in comparison with the work and the progress it has made in the past few years. W. B. West, Jr., is the minister, and under his effective teaching and the leadership of the elders, the congregation has grown rapidly. The young people's group is one of the most outstanding ones in Southern California and the church in securing the services of Brother Luther Self is to be highly commended. The interest that Brother Self has evidenced in his whole-hearted enthusiasm in his song leading, and the pleasing manner, and his magnetic personality with children and adults is exceptional.

Not only is the church outstanding in its local work, it is also very much mission minded. It is sponsoring and partially supporting Brother John Teferteller in the work of the sick in the General Hospital and the T. B. Sanitarium at Olive View. It also partially supports the Mexican Mission, and is now making plans to support and establish another congregation at Montrose, California.

The program of the church is a very busy one; in addition to their regular Bible study, worship and evening services, it has a very fine young people class on Sunday evening at 6:45, on Thursday it has a ladies' class, and on Friday afternoon, a sizeable number from the congrega-

tion meet and under the direction of Brother West do personal work by calling on those who may become a Christian, and those who have somewhat erred in their ways, and on Friday night the young and old alike gather for a period of clean wholesome fun, and Bible quizzes are had that are edifying and enjoyable.

For a congregation that is only eight years old, and has a building that is worth at least \$1,500.00, and is not obligated, I think we will all agree that this congregation rightly deserves being placed in a spotlight; not for any glory in this world; but that other congregations might use this example as an incentive to do a better work for the Lord.

TRACTS FOR DISTRIBUTION

Christians, and Christian congregations, should freely and abundantly distribute tracts, leaflets and papers. To sow gospel literature broadcast over any community is one of the best and most effective ways to reach the general public with the gospel, which "is the power of God unto salvation to every one that believeth."

For purposes of distribution, by either individuals or congregations, we offer the following:

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* * *	

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* * *	

REPENT YE, AND BE BAPTIZED, 4 pages, by James A.

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As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that anyone who gets someone else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

We are making a very low club rate. This not only makes it easy for members of the congregation to have it come into their homes but also enables most anyone to have it sent to their relatives and friends. A subscription to the APOSTOLIC TIMES for a year might be the means of leading them to Christ.

Our low club rate, in clubs of ten or more, is only 25

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Address all communications to the APOSTOLIC TIMES, 117 Fifth Avenue, North, Nashville 3, Tennessee.

"Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him." (Col. 3:9, 10.)

CHARACTERISTICS OF SALT

By Robert F. Turner, in the Evangelist

In Matthew 5:13 we read, "Ye are the salt of the earth . . . and without hesitation scholars generally agree that this passage properly applies to the church, all Christians, followers of Christ. I will likewise agree that the application is to be made to all Christians, but may I hasten to remind Christians that this application is a two-edged affair that can as easily condemn as compliment. When we have studied the characteristics of salt, delved into the reasons for the use of such a comparison, we have at the same time determined a standard to which all *faithful* and *acceptable* Christians must measure. It is with this in mind that the following considerations are offered. Rather than exercise undue liberty and "stretch the figure" I will admit that some of the following points are "suggested" rather than actually set forth in the simple lesson as given by our Lord, but I trust no point made will contradict any truth of Matthew 5:13.

Salt, NaCl. is a combination of two elements, sodium and chloride. Properly compounded, these two elements serve mankind faithfully, and their source has truly been a Mecca for savage and civilized alike. But as separate elements both sodium and chloride may be destructive poisons to all. By comparison we note that the elements of Christianity, properly compounded, offer mankind the "good life" here, and the perfect life hereafter. God bestows his grace upon man through Christ and the Christian system. However, the various elements of a Christian life cannot be separated, one from the other, and applied to our needs with satisfactory results. Faith and works, morality and obedience to ordinances trusting and serving; these and all parts of the Christian system must be placed in their proper relation to one another and used as a perfect "wholeness" if we are to be benefited. Individual members of the family of God who are too self-centered to cooperate with the church as a whole in order that its divine mission may be accomplished, are condemned by the same statement that commends all the faithful as "the salt of the earth."

Salt exercises its influences through direct contact, and the influence of Christianity is likewise transmitted. A big lump of salt in a church building has little or no effect upon the raw worldliness and sin in the community about the building. We must contact the world, purposefully, and place the gospel of Christ where its power may be applied. The gospel, as revealed in the old family Bible, hidden beneath a layer of dust, is only a potential power to salvation. Only when we "go into all the world" and put this gospel in the hearts of men and women can it accomplish its intended end. Pray, but remember to *work* and *pray*.

Salt, though it sometimes looks like sugar, will never sweeten our tea. Salt has a taste, a savor all its own, and when applied will always impart its own genuine flavor. Even as the Master has said, ". . . if the salt have lost his savour, . . . it is thenceforth good for nothing . . ." We can apply salt to our food, then taste the food to find if the salt has imparted its influence; and one of the ways to determine the worth of a Christian or of a church is to view the fruit of their labor. Genuinely salty Christians will flavor their community, and the flavor of the community will in turn tell just how strong the Christian's influence has been. As a rule the world does not speak of the church as "a bunch of hypocrites" because of the consistent godly lives of members they have known, but because of some two-faced

"salty on Sunday" member they have known, and by whom they judge the whole.

Salt has a strong influence on other substances, but is not easily influenced by other substances. This is not to be confused with "stubbornness," but is simply the true nature of salt. In like manner, a true Christian may contact much of the world in his daily business, but with his eyes, tongue, and mind busy working for the Lord he is more likely to impart good than to absorb bad. The "saltier" the Christian, the more apparent this becomes. A raw ham, when rubbed with a proportionately small amount of salt, will take on the flavor of the salt. We would indeed be surprised to taste of the salty crust and find that the salt had taken on a raw ham flavor instead of imparting its own flavor to the meat. Yet day after day we may see "hammy" Christians. As the "salt of the earth" (?) they go out into the world and return with a worldly carnal flavor instead of having remained loyal to Christ and imparted His spirit to the world.

A teaspoon of salt will impart its flavor to a full cup of sugar, and a true Christian or a loyal congregation will, like the small mustard seed (Matt. 13:31) or leaven (Matt. 13:33) spread an influence for good far and wide. Let us never be discouraged if our number seems compared to the number of the foe. With the truth, the gospel armor, (Eph. G), we can conquer all foes. It was Christ who said, "Ye are the salt of the earth . . ." Get busy, apply the salt with its saving power.

Salt is not praised because it keeps itself from spoiling, but because it applies its power to other things. God's plan for the church is that it should spread the gospel story. We are laborers together with God, we are the salt of the earth.

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"He that committeth adultery with a woman is void of understanding: He doeth it who would destroy his own soul." (Prov. 6:32.)

* * *

In the nature of things a denominational church, which is one of numbers, cannot be "the church, which is His body." Any church that is forced to admit that it does not include all Christians is not the "one body" over which Christ is the Head, and of which every Christian is a member.

* * *

"Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged." (Col. 3: 18-21.)

RENEWALS

Kindly look at the address stamped on your paper and see when your subscription to The Apostolic Times expires. We do not make a practice of sending expiration notices because the subscription rate is so low as to not justify even this slight expense. We feel that any one who is interested in reading the paper can easily see from the stamped address on his paper when his subscription expires.

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APOSTOLIC TIMES

DEVOTES TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 5

NASHVILLE, TENNESSEE, JANUARY, 1945

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 3:21.)

CONVERSION

By J. B. Gaither

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) The subject of conversion is one of great controversy among men. Let us study it in the light of the Bible, then we can be sure.

NOT NEEDED BY CHILDREN

Christ taught the older ones that they were to become as little children. Here little children are examples of the kingdom of God. (See also Mark 10:13-16.) Little children have no sins of their own; neither are they responsible for the sins of others. They need no conversion, but we as older ones need to be converted.

NEEDED BECAUSE OF ADAM

Adam's transgression has come on down to all accountable people of today—"so death passed upon all men, for that all have sinned." (Rom. 5:12.) Since all men have sinned, and no sinner, as such, can enter the kingdom of God, it follows that all men should be converted to become such as God wants them to be.

NEEDED TO ENTER THE KINGDOM

The kingdom of heaven and the church are one and the same thing. The church is also the family of God. Before one can get into the kingdom, the family of God, he must be converted or changed from what he is in sin. Jesus said, "Except ye be converted ... ye shall not enter the kingdom of heaven." No one can enter the kingdom, the church, the family of God without conversion; no one can be converted without entering the kingdom. Conversion and entrance into the kingdom, the church, are equivalent according to Jesus. (See Acts 2:37-47.)

WHAT IS CONVERSION?

The word convert primarily means "to turn." When one is turned from any position of belief to believe and practice something else, he is converted. But, to be con-

verted in such a way as to please God—to enter the kingdom, one must be turned from sin and sinful practice unto a *life with Christ*. Until one's life is what Christ would have it to be, he is not truly converted to Christ.

The act of conversion is one of several steps. Let us study and see when one's life actually accords with Christ.

1. We are taught to believe—have faith. (John 8:24.) But, faith alone is not sufficient. (Jas. 2:24.) Faith is not conversion but merely a step toward conversion. 2. We are commanded to repent. (2 Peter 3:9.) While repentance is necessary, it does not put us into Christ. It, too, is a step but not conversion. 3. Christ teaches us to be baptized. (Mark 16:15, 16.) In Rom. 6:3 and Gal. 3:27, we are taught that baptism puts us into Christ—"For as many of you as have been baptized into Christ have put on Christ." Baptism is the consummating act or step that puts us into Christ, but it (baptism) *alone* did not do it. Therefore, baptism is also a step and not conversion within itself. It has to be preceded by other steps—faith and repentance. Before one can be converted to enter the kingdom, he must believe (have faith), repent and be baptized—"buried with Christ by baptism." He then is prepared to walk the new life with Christ. (Rom. 6:4.) Dear reader, have you been converted to the Lord? If not, read the New Testament and see what is required, then do it. "The gospel of Christ ... is the power of God unto salvation." (Rom. 1:16.)

Springfield, Tenn.

IN EVERYTHING GIVE THANKS

By Richard Donley

"In everything give thanks: for this is the will of God in Christ Jesus to youward." (I Thess. 5:18.) Since the time when the United States were colonies, it has been a practice for our people to set aside a certain day, as one of especial thanksgiving for the many blessings that God has so abundantly bestowed upon us. It is well for men to feel grateful to God and to express that gratitude in words at any time, but the people of America need to ponder the phrase, "in all things." All things include our thoughts; our words; and our deeds. He who thanks God in word while denying him in thought or in deed is branded by the words of the Son of God as a hypocrite. Hear him, "Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me teaching as their doctrines the precepts of men." (Matt. 15:7-9.)

From the pen of the apostle John we have this admonition, "My little children, let us not love in word, neither with the tongue; but in deed and in truth." (I John 3:18.) It is right to thank God with the lips, "through him then let us offer up to God a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." (Heb. 13:15.) But for that thanksgiving to be pleasing to God it must be accompanied with pure

thoughts, and obedience to the word of God. Otherwise it is but lip service which reflects no glory to the Creator, and is of no benefit to the one who offers it. Let us thank God in everything.

IN THOUGHT: God knows our every thought, "all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4:13.) There is no use in man saying thank you with his lips unless there is a real feeling of gratitude in his heart, for God knows his thoughts and will certainly condemn him as a hypocrite. Men need to recognize the principle, that, out of the abundance of the heart the mouth speaketh. He who would offer thanks to God needs first to purify his heart. There are some who say that man can not do that but that God must do it for him, but God does not command the impossible of man; and I read in James 4:8, "cleanse your hands, ye sinners; and purify your hearts, ye double minded." He who purifies his heart turns his affections away from the world and to the Lord. He who loves Jehovah with all his heart, with all his strength, and with all his mind, is sincerely grateful to his God for the blessings of life: he gives thanks in his thoughts.

IN OBEDIENCE: Giving thanks in all things requires that we express our gratitude to God by obedience to his word. "This is the love of God that we keep his commandments: and his commandments are not grievous." (1 John 5:3.) Jesus said, "Why call ye me, Lord, Lord, and do not the things that I say." (Luke 6:46.) It is utterly silly to talk of loving God, and to speak great swelling prayers of thanksgiving while not obeying his word. Jesus said, "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) With these things in mind, let us consider some of the blessings that God has given to us, and how we should express our appreciation for them.

THE LOVE OF GOD: God loved man enough to send his Son to earth to die on the cross for the sins of man. Jesus was persecuted throughout the years of his active teaching, and finally crucified on the cross, to reconcile man to God; and because of that manifestation of the love of God, we ought to love him. "We love because he first loved us." (1 John 4:19.) Not only should we love God, but we should love our brethren, "And this commandment have we from him, that he who loveth God loveth his brother also." (1 John 4:21.)

THE GOSPEL: In the gospel of Christ, there are four great facts. According to the first few verses of the fifteenth chapter of First Corinthians those facts are that Christ died for our sins according to the Scriptures; that he was buried, and rose again the third day according to the Scriptures; and that he appeared to certain witnesses who confirmed the resurrection unto us. We need to remember the confirmation of the gospel among the things for which we should give thanks to God, for no one could believe the gospel without the witness born by those who were present at the crucifixion of Christ, and saw him after his resurrection. God requires man to have faith in Jesus, but he has furnished the evidence by which many may believe. "Many other signs therefore did Jesus, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20:30-31.) In the second verse of the book of Hebrews, we are told that God has spoken to us in his Son, and in the third verse of the second chapter we read that the things spoken by Jesus were confirmed by those who heard him. Man ought

to be grateful for the privilege of learning the facts of the gospel, and he ought to express his gratitude by believing the gospel, and by obeying it. Obedience begins with a decision to forsake sin, accompanied by baptism in the name of Christ; and it continues throughout life being manifested by a godly life.

THE BIBLE: God has given us the Bible, and certainly we should be grateful for it. It is the only guide that we need in religious matters, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16.) We should show our gratitude by learning what the Bible teaches; then believing its promises, and obeying its commands. We should refrain from taking away from the Bible, or from adding thereto. He who offers thanks to God for the Bible while at the same time teaching as his doctrine the commandments of men renders only lip service to his Creator; and stand condemned of hypocrisy by the Son of God himself. (Matt. 15:7-9.)

THE CHURCH: Jesus established a church (Matt. 16:18), which he gave himself for (Eph. 5:26). All spiritual blessings are in the church. (Eph. 1:3.) All men should be grateful for it; and they should express that gratitude by becoming members of it, and doing every thing in their power to cause the church to grow in numbers and in spirituality. It is indeed a travesty on reason for a man to thank God with his lips for the many blessings of life, while he himself is not a member of the church of the Lord. Yes, we ought to thank God with our lips, but our words should come from pure hearts, and be accompanied by obedience to the gospel.

Liberty, Texas.

WE CAN'T SEE IT ALIKE

By G. E. Woods

The above statement is a favorite expression with the supporters of denominationalism. With it they are able to salve their consciences that it does not make any difference what one believes in religious matters. The idea is plain heresy. It is not true in matter of religion, neither is it true in any sense. It is true that we do not see the teachings of the Bible alike but to say that we *can't* see them alike is to assume one of two positions. Either God has given such a book that means one thing to one person and something entirely different to another or else mankind is not capable of understanding alike that which the heavenly Father has committed to us. This writer cannot subscribe to either position. When rightly understood the Word of God will mean the same to all that come to a knowledge of its content. Peter declares, "Knowing this first, that no prophecy of the Scripture is of any private interpretation." (2 Peter 1:20.) It simply follows, that the Scriptures cannot be interpreted correctly by one person in one way and by someone else in another way. We do not understand the Scriptures differently. There is but one understanding of the Word and that is the right interpretation, other interpretations are simply misunderstandings. Three are not a number of right sides to the understanding of the Bible, there is one right side, the others are error. We all might be wrong in our positions on the Scriptures but it is a settled fact that we all cannot be right unless we see them alike and that in accordance to the teaching set forth in Holy Writ.

A large per cent of the people never make a study of the Scriptures for themselves. They accept as final the teachings under which they grew without any inclination to investigate for themselves the Will of Christ. Many people that use good sound business judgment in temporal affairs, that think their problems through but when it comes to religious questions fall back upon the false assumption that "it doesn't make any difference because we just can't see it alike." It does make a great deal of difference what we believe, it means the difference of losing or saving our soul. As long as people adhere to man-made creeds and man-made institutions being unable to justify their existence from the teachings of the Bible they will resort to the contention that we "can't see it alike." As long as men subscribe to the theory religious division must prevail. But the Almighty does not want his people divided. Jesus prayed that "they all may be one" and Paul condemned divisions in the church at Corinth. (I Cor. 1:10.) It follows then God does want us to "see it alike." The apostles were able to see it alike. They were taught of Christ and they went forth preaching the Word they preached the same things. Peter did not preach one doctrine, Paul another, and James and John still other doctrines. They all just preached the Gospel of Christ. The people that were converted under the preaching of the apostles all obeyed the same things and hence saw things "alike." When people do not agree religiously it mean that they have not been taught alike, that one or both are mistaken for when people are taught the *truth* they will understand it alike.

In matters of principle the Lord has not left us without knowledge of what he wants us to do. He commands *what* he wants us to do and then tells *how* he wants it done. When we are willing to accept divine guidance we will see things alike. For example there is not agreement on the question of baptism. Some accept only immersion for baptism. What is the right rule to follow? Look at the *what* and the *how* in the New Testament. The Lord commands baptism. (Mark 16:15-16; Acts 2:38; 10:47; etc.) These Scriptures tell the *what*, that is, that the Lord commands baptism. If this was all the Bible taught on the subject we would have some choice as to the manner by which we were baptized. But the Scriptures go beyond the mere command for the act of baptism and tell *how* it is to be obeyed. "They went down both into the water." (Acts 8:38.) It is a burial, "Therefore we are buried with him by baptism . . ." (Rom. 6:4.) "And when they were come up out of the water . . ." (Acts 8:39.) These Scriptures clearly show how the command of baptism was carried out and that sprinkling and pouring do not constitute Scriptural baptism. If people would cast aside their preconceived ideas and opinions and accept the Bible as the all-sufficient rule of faith and practice we then would be able to see things "alike."

Some might be able to see some justification for the idea that we cannot see the Scriptures alike if we were in disagreement upon them all. But this is not true. There are a great many Scriptures that all professed believers in the Bible accept at face value without controversy. For example—All religious people accept the Bible account that God commanded Noah to build an ark; that Daniel was cast into a den of lions; that Jesus turned water into wine. We see these things alike because we accept as true the Bible record. These are but a few of the Scriptures in the Bible that we can and do see alike. But when we come to such Scriptures as Acts 2:38, "Repent, and be baptized every one of

you . . ." and Mark 16:16, "He that believeth and is baptized shall be saved" or Rom. 1:16, "For I am not ashamed of the gospel of Christ for it is the power God unto salvation to every one that believeth," they tell us that we just cannot "see the Bible alike." Reader, kindly note the point, it is not a disagreement upon what the Bible says, it is not a question of our being unable to read what the Scriptures say, for we all read the same Bible and we read it alike. The point is that some *do not believe that which they read*. It is true that we cannot see it alike if all do not hold the Scriptures sacred and believe them with all the heart but to the person of honest heart and receptive mind the word of God is accepted as truth, believed with all the heart and obeyed in accordance to God's commands. Such is an infallibly safe course to follow.

THE TEXT BOOK OF HUMAN CONDUCT

By A. R. Hill

Modern textbooks change. *The Textbook of Human Conduct never changes. It should be universally adapted.* Customs may and do change, but principles never change. *The principles of truth and righteousness never change. They are as eternal and unchangeable as God.* They cannot be changed to suit the changed and very rapidly changing conditions of worldly affairs, or to suit the conceptions of worldly wise people, or worldly minded church members. "For the wisdom of this world is foolishness with God." (I Cor. 3:19; Gal. 1:8, 9.) All people in all relationships and conditions of life must adapt themselves to the principles of Christianity, if they would please God. His truth is just as vital, essential and applicable to us today, as it was to the people that fixed during the first century of Christianity.

The Textbook of Human Conduct is the Bible. The word Bible in our language is derived from a Greek word which means a book. Since the Bible contains the will of God to man, it is truly the Book of all books. It is the best, the most valuable, and in some respects the most popular book in the world. John Adams said: "The Bible is the best book in the world." Patrick Henry said: "There is a book worth all other books that were ever printed." Perhaps more Bibles are being sold today than ever before. It is revered by the masses, and is on the person of millions of boys in the armed forces of the U. S.

There is no book like the Bible. It is in a class alone. If it were possible to assemble the greatest minds of the past and present into one master human mind, and let that master mind write a volume the size of the Bible, unaided by inspiration, it would not compare even favorably with the Bible. The writing of fallible men are filled with untrue and contradictory statements. But when the Bible is studied, understood and rightly divided, not one contradiction can be found. Indeed it was written by holy men of God, "being moved by the Holy Spirit." (2 Peter 1:21.) Therefore it is *the one and only all-sufficient, unchangeable and infallible guide to man.*

The uninspired writings of men will pass away with time. But God's truth will endure for time and eternity. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) Peter tells us that, "the earth and the works that are therein shall be burned up." (2 Peter 3:10.) "But the word of the Lord abideth forever." (1 Peter 1:24.) Men may set the word of God at naught, and count it an unholy thing,

but all Modernism and all other Ism's combined cannot destroy it and its influence in the world. *It abideth forever.*

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshippers."—BRYANT.

Those who receive the "implanted word" into hearts that are honest and good, and are doers of the word, will be permitted to live forever in the paradise of God. "But he that doeth the will of God abideth forever." (1 John 2:17.)

Without the word of God to guide us we cannot know right from wrong. "It is not in man that walketh to direct his steps." (Jer. 10:23.) It is God's standard of righteousness." (Ps. 119:172.) Nations that are not guided by the Textbook of Human Conduct are called "heathen." "Righteousness exalteth a nation; But sin is a reproach to any people." (Prov. 14:34.)

The God of the universe, with all his divine attributes is revealed to us in the Bible. We learn of his unlimited power and of his infinite goodness, mercy and love. In this book we are taught of the spotless lamb of God, his spirit and mission to the earth.

In the Textbook of Human Conduct, man's origin and his relationship to (kid is revealed. We learn that God made man in his own image, of the dust of the ground and breathed into his nostrils the breath of life and so he became a living soul. Thus he is our heavenly Father. In him we live, move and have our being. He gives us life, breath and all things. He is our Father—we are his children. He is infallible—we are fallible. He is immortal—we are mortal. He is the ruler—we are his subjects, and to him belongs all our allegiance. Therefore, we should love him with all the heart, soul, mind and strength and should make his kingdom and his righteousness first in our lives.

In this Textbook man's true relationship to his fellow-man is taught. The Golden Rule followed will rightly adjust all our relationships. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7:12.) This rule followed will adjust all business, family, social and religious relationships. The Golden Rule would even be a safe guide for national and international relationships. If all peoples of all nations would follow this rule it would indeed bring peace on earth and good will to all men. May the day hasten if it is ever to come, when men will be guided by the Textbook of Human Conduct in all the relationships of life.

The Textbook of Human Conduct is the one book of value. Its price is far above rubies or gold, yea than much fine gold. We may "go off the gold standard" but beware if we leave God's standard for all human relationships and conduct—HIS WORD.

Crossville, Tenn.

THE SAVING PRINCIPLE

(Advertising, by Charlotte, N. C., Church, in Newspaper)

"Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Since the word of God is the only source of true faith, we should believe all we find there and not go outside the word for our religious belief on any point. That which comes from a source other than the one God gave cannot be true faith, and "Whatsoever is not of faith is sin." (Rom. 14:23.)

The eleventh chapter of Hebrews is devoted to the subject of faith. There faith is defined, its importance is stressed, and a number of examples are given of those who had faith which pleased God. We can get an understanding of the kind of faith which pleases God by carefully studying these examples which He has given. We shall here consider only two of them, leaving the reader to study them all.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." (Heb. 11:7.) The account of Noah's deliverance by faith is in chapters six, seven, and eight of Genesis. Because of the wickedness of man God determined to destroy life from the earth with a flood of waters. He told Noah of His purpose, and Noah believed Him. God also told Noah how he could escape by building an ark. He told him exactly how to build it, even giving the dimensions and the kind of wood to use. Noah did just as God told him and he and his family and the animals which God told him to take were all saved from death. Please read the account in Genesis and note how often it states that *Noah did according to all that God commanded him.*

Noah believed all that God said and believed it enough to do just as God commanded. If his faith had not been strong enough to cause him to do what God said, it would not have saved him from the flood. Some one might think that Noah was saved from the flood by works. God says it was by faith that Noah prepared the ark in which he was saved. (Heb. 11:7.) It is true that Noah had something to do but he was working by faith because he was doing what God told him he must do in order to be saved. That was true faith in Noah's day and God gives it to us as an example of the kind of faith that pleases Him now.

We now take a second example of faith from the eleventh chapter of Hebrews. "By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. 11:30.) We find the account of that in the sixth chapter of Joshua. The children of Israel had come to take the city of Jericho but found it protected by a wall. God told them that He had given them the city but He also told them what they must do in order to possess it. They were to march around the walls every day for six days and seven times on the seventh. Then the priests were to sound a long blast on the trumpets and the people were to shout and then, God promised, the walls would fall down. Exact instructions were given as to how they were to march. Joshua and the children of Israel believed God so they knew they could not receive the promise of God without doing what He told them to do in order to receive it. Since they had this kind of faith they obeyed God and the walls fell. *In Hebrews God says these walls fell by faith*, but He also says it was *after* they were compassed about seven days. This is one of the examples God gives us of true faith. If Joshua and the children of Israel had thought the walls would fall without their doing what God said they would have doubted His word and that is not faith, but faith comes by hearing God's word. The fact that the walls did not fall until after the children of Israel did what God commanded did not make it of works instead of faith because God says they fell by faith.

The native of faith has never changed. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.) Jesus has said, "If you love me you will keep my commandments." When God gives a promise we may accept it with complete confidence. If God gives a command or com-

mands to be obeyed in order to receive that particular promise we can not receive it until we obey in true faith. *True faith believes whatever God says and obeys whatever God commands* with a confident hope of receiving whatever God has promised.

"He that believeth and is baptized shall be saved." (Mark 16:16.) Do you believe that? "Except ye repent, ye shall all likewise perish." (Luke 13:3.) "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32-33.)

When men who heard Peter preach at Pentecost 30

A. D. "were pricked in their heart," that is convicted of their sinfulness, "they said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?" Here is an example of men asking for knowledge or the way of escape from their sins. Peter speaking, directed by the Holy Spirit (Acts 2:4) "said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:37-38.) Could anything be plainer as to what a person must do in order to have sins forgiven as an alien sinner (one who is not a child of God)? Jesus said, "Believe" then be "Baptized" after which comes "Salvation." Peter said, to men whom by his preaching "Believed" to "Repent" and be "Baptized for the remission (pardon) of sins" and they would receive the "Gift of the Holy Spirit" (Salvation).

TO WHICH CHURCH SHALL WE BELONG?

G. M. J. in "Gospel Herald"

It is a fact too well known to be denied that there are several hundred religious bodies, each claiming to be the church of Christ, or a branch of the church of Christ. It is also true that these religious bodies, when they have backbone enough to stand up for what they believe, disagree in both faith and practice. Is it possible that these were designed by high heaven? If it be so, why do they disagree? "We are all based on the Bible," they say, "it makes no difference to which one you belong." Oh consistency where art thou? If it makes no difference to which one you belong, then one could belong to all of them. You say, "that would not be light." "Well," you say, "you would be contradicting yourself. For instance, one church teaches, 'once saved always saved,' and if you were a member of it you would have to believe that, then another one teaches that you 'can fall from grace and be lost,' and if you were a member of that church you would have to believe that. Don't you see, Mister, you would be involving yourself in a contradiction, and that would be a sin before God." Oh, God would not like me to contradict myself. But for two different men to contradict each other, that would be all right. I wonder. You say it would be all right for Mr. Orr to join one church and Mr. Forman to join another church. Then why could not Mr. Orr join both churches? Paul said for all to speak the same thing, so why not let Mr. Orr and Mr. Forman join all the churches they can find, and speak what they all speak? In this way all could speak the same thing by each speaking everything.

"But Mister," you say, "that would be absurd and ridiculous." Certainly it would be absurd and ridiculous, and that is just the reason it makes a difference to which church you belong.

There is a strong plea going all over the world today, "Let's unite and bury our differences. Let's not discuss them." The spirit of *compromise*. Will it work? Let's

see. They say it doesn't matter which church you join. Then it follows that it doesn't matter which church you don't join. Is it all right if I join the Baptist church? Oh yes, surely. Then it is all right if I don't join the United Church of Canada. Certainly. Could you and our neighbors and all people, from the peasant to the king, join the Baptist Church, and not join the United Church, and go to heaven? Surely. Then we don't need the United Church. Would it be all right if we all joined the Lutheran Church and did not join the Baptist Church? Certainly. Then we don't need the Baptist Church nor the United Church. But why? Because neither of them are essential to the saving of the soul. How far can we carry this reasoning?

Truth is always in harmony with truth. All right, let's reason a little. If it doesn't matter which church you belong to, then it doesn't matter what the different churches teach. Suppose it was pleasing to God for Mr. Jones to preach, "Once in grace, always in grace," and Mr. Smith to teach, "You can fall from grace." Mr. Brown preaches predestination and Mr. Phelps preaches "We are free will agents." Would it be right for Mr. Jones to preach all four of these doctrines. No, no, no. Why not? If four men preach four doctrines and it pleases God, why can not one man preach four doctrines and be pleasing to God? Can you visualize two churches just across the street from each other, with a loud speaker connected from each to the other, Mr. Brown shouting the doctrine of predestination into his microphone and it echoing in the loud speaker in Mr. Phelps' church, and Mr. Phelps shouting into his microphone the doctrine of freewill agents and it echoing into Mr. Brown's church. It could be funny, but it's tragical. God is not the author of such confusion. If the doctrine of once in grace always in grace be true, then it makes Mr. Smith a liar. If Mr. Jones preaches them both, then he is a liar, and liars have their portion in the lake of fire and brimstone. If Mr. Phelps preached all four doctrines, they'd lock him up and say, "Poor Mr. Phelps, he lost his mind." Surely the religious world hasn't lost its mind. If God accepts all denominations and they disagree on what to do to be saved, then God is as well pleased with falsehood as with truth. When one man positively denies a statement of another, one must be wrong for God cannot lie. More: no amount of error can save one soul. Jesus says (John 8:32) "Ye shall know the truth and the truth shall make you free."

If it is possible to go to heaven without belonging to all of the denominations, it is possible to go to heaven without belonging to any of them, and from this some have concluded we don't need the church at all, that one can go to heaven and not belong to any church. If this be true then it follows that Jesus shed His blood in vain, for the Holy Spirit said: "Feed the church of the Lord which He purchased with His own blood." (Acts 20:28.) "For the husband is the head of the wife, as Christ is also head of the church, being Himself the Saviour of the body." (Eph. 5:23.) "There is one body." (Eph. 4:4.)

Christ Jesus being the head of the body, the church, He proposes to save the body. Can you be saved and not be a member of it? "Husbands, love your wives even as Christ also loved the church, and gave Himself up for it." (Eph. 5:25.) Is the church necessary? It is unless Jesus gave Himself up for nothing. But listen further, "That he might sanctify it . . . that he might present the church to himself a glorious church . . . and it should be holy and without blemish." (Eph. 5:26.) To which church shall I belong? The church is called the kingdom of God, Jesus said "Except one be born of the water and

Spirit, he cannot enter into the kingdom of God." (John 3:5.) "They then that received his (Peter's) word were baptized . . ." . . . And the Lord added to them day by day those that were saved." (Acts 2:41, 47.) The Lord then does the adding to the church when we obey the commands from the heart, and up in heaven there is a book kept called the book of life in which our names are entered when we obey. In this way we become members of the church for which Jesus died, called in Romans 16:16 the "churches of Christ" and in Acts 20:28 "church of the Lord." (A.S.V.) The solemn warning from heaven says "And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:15.) To which church *must* I belong?

The church for which Jesus gave us freedom to enjoy and teach all the truth; but each denomination is obliged to teach that peculiar doctrine which makes it different from all other denominations. Error comes that day.

THE CURSE OF DENOMINATIONALISM OR

WHY WE OPPOSE DIVISION

By Joe F. Coppinger

We, as members of the church of Christ, are often criticized, sometimes severely, and called narrow and unjust because we are opposed to denominationalism, or religious division.

That we are opposed to such, we readily admit, but let us give you our reasons for so doing, and then if you still think that we are unfair, you may think and say whatever you please. I feel that it is my duty as a gospel preacher to condemn sin in all its forms.

All Bible students will agree that division is sinful. The apostle Paul tells us in Rom. 16:17-18, "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

All must admit that as long as denominationalism exists, there cannot be unity, therefore, it is sinful. So to be brief, and get to the point in as few words as possible, we will hasten to present our reasons for opposing religious division.

Our first accusation is, denominationalism is destroying faith in the Bible. As proof, we present the following, which was taken from the *Literary Digest* of March 3, 1934. An article entitled, "Waning Belief In Heaven and Hell," appeared in this magazine. This was the result of a questionnaire sent out to 1500 Protestant Ministers, by George Herbert Betts, (Methodist) Professor of Religious Education in Northwestern University, Chicago. Seven hundred replies were received. Among this number, there were 200 students from five theological schools.

The following are the questions and their answers:

1st, Is there a Devil? 54 per cent answered NO. 2nd, Is there a Heaven? 41 per cent answered NO. 3rd, Will there be a judgment? 48 per cent answered YES; 39 per cent answered NO, and 13 per cent were UNDECIDED. 4th, Is man immortal? 8 per cent said NO. 5th, Does God run the world? All said YES. 6th, Is Christ divine? 26 per cent said NO.

The following questions are given according to denominations:

1st, Is there a Devil? Congregationalists, 44 per cent answered NO. Episcopalians, 44 per cent answered NO.

Methodists, 70 per cent answered NO. Presbyterians, 28 per cent answered NO. Baptists, 21 per cent answered NO.

2nd, Is there a burning Hell? Episcopalians, 96 per cent answered NO. Congregationalists, 96 per cent answered NO. Presbyterians, 85 per cent answered NO. Baptists, 50 per cent answered NO. Methodists, 92 per cent answered NO.

3rd, Is there a Heaven? Congregationalists, 44 per cent answered NO. Episcopalians, 26 per cent answered NO. Methodists, 35 per cent answered NO. Presbyterians, 28 per cent answered NO. Baptists, 22 per cent answered NO.

Friends, let us think for just a minute on these things. If there is no heaven to gain, no hell to shun, I ask you in heaven's name, what is there to preach about? What is there to be gained by preaching?

We must admit that there can be but one thing left that could give even an excuse for preaching, and that is MONEY.

I do not accuse all the preachers of these denominations of either teaching or endorsing these things. Many of them, in fact most of them, do not hold these ideas, but I am merely trying to show you the evil and corruptness of denominationalism.

If you are a member of any denominational church, I beseech you to investigate its doctrines. Compare them with your Bible. "Ye shall know the truth, and the truth shall make you free." (John 8:32.) If it takes truth to make you free, then ERROR will never free you from the bondage of sin.

All intelligent people seek information and light on everything that concerns their temporal welfare. So why not be as much concerned about your spiritual welfare? To allow prejudice, or preconceived ideas to prevent investigation, is ridiculous and absurd, and should not once be thought of.

The most important question that confronts any man is his religious status, whether he is right or wrong. Man's soul is his most important, or shall we say, his most precious possession. This being true, the religious institution with which you are identified, becomes a very important question. Your happiness here and hereafter is involved. You share the future of the institution of which you are a member. If it makes a safe landing, all is well, but if it goes down, you must go with it.

No sane or right-thinking man, unless blinded by prejudice or ignorance, could fail to be interested in everything connected with the religious institution with which he has identified the destiny of his soul.

So I think the following question is in order: Who is the founder of the church of which you are a member? There is a long list of churches in the United States started by different persons, at different times, and in various places. They wear different NAMES, teach different DOCTRINES, yet, my friends, the Bible plainly says there is "one." (Eph. 4:4; Eph. 1:22-23.) *But* "one." (I Cor. 12:20.) "But now are they many members, yet but one body." Remember, Jesus prayed for UNITY. (John 17:21.) All churches are seeking membership, hence should welcome investigation. Jesus was asked the question, "By what authority doest thou these things, and who gave thee this authority?" (Matt. 21:23.) This is a fair question; one to which no honest person or institution should object. All reliable business firms, or honest individuals, welcome investigation. One who objects, surely has something to hide, so beware!

The church of Christ invites you to, and will welcome **investigation any time by any interested person. It had**

its beginning in the city of Jerusalem, A. D. 33. Jesus Christ himself being its Head. (Col. 1:17.) "And he is the head of the body, the church," etc. (Further information on request.)

According to the 1940 census, there were 25G churches recorded in Washington, I). C. These, with their divisions and sub-divisions, run the number into several hundred. June 16, 1934, there were 199,302 religious organizations in the United States. As an example of the origin of the denominational churches, we will give you a brief sketch of one, as space will not permit us to use more.

THE EXAMPLE: THE METHODIST CHURCH

Who started it? When was it started? These are fair questions. All who are informed on church history, know that John Wesley, and a few co-laborers, began this movement in London, in 1729 A. D., being nearly 1700 years too late to be the church of the New Testament.

Did he have Bible authority to do that? The answer is NO. Paul said, "Other foundation can no man lay, than that which is laid, which is Jesus Christ." (I Cor. 3:11.)

Should one get angry if I say there was not a Methodist Church in the world prior to 1729? Surely, there were Christians before that, so it is plain to be seen that the early Christians were not Methodists. Then to be a Christian, and to be a Methodist, are two different things. It is obvious that the same thing that makes one a Christian does not make one a Methodist, else all Christians would be Methodists, and Methodists do not make this claim. Then Methodism is not essential to salvation. Obedience to the gospel makes one a Christian. It takes Methodism to make a Methodist. Which do you prefer to be?

Now, my friends, the same rule which we have applied to Methodism will apply to any denomination in existence today. Let us ask you in all sincerity, can you honestly teach and practice these things taught and practiced by the denomination of which you are a member, and say you are acting by faith? "Faith comes by hearing, and hearing by the word of God." (Rom. 10:17.) Again, "Whatsoever is not of faith is sin." (Rom. 14:23.) Do you believe that the Lord is pleased with this division? (John 17:21.) In the shadow of the cross, Jesus prayed for *unity*. Therefore, we are opposed to denominationalism because:

1. IT IS CONTRARY TO THE PRAYER OF CHRIST. (John 17:21.) That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."
2. THEY DO NOT SPEAK THE SAME THINGS. (I Cor. 1:10.) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment."
3. THEY PREACH ANOTHER DOCTRINE. (Gal. 1:7-8.) "Which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."
4. THEY ORIGINATED AT THE WRONG TIME. Catholic, 606 A. I).; Lutheran, 1517 A. D.; Episcopalian, 1521 A. 1).; Presbyterian, 1535 A. D.; Baptists, 1607 A. D.; Methodists, 1729 A. D. All these denominations are 150 to 1700 years too late to be the church of the New Testament.
5. THEY HAVE THE WRONG HEADS. Catholic,

Pope; Lutherans, Martin Luther; Episcopalians, (or originally the Church of England) the King of England is head. Presbyterians, John Calvin; Baptists, John Smyth; Methodists, John Wesley. *Search as you may*, none of these organizations or their heads will you find mentioned in the Holy Scriptures.

Again, I call your attention to Rom. 10:17: "Faith comes by hearing." Where, Oh where, do you hear of these things? "Whatsoever is not of faith is sin." (Rom. 14:23.)

6. IF DENOMINATIONALISM IS RIGHT, IT MAKES GOD THE AUTHOR OF CONFUSION. (I Cor. 14:23.) "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say ye are mad?"
7. THEY HAVE NOT GOD. (II John 9:11.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not his doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds."

We invite you to compare this with your Bible. If you find it true, please accept it, but if you find it untrue, I will consider you my friend if you will set me right. By all means INVESTIGATE FOR YOURSELF.

The church of Christ in your community invites you to make any investigation you may care to make, as to ORIGIN, DOCTRINE, and PRACTICE. We have no creed but the Bible. We call Bible things by Bible names, and do Bible things in Bible ways.

Come, let us reason together. You will understand us better when you attend our service.

* * *

The above can be obtained in tract form from Joe F Coppinger, Box 198, Walla Walla, Wash., 5c, 6 for 25c, 100 for \$2.50.

* * *

If the preachers of human denominational churches believe the Bible, and reverentially accept everything it says without doubt or question, why do they become so agitated and resentful, if some one quotes from the Bible, "Arise, and be baptized, and wash away thy sins, calling on His name?" (Acts 22:16.)

* * *

Is it not enough to be just a Christian? Is it not too little to be something less than a Christian, and is it not too much to try to be anything more than a Christian? When people are anything more or less than just simply Christians, they have something more or less than the Bible as their guide.

* * *

"Wherefore, putting away falsehood, speak ye truth one with his neighbor." (Eph. 4:25.)

* * *

One of the worst things that could happen to a congregation is for one man to monopolize the pulpit.

* * *

Are you just a Christian in name only or are you really trying to live the life?

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

AN ERRONEOUS CATECHISM. No. 2

In complying with the request to review the pamphlet by Mr. Roy L. Thompson, with an "Introduction," by W. P. Young, Pastor, North Edgefield Baptist Church, Nashville, Tenn., I come now to Part 2, entitled, "Origin And Teaching Of The People Called Baptist."

As already noted, the entire pamphlet, of 24 pages and cover, with the exception of the "Foreword" and "Introduction," consists of questions and answers. Nearly six pages of questions and answers in "Part One" are based on Mr. Thompson's assumption that A. Campbell is the founder of the Church of Christ and that the teaching of the Church of Christ was originated by Mr. Campbell. I replied to this in our December issue.

In Part 2, Mr. Thompson declares that Christ established the Baptist Church, during His personal ministry, on a mountain in Galilee, and that Baptists can trace their origin back to the Apostles. He admits that Christ did not call it a Baptist Church but claims it is so called because a Baptist preacher prepared the material out of which it was constituted.

Any intelligent man can readily see that these are tremendous claims. If they are true, then there ought not to exist on earth today any church but the Baptist Church. If they are true, no man can believe in Christ and respect His authority, except by being a member of the Baptist Church. If Christ established the Baptist Church, I want to be a member of it. I could have no confidence in the religion of any man who does not desire to be a member of the church that Christ established. To refuse to become a member of Christ's Church would be to deny Christ.

But did Christ establish the Baptist Church? I have no bias nor prejudice in the matter. I unhesitatingly accept the words and acts of Jesus, my Lord. Hence my only thought is, Is Mr. Thompson's claim the truth? Upon investigation, I find that, while he claims that Christ established the Baptist Church, when confronted with the significance of such a claim, he immediately retracts and retreats from all that it means. Mr. Thompson positively and dogmatically asserts that Christ organized the Baptist Church "about one year before Pentecost up in the top of a mountain." But he admits that any man can refuse to be a member of it and still be a Christian and be saved. Cannot Mr. Thompson see, that when he claims that Christ founded the Baptist Church, and then turns around and admits that anybody can rightfully refuse to become a member of it, he puts himself in the awful position of saying that it is not necessary to follow Christ. If Christ

established the Baptist Church, then no man can follow Christ without being a Baptist. When Mr. Thompson admits, as he will admit, that a man can follow Christ, and be His disciple, without being a Baptist, he admits that Christ did not establish the Baptist Church. He retracts, retreats, backs up from his own claim, and contradicts himself.

There are certain characteristics of the Baptist Church

that make it impossible for it to be the ancient, primitive, original and true church of Christ.

Jesus said: "Upon this rock I will build my church."

(Matt. 16:18.) All who are not members of this church that Jesus built are building on the sand. The Baptist Church cannot possibly be the church that Jesus built on the rock, because Baptists themselves say a man can build upon the rock while refusing to be a Baptist. He cannot build upon the rock without being a member of the church of Christ, but he can build upon the rock without being a member of the Baptist Church, as Baptists themselves admit. The only possible answer is, that to be a member of the church of Christ and to be a member of the Baptist Church is not the same thing.

Jesus is the Head of His church. "And He is the Head

of the body, the church: who is the beginning, the first born from the dead; that in all things He might have the preeminence." (Col. 1:18.) No man can acknowledge the preeminence of Jesus, and that He is the Head of the church, in Whom is vested all authority, without being a member of the church of which Christ is the Head. When Baptists themselves admit that a man can so give the honor and glory to Christ, without being a member of the Baptist Church, it is equivalent to admitting that Christ is not the Head of the Baptist Church. Christ cannot be honored without being a member of His church, but he can be honored without being a member of the Baptist Church. Then Christ's church and the Baptist Church cannot be the same institution. If Mr. Thompson would ease down a little on slandering A. Campbell and give a little more attention to the Bible, maybe he could see a simple point like this.

Then the church that Christ established is the church

to which God adds every man and woman in the wide world who becomes saved. "And the Lord added to the church daily such as should be saved." (Acts 2:47.) On the beginning day of the church, as is of record in Acts 2, and from that time until time shall end, God has added, and will continue to add, to the church, all who are saved. Not that the church saves, but that God adds all who are saved to the church. This church that includes all who are saved is the church that Jesus founded upon the Rock. Now, is it the Baptist Church? No! For Mr. Thompson himself says that there are many people who are saved who are not members of the Baptist Church. Here he reverses himself again. When he admits that a man can be saved without being a member of the Baptist Church, he gives up his claim that Christ established it. For every man who is saved is a member of the church that Christ established, because, as the Bible says, when he is saved, God adds him to it. If he is not a member, it is because he is unsaved and God has not added him to it.

I suppose Mr. Thompson will agree that no man can be a Christian without being in Christ, a member of the body of Christ, "which is the church." (Col. 1:24.) "So we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:5.) The same thing that makes a man a Christian makes him a member of "the church, which is His body." (Eph. 1:22, 23.) All Christians are members of this divine church. If a man is not a member of it, it is because he is not a Christian, but

is out of Christ and in his sins. But Mr. Thompson admits that a man can be a Christian without being a member of the Baptist Church. Hence the impossibility of the Baptist Church being the divine church, of which Christ is the Head, and of which every Christian is a member.

Mr. Thompson boldly asserts that Christ organized the Baptist Church "up in the top of a mountain," during His personal ministry, and gives as proof Mark 3: 13-15. But this passage does not have one syllable about the Baptist Church, or any church. It says: "And He goeth up into the mountain, and calleth unto Him whom He Himself would; and they went unto Him. And He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons." This is an account of Jesus selecting His apostles at the beginning of His personal ministry. After this, and also after the death of John the Baptist, Jesus said: "Upon this Rock I will build My church." (Matt. 16:18.) Clearly Mr. Thompson is mistaken in thinking that Christ established His church during His personal ministry, rather than after His death, burial, resurrection, ascension and glorification.

There is, indeed, something strange and forbidding in any man solemnly asserting that the modern Baptist denomination is the ancient, primitive, original, true church of Christ. Such an assertion is wild and reckless, and wholly groundless, without a particle of proof, and is such a violation of all the rules of evidence as to make it sacrilegious. No man can believe, or have faith, that such an assertion is true. There is not one word about the Baptist Church in the Bible. "So then faith cometh of hearing, and hearing by the Word of God." (Rom. 10:

17.) We cannot have faith in anything that the Bible does not say: And the Baptist Church is wholly unknown to the Bible. The Bible does not say anything at all about it, hence no man can have any faith in it, because before there can be faith, the Bible must speak. Not one time is it even mentioned or spoken of. John THE Baptist was not A Baptist, as is Mr. Thompson, and was not a member of the Baptist Church, as Mr. Thompson himself admits in his pamphlet. There just is nothing in the Bible about the Baptist Church. Not one time in all the writings of inspired men is the church referred to as being the Baptist Church, and not one time, in all their writings, in the New Testament, were its members spoken of as being Baptists. Hence no man can be a member of the Baptist Church "by faith," because "faith cometh by hearing, and hearing by the Word of God," (Rom. 10:17), and the Word of God says not one word about the Baptist Church; and "whatsoever is not of faith is sin." (Rom. 14:23.)

Hence this concludes our reply to Part 2, of Mr. Thompson's pamphlet, on the "origin and teaching of the people called Baptist." We try to obey the divine command to "Preach the Word," (2 Tim. 4:2), which is to preach only what the Bible says. If Mr. Thompson will call attention to a verse of Scripture that mentions the Baptist Church, or that teaches the special doctrines that are peculiar to the Baptists, I will gladly preach it.

Now, when I take up profane history I am not preaching. The salvation of no one is predicated on anything that fallible and and uninspired men may have to say. Still, just as a matter of information, it is very interesting to learn what different historians have recorded. I have no doubt that these historical records are absolutely true but am only calling attention to the fact that they cannot take the place of the Bible. God speaks to man in the Bible. It is the complete, full and perfect revelation of God's will to man and is completely, fully and perfectly adapted to

man's every need. We wish to particularly emphasize that all that God says to man is said in the Bible and that, outside of the Bible, there is no communication, not one syllable, from God to man. It is well to read newspapers, magazines and good books, as a matter of information and for various purposes, but we cannot rely, religiously, upon anything that any of them say. Faith comes by hearing what the Bible says. Nothing else is faith and we can be saved only "by faith."

We wish to very kindly submit that Mr. Thompson is totally and wholly in error when he assumes that Christ established the Baptist Church during His personal ministry, simply from the fact that there is not one word in the Bible about the Baptist Church, and that what the Bible says about the church that Christ established is wholly and totally incompatible with the special doctrines that are peculiar to the Baptist Church. And this settles the matter as far as faith is concerned. With simply the Bible to guide him no man can become a Baptist. The Bible makes Christians, not Baptists.

Now, on observing the religious world today, we note, among other denominations, the Baptist Church. Desiring to know about it we open the Bible, which only is the Word of God. But from Genesis to Revelation the Baptist Church is very conspicuous only by its absence. Notwithstanding the claims and pretensions of Baptist preachers, it just is not there. And this settles it with us, as far as religion is concerned. Until some one shows us the Baptist Church in the Bible we cannot be Baptists.

Still, while it has no connection with our salvation, one way or another, yet just as a matter of information, when we open the reference books, encyclopedias, and profane histories, we find that the first mention in all history of the Baptist Church is in the year A. D. 1609.

Instead of taking up our limited space with many quotations from various sources, I select a historian I am sure Mr. Thompson cannot repudiate. Dr. George A. Lofton was for many years the pastor of the Central Baptist Church, of Nashville, Tenn., and was long one of the most prominent and leading Baptists of the South. As the Baptist denomination originated among English people, Dr. Lofton made a trip to England and personally visited the British Museum, Dr. William's Library in London, the Bodleian Library in Oxford, the Libraries of Edinburgh, in Scotland, and other places. Certainly Mr. Thompson cannot demur at any information that is presented by Dr. Lofton.

In "English Baptist Reformation," of which Dr. Lofton is the author, the first two sentences of his "Preface," say:

"This work treats chiefly of that period of English Baptist History included between 1609 and 1641 A. D. This was the formative era of the Anglo-Saxon Baptists."

On page 29, of the same book, Dr. Lofton says:

"Thomas Crosby, the first Baptist historian, (Vol. 1, pp. 265-278), gives an account of the origin of the first Baptist church in English history, organized 1609 A. D. It originated with John Smyth and his followers at Amsterdam, Holland, whither they fled in 1606 from persecution."

Thus we see "the formative era," "the first Baptist historian," and "the origin of the first Baptist church in English history, organized 1609 A. D." The "origin of the first Baptist church in English history" in 1609 is the "origin" of "the first Baptist church" that ever existed anywhere, because the Baptist church originated with English people. Before this time no history, of any nation, ever mentions it. It simply had no existence.

It is pure fiction to assume that it can be traced back

to the apostles and to the New Testament. No man can produce a syllable from any history, written before 1609, that even mentions it.

Prof. Henry C. Vedder, in "Short History of the Baptists, pages 108 and 109, says:

"The traditions of a remote origin cherished by a few Baptist churches rest on no documentary or archeological proofs, and are probably of comparatively recent origin. Nothing is more common than a claim of vast antiquity for institutions that are demonstrably only a few centuries old. The sole thing that we are entitled to affirm with regard to the Baptists of England is that trace? of them appear in historical documents early in the sixteenth century."

Thus is forever swept away the empty and unproven assumption that the Baptist church can be traced back to New Testament times. To allow personal preference and prejudice to cause any man to call Christ a Baptist, and Peter a Baptist preacher, is a specie of sacrilege to be abhorred and shunned. And to claim that that small minority of immersionists that have stood up against the perversions and corruptions of the Great Apostasy, in all ages since apostolic times, were members of the modern Baptist denomination is to falsify every known fact of history concerning them. For one thing, they all taught baptism to the penitent believer for the remission of sins, as all authentic historians testify, and this eliminates all claim that they could have been Baptists. The Baptists excommunicate such people.

Part 3, of Mr. Thompson's pamphlet, on "Highlights of The Bible," contains some useful information and also some wild and reckless assertions that are utterly erroneous and untenable. No man should allow religious prejudice to cause him to say things that are untrue and false. It would be much better for him, if he decides to write another pamphlet, not to make any statement until he first has the proof. "Prove all things; hold fast that which is good." (I Thess. 5:21.) If it cannot be proved, it cannot be true, all preferences and prejudices to the contrary. The love of the truth should be the first consideration, not the advancement of any sect or party. May we all be of one mind by all fairly and candidly coming together upon what the Bible actually says.

J. A. A.

OUR VISIT TO BETHANY

By Homer A. Daniel

In the month of October, it was my privilege to conduct a gospel meeting at New Matamoras, Ohio. James Kennedy of Marietta, Ohio, was the song leader and is a good one.

In company with C. W. Scott, Clifton Liman and Mrs. Daniel, I visited the Alexander Campbell mansion at Bethany, West Virginia.

After a lovely drive up the beautiful Ohio River Valley and through the rolling hills of West Virginia, we arrived at Bethany. If time permitted, one could spend many happy hours gazing upon the rugged hills of Bro. Campbell's adopted home territory and no doubt often times he looked upon those very hills and said, "I will lift up mine eyes and look upon the hills from whence cometh my strength."

Beyond the little town of Bethany stands the Campbell mansion, a beautiful house of Scotch country architecture, which at first consisted of three or four rooms and was the home of Mr. Campbell's father-in-law. Later Campbell

remodeled the house into a lovely structure of some twenty-eight rooms.

The mansion was locked, but we saw through the window the old piano which Mr. Campbell gave to his daughter as a wedding present, and which was once shipped to the Isle of Malta and back when her husband was in the diplomatic corps. I have later been told that the piano is as far out of time as the digressive church is with the restoration plea.

We also saw, through the window, a large three room section of the house which was built by Bro. Campbell as a guest room in which he entertained President Garfield and Henry Clay. Mr. Garfield, who as a young preacher frequently visited Brother Campbell and as an attorney transacted Mr. Campbell's legal affairs for him. Also we saw the bed on which Campbell died.

In the large yard, we walked under the beautiful trees which Mr. Campbell planted more than a century ago.

Between the mansion and his study stood the old Brush Run Meeting house. This was moved to the Campbell estate from near by Pennsylvania which was first used on May 16, 1811.

We saw Mr. Campbell's study, an octagonal brick, which stands in the yard a short distance from the old church building. It was built by Louis Hobbs in 1832, and here Mr. Campbell did much of his reading, writing and thinking. It was in this study that Mr. Campbell met the great minds of the past and made decisions which reach out into eternity in their influence upon thousands of people. It seemed we were standing upon holy ground, indeed.

After viewing his mansion, study and the Old Brush Run meeting house, we drove up the hill to the cemetery. Here within the bosom of Mother Earth sleeps the mortal remains of the Campbells, Richardsons, Pendletons, and others.

The grave of Alexander Campbell is by the side of his father's grave. His grave marker is some nine feet high and is of white Italian marble. A part of the inscription is "Alexander Campbell, defender of the faith once delivered to the saints, who yet lives through his numerous writing and holy—" (We could not make out the word). We had a matchless view of the beautiful valley and the Campbell estate.

To me it was a thrilling and inspiring experience to visit the Campbell home, his study and see the cemetery and the Old Brush Run meeting house. As far as I know, this is the oldest Church of Christ building in the brotherhood. (I have seen the Old Cane Ridge meeting house in Kentucky, which is also very old.)

We next went to the campus of the school and Brother Inman, Mrs. Daniel and I visited the library. We saw the biblical department and saw Campbell's original books that had been moved to the college from his study. I asked relative to the obtaining of the volumes of the "Millennial Harbinger." Later I received a letter from the college stating that due to the many calls for these books, they were keeping all of them in the school. The school is being operated, seemingly, as any state school. Although the Bible is used as a text book, but not from a doctrinal standpoint. At any rate, it is far different now than during the days of Alexander Campbell.

This is only one of many examples of our digressive brethren leaving the "old paths" and going into "modernism."

Brethren, let us hew to the old apostolic line of survey and walk therein. May God bless us all to "speak where the Bible speaks and remain silent where the Bible is silent. To do Bible things in Bible ways, call Bible things

by Bible names and recognize God's word as the last word." Thus *hear, believe and obey the truth* and become a Christian, a member of the Church of Christ. (Acts 2: 38, 41, 47; Rom. 16:16.)

1014 Centenary Ave., Cleveland, Tenn.

INDIFFERENCE AND NEGLECT

By W. A. Ethridge

Jesus Christ has a government on earth and that is what we want to talk about today. If you are a Christian, you are a citizen of Christ's government. Christ rules his own government. He has no pope or vice-regent here to rule in his place during his absence, as thousands of people are taught in the world today. Jesus Christ is with us now and all the time, for he said, "I am with you always, even unto the end of the world." (Matt. 28:20.) Jesus said in Matt. 16:18, "I will build my church and the gates of hell shall not prevail against it." The great consoling thought in Daniel 2:44 is, his church or kingdom shall never be destroyed; it shall stand forever.

In this that we are talking about, we are only telling you some of the things that we, as citizens of Christ's government must do to keep the church the true, pure, apostolic church that it was in the days of the apostles. After you have become a citizen of Christ's government, a member of his church, his body, it is your duty and my duty to preach the word in season, out of season, all the time. I want to be as apostolic as it is humanly possible to be. In Acts 8:34, "They that scattered abroad went everywhere preaching the word." Paul said, "preach the word." To preach the word, is to preach the living, everlasting word of the living God, instead of some hatched-up way, opinion, or theory, originated by some uninspired human being. One reason these things need to be said today is there are preachers in the church today who do not hesitate to tickle the fancies of the people in order to obtain a pastorate paying a pastor's salary.

Ave you ashamed of being a citizen of Christ's government or, are you glad to be a member of his church, his body, that he and he alone established, bought and paid for with his own precious blood? There are some in the church today who are speak-easies, mealy-mouths, and mush-tongued who haven't the courage of their convictions. I don't know sometimes whether they have any convictions or not.

When Jesus was twelve years old he said to his mother, "Know ye not that I must be about my Father's business?" Then if Jesus must need to be in his Father's house, surely and certainly Christians, members of his government here on earth, must be in their Father's house if they are obedient to him. What great success Christ's government would be here on earth if all his subjects would cooperate, be obedient to him, simply do what he has told them to do.

Heb. 10:25, "Forsaking not the assembling of yourselves together as the manner of some is." Just as plain, positive, and direct command as there is to be baptized. There are many men and women who seem to have been "born again" of water only and not of water and the spirit for they stop at the pool or the river bank; actually forget Jesus Christ, ignore him, dishonor him. No wonder he has said, "they will call for the rocks and the mountains to fall on them and hide them from the face of him that sitteth on the throne."

Now we come to the eldership. The eldership is a ticklish proposition in some places, why I will not attempt

to say. I know of a congregation of 250 members and not an elder or deacon for several years. Their excuse is, they have no one qualified. If there are none qualified, it is high time they were learning the way of the Lord more perfectly. It is not a Scriptural congregation. The duties and qualifications of elders and deacons are plainly given in I Timothy, Titus and I Peter. If a church has none, it is not an apostolic church. No amount of arguing or quibbling will change it.

There is less excuse to forsake the Lord than anybody or anything else on earth. He has been good to us, has died to make it possible for us to enjoy the remission of sins, and have the fellowship of the saints of God. He stands ready to bless us in a thousand ways and guide us safely through all the difficulties of life; then to quit him and go back to the world is plain evidence not only of a lack of appreciation, but of self-respect. One simply has little regard for his own welfare and future destiny when he quits the Lord. What a shame!

We have much observation along this line. We have known people who apparently were strong enough to stand alone, who were even strong enough to be of some service to the church of God, and then without warning or apparent cause just "took out" and quit. We wonder sometimes if such people were really and genuinely converted, if they became Christians in order to become servants of God and go home to heaven after awhile; or if they came into the church for some little insignificant reason. Anyway, they don't stick and there is the more pity.

One thing that strongly influences; that causes the downfall of some members of the church is pleasure. Some people get so busy having what they call a good time, that they have neither time nor money for the cause of Christ. They find some excuse for not attending the services on the first day of the week. Their friends are not members of the church and they want to plan something for their entertainment on Sunday. When they do attend, they do not get much out of the worship. Their minds have been so far from the Lord during the week that a change is well nigh impossible. They manage to drag through the service but get little out of it. It is a genuine relief to them when the service is over.

DID JESUS MEAN WHAT HE SAID?

By Charles Chumley in "The Commission"

Did you know that men have devoted weeks and months, even years to the task of trying to prove that Jesus didn't mean what he plainly said? They have done that very thing. How could anyone be so foolish, you ask? Well, wait a moment. Are you sure you haven't been listening to them? Are you positive that you haven't been following them? When Jesus plainly tells you to do something, do you immediately begin to question why, or try to brush it aside? Think about it a second. Jesus said, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16:15, 16.)

Do you think he meant what he said? I firmly believe he did. I don't think he said something he didn't mean. What about you? Now consider: Jesus said, "He that believeth and is baptized shall be saved." Have you done that? Have you believed that Jesus is the Son of God? Have you repented of your sins, turned away from evil practices, and then been baptized? If you haven't you haven't obeyed the Lord. How can you say you love

him, if you won't do what he wants you to?

Would you say that your boys or your girl loved you, if every time you told them to do something, they said, "Nothing doing?" Well, its the same way here. You don't love Jesus unless you're willing to do what he says. Your faith in Christ won't avail a thing unless that faith leads you to obey his commands. For through your obedience you show that you do believe in him. Without that obedience you can't for the life of you show that you believe in him. You can shout from the housetops that you love the Lord; you can scream, shout, jump up and down, rant until you're blue in the face, but unless you're willing to obey his commands, you don't love him.

Your faith must be made perfect. The only way you can do that is to obey his commands. Have you done that? If you haven't, Jesus hasn't promised you a thing but an eternity in the flames of hell. This is said in kindness and love, not in anger. These considerations are serious and they need to be treated in a serious manner. Where do you stand today?

THAT "PERSONAL SAVIOR" DOCTRINE

(Editorial in "The Vindicator")

Modern Denominations are united in at least one doctrine, beyond which they have little in common. That one doctrine is that all an alien sinner has to do in order to be saved or become a Christian, is to acknowledge that "Christ is my personal Savior," which may be done anywhere, at any time, in public, or alone. No concern over obeying Christ: that is non-essential, if not a grave sin. We must not be saved by works! Christ is honored more by stubborn disobedience than by loving obedience! That is the teaching of sectarian churches. It is universally practiced by them.

But there is nothing like it in the entire New Testament. No person in New Testament times ever became a Christian by "accepting Christ as his personal Savior," either by public declaration, private confession, or signing a card, as is popular today. Christ never gave authority for such practice; which means that all who use it today, remain in their sins—exactly as they were before "accepting Christ" by the substitution of a human act for the Divine command. If men can be saved by such an act, it is because they can save themselves without the help of Christ.

Certainly sinners must believe that Christ is the Savior of the world; but that belief will not save them, if they do no more than announce that belief. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16:) In that declaration He designates who He will save: it is the baptized believer. Nowhere has He said that He will save an unbaptized believer. To ask Him to do so, is to disrespect and despise His word. Instead of such persons "accepting Christ," they are actually rejecting Him—setting aside His law for one of their own. That is open rebellion against Christ; for the Holy Spirit declared: "He became the author of eternal salvation unto all them that obey Him" (Heb. 5:9); hence to claim salvation before obedience, is to reject the word of the Holy Spirit. That is to make Him a liar—a grievous offence against God.

In all the eight detailed cases of conversion in Acts of Apostles (the book in which all the cases are given), no case is given of an alien sinner being converted by any such procedure as mentally "accepting Christ as his personal Savior." "All "accepted" Christ by obedience—by

being "baptized into Christ" immediately—before the preacher was separated from the convert. There is no other way to become a Christian today. All this modern "accepting Christ as a personal Savior" is just a plain rejection of Him; a plan invented by the Devil to keep sinners out of Christ and in their sins,—while falsely persuading themselves that they are saved.

1. Salvation is IN Christ. (2 Tim. 2:10; Rom. 3:24.)
2. Men are "baptized INTO Christ." (Gal. 3:27.)
3. Therefore men as "baptized INTO" salvation.

MY PERSONAL REGRET

By L. M. Hawke, in "The Christian Echo"

Dear Friends: I do regret that I put up so many years in a Baptist church, before I knew I was in the wrong place to be saved. All of those years, I just knew I was right. For sometime I held the wonderful office of President of the Laymen's League, and President of the Usher Board.

I was faithful, sincere, contributed freely, and had a good name among the members. But when the pure gospel of Christ came to me I laid aside my work in 1940 for one week to attend a gospel meeting. Each night I was more and more convinced that my time and work spent in this church was in vain. I knew nothing of Matt. 15:8-9, Isaiah 9:19, Eph. 4:4, 5, 6, Matt. 16:18; Col. 1:18, Eph. 5:23-27, and many other Scriptures concerning Christ and his Church.

When I heard all these proofs I knew I was wrong, walked out and obeyed the gospel. I thank the Lord for allowing me to see my mistake and not being too proud to correct it. The whole world must do the same. Amen.

HELP NEEDED TO MISUNDERSTAND BIBLE

By Charles Chumley, in "The Commission"

An incident occurred in one of the large hospitals in Denver, Colorado, this summer I should like to relate in connection with this very thought. A member of the church of Christ was in a ward with a number of other women. They were not members of the Lord's body and made no pretensions to lives of righteousness. However, into the ward one day came a minister of one of the denominational institutions. He talked for several moments with each patient, and the conversation ran something like this:

Minister: Have you been saved by the Lord Jesus Christ?

Patient: No, Sir, I have never thought seriously about salvation.

Minister: Well, now, as I understand it, you are here for a very serious operation, is that right?

Patient: Yes, sir, I am.

Minister: Don't you think it would be a good idea to prepare for any eventuality? It isn't difficult, you know.

Patient: I believe you're right, what should I do?

Minister: Just raise your right hand and say, "Lord Jesus I want to acknowledge you as my personal saviour. Will you accept me?" Then wait a few seconds, and say, "Thank you, Lord, for accepting me."

Patient: Is that all there is to it? Why, certainly I'll do that, and she did. The minister went throughout the ward with the same routine. Women thanked the Lord for accepting them when all the time Jesus was saying,, "Not every one that SAITH unto me LORD, LORD, shall enter into the kingdom of heaven; but he that DOETH

the will of my Father which is in heaven." The minister finally came to the member of the church of Christ, and asked her the same question. She countered with a question of her own: "I want to ask you something! I'd like for you to tell me how you are going to account for all these lost souls when you stand before God Almighty in the day of judgment?" Right away, the minister decided that she needed help. He suggested that he send a good woman up to talk with her. It seems he didn't want to talk with her himself. He thought she needed help. Do you know why? Because *he knew that she could not misunderstand the word of God unless she had help.* And its the same way today, friends. You will have to have someone help you misunderstand your duty to God. Believe me, there are a number of helpers loose in the world today. Any man who teaches for a church whose name is not even recorded in the Bible is one of those helpers. He is nothing but a blind guide. Trust him, and you'll both fall into the ditch.

Incidents like the one I've just related are the reason I want you to study for yourself the word of the Lord. You can't misunderstand it if you will diligently apply yourself to a study of the Bible.

(Taken from Bro. Chumley's Radio sermon of Oct. 19.)

"WHY DON'T YOU USE YOUR NOODLE?"

From "Just a Moment"

The traffic was jammed. A woman tried in vain to start her car. An exasperated traffic cop rushed up and said:

"Lady, can't you see that you've stopped all the traffic for blocks? Why don't you move your car?"

"Officer, I'm trying to move it, but I don't know how to get it started," she said.

"Woman, why don't you use your noodle?" the cop stormed.

"I will, sir, if you show me where it is. I've tried everything else I could find."

Preachers and other churchmen agonize about the lost condition of the world. They organize, fraternize, patronize the world. They have prayer meetings for the lost. They do everything but the right thing in order to save men: preach the gospel to them.

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth." (Rom. 1:16.) "It pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21.) If these preachers and churchmen would quit their conventions, conferences, creed-making and organizing, and start preaching the unadulterated gospel of Jesus Christ to the world, we could get somewhere at this great big job of saving men.

But instead, they build mourner's benches, pray for the direct operation of the Holy Spirit to come and do the work that God gave them to do.

"Why don't you use your noodle?" That is profound philosophy. Why not use what God has already given us to use? Why work out creeds and doctrines when you have not used the divine creed and doctrine God gave nineteen centuries ago?

Why pray for God to save sinners, when God has already given us the gospel by which sinners are to be saved? Preach them the gospel.

Why have the sinner pray, or mourn for salvation, when Jesus is the author of salvation to all them that obey him? (Heb. 5:9.) Have the sinner repent of his sins and be baptized in the name of Jesus Christ for the remission of his sins. (Acts 2:38.)

Why organize denominations, societies, aids, clubs, etc., when God established the church of Christ the first day the gospel was ever preached? Why maintain these human institutions when you read that God has "blessed us with all spiritual blessings in heavenly places in Christ?" (Eph. 1:3.) If men are saved, the Lord adds them to the church. (Acts 2:47.) If they are not saved, all these human organizations cannot do them any good anyway.

Why have unity meetings to try to find some basis upon which religionists can unite, when God has already given the only plan or basis upon which men can stand acceptable to him in Ephesians 4:3-6?

If men wish to be united, they can unite upon this divine platform, or else God did not know what men needed.

THE DEVIL—A HOBBY PROMOTER

From "Sound Doctrine"

The devil has a regular livery stable full of hobby horses for us to ride. There is the one who wants to set the time on the first day of the week that we should take the Lord's Supper. There is the one-glass (not cup) folks who have split the church; the anti Bible-class people who want to put the grandfathers and the infants in the same class and feed the infants strong meat and the old folks milk. When you try to reason with one of them about the Bible it will not take you long to see that he has never gotten above, if up to, the milk stage of Christian living. They do not allow women to teach the children who come to the services, and who are not yet members of the church, because they say she must keep silent in the church building. She is not to sing or even say "hello" to anyone when she comes in the meeting place, and if they were consistent with their teaching they would "turn her out of the church" if she even sneezed or coughed after she came in the meeting house. That is the kind of hobby-horse the devil has persuaded some of my brethren to ride so they can split the body of Christ. The anti Bible-school (anti-Bible in school) brethren who do not believe in a school that teaches the Word of God but do believe in religious papers, come in for a good jolting from one of the devil's hobby horses. There is the anti located-preacher group. The anti-elder group, the anti-church-discipline group which includes a multitude in the church—these are but a few of the favorite hobbies.

I do not mention all these divisions just to give out information to our religious neighbors because they already know it and we need not kid ourselves when we think they do not, but I mention them to suggest that this might be what our Savior had in mind when he stood under the shadow of the cross and prayed that we might all be one as he and the Father are one. He died to unite us but his death was in vain so long as we remain in the divided state we are now in. (Eph. 2:14-16.) Yes, the Lord's prayer for unity should be preached to the church first then to the sects if we do not want it to be a boomerang.

We do not say that we are right and everybody else is wrong. We say that to the extent we, or anybody else, stays right with the Bible, we and they are right, and that to the extent we, or anybody else, gets away from the Bible, to that extent we and they are wrong. Is that clear? And that is not Pharisaical or selfish. It is strictly the truth.

FIELD REPORTS

John H. Gerrard, 230 N. Rural St., Indianapolis, Ind., Dec. 11: We are sure there are many members of the church that have moved here and due to indifference or other causes have not found the church. If you have relatives or friends that have moved here, please drop us a card or letter giving us as much information as possible and we will do our best to contact them. We are anxious to help them.

Richard Donley, Liberty, Texas, Dec. 3: The work at Liberty is proving very pleasant. We are not making any great show, but we are teaching some the truth, while at the same time training the church for more efficient service. We have some promising young preachers in the congregation, for which I am truly grateful, as it makes it possible for me to do more meeting work next year. I shall be glad to hear from any place that needs a meeting for next year.

George E. Darling, Alameda, Calif., Dec. 30: Our work at Central in Oakland continues to grow. Since July 1st we have been blessed with 3 baptisms, 27 restorations and 15 to be identified with the congregation. We are on station KROW each Sunday morning 9-9:30. Contributions for Nov.-Dec. upwards of \$1,500.00. We will appreciate names of members in Oakland. The church meets at 164 11th St. in "Downtown" Oakland.

Thos. H. Burton, Bristol, Tenn., Dec. 1: Two splendid meeting houses are started in this corner of the state. One at Kingsport and the other at Johnson City and we are on a deal for a well located lot in this city and hope to be in the building business e'er long. I conducted two meetings in Virginia during the month of November. One in a union house that the digressives are using and the other with a small loyal band. One man who was baptized by the Baptists forty years ago after hearing Brother Nowlin and me over the radio grew dissatisfied with his sect baptism and was baptized during the last meeting. He has been identified with the church for many years. We are badly in need of two or three good preachers. Who will come?

That a man who lives with God, whose delight is to study God's words in the Bible, in the world, in history, in human nature; who is thinking about Christ and man and salvation every day, that he should not be able to talk about these things of his heart seriously, lovingly, thoughtfully, simply for two half hours every week is inconceivable, and I do not believe it. Cast off the haunting incubus of the notion of great sermons. Care not for your sermon, but for your truth and your people; and subjects will spring up on every side of you, and the chances to preach upon them will be all too few.—Phillips Brooks.

Chaplain John P. Fogarty 0548755, Hq., Division Artillery APO 78, c/o Postmaster, New York, N. Y., Dear Brethren: Recently, Brother Jack F. Hoffman, of Atlanta, Georgia, became my assistant. I am happy to have a member of the church helping me in my work who is able

to lead singing well and make other contributions to the services. He is a young man of twenty-one years with excellent character and a pleasing personality that will be of great asset in contacting the men for Christ. He is also well qualified as an office clerk which is a great help to me. We are very happy with our work with the Christians of this division as we meet each Lord's Day for a service just as conducted back in the states. Your letters have been of much inspiration to us. We will appreciate others writing. Remember us in your prayers and may the end of this war be near is our prayer.

Will Slater, Station A, Fort Smith, Ark., Jan. 2: The meeting in Combes, Texas, closed without visible results. It was my second effort with them. 1944 has come and gone. It was a busy year for me. I taught nine singing schools and assisted in twelve meetings. My work carried me into eight states. This leaves me in an interesting singing school in Miami, Okla. Bro. Ode M. Prescott is the efficient minister here, and a hard worker. I will preach five days in Prescott, Arizona, beginning Jan. 10th and then to San Diego, Calif., for a meeting. I have fourteen weeks in California. I have some vacant dates for 1946, and I'd like to be kept in good old Arkansas and Oklahoma where I have spent my life except six years in Texas. Brethren, I thank you for every kindness. Sincerely in the Christ.

Carl C. Dillard, Box 205, Rock Hill, S. C., Dec. 6: The Rock Hill work goes well. Six months ago we had three members, we now have eleven. One was baptized this week. We will make our first radio broadcast in Rock Hill on Thursday, 4:30 to 4:45 p. m. This program will continue for six months. Brethren in Tennessee and North Carolina have made this good work possible by paying for a six-month contract. WRHI will be heard on a frequency of 1430 k.c. We hope brethren living in our territory will listen in and drop us a card. Brethren, we need more workers in South Carolina and many more financial helpers. All contributions sent into this field can be used to the honor and glory of God. If you will send to this field, send to Carl C. Dillard, P. O. Box 205, Rock Hill, S. C. Think upon these things. Brethren.

Summary of December Labors by Gus Winter, Evangelist, South Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio: Sermons (inc. 2 by radio) 12; Lord's Day Bible study 5; Wed. Bible study 4; House to house calls 136; Serial and other gospel tracts and papers distributed 252; Radio cards 112; Testaments 5; December was featured by the worst blizzard in several years with over 19 inches of snow and some very rough weather. But encouraging reports that many are listening in to our Saturday 8:30 a. m. gospel broadcast over WRRN (1400 k.c.) continue to pour in. Several have made repeated promises to attend our meetings. Occasionally someone declines to accept our literature. But we have reason to believe that it is being read and given consideration by those who accept it. As the Lord enables, we plan to continue our radio preaching in 1945 in cooperation with three other small churches.

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Vol. 14. No. 6

NASHVILLE, TENNESSEE, FEBRUARY, 1945

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
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HOW TO ENTER THE CHURCH

By G. E. Woods

The New Testament is the sole authority for entering the Church of Christ. It is authority for entering no other church. Obedience to the New Testament would never lead one into the institutions of men. Every honest person ought to want to be a member of the New Testament church. A question, then, of vital interest is, how do we enter the Lord's church?

In Acts 2:47, Inspiration declares, "And the Lord added to the church daily such as should be saved." The Lord never did tell men to "join" His church. For the practice of joining churches we must come this side of the New Testament. One could never join the church that Jesus built, for entrance therein is obtained by being added by the Lord. A popular theory of men is the idea of "getting religion" and "joining the church of your choice." Such a theory is not compatible with the Scriptures. In the first place, one cannot get religion, and, secondly, in Bible days those that obeyed the gospel had no choice of churches with which they would unite. Denominationalism had not then become respectable and there was but one church, for that is all the Lord built.

There is not one example in the New Testament of a person who joined some church after becoming a Christian. The reason is simple—the same process that makes one a Christian also makes him a member of the church of the Lord Jesus Christ. Both God and man have a part to play—man to obey and God to add him to the church. It then is the duty of every responsible person to hear, believe and obey the gospel and leave the rest with God—He will add all that obey Him to the right church.

Since God adds those that become Christians to the church, and adds only such, it then is well to enquire into the conditions necessary in becoming a Christian. Let the Bible answer. When Peter and the other apostles

preached Christ to the Jews on Pentecost, they, becoming convinced of their sinful ways, asked, "Men and brethren, what shall we do?" Peter, being a gospel preacher, told them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Verse 41 informs us of the action of those that heeded the command of the apostles. "Then those that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Scriptures thus plainly teach that the manner of entering the church is by obedience to the commands of the gospel. When the Pentecostians obeyed the conditions set forth by the apostles the Lord added them to the church. And, make no mistake, the Lord added them to the right one—the one that emanated from Him who said, "Upon this rock I will build my church." (Matt. 16:18.)

The manner by which people entered the church and also the conditions to which they submitted in becoming a Christian always remained the same. The apostles always preached the same message. Peter, for example, preached the same message every time in setting forth the conditions of redemption. In Acts 3:19, he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Peter's message, spoken this time on Solomon's porch, is parallel with that preached on the day of Pentecost. His hearers, beholding the wonderful works of God and hearing the resurrection of Jesus proclaimed, faith being produced in their hearts enquired, "What shall we do?" They were told in simple terms what to do. Is it not a safe course to follow, to do as they were told to do? We should remember that Peter had the keys of the kingdom (Matt. 16:19) and that, that which he bound on earth was bound in heaven. So the conditions of salvation then given became forever binding upon those that would enter the church and be redeemed in the blood of the Lamb.

There is no record of God's ever adding anyone but Christians to the church. All Christians were added to the church. There is no record of anyone being a Christian, and not, at the same time, becoming a member of the church. Hence, to enter the church we must become a Christian. But to become a Christian we must obey the gospel. (Rom. 1:16.) Certain and swift condemnation is to come upon those that do not obey the gospel. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8.)

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COME IN AND STAY OUT

H. M. Phillips

At first thought this might appear an impossible thing to do. But if more people would get this lesson there

would be less who go after the ways of Satan and more after the ways of the Lord. All the Godhead invites every one to come in. The church also says come. Angels are waiting to rejoice if you will come, and only Satan and the lowest part of the world are saying stay out in sin. Which are you going to accept? You are the one to decide.

Since all spiritual blessings are in Christ (Eph. 1:3), and it is through the knowledge of him that we are called to glory and virtue (2 Peter 1:3), we can show our love to God by keeping his commands (1 John 5:3). Then when we are baptized into Christ (Gal. 3:27), we are ready to come to the fullness of Christ (Eph. 4:13), and be found in him not having our own righteousness (Phil. 3:9). Having come into Christ we are in his body (Col. 1:18), the church where we are to give glory to the Father in that and no other institution (Eph. 3:21). This church which was purchased by the blood of Jesus (Acts 20:28), which Christ loved and gave himself for it (Eph. 5:25), we need to have great respect for the one church which Christ built and be interested in no other.

We must keep out of any organization which our heavenly Father did not plant, lest we be rooted up. (Matt. 15:13.) We are to come out and be separate and apart to be accepted. (2 Cor. 6:17.) Even to abstain from all appearance of evil. (1 Thess. 5:22.) Not to be a busy body in the other person's affairs. (1 Peter 4:15.) Keeping ourselves unspotted from the world. (Jas. 1:27.) Knowing that we are chosen out of the world but like the disciples of Christ we are not of the world. (Jno. 17:16.) If all could see this as it is written then the world would say that we have been with Jesus. (Acts 4:13.) Come in and stay out.

WHO WILL BE SAD?

H. M. Phillips

There are many who think they are happy and ready to be so in the eternal state who will be sadly disappointed when the final decision is given by him who knows all. Many who felt they were ready to enter will be turned away after they have explained what they have done and to their surprise they will not enter. (Matt. 7:22.) So we are to be sure of ourselves by knowing the word and doing it from the start.

THOSE NOT WITH THE LORD

This class would come under the wicked whom Solomon said flee when no man pursueth. (Prov. 28:1.) However, some have said that they get some faster when someone is pursuing them. It is not possible for a person to be any other way than sad when he loves possessions more than he loves the Lord and his soul as did the young man in the long ago. (Mark 10:22.) Even Thomas as a doubting one was not happy, till his doubts were all cleared away. (Luke 24:17.) With all the others who might not be believers. (Jno. 20:25.) No pretender is filled with joy for that is a forced affair to appear before men fasting with a sad face. (Matt. 6:16.) Real characters are happy in what they are knowing that to be as it should, and pleasing to the Lord.

Cause of Sadness

Ignorance is and has been the cause of most of the sadness in this life. It was a deception that started mother Eve in the things which resulted in tears and sorrows. Ignorance alienates from God and truth. (Eph. 4:18.) Disobedience or the lack of obedience will cause all such to be punished with everlasting punishment.

(2 Thess. 1:8-9.) When one makes a start to go to the Lord's feast and goes in ready as he sees it to enjoy the good things but has failed to dress up as the king desires, he is cast out into weeping and darkness. (Matt. 22:13.) When one dies out of the Lord and therefore hopeless we may well weep, but if asleep in Jesus we are not to sorrow as those who have no hope. (1 Thess. 4:13.) Be sure that we know when and how to be free from sadness.

Cases Mentioned

Matthew 25 gives a series of such for our instruction. First the five virgins who were not well enough prepared to enter in because of the delay in the coming of the bridegroom, and then when they went to get more oil the crowd entered in and the door was shut. The one talent man who hid his talent rather than using it and was cast out. The ones who failed to administer to the needs of even the least of the disciples of the Lord, and were cast into everlasting torment. Surely as did the rich man in torment wanted to change, so will so many in the last day but it will be too late. For when one gets into the lake of fire he will not be able to get out. (Rev. 21:8.) The only thing now is to be sure that we are doing what the Lord has commanded and not to be guessing that maybe this will do and that all will be accepted.

THE CURSE OF SADNESS

Most people who are sad are not only an injury to themselves in many ways but also to those about, them. No one is especially enjoying a person because of his sadness. It is a cramping condition to all in such presence. What we need to do is to get rid of what we can and the part that we cannot just bear that in grace and love and keep ourselves in the love of God and others as well if possible. Let us try.

LIFE FOR A LOOK

By J. Clyde Shacklett

I noticed a little card titled "Life for a Look." This card carried an illustration of a serpent upon a pole on Mt. Sinai and a cross upon Mt. Calvary.

After reading the comments on the back of this card, I am confident that the author of it did not have a clear idea of the import of Jesus' words to Nicodemus as recorded in John 3:14, 15, 16, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The author's statement follows: "The Israelites looked upon the serpent and were cured without any medicines, poultices or remedies." I heartily agree with his statement thus far, but I cannot agree with his next statement, "*In just the same way, we look at Jesus, who died on the cross for our sins—believe on him for our salvation,*" nor with his conclusions, for the following reasons.

We cannot look upon Christ in the same way the Israelites looked upon the serpent on the pole. Their disease was physical, the brass and the pole were both physical and their looking was physical with the natural eye. We cannot see Christ that way today. Our looking to Christ today for salvation from sin involves the same principles as affected the physical cure of the snake-bitten Israelites. "What were they?" you may ask. Faith and obedience. The Israelites must have had enough faith to go to a place which would be in sight of the pole, and,

second, they had to look. If they had been in sight of the pole, and yet refused to look upon it, they would not have been cured. The *looking* was an act of obedience upon which their cure was promised.

The same is true with us, although it is not a physical looking. It consists of a faith sufficient to lead one to obey. If we claim to have the faith, but refuse to obey, we cannot hope to be healed. Jesus, in the commission, (Mark 16:15, 16), said, "He that believeth and is baptized, shall be saved." Belief plus baptism equals salvation from past sins. That is the same as to say that faith plus obedience equals the reward promised. For the Israelites it was physical healing. For us today it is forgiveness, or salvation from past sins. This does not mean eternal salvation, as that would depend upon a life of faithfulness until death.

Peter, in referring to Noah's salvation from the flood says, (1 Peter 3:21), "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God), by the resurrection of Jesus Christ." The washing of baptism does not act as a bath, but through obedience to the command it clears the conscience by the knowledge of having obeyed the Lord. That is the picture Paul had in mind when he related the words of the Lord through Ananias who said, (Acts 22:16), "Arise and be baptized and wash away thy sins, calling on the name of the Lord." That is why Peter on Pentecost commanded the multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and why he commanded Cornelius and his house to "be baptized in the name of the Lord." Remission of sins, or salvation from sins depended upon this obedience.

I can't understand how the author of this article could say that "Baptism, church membership and other works have no part in our salvation." I have just shown that Christ commanded baptism of all penitent believers in order to have the promise of salvation. Will you say that a man can be saved without obedience to the command of Christ? Do you think Peter could have been wrong when he said, "Baptism doth also now save us?" Was Ananias right when he said to Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord?"

Obedience to the Lord is not a work that man can boast about. Baptism is no work about which we can boast any more than the act of *looking* was anything the Israelites could boast about, or Noah's salvation in the ark was anything that he could boast about. If it were possible for us to work out a system by which we could save ourselves independent of God, then we could have something that we could boast about, but since God worked out the system and promised salvation upon the condition that we submit to it, or obey it, there is nothing for man to boast about.

Neither Christ nor the apostles ever commanded anyone to look upon Christ in the sense that the Israelites looked upon the serpent. Neither are we commanded to call upon him unless we are sincere enough to do what he commands. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Every passage of Scripture which teaches that man should look to the Lord for salvation, a careful reading of it in its proper connection, will show that in every case, it is either expressed or implied, that man must believe what He says, obey what He commands, and thereby enjoy His promises.

Any man who really believes that Christ is Lord, or

the Son of God, will not disregard His commands, nor say that His commands are non-essential.

Nashville, Tenn.

"I BELIEVE IMMERSION TO BE BAPTISM"

—GEORGE WASHINGTON.

By James E. Chessor

WHY THE EVIDENCE HAS BEEN SUPPRESSED

No name is more familiar to Americans than that of George Washington, "the Father of His Country," the first President of the United States. Our school children are taught to almost reverence his name. They are taught the chief events in his life; they read many biographies and sketches of him. They know the essential facts of his career—parentage, christening, boyhood, marriage; the romantic part he played in the French and Indian War, the epic role in the American Revolution. They know the sort of man and President he was; they appreciate the estimate of Byron, who called him "the Cincinnatus of the West." They study as a classic his Farewell Address, his Thanksgiving-Day Proclamation, and many of his best Letters. They memorize and declaim poems extolling his honesty, integrity, truthfulness, how in youth "he could not tell a lie," and in old age was firm in all his convictions. They learn that his reverence for God and sacred things was deep and abiding, how he would not tolerate profanity in camp, read prayers before his soldiers, and sought the secret places about Valley Forge for earnest prayer. By a little more study they should be taught that no public utterance of worth was ever delivered by him, no state paper, no message to Congress, that did not close with a Divine benediction. They are taught that he solemnly stated in his Farewell Address to the American people: "Of all the dispositions and habits which lead to political prosperity, *religion and morality* are indispensable supports;" and, "Let it simply be asked, Where is the security for property, for reputation, for life, if the *sense of religious obligation* desert the oaths, which are the instruments of investigation in courts of justice?"

They are taught, also, that he was "baptized" (sprinkled) "when he was not quite two years old ... in the orthodox Episcopal manner," and that "when he reached the age of thirty-three he took an oath to conform to the doctrine of the Church of England." But—and what seems strange!—they are *never* taught that, when he came to study the Scriptures in his mature years, in view of approaching death, and investigated baptism, he was *convinced that immersion is baptism as taught by the Word of God*. And why this omission? Why is this matter omitted from biography and eulogy, and never mentioned in schools?

That George Washington was fully convinced by a study of the Word of God that baptism is by immersion, and actually demanded such baptism by his chaplain in the Continental Army, and was accordingly immersed in the Potomac River, in the presence of witnesses, admits of little doubt. As for myself I now entertain not the slightest doubt.

LET THE FACTS BE SUBMITTED TO CANDID MINDS

When February comes each year renewed interest in Washington is awakened. Eulogies are repeated; new biographies are produced; the Farewell Address is read before the Senate on his birthday; schools celebrate the day with patriotic programs and festivities. I occasionally join in the parade, printing a little tribute on some

phase of his character, because I think I am an appreciative American citizen, and love my country and its benefactors, especially those who founded it. All this has led me to read many biographies of Washington and numerous eulogies on his character. But what is my surprise when I find that not one of these various books and addresses makes mention that he was actually baptized in his old age by immersion! This seems strange—and yet it is not strange at all. And I will tell you why.

Washington was a great man—his biographies and eulogists are little men! This is what I mean: These biographers and orators who tell the story of Washington and eulogize his character are, for the most part, sectarians with prejudices, skeptics with doubts, infidels who did not believe in Christ, “higher critics” who have no respect for the word of God, otherwise mere sentimentalists with no proper appreciation of a great character, such as that of Washington. This is no mere allegation. I have not the slightest doubt but that my conclusion is right and just. Bancroft was the greatest of the eulogists, if we omit Webster because of the comparative brevity of his praise, and both of these men had religious bias, though they had respect for religion, whereas many of the others had none that we can discover.

I have stood at the base of the Washington Monument in Washington City, and once or twice ascended to its top, whence, looking downward, the men below appeared as ants in the grass. From the base looking upward, a mere man is overtopped and completely overshadowed. So also these biographers, when they approach the character of Washington are so overshadowed and out-distanced that they appear, and are, mere pigments. Even as Webster said, when he stood at the finished Bunker Hill Monument, “Here (pointing to the great granite shaft)—here is the Orator on this occasion,” so these little men ought to point to the character of Washington, and say, “It speaks for itself.” Washington’s reverence, honesty, deep religious conviction, and appreciation of the Word of God, condemn these little men. His true religion is a thorn in their sides. They neither believe the Word of God nor have respect for the ordinances of the religion of Jesus Christ. If the baby Washington were sprinkled after the mock manner of Catholics, or enslaved sectarians who follow Catholic rituals, all’s well; but if the man Washington were immersed in the Potomac, as Jesus our Saviour was immersed in the Jordan, it were a preposterous thing! It should not be mentioned! “Our gorge rises!” And so they ignore the historical facts.

I am convinced that Washington was immersed—baptized—in his old age. I *know* he was *not* “baptized” when he was two years old! If ever he was baptized it was near the end of his career, when he wished to make peace with God and all mankind. “To prove this, let facts be submitted to a candid world.”

“NOTES ON WASHINGTON”

When, year after year (about the time of Washington’s birthday), I would say to Brother James A. Allen, editor of APOSTOLIC TIMES, that I had never read where Washington was immersed, he would reply that the tradition was doubtless true, that he believed the report that Washington was immersed in the Potomac River, on his own personal demand, by a chaplain of his army. Brother Allen seemed puzzled that I was not so convinced also, though at that time I had not studied the tradition. But when the evidence began gradually to come to my attention, I gave it some patient study.

At first the accounts were published in periodicals in which I had none too much confidence—“Christian Church papers.” Such papers are less reliable and trustworthy than sectarian journals. So I waited until I found an unbiased editor and publisher. Brother F. L. Rowe, to his credit, gave space to these statements which first appeared in the Christian Church papers, because he gave credence to the tradition. I congratulate Brother Rowe for being the first of our brethren to give space to what appears to me now as being true historical facts. The *Christian Leader* first opened my eyes to what I consider now the truth concerning Washington’s baptism.

But last February, when I was paying a little tribute to Washington in a 1500-word article (which, in part, got into the Congressional Record!), what surprise that a reliable publication in New York, the organ of the insurance companies of Manhattan and Brooklyn, should carry the very statements (and to all parts of the English-speaking world.) concerning Washington’s baptism by immersion that Brother Allen had so often repeated to me. Here was an unbiased, fair-minded publication, an editor who sought only facts, even though they be new and unpalatable! I give credit to Brother J. Bedford Rasbury, Hohenwald minister, for putting this information in my hand. The magazine in which it appeared is titled “News From Home,” Kenneth H. Dunshee, Editor, and is published by Home Fleet Insurance Companies, 31 Maiden Lane, New York. I quote from Volume V, No. 1, February, 1944. The magazine carries copyright.

A unique feature of this magazine is not unlike that of Henry Ford’s defunct Dearborn Independent in that it seeks out the “unknown” or hitherto “unpublished historical facts,” usually pertaining to some great American patriot or statesman. On the second (inside) page of the front cover is the matter referred to above, under the heading “Notes on Washington.” The page is illustrated with two paintings (reproductions), referred to below, one showing Washington in the posture of prayer in the forest near his camp (presumably Valley Forge), and the other of Washington standing waist-deep in the Potomac, beside the minister, who, with hand lifted heavenward, is doubtless repeating words taken from or based upon the Great Commission as recorded by Matthew: “All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19, 20.) The two are standing near the river’s brink, with the foliage of trees overhanging them; the river’s winding course is in the background, with cloud-like eminences, hills or mountains, in the distance. I have never seen any photograph of an actual baptizing that was more distinct, natural, impressive and solemn, even beautiful.

Let the reader weigh the following statements quoted word by word from this publication. Let him consider also that they are calmly set down, without flourish, evidently sought out carefully by an unbiased editor who cared more for the truth than for religious prejudice or denominational bias:—

WASHINGTON WAS “TWICE BAPTIZED”

“In spite of the vast amount written and published about George Washington, with much of which we have been familiar since our school days, students are every now and again unearthing some new bit of lore concerning our great first President that has escaped general notice.

"For instance, it may come as a surprise to many to know that Washington was twice baptized. According to his mother's Bible, he was baptized when he was not quite two years old; Mr. Beverly Whiting and Captain Christopher Brooks were his godfathers, and Mrs. Mildred Gregory his godmother. The baptism was in the orthodox Episcopal manner, and when he reached the age of thirty-three he took an oath to conform to the doctrine of the Church of England. During Washington's life as a soldier a strong wave of evangelism swept the Methodist and Baptist faiths, and it was during this period that he remarked to Reverend John Gano, chaplain in the Continental Army, 'I have been investigating the Scripture and I believe immersion to be baptism taught in the Word of God, and I demand it at your hands. I do not wish any parade or the Army called out, but simply a quiet demonstration of the ordinance.'

"Accordingly, General Washington was immersed in the Potomac in the presence of forty-two witnesses, but did not become a member of the Baptist Church as he gave no personal testimony.

"This historical episode was perpetuated in 1908 when the Reverend E. T. Sanford of Manhattan's North Church commissioned an artist to portray the scene, showing General Washington standing with Chaplain Gano, waist deep in the Potomac. For a number of years this painting hung upon the wall of the Baptist Church at Asbury Park, New Jersey, but in 1926 it was presented by the great-granddaughter of Chaplain Gano to the William Jewell College (Baptist) in Liberty, Missouri, at the dedication of the John Gano Memorial Chapel.

"Another evidence of the part religion played in Washington's life is his prayer for our country. In the vestibule of St. George's Episcopal Church, Fredericksburg, Virginia, the prayer is inscribed as follows: 'Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.'

"This prayer formed a part of a circular letter written by Washington to the governors of the thirteen original states. Another of his prayers for our country may be found on page 36 of the Episcopal Book of Common Prayer.

"Such fragments of information serve to illuminate and enhance our estimate of Washington."

CONCLUDING REMARKS

Since the above statements were published by a reliable magazine in the interest of truth, and without bias (statements which have gone unchallenged, so far as I know), I conclude—

1. That George Washington had not up to the time of the Revolution, when he was approaching old age and death, given the subject of baptism serious thought.

2. That "when a wave of evangelism" swept the Colonies (this is mentioned by Franklin in his Autobiography), Washington was led to give attention to religious

questions, especially those points of doctrine on which there was debate; and that, being fair-minded, his study of baptism led him to believe that immersion is the "mode" taught in the New Testament Scriptures, notwithstanding immersion was reprehensible to the Episcopal Church and its clergy.

3. That he renounced infant baptism and sprinkling as unauthorized by the Scriptures.

4. That he concluded that he was not in covenant relation with God, and was out of Christ until he should be immersed as taught in the Word of God.

5. That he actually demanded baptism and was baptized by John Gano in the Potomac River, in the presence of witnesses, he probably preferring a river for baptism as suggesting to his mind the ancient and Scriptural mode as taught in the New Testament.

6. That these facts are historical and have been suppressed by historians because of their prejudice in religion and fear of controversy.

THE BIBLE CHURCH

By W. A. Ethridge

Do you believe God's word, the Bible? Do you not want to wear the name that God has given to His people? For He has said, "There is no other name under heaven given among men whereby man may be saved." Or do you prefer some human name invented, originated and promulgated by some uninspired human being? God said through the prophet Isaiah, "Thou shalt be called by a new name which the mouth of the Lord shall name." The new name was given when the Gentiles would see His righteousness, and the kings His glory. The kings saw His glory when He burst asunder the bonds of death and came forth triumphant conqueror over death and the grave and gave life and immortality to them which believe on Him. The Gentiles saw His righteousness at the house of Cornelius when they were admitted into His kingdom, and immediately afterward they were called Christians first in Antioch. (Acts 2:26.)

Do you not want to wear that name concerning which Paul says in Ephesians 1:21, "That name which is far above any name that is named not only in this world but also in the world to come?" In Zech. 14:9, "In that day shall there be one Lord and his name one." Today, there are 260 names or kinds of churches in the world but in that day shall there be one Lord and His name one.

Jesus said, the church is His body, over which He is the head. All, everywhere agree that there is only one God; then if there is only one God, there can be only one way, one church, one body. Yet the world today is full of ways, churches and denominations. In each community there is a plurality of churches and each one of them bidding for the support of the people. They are either fighting each other or supplementing each other, and in either case we can see no reason for their existence.

If they are competing as rival institutions, of course they are wrong for there is only one Lord and He would not compete with Himself. If they are supplementary of each other, then that is a confession that each of them lacks something they do not have. If there is good in each of them that one can obtain in any of the others, then one should join them all, for certain it is that the Lord intends for His children to have

all the good. But we are told that this is impossible. The Baptists will exclude one from their membership if he joins the Methodists, and vice versa all around the ring. Membership in one automatically excludes one from the others.

But if another church can be found that offers all the good that can be found in all the others combined, why not belong to that church? The church of Christ is such a church, and it is this church that we wish to call to your attention. If the Lord set up or established such a church and it exists in the world today, then we contend there is no reason why any other should be in existence. Any church that offers less than the full blessings offered by the church the Lord established is too small and any church that offers more is too large.

The Bible fully teaches that the church of Christ offers its members every blessing that the Lord has His children. You may name one blessing and we will show you that this blessing may be had in the church of Christ. Is it the forgiveness of sins? "We have fellowship one with another and the blood of Christ cleanses us from all sins." Is it the communion of the Holy Spirit? "Because ye are sons, He hath sent forth the Spirit into your hearts, crying Abba Father." Is it the blessing of prayer? "We have access to the Father through His Son; and He is faithful and just to forgive all trespasses."

We present to you as a church name, the church of Christ. (Matt. 1:16.) In Math. 16:18, Jesus said, "Upon this rock I will build my church." In 1 Cor. 12:27, it is called the body of Christ. In Heb. 12:23, it is the church of the firstborn. In Col. 1:18, Christ is the head of the body, the church.

Sectarians say they are all members of the church of Christ. Well, if they are, then they are members of two churches which we found in the beginning is not permissible. The Methodist and Baptist each claim to be members also of the church of Christ. They say one may be a member of the church of Christ, but he cannot be a member of both the Methodist and Baptist churches.

Individually, we are called Christians. "The disciples were called Christians first in Antioch." (Acts 11:26.) We shall not argue over the name Christian, for all sectarians admit that it is right, and all claims that they too are Christians. But we claim to be a Christian only; and a member only of the one body, the church of Christ alone, and under this divine name we can claim all the blessings the Lord has in store for His people.

All sectarian bodies are held together by a common faith or creed as they call it. We offer the Bible as our constitution, creed or discipline or whatever you are disposed to call it. But, they say "we all claim the Bible." Yes, we know they do sometimes; but they also have a creed, confession of faith or discipline by which they try out the faith of their membership. They admit their members by it and also exclude them by it.

But they say, "Our creed is just like the Bible." How can that be true, when they all contradict each other? We wonder if this can be true when there are so many conflicting creeds in the world today. The very fact that their creeds contradict each other is proof positive that they do not come from the Bible.

In their creeds we read of infant baptism and sprinkling and pouring; we read of boards and methods of operation that we read nothing about in the Bible. Therefore, they contain too much for the child of God.

We notice also that every few years they call their clergy together for some kind of conclave and spend weeks in weeks in revising the creeds and bringing them up to date. Does the way of salvation ever need to be revised and brought up to date?

The Bible and the Bible alone as our creed has always been the motto of the church of Christ. The church of Christ today stands alone as the only church that asks its membership to subscribe to no creed but the Bible and to wear no other name but the one given in the Bible. We exclude them if necessary by it, and we bury dead by no human ritual.

The plan of salvation revealed in the Bible is very simple and all denominations admit that it is sufficient to secure the remission of sins to every one who will believe with all the heart, repent of all past sins, confess Jesus with the mouth publicly before men, and be baptized in the name of Christ; that such will be forgiven of their sins and acknowledged as a son of God.

But there are people who say that baptism can be left out entirely; that man can be saved without it as well as with it. Suppose that was true although it is not; is there any good reason why one should not be baptized? All admit that the Savior commanded it, and that one can be saved with it, then why should one be without it? How can anyone say that a penitent believer forfeits his right to salvation just because he obeys this command of the blessed Lord; just because he has done what the Lord told him to do in the way the Lord told him to do.

MUSINGS

By Rue Porter, in "Christian Worker"

I have been asked to give some reasons for our refusing to accept affusion for baptism. This controversy has raged for centuries, and it is freely conceded here that the proponents of sprinkling have reasons for their claim; but it is vigorously denied that they have a Scriptural reason to offer for it. This scribe has engaged in open discussion of the question with men who claimed to be representative, and who were fully endorsed by affusionists; and it is believed that they offered as strong and scholarly argument as can be offered in defense of their practice. We propose to give you a short resume of the negative arguments offered by "our side" when they tried to prove that "Sprinkling water upon a proper subject is Scriptural baptism."

First I want to submit a few quotations from men of accepted scholarship. "Baptizo. I. Prop, to dip repeatedly, to submerge, to immerse. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the middle and 1st aorian passive, To wash one's self, bathe.

II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward received by Christ's command by Christians and adjusted to the contents and nature of their religion (See baptisma) viz. and immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom."—Thayer, (Congregationalist).

"Baptism is a Greek word, and may be translated immersion, as when we immerse something in water that it may be wholly covered."—Luther.—Op. Vol. 1, p. 336.

"The word baptizo signifies to immerse, and it is certain immersion was the practise of the ancient church."—

Calvin, Institutes, B. 4, Sec. 15.

"I have heard a disputant, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and, in defiance of all antiquity that the former was the earliest, and, the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as argument and sometimes better; yet a candid mind will always disdain to take the help of falsehood, even in support of the truth"—George Campbell, Pulpit Eloquence, p. 228.

"Baptism was originally administered by immersion; and many of the comparisons of Saint Paul allude to this form of administration; the immersion is a symbol of death, of being buried with Christ: the coming forth from the water is a symbol of a resurrection with Christ; and both, taken together, represent the second birth, the death of the old man, and a resurrection to a new life."—Neander's History of the Christian Religion. (A German Lutheran).

"The sacrament of baptism was administered in (the first) century, without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font."—Mosheim's Ecclesiastical History. Part 2, Ch. 4, Par. 8, P. 28.

No more reliable array of scholarly and historical evidence can be adduced than the above. Much more could be given, but surely this is sufficient for the sincere seeker after historical proof. Prof. Moses Stuart correctly affirms that "All critics of any note agree" to this. It is settled then, so far as uninspired testimony can settle a thing, that immersion, and not sprinkling, was the meaning of the word in the days of the apostles and early Christians. We now offer some divine evidence in the subject.

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism." (Eph. 4:4, 5.) Now just as sure as the apostle meant to say there is "one" Lord, and "One" faith, he said. "There IS ONE baptism." We think no responsible affusionist will risk his scholarship by saying the word "baptize" can have three distinct definitions which differ as widely as sprinkle, pour, and immerse. These acts are so different, that the one simply cannot mean what the other means. There is not a word in the dictionary with such radically different usage. The word represents ONE act. Not three. If it means "immerse," it just cannot mean sprinkle at the same time. There is' not an authority known to me that even suggests as much. The words are NOT synonymous, and all affusionists know it quite as well as we.

That "immersion is baptism, is admitted by ALL. There is a rule of interpretation as old as literature itself which says, "Things equal to the same thing are equal to each other." Immersion IS baptism. But, if sprinkling is also baptism, then immersion and sprinkling are equal in meaning! Are our friends who sprinkle for baptism ready to accept this fact? They must, or abandon the position. Then, if both immersion and sprinkling are baptism, they are compelled to say that immersion is sprinkling, and sprinkling is immersion! Yea, baptism is BOTH immersion and sprinkling! And one has not been baptized until he had both!

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in

newness of life." (Rom. 6:3, 4.) "Buried."—Covered up. Hidden away. "I am a stranger and sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight." (Gen. 23:4, 8.) Here we have a divine definition of the word "bury." Paul says baptism is a burial, and Abraham said that meant to "put them out of sight." This is literally done when men are immersed, but is NOT done by having a few drops sprinkled upon the person.

"But," says our friend, "You cited Thayer's definition of the word, and he said it meant 'to wash.' Certainly so. But inspiration gives us a definition of 'wash.' Naaman was told, 'Go wash seven times in the Jordan,' and 'Then went he down and DIPPED himself seven times in Jordan, according to the saying of the man of God.'" (2 Kings 5:10, 14.) Now beat that for plain defining of terms! The very inspiration of heaven says "wash" means DIP. We are made to wonder why men will persist in their perversity. Why not give up all such plainly refuted ideas as that sprinkling is baptism?

The Methodist Discipline itself demands of the preacher that he shall "sprinkle or pour water upon him, or IF HE SHALL DESIRE IT, immerse him in water." Par. 665. Do Methodist ministers act Scripturally when they immerse a candidate? I once heard a man discuss the subject, and he took up every case of baptism recorded, and proved (????) it a sprinkling! Then he was asked, "Will you now please prove that you acted Scripturally when you immersed a man recently?" He was hard put for an answer. In fact, he had no answer. There is none.

"Bapto and baptize mean to dip, plunge or immerse into anything liquid. ALL LEXICOGRAPHERS and CRITICS OF ANY NOTE ARE AGREED ON THIS."—Moses Stuart, p. 51.

"In the time of the apostles the act was very simple. The person was dipped in water." Edinburg Encyclopedia.

"Baptism was originally administered by immersion."—Brande's Encyclopedia.

"It is, however, indisputable that in the primitive church the ordinary mode of baptism was by immersion, in order to which baptisteries began to be erected in the third, perhaps in the second centuries."—Chambers Encyclopedia.

It is folly to contend against such scholarship and divine testimony. That uninspired men think sprinkling will do just as well, no one disputes. But that the apostles even hinted at such a thing is denied. No evidence has been or can be brought forth to show it will fill the demands of the Scripture.

* * * *

The same thing that makes a man just simply a Christian—nothing more or less—at the same time makes him a member of the church that you read about in the Bible. And a man who becomes just simply a Christian and a member of the church that you read about in the Bible, ought to stop at that and not ruin it by trying to be something else besides a Christian or a member of some other church than the one church spoken of in the Scriptures.

* * * *

The Bible built every school in existence. No country today ever has a school until a missionary gets there with a Bible. Is it not strange that schools go so far off the track as to permit men on their faculties to try to discredit the Bible?

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

REPLY TO MR. IGOU

Wildwood, Ga., Jan. 21, 1945, The Apostolic Times, 117 Fifth Avenue, North, Nashville, Tenn. Dear Brethren: The article written by Mrs. Nettie Mae Fleming in the November issue of the APOSTOLIC TIMES, with the title, "Hear Ye Baptists," must have gotten results, because he wrote an article to the *Dade County Times*, a weekly paper published at Trenton, Georgia, saying, "Campbell is the head of the Church of Christ."

The editor of the *Dade County Times* is a Baptist and we do not feel free to write to it on that account. I am sending the article, which is written by Mr. J. B. Igou, pastor of Long Island, Alabama, Baptist Church, to you, and I would like for Bro. James A. Allen or any other good sound brother to answer his article in the APOSTOLIC TIMES.

I have just been preaching for a short time or I would answer him.

Sincerely in Christ,

John F. Reeves.

To the Editor of the *Dade County Times*, Trenton, Ga.:

I received a clipping from a recent issue of your paper, with the headlines, "Baptist Preacher of Long Island, Ala.,

Gives His Interpretation of The Church of Christ; Says Campbell Is The Head."

Although I am informed that you are a Baptist, religiously, and that, for this reason, the Christian people of your vicinity do not feel that you would permit them to be heard through the columns of your paper, still I feel that, as a newspaper man, committed to the high ideals of freedom of the press and the right of every American citizen to an unbiased presentation of both sides of every question, and especially of such an important and momentous a question as this one that involves the happiness and destiny of every human being, you would not think me out of order in submitting to you, for your readers, a brief statement concerning the religious position occupied by the Christian people.

In the first place, kindly permit me to say that, for Mr. J. B. Igou, the Baptist pastor of Long Island, Ala., and for all the Baptist people, we have only the most kindly feeling. If it were a mere matter of opinion, or if it were only a matter of personal liking or preference, we would gladly acquiesce with our Baptist friends; but as it is a matter of what the Bible actually says, we kindly request permission to call attention to a few indisputable facts.

Mr. Igou charges that Alexander Campbell founded the church of Christ. Suppose Mr. Campbell did start a church and call it, the church of Christ. We are not members of such a church and do not desire to be. Will Mr. Igou admit that it is possible for us to be members of the church we read about in the Bible? This is our only desire.

All agree that Alexander Campbell was a great and good man and that he exerted a powerful influence on the religious world. His public career in pleading that the religious world abandon and abolish all Human Creeds and that it return to "the Bible, and the Bible alone" as its alone-sufficient and all-sufficient Guide, and that it dissolve and eliminate all churches that were founded by men and return to the ancient, apostolic and true church that was founded by the Lord Jesus Christ, was one of the most thrilling and remarkable epochs in the history of the modern world. Mr. Campbell felt humiliated when his name was misused by the human denominations, or when he was referred to as the founder of a church. Instead of adding a new church to the long list of human sects, he took the position that all should return to the church of the Bible.

I am not taking space to review the biography of Mr. Campbell, as quoted in Mr. Igou's article in your paper. Campbell labored to get away from "the precepts and commandments of men" and to get back to the Bible, to get away from all churches founded by men and to get back to the church that was founded by Christ. While no good man would want to misrepresent Mr. Campbell, still Campbell is not the issue. We are interested only in what the Bible says.

But what does anything that Alexander Campbell ever said or did have to do with the Bible? Does Mr. Igou take the position that Mr. Campbell wrote the Bible? Will he not allow that we are honest when we say that we do not want to belong to a church started by Mr. Campbell or any other uninspired man? The Lord Jesus Christ founded the church of which we read in the Bible. This is the church we are interested in. Will Mr. Igou say that men and women today cannot become members of the church that was founded by Christ? Jesus sent His apostles into all the world to teach every creature how to become a member, of His church. If a man does what the Holy Spirit, as He spoke through the apostles, commands him to do, will it make him either a Baptist or a Campbellite? Will it not make him a Christian? Will it not make him a member of the church of Christ?

Jesus said to His apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15, 16.) The apostles began this work on the day of Pentecost. The people asked, "Brethren, what shall we do?" (Acts 2:37.) The next verse says: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Verse 41 says: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." The last sentence of the chapter says: "And the Lord added to the church daily such as should be saved."

It is very clear, then, that under the preaching of the Holy Spirit, as He spoke through the apostles, God added all who repented and were baptized to the church, Peter used the keys that were given to him by Jesus

when he opened the doors by telling how people could enter.

Now, what has Alexander Campbell, or any other uninspired man, to do with all this? If a man today obeys the command of the Spirit to, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," does he not have divine assurance from the Bible that God will add him to the same church to which He added every man and woman who repented and was baptized under the preaching of the inspired apostles? We claim to be members of this church of which we read in the Bible because we have repented and been baptized, as the Bible requires. God promises to add us, as He added them. Are we not right in making such a claim? If not, why not?

Mr. Igou endeavored to prove that the Baptist Church is the only church that "has the authority to baptize," because, under the preaching of Brother Charles Holder, of Bridgeport, Ala., two members of the Bethlehem Baptist Church came forward, desiring to leave the Baptist Church and to become members of the Church of the Lord, and Bro. Holder did not force them to be re-baptized. Mr. Igou says, that, in so doing, Brother Holder accepted "baptism at the hands of a Baptist preacher," and adds, "If only ONE church has the authority to baptize, then Mr. Holder admitted by his action that the *Baptist* Church has the authority." Now, here is one of the fundamental errors of the Baptist Church. It assumes that it *only* has "the authority" to baptize people because it claims that this "authority" has descended down the centuries, through a chain of Baptist Churches, from the time of the apostles to the present day, exactly as the Pope of Rome claims that he is a link in a chain of popes from the apostle Peter. Both of these "chains" are pure fiction and have never existed except in imagination. If people today are dependent for "authority" to be baptized upon a chain of Baptist Churches back to the apostles, then no one can be baptized and there is not a baptized man today in the Baptist Church, themselves being the judge. The history of the Baptist Church stops at its birth in A. D. 1609, at Amsterdam, Holland. The fact is, no church has any "authority" at all. Jesus said: "All authority hath been given unto me in heaven and on earth." The "authority" of Christ is in the Bible. The Bible *authorizes* every man who believes in Christ and repents of his sins, to be baptized in the name of Jesus Christ, or by His authority, for the remission of his sins. All this talk about the holy "hands of a Baptist preacher," or as Mr. Igou says, "saved in the arms of a Baptist preacher," is pure fiction and sounds like a Catholic priest with his holy water.

In the Bible God's people are called "churches of Christ," "the church of God," the "church of the first-born," often just "the church." It is right to use any of the names given in the Bible. The reason it is wrong to use the name "Baptist Church" is that, that name is not given in the Bible. It was invented by uninspired men in 1609.

John the Baptist was the forerunner of Christ. He was never baptized. God authorized him to prepare a people for Christ by baptizing those who repented for the remission of their sins. He was the only such man and had no successor. Hence he was "the Baptist," not a Baptist, because there never was another one. His baptism was preparatory and valid only until the baptism "authorized" by Christ went into effect on the day of Pentecost. All baptized with John's baptism after the

day of Pentecost had to be baptized again with Christ's baptism. See Acts 19:1-7. There was no such denomination as Baptists in the days of John. The first one was in 1609.

With regard to the lady in Marshall County, Alabama, who, on her death bed, begged to be baptized, I can only regret that she waited so long to do what she knew the Lord commanded her to do. Mr. Igou mistakes us entirely. We do not judge her or any one else. The Lord says to all human beings, "Judge not." Only God is the judge. The poor woman procrastinating too long to be baptized cannot change the fact that Jesus said: "He that believeth and is baptized shall be saved." Often times the blood of such people is on the hands of men like Mr. Igou for causing them to procrastinate so long.

We repudiate the slander that we say every man "who died and did not belong to them is now worming and twisting in hell." We say no such thing. We do not say we are right and every body else is wrong. What we do say is, that the Bible is right and that if we, or anybody else, come to the Bible, we or they are right and have the promise of being saved, and that if we, or anybody else, refuse or fail to come to the Bible, we or they are not right and have no promise of being saved.

As to what Mr. Igou says about our preaching a "salvation-by-works" doctrine, no man can be saved by man's righteousness or by man's works. He can only be saved by God's righteousness and by God's works. Paul says: "For being ignorant of God's righteousness, and seeking to establish their own, they did not submit themselves to the righteousness of God." (Rom. 10:3.) God's righteousness is the thing that God says is right. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:29.) To obey the command of Jesus to be baptized is no more a "salvation-by-works doctrine," than to obey the command to believe. Both are works of God, not of men. Accepting doctrinal theories that were invented by men, such as the doctrinal theory peculiar to the Baptist Church, is what constitutes the works of men. No one can be saved by the works of men. He can only be saved by the works of God.

Jesus said: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16.) There it is. Jesus said it. Alexander Campbell had not been born when the Bible was completed. Mr. Igou, it is up to you. What are you going to do about it? In New Testament times no one was regarded as saved until he was baptized, as all who are familiar with the Bible know perfectly well. We had better not try to set aside the Bible because it will be opened when we stand before God.

Respectfully submitted,

JAMES A. ALLEN,

Editor, The Apostolic Times.

"A TRIP THROUGH THE BIBLE"

By Homer A. Daniel

There are any number of good honest people yet in the world who would like to know God's truth on all matters pertaining to the salvation of man.

It is a deplorable condition indeed to see man in sin separated from God. Just such a condition is pictured in one verse in the Bible. "That at that time ye were *without Christ*, being *aliens from the common wealth of*

Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:12.) But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Jno. 3:16-17.) Then in Luke's gospel we are told that Christ came "to seek and save the lost."

The honest seeker of truth divine, therefore, desiring to know the eternal truths of God will find in the Bible the desired information.

When one opens God's Book they read about the beginning in the Edenic home. Soon Satan worms his way into the garden and induces the first parents to sin, thus paradise is lost. One continues the investigation, having read the entire Old Testament and finds that the Bible has been divided into two great ages, Patriarchal and Jewish.

The Patriarchal age lasted 2500 years from the creation to the giving of the law of Moses on Mt. Sinai. The books that cover the history of this age are Genesis, and the first nineteen chapters of Exodus. This age was characterized by a family religion.

The Jewish or Mosaic dispensation lasted for 1500 years, from the giving of the law of Moses to the death of Christ. The books that belong to this age are Exodus through Malachi, also the four gospels of the New Testament. In this age there (listed not a family religion, but a national one to the Jewish nation. The Christian age began on the first Pentecost after the resurrection of Christ, and it is to last until the second coming of Christ. The books that belong to this age are Acts of the Apostles through Revelation. The religion of this age is an international one. The place of worship is anywhere disciples may be gathered together. (Matt. 18:20.)

The Bible naturally divides itself into two parts—the Old and New Testaments. We cannot fully understand one without the other. The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed.

There are thirty-nine books in the Old Testament and twenty-seven in the New.

The Old Testament is further divided into Law, History, poetry and prophecy. The books of the *Law* are: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of *History* include: Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther. The books of *Poetry* are: Job, Psalms, Proverbs, Ecclesiastes, and Songs of Solomon.

Major Prophets are: Ezekiel, Daniel, Lamentations, Isaiah, and Jeremiah. *Minor Prophets* include: Hosea, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4.)

Hence, we have studied the Old Testament in its proper light and for the right purpose.

Now man is still in sin thus far and desires more *Bible Information* relative to his soul salvation. Thus he turns to the New Testament for further Biblical knowledge. He reads the first four books: Matthew, Mark, Luke, and John. These books are called "The Books of Evidences." They convince the unbeliever that Jesus is the Christ the Son of the living God.

"And many other signs truly did Jesus in the presence

of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30-31.)

We still haven't learned what to do to be saved from past sins. Thus we go further into the wonderful Book of God in order that we might not be left in sin because sin separates us from God. (Isaiah 59:2.)

As one goes to Acts of Apostles and begins to read the *Book of Conversions* he learns how his sins may be pardoned.

Prior to the Pentecost of Acts the second chapter, the church had always been spoken of in the future; but on this Pentecost the church was referred to as existing in fact.

The great question was asked, "What must I do to be saved?" The answer was given by the apostle Peter speaking under the guidance of the Holy Spirit, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) For the first time we read that they were "added to the church." (Acts 2:47.)

After one becomes saved from past sins a Christian, thus a member of the Church of Christ (Rom. 16:16) he is desirous of knowing how to live that most beautiful life of faith, of hope and of love. Hence, he reads the twenty-one letters addressed to Christians. These epistles instruct Christians in the duties, privileges, and hopes of the Christian life. From these books we learn how the apostles carried out the second part of the great commission, "teaching them to observe all things." (Matt. 28:20.)

Now we are ready for the last book of the Bible. Revelation is a book of prophetic symbols, giving a description of heaven.

Let us sum it up thus: the four gospels *convince*, the book of Acts *convert*, and the Epistles *confirm*, the book of Revelation *comforts*.

The Bible is the greatest of all books. It is the only source of light from which we learn of the *origin, mission, and destiny of man*.

The more we read the Book, the better we understand its contents as we continue to read on the pages of the Bible showing: what God has done for us, and what we must do to obtain remission of past sins and eternal salvation in the great after awhile.

If you are not a member of the Church of Christ, obey the gospel of Christ and thus become a Christian, a member of the church about which you can read in the Bible.

Jesus wants you to *hear and believe the truth*. (Heb. 11:6; Mark 16:16.) *Repent of your past sins*. (Luke 13:3; Acts 3:19.) *Confess your faith in Christ* as the Son of God. (Rom. 10:10; Acts 8:37.) *Be buried with your Lord in Baptism* "for the remission of sins," raised to walk in newness of life, which is the Christian life. (2 Cor. 5:17; Rom. 6:1-5; Acts 2:38; Col. 2:12.) Then you will be added to the church. (Rom. 6:17-18; Acts 2:47.) Because the faith that saves is the faith that obeys. (James 2.)

May God bless us all to ever speak where the Bible speaks, remain silent where the Bible is silent; do Bible things in Bible ways, call Bible things by Bible names and recognize God's word as the last word.

Every congregation, as a radiating center of gospel light, ought to keep its home community sowed down in gospel literature.

AN INTERESTING LETTER

January 17, 1945.

Dear Brother Allen:

Your valued paper comes to me through the kindness of my young friend, Brother E. L. Keesling, of Alexandria, Virginia. The vigor with which it champions Scripture teaching on the issues between our brethren and others is refreshing.

But for years the conviction has grown on me that it is chiefly in the polity of the church that we have all erred and come short of the duties divinely committed to us. That the whole human race is twice convulsed in the most horrible wars of all time nearly two thousand years after Christ came to establish peace on earth seems to me an indictment to which the church can plead no adequate defense.

Deplorably we seem to have failed. Meanwhile, billions of lost sinners have died in their sins. Have we any responsibility for their condition? Growth of the church now scarcely keeps pace with that of the world's population. The relatively few who are even nominally Christians are divided into innumerable sects having slight fellowship with one another.

Even our own brethren are dividing into at least three groups which steadily drift further apart. One group calls the brethren the church of Christ. I prefer that to either of the others. But some prefer to say the Christian church, while still others habitually say the Disciple church. My conviction is that all are wrong. But I shall not discuss that here. I may try to do so later.

It appears high time that we all prayerfully examine anew our practice and try to discover the cause of our failure. That duty seems mandatory. I fear God will not acquit us if we neglect it. From early manhood my mind has struggled with these problems and reached the conclusion that present methods can never solve them.

Two causes of our failure merit attention. Against both Jesus sought to fortify us. The first is the divided church. The night of His betrayal our Lord prayed fervently that His disciples might all be one so the world would believe. Paul wrote the brethren at Corinth that a divided church is carnal. Such a church cannot unite the world in Christ. While the church is divided we labor in vain.

The remedy is not a federation of discordant sects, but return to the New Testament. Let us not, however, unduly stress as conditions of fellowship views which seem doubtful and on which good Christians and eminent scholars are not certain or honestly differ. Let us contend for the faith once delivered but use discretion as to doubtful opinions.

May it be partly for want of this cautionary attitude that our own brethren tend to split into budding sects? We cannot condone the wrongs of any who deliberately ignore the clear teaching of the New Testament. But neither must we be unduly opinionated in issues on which honest scholars differ.

The second major cause of our failure, as I see it, is that we have ceased preaching the gospel to the lost. The final command of Jesus was to go into all the world and preach the gospel to the whole creation. We are not doing this. Under the Lord's command every New Testament preacher was an evangelist, not a pastor. The New Testament knew no pastor of a congregation. I believe the word pastor occurs only once and then in the plural where it seems obviously to refer to elders.

In the early church men did not preach to the saved. Teaching and worship were for them. Preaching was for

the lost. Men did not preach sermons. A sermon is a speech. It may be delivered but not preached. Paul ordained elders in every church. He wrote Timothy and Titus that elders must be apt to teach. He commended elders who rule well. They were apparently the pastors of the congregation.

Confusion about the pastorate seems to have led to confusion about preaching. Discussion of an assigned subject or text before a Bible class is called teaching. But the same words spoken from a pulpit would be reported as preaching. Probability is that in neither case would the speaker be preaching. He would be teaching or exhorting.

Most sermons from our pulpits have little in common with that of Peter in Jerusalem at Pentecost or that of Paul in Antioch of Pisidia. The purpose in both those cases was to convince unbelievers that Jesus had risen from the dead and was therefore the Messiah. That was and is the gospel, the good news. But to those who have accepted it is no longer news.

It was by preaching that gospel to the lost that New Testament preachers quickly took much of the known world for Christ. They carried the message to new fields. Their evangelistic work was not even in the churches. Paul declared it his fixed purpose to sound the gospel where it had not been heard.

Let elders shepherd the flocks as in the first century, and let our thousands of preachers take the gospel to the lost. Instead of winning a few, mostly from Christian homes, let the preachers learn to win thousands in a year. They could then double our membership every year. Growth of membership would swell the number of preachers and speed the victory by geometrical progression.

Our success would thrill the sects and bring them into line. But whether it would or not, we could take the world for Christ in a generation or two. The millennium would come and wars cease.

Very cordially yours,

Gilbert O. Nations.

Silver Springs, Maryland, Jan. 17, 1945.

A REASON FOR THE HOPE WITHIN US

By T. J. Derryberry

With the old year gone, and the new well under way, most of us make a brief review of the past with its faded hopes, and disappointments; then turn to the future, to build our hopes upon. The simple meaning of the word is, "desire with expectation;" and, truly, it "springs eternal in the human breast."

It would seem, that on no other subject, or in no other

field of human effort, do we find such universal and varied expressions of hope, as that of religion. With little regard for the admonition and commands of God's Word, many claim the hope of salvation, and happiness eternal, with the redeemed in that home of the blest over here.

Now, all who give even small consideration to this subject, will readily understand, that in order to enjoy

the hope of success in our human affairs, we must comply with conditions, which tend to success.

Every farmer knows, that to enjoy the hope of a bountiful harvest, he must plant and cultivate according

to approved methods for such products as he desires. Likewise the physician who would enjoy the hope of

success in his profession, uses those remedies which experience and scientific research, have proven beneficial. The prescribed remedies however must be used. If the patient neglects to use the remedies, as directed, he can have no reason upon which to base his hope of regaining his health. Now all should be able to understand that the same principle applies in our spiritual life.

The apostle Peter, after having given us a much needed lesson on our daily life and conduct, says, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear. (1 Peter 3:15.) Now, there are many people, who are very zealous religiously; who take part in many activities endorsed by prominent church leaders, and thus entertain, (to their own satisfaction), a bright hope of happiness and life eternal with God and the angels of heaven.

In the Scripture cited above, the apostle tells us, to "sanctify the Lord God in our hearts, and be able to give every man who asks us, a reason for the hope within us." In his memorable sermon on the mount, the Saviour said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) This teaches beyond any doubt, that if I refuse to do the will of the Father, I am without hope, and "without God in the world." The language is as true today, as when spoken to those in the long ago as they were gathered around the Saviour of men.

After the death and resurrection of our Lord, the eleven chosen apostles met him by appointment, in a mountain of Galilee. It was here that He gave them His final earthly message. "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28:18, 20.)

On the day of Pentecost following, Peter, and the other apostles, under the direct guidance of the Holy Spirit, proclaimed to the assembled multitude at Jerusalem, the message of hope, which the world so much needed, and still needs. Their message was the gospel of salvation from sin. The three thousand who accepted it in faith, thus were enabled to give a reason for that "hope which we have as an anchor to the soul, both sure and steadfast and which entereth into that within the veil." (Read Heb. 6:11, 20.)

The method of obtaining that hope, applies to every responsible being on earth today. Briefly, the apostles, laboring under the command of Jesus Christ, and guided by the Holy Spirit sent from heaven for the purpose, told their listeners to, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Having thus obtained hope through their obedience to the gospel, and in order that their hope be not lost, "They continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." (Acts 2:42.)

In the early days of the church, inspired men taught the people the kind of life acceptable to God, and upon which they could base a firm and fadeless hope for eternal happiness, after the trials of this earth-life are ended. If

we would enjoy the continued comfort of our hope, we must consistently "deny ungodliness and worldly lusts," and "live soberly, righteously and godly in this present world; looking for that blessed *hope*, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." (Titus 2:12, 14.)

Finally, if we will take the Bible as the Word of God divine; believe what He says; do that which He commands; becoming and being as He teaches we should be; we can then give a reason for our hope, which no man can question.

OUR POSITION

By Irvin B. McFadin

I have heard of a great man who held to this slogan, "We speak where the Bible speaks; and are silent where the Bible is silent." We admire the man who is willing to defend his position. We do not have any respect for the individual who isn't willing to have his position examined in the light of the New Testament. A. Campbell and others held to the above slogan and were willing to defend the same. They did not set out to reform sectarian churches or to establish new denomination as some men before them had done but their plea and position was "to go back to Jerusalem," to teach, worship, and live as the New Testament reveals. The Jerusalem church was the pattern for which they contended and rightly so. (See Acts 2.) That, my friends, is our position today. In 1 Peter 4:11: "If any man speak, let him speak as the oracles of God.

The world today would call such people "Campbellites," but they forget or have not heard that a man by the name of Barton W. Stone held to such position and preached the pure gospel before Campbell's day.

Now if we were going to wear the name of man in religion, I could think of none greater than Campbell; but the Bible teaches me that it is sinful. (See Gal. 1:10-12; Acts 4:12; 2 Tim. 2:15.) I give you these facts as concerning our position: 1. *No creed but the Bible.* (2 Tim. 3:16, 17; John 12:48; Rev. 22:18, 19; 2 John 9.) 2. *No name but Christ.* (Acts 4:12; 11:26; 1 Peter 4:16.)

3. *No organization but his church.* (Matt. 16:18; Acts 20:28; 1 Tim. 3:15; Rom. 16:16.) 4. *No worship but that taught in the New Testament.* (Matt. 15:9; John 4:23, 24; Acts 17:23; Col. 3:17.) This is, 1. *Sing.* (Col. 3:16; Eph. 5:19.) 2. *Pray.* (Acts 2:42.) 3. *Teach.* (Matt. 28:19, 20.) 4. *The Observance of the Lord's Supper.* (Acts 2:42; 20:7.) 5. *Giving.* (1 Cor. 16:1-2; 2 Cor. 9:6-7.)

Will your religious position stand in the light of the Scripture quoted? Are you a member of the Lord's church? Are you wearing his name? Have you obeyed the gospel. (Rom. 1:16, 17.) Do you believe the gospel? (Heb. 11:6.) Have you repented of your sins? (Luke 24:47.) Have you confessed His name? (Matt. 10:32-33.) Have you been buried in baptism? (Rom. 6:4; Col. 2:12.) Are you walking in newness of life? (Rom. 6:4, 5; Col. 3:1-7.)

Taylor, Texas.

* * *

If every other member of your congregation reads the Bible as you do (or don't), how much Bible knowledge would there be in your congregation?

FIELD REPORTS

L. L. Yeagley changes his address from Ann Arbor, Michigan, to 201 N. Freeman, Dermott, Arkansas.

Brother W. A. Ethridge, Field Editor, has turned in five thousand (5000) subscriptions and renewals to the APOSTOLIC TIMES.

J. C. Noblitt, Jonesboro, La., Jan. 17: The work here is very challenging and a great work can be done. I shall send a detailed report shortly.

Joseph Sherman, 1157 E. Mabel, Tucson, Arizona, Jan. 8, 1945: Four more people came forward here yesterday morning; three of them placing membership, and the other one being immersed last night. Fifty people have come forward here since the middle of last June.

Walter W. Leamons, 1637 San Felipe Courts, Houston, Texas, Jan. 15, 1945: West End church had one restoration last week, one baptism yesterday, numerous accession by transfer during the past month. Bible school attendance reached a new high yesterday.

R. A. Craig, Shelbyville, Ky., Jan. 20, 1945: Thanks for the bundles of APOSTOLIC TIMES. Also I want to thank the Bros. Comer. They, like their father, are interested in Christian progress. I have distributed most all the copies. Mailed them out today. With kind regards and best wishes.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Dec. 18, 1944: Five more people have come forward here. A week ago yesterday, a soldier and his wife made the good confession; and were immersed that night. Last night, two people placed membership, and a splendid youth, 18 years old, was immersed.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., Feb. 5: Four more people have come forward here at Mabel and Santa Rita. Two people placed membership January 21, and yesterday, a mother and daughter were immersed. One of the largest crowds I have seen here attended yesterday morning. Yater Tant expected during a protracted meeting next month.

Dan J. Ottinger, 700 N. Main, Box 408, Searcy, Ark., Jan. 15, 1945: I desire appointments with one or more churches in any quarter of Arkansas beginning March 18. I must continue to live in Searcy for some time. Insofar as possible I would render other services besides pulpit work. "Reasonable" support would be expected yet pay is not the chief motive for this arrangement. I would be glad to hear from anyone this plan appeals to.

The church of Christ at 1117 E. Dover Court, Davenport, Iowa, has a small membership of about 15 members and we would like for members of the church to move in here and I, H. J. Criner, can get them work with good pay, if they will state the kind of work they can do. We own our own building, same seats about 80 people and this city has a population of 75,000, and lots of manufacturing of all kinds. Address H. J. Criner if interested.

Virgil E. Bradford, Hendersonville, Tenn., Dec. 15: Bro. Buford Holt, of Cleveland, Tenn., is moving to Hendersonville about Feb., 1945, to work with the church here. I am to begin work with the church in Pasadena, Calif., and plan to attend George Pepperdine College. My work at Hendersonville has been very pleasant and it is with regrets that it is necessary to leave this section to find a Christian college.

A. B. Finley, Alto, Texas, Jan. 29, 1945: Our Saturday afternoon and night services are proving a success. Since we had to give up the Christian church building we are meeting in the tent again located near the post office. A Methodist lady made the confession Saturday night and was baptized as soon as we could drive to Jacksonville, about thirty miles from here. Brother H. I. Taylor of Jacksonville preached for us last week-end. My son, Ernest A. Finley, of Nacogdoches, Texas, will preach here next Saturday afternoon and night.

Will W. Slater, Fort Smith, Ark., Station A, Feb. 1, 1945: The meeting with the Hillcrest church in San Diego, Calif., resulted in one baptism, one from Christian church, two restorations and two memberships. Bro. John G. Bills is the efficient minister. He and his good wife are the hardest workers I have ever been associated with. Fact is, the entire congregation are hard workers. They really mean business. It was a great meeting in many ways. This leaves me in a fine singing school in San Jose. Fine interest. I go from here to Aroma, Calif. I have about 12 weeks out here before returning home. It is a great country in many ways. Sincerely in the Christ and in song.

W. N. Ferguson, Tallulah, Louisiana, Box 144: My work in this state is doing' nicely. Since I moved back to Louisiana in 1940, I have assisted in the establishing of two congregations, the building of two meeting houses, and have the plans drawn up for the third house, which is to be built at Newellton, Louisiana. Newellton is about thirty miles from Tallulah, and I have been preaching for those few brethren all along and hope within the next three months to see them keeping house for the Lord in their own house of worship. I am going to hold them a meeting just as soon as we can build the house. We stand in need of about six hundred dollars and any amount that a congregation or individual can send us will be greatly appreciated. If I am able to complete this building, it will be five houses of worship I have built in this destitute field. Brethren, don't let me down.

W. N. Ferguson, Tallulah, Louisiana, Box 1144: I am now working with the Alsatia church, out a few miles

from Tallulah. We have a fine field to work in, and a new building that we have just finished. All of the members have willing minds to work and are a spiritual class of people. Our attendance is growing, peace and unity prevails, and if we can hold our attendance through the winter months, I see no reason why we should not have several additions in our Spring meeting. Our mid-week Bible study is well attended as well as our other services. I am receiving several copies of the APOSTOLIC TIMES through the courtesy of Brothers M. B. and G. L. Comer, who are continuing the work of their father, Brother R. W. Comer, one of my dearest friends. May God bless their efforts as he did their father's.

W. J. Stanley, 315 Huntington Crt., Madison, Wisconsin, January 22, 1945: I would like to submit this little article for the Field Report of your paper, as soon as you have room for it.

January the 5, 1945, brought to a close a year's work for us here. We pray this year may bring many more blessings and additions to the church.

There have been sixteen additions to the church, most of them by baptism, the rest by restoration. Most of them have moved on to some other town or army post, but we feel their "light" will shine to the glory of God. We have only four left of the sixteen additions, but with the love and co-operation of all of the brethren in making it possible to purchase a neat little church building just about one block from the Capital square, 214 W. Washington Ave. We all think it is one of the nicest and handiest little church buildings in the city of Madison. A large percent of all the foot traffic go right by the building, so it is self advertising. It will seat about one hundred and fifty people. We are all surely grateful to all of the brethren who have made this milestone possible, for unless one could be here a while, it would be hard to know how great the need of a building was. May God bless our efforts with increase that it may be filled with sincere children of God. I know we will all be well rewarded when we see the precious souls added from year to year.

We have an attendance of about thirty to forty each Lord's Day. We do not have as many as we did a while, due to the fact that so many of our faithful ones have been shipped out to some other army post. For the most of our members as yet are service men and their wives. We have six resident members, the rest are made up of service men and visitors. We have a fairly good attendance of nonmembers who live here in Madison, having as many as twelve to fifteen at different times. There are at least two or three at every service. So we feel that "Seed" has been sown that will produce some day so on.

We have had about two hundred and fifty different service men at our services, from nearly every state in the Union. We feel much good has been done in having a place for them to worship, if nothing more than that has been accomplished, we feel our labors have been worth while.

The extent of our combined efforts here have been as follows: The brethren at Carlsbad, New Mexico, sent Bro.

James D. Willeford in May to assist us in a three weeks meeting, in which there were eleven additions. We have passed out, and mailed out, about nineteen thousand pieces of gospel literature. The brethren at Abilene, Texas, sponsored a radio broadcast every day during the three weeks meeting.

I have tried to do some house to house personal work

every day since I came here, which I have done until we began redecorating the church building in November. I plan now to go back into the work with more zeal and hope that we have a permanent location in which to worship.

We have tried to leave no "stone unturned," but it hasn't netted what it might. The work here may be slow, but we feel with the help of God, who says "All things work together for good" that the establishment of the church here will be sure.

Brethren, pray for us, for we are made to realize with Paul, we can plant, others can water, but God has to give the increase.

We would appreciate any names of relatives of friends who live in or near Madison.

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

James A. Allen.

BRAINERD CHURCH OF CHRIST

Chattanooga, Tennessee

To whom it may concern:

This is to certify that Bro. Homer Daniel has been with the Brainerd congregation for a two-year period. We (the elders and deacons) can recommend him as a preacher who does not fail to preach the gospel without fear or favor.

Bro. Daniel is one of the younger preachers and has recently married. He is a good worker, visiting more than most preachers and earnestly trying to extend the borders of the kingdom on earth.

We can heartily recommend him as a conscientious preacher of the gospel.

W. T. Davenport,

E. C. Templeton,

R. L. Parsons,

C. B. Mason,

G. E. McPherson,

B. R. Wiggs,

Elders.

Deacons.

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Christians, and Christian congregations, should freely and abundantly distribute tracts, leaflets and papers. To sow gospel literature broadcast over any community is one of the best and most effective ways to reach the general public with the gospel, which "is the power of God unto salvation to every one that believeth."

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We believe that one of the best services we can render to our readers is to encourage them to read good books. Mentally, as well as physically, people grow upon what they feed. Every home ought to be provided with good books and parents ought to encourage their children to read them.

Good books are a powerful means of education and growth. Every home should be stocked with good books. The following list embraces some of the best books ever published. Look over them and send us an order.

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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 7

NASHVILLE, TENNESSEE, MARCH, 1945

50 Cents a Year

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Springfield, Tenn.

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

TRUTH OR CONSEQUENCES!

By P. C. Crews

"And ye shall know the truth, and the truth shall make you free." (John 8:32.)

"Choose you this day whom you will serve." (Joshua 24:16.)

The following paragraph is copied from a religious paper, and is worthy of your serious thought: "No sane or right-thinking man, unless blinded by prejudice or ignorance, could fail to be interested in everything connected with the religious institution with which he has identified the destiny of his soul."

As to "the truth that makes free," the Bible alone contains that truth. There is but one "religious organization" through which salvation is promised, viz., the organization, or church, purchased by the shed blood of our Lord and Saviour Jesus Christ, on the first Pentecost after His resurrection from the tomb. In Matthew 16:16-18, in anticipation of that glorious event, He said: "I will build MY Church." Then in Acts 4:12 it is stated: "Neither is there salvation in any other." It does not require a logician to determine the name and origin of the church through which salvation is promised.

Christ is the "head of the church, which is His body." He is also spoken of, figuratively, as the bridegroom, and the church the bride. He is the law-giver; He is prophet, priest and king (the only one mentioned in the entire sacred canon of Scripture with all three titles); He is the one and only mediator between God and man. The New Testament contains ALL the laws governing His church; it is our only source of information. These laws were given by our Saviour when the church had its beginning, nearly 2,000 years ago. They have never been revised, altered or amended; they are perfect. Man cannot devise anything that is perfect. In religious matters, his law (or creed) must change to meet the consent of

the governed, in order for his man-made church to survive; while members of Christ's church must obey His laws, that never change, in order that THEY may survive. His church will be here as long as this earth is inhabited by human beings; until the last enemy, death, is destroyed.

Joshua, who succeeded Moses as leader of the hosts of Israel, in addressing them for the last time before his death, urged them to "choose you this day whom you will serve."

Dear reader, how devoutly thankful we should be for the privilege of choosing whom we will serve. Upon that choice depends our eternal destiny. Where will you spend eternity? May the Lord help you to decide!

"Except the Lord build the house, they labor in vain that build it." Jesus Christ is the Rock foundation and builder of that house, and all who "choose to obey Him," surrender their will and lives to Him, by obedience to that "form of doctrine once for all delivered to the saints," constitute the building material of the Lord's house.

"God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is acceptable to Him." God's "righteousness" is contained in the gospel. (Read Rom. 10:1-4.) The Lord willeth not the death of any man, but is long-suffering, etc. (2 Peter 3:9.) You cannot be indifferent, or on the fence; there is no middle ground. You either choose to serve the Lord, or, refusing to do so, you are against Him, and are serving the devil. "He that is not for Me is against Me," said the Saviour, and must expect to reap the consequences of his unwise choice.

"Faith comes by hearing." (Rom. 10:17.)

"Hearing and doing we build on the Rock;

Hearing alone we build on the sand;

Both will be tried by the storm and the flood;

Only the Rock the trials will stand."

The church of Christ extends to you a cordial invitation to attend its services.

Pomona, Calif.

WHY STUDY THE BIBLE?

By Hugo Allmond

Greater need probably exists today for Bible study than at any other time in the history of the world. A knowledge of the Bible is of vital and supreme importance to every human being. Paul urged Timothy to "study to show thyself approved unto God." (2 Tim. 2:15.) His grandmother, Lois, and mother, Eunice, were proficient in a knowledge of the truth (2 Tim. 1:5) and no doubt instructed him in the Scriptures "which are able to make thee wise unto salvation, through faith which is in Christ Jesus," (2 Tim. 3:15) as he had known these sacred writings from a babe.

We should study the Bible that we may know God. David told Solomon, "Know thou the God of thy fathers, and serve him with a perfect heart and a willing mind."

(1 Chron. 28:9.) Paul on Mars Hill declared, "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you." (Acts 17:22, 23.) These highly educated people, from a worldly standpoint, knew not God! They may have known some things about him, may have heard of him; but they knew him not as he is. "The world by its wisdom knew not God." (1 Cor. 1:21.) Man can know God only through the revelation he has given us—the Bible.

But, does not nature teach us of God? Truly nature reveals that God is; but not how to worship him. Through the study of nature alone, man has always worshiped the creature instead of the Creator. "The heavens declare the glory of God" only to the man who understands that God created them.

We should study the Bible to know Christ. In conversation with the Samaritan woman, Jesus said, "If thou knewest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (See John 4:1-15.) No person can know Jesus except as he is revealed in the New Testament. The Jews condemned and killed Jesus because they knew him not. They failed to know him because they knew not the Scriptures revealing him. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John. 5:39.) Thus their ignorance of him was due to their ignorance of the Scriptures.

But is it important that we know God and his Son Jesus. Eternal life depends upon this knowledge: "This is eternal life, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3.) The result of not knowing God is shown in 2 Thessalonians 1:8, 9, "rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." This knowledge, which means eternal life both here and hereafter, comes only through a study of the Bible.

We should study the Bible to know the plan of salvation. "It is not in man that walketh to direct his steps." (Jer. 10:23.) This is the reason for a written revelation from God—to guide man.

With the multiplicity of doctrines taught today, we must be able to rise above their cries. "Let God be true and every man a liar." We must try every spirit (1 John 4:10) yea, "prove all things: hold fast that which is good." (1 Thess. 5:21.) To learn the plan of salvation by which we may be saved, we must study the Bible. Truly, "Thy word is a lamp unto my feet, and a light unto my path. . . . Thy testimonies are wonderful: wherefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple." (Ps. 119:105, 129, 130.)

We should study the Bible that we may be believers. "Without faith it is impossible to please" God. "He that believeth not shall be damned." Since we cannot please God without faith, and are lost because of unbelief, how does faith come? "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Without a knowledge of God's word, we cannot believe in Christ.

We should study the Bible that we may combat sin in our lives. Sin is the only thing that stands between God and any man. Sin is the only thing that will or can cause

anyone to be lost. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Is. 59:1, 2.)

To avoid sin, we must know the truth of God and apply it to our lives; thus meeting the temptations of life. David said, "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11.) In meeting the arch-enemy of our race, Jesus proves the effectiveness of this principle. Each time the tempter presented a temptation, Jesus replied, "It is written." (See Matt. 4:1-10.) Jesus had hidden God's word in his heart, and was thus able to resist temptation.

We should study the Bible because it reveals ground of all future hope. All men desire something better after death. The Bible reveals all that is known of heaven and hell. Jesus said, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29.)

We should study the Bible because we shall be judged by it. There can be no doubt about the future judgment. "He hath appointed a day in which he will judge the world in righteousness by the one whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30, 31.)

But, by what law will judgment be made? Surely the law by which we are to live. Jesus is emphatic, "the word that I spake, the same shall judge him in the last day." (John 12:48.) God now speaks unto us by his son Jesus (Heb. 1:1, 2), and by this same message shall we be judged at the last day.

For these reasons, we should study the Bible as we study no other book in all the world. Treasure its teaching in our hearts, live the message in our lives and heaven shall at last receive us.

Next month we shall give a lesson on "Understanding the Scriptures."

2129 High Street, Logansport, Indiana.

FAITH

By Buford Holt, Hendersonville, Tenn.

We wish to give study to one of the most discussed subjects of all the religions—faith. Faith is at the very bottom of every acceptable act of worship. It is therefore the foundation of all pure religion and worship. With all the teaching on the subject of faith there is still much misunderstanding by the masses. We therefore do not discourage people in the study of faith, but we rather encourage them to diligently seek for a clear understanding of what God has said about it. The Bible teaches us all we know about faith. In the beginning let us see what God says faith is—"Now faith is the substance of things hoped for,—'assurance of things hoped for'—'the evidence of things not seen'—'a conviction of things not seen'." (Heb. 11:1.) Substance means under (to stand under). Faith then is the foundation of things hoped for (expected). The evidence is based on the teaching, the facts or the testimony of things not seen. With this statement before us we inquire what is the source of this faith of which the Bible speaks? "Faith (belief) cometh by (of) hearing and hearing by the word of Christ (God)." (Rom. 10:17.) The Bible then is the source of all acceptable faith. When a man says "I believe infant

baptism is acceptable" or "One church is just as good as another"; or "instrumental music is all right" he is obligated to show where the Bible teaches either or all of them. Where is the evidence from the word of God for them?

The Bible speaks of different kinds of faith. In Titus 1:4, "A common faith" is mentioned. If there is a common faith there was an "uncommon" faith. For a man to be able to say to that sycamore tree, "Be thou plucked up and cast into the sea" and for the tree to be cast into the sea he would have to have an "uncommon" faith. All know that such faith is not "common" to all men. Then the Bible speaks of a "dead faith" (Jas. 2: 17, 26) and a "faith made perfect." There is then a dead faith and a live, active, working faith. "There is a perfect faith and one that is imperfect—each has its opposite. Faith without works is dead. Faith based on the word of God leads to obedience and is a live faith. I believe in being made perfect by obedience unto the teaching of Christ. Faith is the result of teaching and acts of obedience are the results of faith in God. Therefore perfect faith is made so by obedience. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.) Paul (Rom. 5:1) declares that "being justified by faith, we have peace with God through our Lord Jesus Christ." But note the faith connected with the argument that is made in chapter 4: it is the faith used in chapter 4, verse 12—a faith that "walks in the steps of Abraham," who, when he was called to go out in the land concerning which he knew not, obeyed God, and went out not knowing whither he went. After Abraham had been walking in obedience to God's word, it is said, "Abraham believed God, and it was counted unto him for righteousness"; but bear in mind that statement was made eight years after Abraham left Ur of Chaldees and had been walking in the command of God." (N. B. Hardeman in Hardeman-Bogard Debate, pp. 84, 85.) I believe a man is justified by faith, but a live obedient faith. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:36, A.S.V.)

(To be continued)

THE BEGINNING OF THE CHURCH

By G. E. Woods

The Lord said, "Upon this rock I will build my church." (Matt. 16:18.) It is important to know both when and where the Lord carried out his pronouncement. There are so many religious organizations in the world professing to be the church that Jesus "purchased with his own blood," (Acts 20:28), that there must be some means of sifting the wheat from the chaff. One way of doing this is by putting each organization to the test of divine origin. The word of God has not left us in darkness as to the origin of the New Testament church.

When was the church set up? "There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." (Mark 9:1.) In unmistakable terms the Lord promised, first, that the kingdom (church) would come during the lifetime of some of the disciples, secondly, that it would come with power. Further, "But ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) Since the church was to come with power, and the power was to come with the Holy Ghost, if we can show when

the Holy Ghost made his appearance then we will have shown the fulfillment of our Lord's promise concerning the coming kingdom. Just before he went away the Lord promised the Holy Ghost, "not many days hence," (Acts 1:5), then, just a few days later on Pentecost, Luke declares, "Now when the day of Pentecost was fully come . . . they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4.) On that day, then, the Holy Ghost came, with Him came the promised power, and with the power the kingdom or church of the Lord Jesus Christ began to function.

When did your church begin? We have shown conclusively that the church of Christ began on Pentecost. Then there was but one church and that was the one the Lord built. But now we have religious organizations calling themselves churches in the hundreds. So they must belong to somebody. They cannot be the Lord's church for he built only one church. So, kind reader, if you have a church, or if you know of some one that is in possession of a church, when did it start? If it is claimed to be older than first Pentecost after the Lord's resurrection, it would be too old to be the New Testament church, in which case you ought to turn away from it. But if it should be younger than the life and times of Christ and the apostles, then, it is too young to be the church that Jesus built, and you ought to turn away from it, for, "every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

Where did the church begin? Not only is it important when the church began but also where did it begin? This is another method of identifying the Lord's church today. The New Testament began not only at the *right time*, but also at the *right place*—Jerusalem. In a prophecy of the Law of Christ, and of the beginning of the church, Isaiah declared, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3.) It is plainly stated that the law, the word is to be preached from Jerusalem. Just before the Lord ascended he charged his disciples that they were to preach, "in his name among all nations, beginning at Jerusalem." (Luke 24:47.) Further, he enjoined them to "tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Verse 49.) Finally, Jesus promised the disciples that "ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) The apostles were in the city of Jerusalem on that Pentecost morning when the Holy Ghost came upon each of them and then operating under the Lord's commission they preached the gospel first in Jerusalem and then into the country round about.

Where did your church start? Since we have so many churches in the world today, and but one record of a church starting in the New Testament it follows that those that have originated since apostolic times cannot be the church of the Bible. Further, the New Testament church began in Jerusalem, any religious organization that began in any other place could not be the church for which the Lord died. Reader, where did the church of which you are a member begin? In Germany? In England? In the United States? If so, it could not be the New Testament church, for it began in the city of Jerusalem.

The church of the Lord Jesus Christ began at the right time, at the right place, and under the right circum-

stances, and, with the Lord's complete approval. It was the only church in existence as long as men were satisfied to be guided only by the word of God. For when people heard the gospel, believed it with all their hearts, and obeyed it, the Lord "added them to the church." Only when men began to tamper with the Word, to add to and take from it, did man-made churches appear. The plea of churches of Christ, is for a return to the "old paths." We contend for the principles for which our Lord died and that His will may be done in the earth is our prayer. We simply desire a return to primitive New Testament Christianity that the church bought with the blood of our Saviour enjoy its rightful place in the affairs of men.

MODERN AMUSEMENTS—THE DANCE

By Homer A. Daniel

Due to our living in a modern and streamlined age, this writer deems it necessary to engage our minds in a study of some "Modern Amusements" of the day.

We first notice the history of dancing in Old Testament times. "And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went after her, with the timbrels and with dances, and Miriam answered them, Sing you to the Lord, for he hath triumphed gloriously: the horse and the rider hath been thrown into the sea." Notice the facts found in this history.

1. The women danced and no account of any men dancing.
2. It was in daylight.
3. It was a religious exercise, as much as the singing.
4. It was at the time of great victory.
5. It was no regular and stated dance, but an extraordinary performance.

The same things, practically, may be said relative to the happenings recorded in many other Scriptures in the Old Testament. Thus we have seen that dancing was always done alone. A religious exercise, in an expression of praise and gratitude to God, in view of special favor conferred. It was always in daylight.

Now let us go to the New Testament. The modern dance originated with the mistress of the king of France, and for over a hundred years after its origination, it was never danced by anyone save prostitutes and rakes. The waltz originated by Gault, who was guillotined for strangling his own sister.

Dancing has become the most popular form of indoor entertainment at all social gatherings. Modern society in many instances judges a young man by his ability to dance. Dancing is based on the lust of the flesh. Argument is hardly necessary to sustain its assertion to normal people. It appeals to that part of human nature that needs no emphasis, but constant restraint. Regulations requiring brothers or sisters, or husbands and wives to dance together would soon put dancing out of style.

In Galatians 5, we have a long list of the works of the flesh. *Lasciviousness, reveling and such like* are mentioned among those who *shall not enter the kingdom of God*. The word "lasciviousness" comes from a Greek word meaning "any indecent bodily movements that stirs the passions and evil desires."

Reveling is also in the list. The original word, *komos*, and the English word, *revelings*, includes dancing. The authorities are well agreed about it; that it embraces *feasting, loud talking, music, and dancing*.

It is not the question as to whether there are degrees in dancing. There are degrees in adultery. He who practices adultery only a few times does not reach the same degree in it that he does who practices it regularly for many years; but it is adultery, a sin, a work of the

flesh, and there stands the law of the King before him, that "they who do such things shall not inherit the kingdom of God."

When the apostle closes, the list of the works of the flesh, he adds, "and such like." This includes not only the things enumerated, but all of that kind. None included in the list can be left out, and all others of the same kind are to be included in the list.

It is frequently said of dancing, is no worse than some plays and performances, about which nothing is said. But that is indeed a poor compliment to dancing that it is no worse than something else that is wrong.

A great educator has said, "The dance hall is the nursery of the divorce court, the training shops for prostitution, and the graduate school of infamy."

In Thessalonians 5:21-22, we have a timely warning: "Prove all things; hold fast that which is good, abstain from every form of evil." Someone says, "I wouldn't go to a public dance hall, but we can dance in the home." Dancing in the home excites the same lustful passions that it does anywhere else, and it leads to ruin and degradation. You can't abstain from every form of evil and dance. The dancing foot and the praying knee never grew on the same leg.

Archbishop Spalding declared that the confessional revealed the fact that 19 out of every 20 of the fallen women began their downfall in the ballroom.

Mothers and fathers, awoken to your responsibility before it is too late. You cannot afford to take nor send! your boys and girls to a place where has been told by so called Christian mothers that dancing will make them more graceful. Yes, they'll grace themselves to hell one of these days and you'll be the cause of it.

The spirit that leads those who practice the works

of the flesh is not the same as that which leads those who bear the fruits of the Spirit.

Next lesson, "The Modern Movies."

1014 Centenary Ave., Cleveland, Tenn.

"IS THE CHURCH OF CHRIST RIGHT AND ALL THE OTHERS WRONG?"

By S. F. Timmerman, Jr.

A question that is often asked preachers of the gospel is the above. It is usually posed as a kind of "feeler" to determine how liberal the preacher is, and yet there is some sincerity, no doubt, in the hearts of many who ask it. Having been taught that all churches are working for the same thing, that any church will do if its communicants are earnest, moral, and charitable, it is difficult for them to understand the "narrowness" of any one who might suggest that one is right and all the others wrong.

This question is not hard to answer, for one could say immediately and without explanation, "Yes." But this only arouses prejudice in the heart of the querist. He thinks, with his sectarian background, "You are a bigot. You think you are the only one who is right. My religion is just as good as yours, and my church is as good as yours. By what right do you reflect on my denomination and say it is wrong, while at the same time you say yours is right?" And it is at this point that many gospel preachers are misunderstood, and, probably for a reason.

If we could uproot ourselves from this generation of denominationalism, diversified religions, and deep-seated

prejudices, and transplant ourselves back in the first century, it would help us immeasurably in arriving at a true and uncolored answer to the question: Which church is right? We must get back beyond the days of Campbell and Stone, the restorers. We must go back of Wesley, Calvin, Zwingli, and Luther, the reformers. We must not stop until we have gone back beyond every Protestant body on earth today, and beyond Catholicism, with its long and devious history, to the days when there existed upon the earth that system of religion founded by the Lord and advocated by his apostles known as "the faith." Here, where the fountain is pure and fresh, the stream is unmixed with human opinions, and human prejudices has no part in the revelation of divine approbations.

Thus, far removed from the sectarian moods and complexities of our day, we may calmly view the question which has been asked, and see the answer clearly revealed on pages written by Inspiration long before Catholicism, Protestantism, and modern sects, cults, and creeds had their beginning. Here we are told of the church promised by the Son of God and purchased at the infinite price of his own blood. We see it fully established and clothed with the Spirit of God on the first Pentecost after the Saviour's ascension. We are informed of its rapid growth, with the addition of multitudes of penitent, obedient believers. We behold its members rendering spiritual worship to God in divinely appointed ways. We see it performing its divine mission in upholding and spreading the truth throughout the world in a single generation. With Christ as its head, the saved as its body, the word of God as its sword, and the cross as its banner, it is endued with power, glory, and grace as it marches from victory to victory. We see the tears of godly men, shed in behalf of its purity. We see the blood of martyrs, shed in defense of its doctrine. The hope of eternal glory is its crowning joy. It is the church of the Lord Jesus Christ, described in imperishable words on the pages of the New Covenant.

Now, if some one should ask, "Which church is right?" the answer is self-evident. Who would be so biased and bold as to assert that any but the one above set forth is worthy of any claim upon the hearts of men? Who is so lacking in spiritual discernment as to desire any other above it. The church of the Lord, built upon his divinity and bought with his blood, is the true church, and all others are rivals which shall meet with inevitable destruction. Answered, then, in the light of holy truth, the church of Christ is right—all others are wrong.

Some one may ask finally, "Do you think the church you represent is the church you have described?" Only if the church of which I am a member is in every way identical with the one revealed in the Bible—in name, in doctrine, in organization, in worship, in mission, and in practice. I heard the same message which was heard in the Apostolic age. I believe the same facts that were then believed. I repented of my sins and was baptized into Christ for their remission, even as they. The Lord added them to the church—the only church of which the New Testament speaks. You may judge of yourself whether, by doing exactly what they did, I became a member of the same church of which they become members. And if so, then, and only then, can it be said that the church of which I am a member is right, and all others are wrong.

* * *

No Christian should "lay by in store," "upon the first day of the week," less than a tenth.

CAN ONE BE SAVED OUT OF THE CHURCH?

By J. B. Gaither, Springfield, Tenn.

Can one be saved out of the church is a question which has given many much concern. Before this can be determined, one must learn what the church is. Too many times, the church is thought of as one of the many denominations present in the world—just a body of people subscribing to one-of-the-many doctrines. That might define *a* church but not *the* church. When we refer to *the* church, we mean the one found in the New Testament. Let us now go to the New Testament and learn what *the* church really is.

The church is built upon Christ as the foundation. When Peter had confessed Christ as "the Christ, the Son of the living God," Christ said, "Upon this rock I will build my church." (Matt. 16:15-19.) The rock of which Christ spoke was the great truth that he was the Son of God. Christ is referred to repeatedly as "the stone (rock) which was set at nought of you builders." (Acts 4:11; 1 Peter 2:6-8.) In 1 Corinthians 3:11, Paul refers to Christ as the foundation. (1) *The* church is the institution built upon Jesus Christ. It is also defined as

(2) the kingdom of which Christ is King. (Matt. 16:18, 19.) Paul writing to Timothy said, "These things write

I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God . . ." (1 Tim. 3:15.) (3) *The* church is the house of the living God. Paul in speaking of Christ said, God "gave him to be the head over all things to the church, which is his body. . . (Eph. 1:22, 23.) Thus, we learn that *the* church is the very (4) body of Christ. Jesus came to save the world, but Paul says, "Christ also loved the church, and gave himself for it." (Eph. 5:26; Acts 20:28.) (5) *The* church is the price of Christ's blood. Again, Paul to *the* church at Rome says, "ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4.) Here, he is saying (6) *the* church is married to Christ—his bride, his wife. Read Eph. 5:22-33 where Paul again says, "For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. . . . For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." (Eph. 5:23-29.) Here, Paul shows *the* church to be the wife of Christ whom he "nourisheth and cherisheth." The same relationship exists between Christ and *the* church that God would have to exist between husband and wife. (7) *The* church is also that which Christ nourisheth and cherisheth. (Eph. 5:29.) In Acts 2:47, we learn that "the Lord added to the church daily such as should be saved." (8) *The* church then is the saved. Also, (9) those that glorify God. "Unto him (God) be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21.) God is glorified only in and by *the* church.

Now, let us reason on the nine definitions given above of *the* church and see if one can be saved out of it.

1. If Christ is the foundation of *the* church and salvation can be had out of *the* church, then, Christ is not the foundation of salvation. See Hebrews 5:8, 9. Christ is "the author of eternal salvation."

2. If *the* church is Christ's kingdom and salvation can be had out of *the* church, one can be saved without being a subject or servant of Christ. Christ is "the author of eternal salvation unto all them that obey him." (Heb.

5:9.)

3. *The church is the house of God.* If salvation can be found out of *the church*, God needs not have a house. "In my Father's house are many mansions . . . I go to prepare a place for you." (John 14:2, 3.)

4. *The church is the body of Christ.* If one can be saved out of *the church*, Christ is not his Saviour. "Christ . . . is the Saviour of the body." (Eph. 5:23.)

5. *Christ gave himself for the church.* If one can be saved out of *the church*, Christ's blood was not necessary but was shed in vain. We know that is not true—"the blood of Jesus Christ, his Son, cleanseth us from all sins." (1 John 1:7; Heb. 9:13, 14.)

6. *The church is Christ's bride.* God has declared that if a man cleave unto his wife, the two become one. (Eph. 5:31.) Therefore, to this extent, Christ and the church are one and are inseparable. For salvation to be had out of *the church* would be like a child coming into life by means of only one parent. This cannot be! One might as well try to claim relationship to his father and deny any relationship to his mother, as to claim salvation through Christ separate and apart from *the church*.

7. *Christ cherisheth the church.* To be saved out of *the church* would mean salvation without being loved or cherished by Christ. (Sec Gal. 2:20.)

8. *The saved are added by the Lord to the church.* Therefore, it would be impossible to be saved and not be a member of the New Testament church. To do so would be for the Lord to fail to do His duty. He adds the saved to *the church* daily. (Acts 2:47.)

9. *The church constitutes or includes those that glorify God.* If one could be saved out of *the church*, one could be saved without glorifying God. "He that glorieth, let him glory in the Lord." (1 Cor. 1:31.) "Therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20.) We must glorify God, but it can only be done in and through the church.

We are taught in the New Testament to believe (Mark 16:16; Heb. 11:6), to repent (Acts 2:38; Acts 17:30; 2 Peter 3:9), and to be baptized (Acts 2:38; Mark 16:15, 16; Acts 22:16.) When we have completed this primary obedience, we are saved, and the Lord adds us to *the church*. Proof: We are baptized *into* Christ. (Rom. 6:3; Gal. 3:27.) "If any man be in Christ, he is a new creature." (2 Cor. 5:17.) We are baptized (buried) to be raised to a new life. (Rom. 6:4.) This new life is in Christ; it is in his body, *the church*.

OBEDIENCE

By Hoyt Bailey

Walking in the commandments of Jehovah is the Christian's first interest. Conscientious children of God are constantly on the alert lest they transgress some divine precept. All such know "to obey is better than sacrifice, and to hearken than the fat of rams." They do not question why it is commanded, but they obey because it is commanded. Faithful disciples "seek first his kingdom, and his righteousness" by "walking in all the commandments and ordinances of the Lord blameless." To gain and hold the friendship of a person certain principles must be observed. Jesus said, "Ye are my friends, if ye do the things which I command you." Montaigne wrote, "The first law that ever God gave to man was a law of pure obedience; it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly su-

perior and benefactor. From obedience and submission spring all other virtues. . . ." "To be a Christian is to obey Christ no matter how you feel," H. W. Beecher asserted.

Church membership only, being a preacher, attending all religious services, ministering to the sick or giving to the poor will not (within themselves) fit souls for heaven. Jesus said, "Many will say to me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: department from me, ye that work iniquity." Bearing such fruit in obedience to the commands of Christ is necessary. Christ says, "And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it has been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great."

"Earth's mightiest works shall perish,
Shall crumble and decay:
Piles of brick and granite,
The years shall sweep away,
But souls live on forever
In joy or in misery
Character is designed
To last eternally.
So build on the Rock of Ages,
Build not on the shifting sand,
So when the tempest rageth,
Safely thy work shall stand."

MODERNISM vs. FUNDAMENTALISM

By W. L. Wilson

The time when representatives of all the various religious denominations were willing to take to the stump with a Bible and attempt to defend their doctrine is gone. And the religious leaders outside our own group (and a few others) do not discuss the old issues they used to discuss. Education has changed them.

It has been, in part, a change for the worse. Education can make a man either better or worse depending upon the man and the type of education. Education has helped many great church men. It has turned many others into "modernists" or unbelievers.

These Modernists swell the ranks of practically every large religious group in the nation except ours, the Southern Baptist and the Adventists. Practically every denomination is having war in its own ranks between the two factions called fundamentalists and modernists. The fundamentalists believe the Bible is the inspired word of God. They believe in the miracles of the Bible: the resurrection of the dead, the virgin birth of Christ, etc. The modernists claim to have too much knowledge and understanding to accept these things.

State schools were the first to teach this new religion known as modernism or rationalism. But now it is being taught in schools of religion or so called church schools or schools of theology. All the older colleges in America at one time taught the Bible as the inspired word of God, but now most of them are either in the modernistic

camp or else they are complete skeptics or atheists.

A great deal of this modernism masquerades in the garb of tolerance. They teach great lessons on tolerating ideas that you don't agree with. They seek to show that Christ was tolerant and that his apostles were likewise. This is a claim which is only half true. Christ was tolerant toward all people, but was uncompromisingly severe in his condemnation of sin. We often make the mistake of being harsh to both the sin and the sinner. The modernist makes the mistake of being very tolerant of both sin and the sinner. But Christ loved the sinner and condemned the sin—a hard thing for most men to do. We are inclined to either hate both or love both. Either extreme is un-Christian. We must strive to do as our Master did: love the sinner and hate his sin. And we must show our love for the one and our hate for the other.

The woman taken in adultery is an oft cited example. Christ hated adultery. His teaching against it is firm and uncompromising. It is often considered too severe for frail humanity to follow. He is outspokenly plain against this sin. But he loved the woman who committed it. To the mob who would stone her to death (as prescribed in the law of Moses) he advised that the man without sin in his life should start the execution by throwing the first rock. The crowd slowly disappeared leaving only Christ and the woman. Christ said to her: "Go and sin no more."

We would be inclined to proceed with the execution. The modernist would be inclined to say, "All values and all truth is relative. There is no sin in the absolute sense. Let her be an adulteress if she wishes. That is her business." But the answer of the Christ comes ringing back. He would save the woman. He would condemn her sin and have her walk no more therein.

There is a great conflict in these days between liberty and license, between fundamentalism and modernism, between tolerance and intolerance. And it is all a part of the age long fight between belief and unbelief. The incubators, where the modernism of our day is being hatched, are the schools of religion in several of the more fashionable protestant denominations, such schools as S. M. U., in Dallas, T. C. U., in Fort Worth, and most of the northern and eastern schools. A graduate of the school of religion in Butler University tells me that all the Disciples schools that he knows of except Johnson Bible College, Northwest Christian College, Cincinnati Bible Seminary, and Butler, which is hanging in the balance, are modernistic. Methodists and Presbyterians and Lutherans have lost most of their schools to the modernists years ago. The Christian Church is losing her schools now. One is naturally made to wonder if ours will be next.

"INVADING" EAST TENNESSEE WITH THE GOSPEL!

By Ben H. Anderson, Jamestown, Tenn.

The column in the *Knoxville Journal*, about which you have probably heard, has now become a reality, due to sacrificing on my part and on the part of a sole contributor, who desires to remain anonymous. Our desire is to put this column on a firm footing, so that all readers may look forward to it every week, without fail. With a contract (even a short term contract) we can materially cut the rates required, but we hesitate to take such a step until we can be surer of continuance.

THE BLIND LEADERS ARE GNASHING THEIR TEETH

My correspondence thus far assures me of at least one thing:— This column will draw a storm of protest from

the blind guides found in such abundance in these mountains, as they realize somebody is daring to "trespass" on their own private "domain" where they have lived and grown fat for these many years, without being molested. A correspondent, for example, upon learning just what message I have, writes a blistering letter in which he calls me everything from "Campbellite" to "child of perdition." (Remember, this paper has a circulation of 90,000!)

THIS COLUMN HAS GREAT POSSIBILITIES

This gospel column has, I am confident, boundless possibilities. It will carry a simple gospel message where it has never been carried before. Many people are groping for light and will welcome these sermons, as a man freed from a dungeon welcomes the, pure light of outdoors. Individuals and congregations are invited to have a part in this work of faith. If the Adventists can present their messages in all languages, in papers from coast to coast, and in Braille for the blind, why stand we here idle? We have the truth!

PURITY

By Hoyt Bailey, Abilene, Texas

Pure hearts are essential for pure thoughts and right doing. A pure, untainted, useful life is the happiest life one can hope to live. The wisest men of the ages have looked upon a pure life as the most noble life. Socrates, the great Grecian philosopher, lived in the midst of the world's most beautiful sculptural designs, but he recognized that purity of heart was superior to these. Hear him, "I pray Thee, O God, that I may be beautiful within." Socrates lived approximately three hundred years before Christ made his advent into the world: yet he recognized purity of heart as the crowning beauty of a life.

Men are prone to accept the outward appearance of individuals as evidence of character. "But the Lord said unto Samuel, Look not on his countenance, or the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." A woe, pronounced by Jesus, was due to excessive outward cleansing to the neglect of inward cleansing. His words are, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto me, but within ye are full of hypocrisy and iniquity."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." These are words from the Psalmist, but Jesus also said, "Blessed are the pure in heart: for they shall see God." Paul said to Timothy, "Keep thyself pure." Also, "Now the end of the commandment (charge) is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

* * *

"Wherefore, putting away falsehood, speak ye truth one with his neighbor." (Eph. 4:25.)

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

WHY AFRAID OF DISCUSSION?

A discussion or an investigation was kindly suggested to Mr. Roy L. Thompson, our Baptist friend, who published a pamphlet in which he declared that A. Campbell was the founder of the church of Christ, but he promptly declined it. It is not, in any sense of the word, that he does not believe in discussions. Mr. Thompson will debate, and gladly do so, when he has tenable ground upon which to stand. He believes in debating. But when he allows his zeal for the doctrinal theory upon which the Baptist denomination is founded, and his intense religious prejudice, to impel him to publish a pamphlet declaring that Alexander Campbell founded the church of Christ, then, though he believes in debates, he realizes that the only course open to him is to promptly refuse. As a Baptist preacher, he is conscious of the fact that he cannot sustain the declaration he so boldly and publicly makes.

If Mr. Thompson had any proof whatever, upon which to stand, he would gladly enter a discussion or debate. But it would be very humiliating indeed, and would place the Baptist Church in a very unenviable position before the public, to attempt to sustain a proposition without any proof or evidence whatever. This is the reason, and the only reason, that Mr. Thompson declines to debate.

Our friend, Mr. Thompson, boldly and publicly declared that Christ organized the Baptist Church "up in the top of a mountain," during His personal ministry, rather than after His death, resurrection and glorious ascension. But let no one make a mistake about it and imagine that Mr. Thompson would relish the idea of trying to prove it. No, indeed! He promptly refuses. Not that he does not believe in debates. He believes in debates all right, but he realizes what he would be up against to try to prove a thing for which there is no proof whatever. I kindly called his attention to the tremendous significance of his assertion, that, if Christ really established the Baptist Church, then there ought not to be any church on earth but the Baptist Church and that every one certainly ought to be a member of the church that Christ established. And I also very courteously pointed out the significant fact that there is not one mention of the Baptist Church in the Bible, and also that, after leaving the Bible, there is not one mention of it in all history until John Smyth founded it at Amsterdam, Holland, in 1609. But Mr. Thompson, and all his Baptist brethren, are deathly afraid of investigation and discussion. The conduct and the attitude of the leaders of the Baptist Church demonstrate that they are conscious of the fact that it is founded upon a doctrinal theory that cannot be sustained.

They believe in debating; they would even criticize the Mayor of their city, or the Governor of their state, if they thought he needed it. But they do not believe in debating these questions, because they are conscious of their inability to sustain the doctrinal theory upon which they stand.

Last year, Dr. John L. Hill, of the Baptist Sunday School Board, did some very erroneous teaching regarding baptism, over the radio. Because of the doctrinal theory upon which the Baptist Church is founded, he flatly contradicted what the Bible actually says. I was fully aware of the fact that Dr. Hill was deathly afraid of a debate, or discussion, and that he, and other leaders in the Baptist Sunday School Board, would consider such an investigation or discussion a public calamity for the Baptist Church; so, instead of proposing a regular debate, I wrote him, kindly suggesting "a friendly investigation of the teaching of the Bible on the subject of baptism." I said to Dr. Hill: "I think I can borrow the auditorium of the Central Church of Christ, and hence, I am kindly requesting you to advise me if you will accept our invitation to be present and to assist us in studying what the Bible teaches on the design of baptism. I need not inform you that you will incur no expense whatever and that every courtesy will be cordially extended to you."

But Dr. John L. Hill, of the Baptist Sunday School Board, who proclaimed over the radio that there is nothing whatever to baptism, as far as salvation is concerned, and that a man does not have to be baptized to be saved, like Mr. Roy L. Thompson, is unwilling to make an attempt to sustain his own preaching. He preaches it, preaches it positively and emphatically, possibly a little vociferously. But he is wholly unwilling to attempt to show that the thing he preached over the radio is taught in the Bible. It is not that Dr. Hill thinks it is wrong to debate, but the sole and only reason is, that he is conscious of the fact that such a discussion, and the publicity that would go with it, would show that the doctrinal theory peculiar to the Baptist Church is not taught in the Bible. To all thoughtful people this would be a disaster of the first magnitude, as far as such a doctrinal theory is concerned. No doubt it would come as a shock to many Baptists themselves. Baptist leaders do not want this.

Hence they "do not believe in debates," not because they think debating is wrong but on account of the weakness of the ground upon which they stand. They say they are "not controversial by nature," yet the Bible exhorts all Christians "to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) They say discussion does not do any good," or "debates do more harm than good," yet open, full, public, investigation and discussion is the only avenue through which people may know and enjoy the truth. Jesus said: "For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3:20, 21.)

"Prove all things; hold fast that which is good." (1 Thess. 5:20.) If Mr. Thompson could prove that Alexander Campbell founded the church of Christ, or if Dr. Hill could prove that a man has a promise of going to heaven without being baptized, then both of them would "believe in debates" and would not be so deathly afraid of investigation and discussion. "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."

(1 Peter 3:15.) When a man realizes that he is not ready always to give an answer that will stand up under an investigation, and that will show itself to be an unimpeachable reason, as the Bible requires, then, of course, he is so opposed to publicly presenting his proof, or, rather, publicly exposing his lack of it, that he is "not controversial by nature" and is convinced that "no good can come of discussion."

Jesus, all through His personal ministry, always entered into discussion with any one, where truth was involved. He even permitted questions from any one in the multitudes that thronged His person and always replied promptly and fully. Christianity invites discussion and investigation, howsoever rigid or severe. It has nothing to fear but shines all the brighter from the keenest and most thorough examination. Anything that shrinks from such a test is not Christianity. When any man seeks protection from discussion, and preaches and teaches only where there can be no reply, the only conclusion possible is that he is conscious of the weakness of the ground upon which he stands.

Dr. Hill proclaimed over the radio, where there could be no reply, that a man does not have to be baptized, and that there is nothing in baptism whatever, as far as salvation is concerned. But it would be humiliating and embarrassing indeed to attempt to do such teaching and preaching except from behind the most secure protection. Suppose when he was through speaking, saying there is nothing to baptism, that some one else began to call attention to the very language of the Son of God, that, "He that believeth and is baptized shall be saved." It would put Dr. Hill in a most unenviable position. And how could he successfully deny that Jesus spoke these words? No wonder he does not believe in debates and preaches only from behind cover. He tells the people that they do not have to be baptized to be saved, but the Lord Jesus Christ, who only has the authority to tell a man when he is saved, says: "He that believeth and is baptized shall be saved." Dr. Hill changes what Jesus says to the following: "He that believeth and is saved, may be baptized, if he wants to." In other words, the doctrinal theory of the Baptists is, that a man may be saved, and be a Christian, and go to heaven. When he dies, without being baptized, but he cannot become a member of the Baptist Church, and cannot be allowed to partake of the Lord's Supper. But to change the words of Jesus is a very presumptuous and dangerous business. For the Spirit of God says: "Add thou not unto His words, Lest He reprove thee, and thou be found a liar." (Prov. 30:6.)

We kindly submit that it is a very dreadful thing for any man to preach and teach the doctrinal theories of uninspired and fallible men. Only by teaching and preaching the things that Jesus and His apostles preached and taught can a man today be free from the blood of those who die in disobedience and sin. And the man or woman who does not believe in Jesus, and obey His command to be baptized, and thus enter into the new life, is certainly out of Christ and in open rebellion to what He commands "the whole creation" to do. It is a serious matter and every man ought to make it as sure as he can. Nothing is safe except to obey the commandments of the Lord. "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

J. A. A.

WHAT SHALL WE DO? (Acts 2:37)

By W. A. Ethridge

The greatest question of all time, the all-important and most momentous question of all time, has come ringing down the ages since time immemorial, what must we do to be saved? People in all walks and conditions of life have often wondered and given voice to their heart's inquiry: What must we do to be saved? We frequently hear people ask, Are you saved? No man or woman can afford to be indifferent, or neglect so great a thing as the salvation of their souls. This life is not the end of human existence, and the grave is not its goal. The great American poet, Henry W. Longfellow, said, "Life is real, life is earnest, and the grave is not its goal; dust thou art, to dust returneth, was not spoken of thy soul." No matter to what honor or money a man may attain in this life, if he is unsaved and out of Christ, he goes out into the dark without God and without hope.

There are many people in the world today who think there is nothing specially for man to do to be saved but to beg God to save him, and that God in his own good time will put something in the sinner's heart telling him that he is saved. I have seen men put their hands over their hearts and say, "I wouldn't give what is in here for all you've got," depending on their emotions and feelings instead of what God says about it.

There is no such teaching in the word of God. According to the Bible, God has always, from Adam to the present time, spoken to man's intelligence, saying in effect, "Do this or that and I will reward you; if you neglect to do it, or presumptuously do something else instead, I will punish you." And God has always rewarded or punished as man has obeyed or disobeyed. In short, obedience saves and disobedience condemns.

God does not ask man about what he feels, but has universally given man something for him to do. Saul of Tarsus knew that. Saul was persecuting the disciples and doing everything against them that he could do. He thought he was doing right, for he said he did it in all good conscience; which shows that conscience and feelings has nothing to do with it. You cannot depend on feelings for feelings fluctuate; they rise and fall like the stock market.

Saul was on his way to Damascus to bind and put disciples of Christ in prison. On the way the Lord spoke to him. He heard the Lord, he believed the Lord, he repented of his sins, he confessed the Lord, for he called him Lord. He then asked, "Lord, what wilt thou have me to do?" That shows that he was yet an unsaved man. The Lord told him what to do, and when he stood before Ananias, Ananias said to him, "Why tarriest thou?" That is the same as saying, "Why tarriest thou all this time; arise and be baptized and wash away thy sins."

Jesus Christ is the Saviour of the world, and He is the One to whom one must go to learn what to do to be saved. In Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved." Can language be any plainer? How is it possible that anyone can fail to understand language as plain as that? If that does not mean that a believer is saved when he is baptized, then language has no meaning, and when you hear anyone say otherwise, it is because of inexcusable ignorance or stiff-necked prejudice.

Jesus Christ died, was buried, and arose again the third day. Forty days after his resurrection, he ascended into heaven, there to sit at the right hand of the Father as our Intercessor. Ten days later, the Holy Spirit descended on the apostles, just as Joel had predicted four hundred

years before that time. Peter stood up and preached to them as he was guided and inspired by the Holy Spirit. When convinced that this same Jesus whom they crucified on Calvary's cross was now the risen Lord and Saviour and sitting at the right hand of the Father, they were convicted and understood that they had to do something, and they asked, "What shall we do to be saved?" Peter's answer was so plain that he who runs may read and understand. Did Peter say, "Pray on, beg God awhile longer?" Did Peter tell them to beg God to come down and touch and tender their hearts? I have heard that more than once in my life. Peter said, "Repent and be baptized every one of you," and that means every one and not a select few, "in the name of Jesus Christ," and that means by the authority of Jesus Christ, "unto remission of sins," and not because of remission of sins.

It is universally agreed upon by all the world that there is only one God. That being true, there is only one way, one church, one body. The New Testament recognizes only one church, God's church, the church of Christ. See Romans 16:16. Christ also spoke of it as "my church," therefore it is the church of Christ. This church is the body of Christ. "And gave him to be head over all things to the church which is his body." (Eph. 1:23.) It is called the kingdom of heaven, (Matt. 16:19), and Christ's kingdom, (Col. 1:13), and the kingdom of God, (1 Cor. 6:9.) Paul, writing to the church at Corinth, "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12:27.) The idea of sectarianism or denominationalism is foreign to the New Testament. The figure of the vine and branches docs not teach it, denominationalism to the contrary notwithstanding.

When a person obeys the gospel, just like the apostles preached it, and then faithfully lives the Christian life, just as they taught and practiced, going by the very language of the Bible, then he is right and cannot be wrong, and will reach immortal glory as sure as God's word will stand. All else is shifting sand.

UNSPOTTED FROM THE WORLD

By H. M. Phillips

KEEP YOURSELVES

This is a responsibility that belongs to each individual, and no one is able to shift that to others. Jude advises us to keep ourselves in the love of God. (Jude 21.) The decree of the letter by the church and apostles was to keep themselves from idols, fornication, things strangled and blood. (Acts 15:29.) Our aim must be to keep self pure. (1 Tim. 5:22.) Knowing that we are kept by the power of God and it is in the gospel of Christ. (1 Peter 1:5; Rom. 1:16.) If we take heed to ourselves and the doctrine we will both save ourselves and them who hear us. (1 Tim. 4:16.) So it is of special importance to see that we do keep self as we should and this can only be done when we follow the word of God as it is written. To do this all must know what the word says and to know that quite a great deal of study needs to be in the Bible. Are we well prepared to give God's word for what we do?

WITHOUT SPOT

Jesus wanted his church to be without spot, blemish, wrinkle or any such thing. (Eph. 5:27.) For this to be so all the members must keep themselves unspotted from the world. (James 1:27.) So that we all may be found in that day without spot and blameless. (2 Peter 3:14.) And if we keep the commandment without spot. (1 Tim.

6:14.) We will not be spots sporting ourselves in our own corruption. (2 Peter 3:13.) The real great hindrance to the cause of our Lord today is the fact that so many who claim to be Christians are not any different in spots of the world than those who do not claim to be saved. Until the church is raised to live on a higher standard there will not be the influence for the cause as it should be before the world. The Lord is needing people who are willing to deny ungodliness and worldly lust and to live soberly, righteously in this present world. (Titus 2:12.)

FROM THE WORLD

When Jesus spoke of his disciples he said they were not of the world even as he was not of the world. (John 17:

4.) They are all told not to love the world nor the things of the world, for if they do, then the love of the Father is not in them. (1 John 2:15.) Then he explains what is in the world, the lust of the flesh, the lust of the eye, and the pride of life. (1 John 2:16.) And as Paul would explain those who walk in the Spirit shall not fulfill the lust of the flesh. (Gal. 5:16.) James is clear in saying that to be a friend of the world is to be an enemy of God. (James 4:4.) So our duty as children of God is to conic out from among them and be separate and apart. (2 Cor. 6:17.) There is a difference to be seen in the child of God from one who is not. But too often it is not so. What a help, if all who have named the name of Christ would depart from iniquity and love and serve righteousness.

THE BIBLE TEST

There are so many times that people say that certain things do not affect them and that it is only in the minds of those who are condemning the action. There are those who say they see no harm in this or that as though that was the final of all reason or investigation. First you ought to consider that you might not know all the word of God teaches and that second your influence might cause some one to stumble and be lost. First is a thing right within itself. Second will it lessen my influence for the Lord, and third, should I spend my time and money in such, knowing I must give an account to the Lord for all.

RE-BAPTISM

Gallup, New Mexico, Feb. 2, 1945.

My Dear Brethren: A Baptist wishes to come out of the Baptist denomination. He says he believed in the Lord, repented of his sins, confessed his faith in Christ, was immersed "because the Bible said be baptized." Now, must I (re)baptize him? I think not. What do you find on this subject, please?

Yours for furthering of His church and kingdom.

ROBERT L. ELKINS.

Mr. Robert L. Elkins, General Delivery, Gallup, New Mexico, Feb. 12, 1945. Dear Bro. Elkins:

I now refer to your question regarding baptism, or as you term it, (re) baptism of one who wishes to "come out of the Baptist denomination." If any man has without doubt obeyed every command required of the Holy Spirit leading up to and culminating in Scriptural baptism, I presume there are none who would contend that he should be re-baptized. I realize that there might be a question as to whether one has done all that, and whether he has thus been Scripturally baptized.

In Acts 19 we have an account of some people at Ephesus who had been baptized unto John's baptism, (which was that they should believe on him who should come after John—that is on Christ) so Paul commanded these people to be baptized in the name of Christ. The

act of baptism was the same, but the purpose for which it was done was different. John's baptism was right, while it was in force, which was before the death of Christ. After Jesus gave the great commission and the Holy Spirit guided Peter and other inspired men in proclaiming the conditions of salvation under the New Covenant, John's baptism was no longer valid baptism, because it was not performed for the right purpose. That is why they were baptized again, this time in the name of Christ. These people might have argued with Paul that after all, they were to believe on the Christ, and now since they had learned more about him than they knew when they were baptized that they did not think re-baptism would be necessary. If they made such an argument, the guidance of the Holy Spirit enabled Paul to show them the difference between the two.

All of the people known as Baptists, which I have read after or heard discuss the question of baptism, have said that baptism is non-essential, and is *not* for the remission of sins. Rather, they contend that they are baptized because they are saved and to put them in the Baptist Church. Instead of the confession which the Eunuch made, they ask their candidates for baptism if they believe that "God for Christ's sake has pardoned their sins." Anyone who is baptized upon answering "yes" to that question, could hardly contend that he had confessed his faith in believing Jesus Christ to be the Son of God. It seems to me that anyone who is not sufficiently acquainted with the New Testament to discover the fact that what the Baptists had taught him was not what the New Testament required, would hardly contend, after learning the whole truth, that what he had done was that which the New Testament requires. If he learns later that what he did was expressed for a different purpose, it seems to me that he would want to follow the example of the Ephesians.

Suppose he does say that he is *satisfied* with his Baptist baptism, would that make it right because he is satisfied? Some are satisfied with sprinkling. Does that make it right? I have heard of only one case, but perhaps there are others, where honest inquirers, seeking the truth, discovered from the Bible that they had not been baptized. They studied the Baptist teaching on baptism, and found that in immersion the Baptists were right, but the purpose for which they perform it was not according to the Scriptures. I refer to the Campbells, who were formerly Presbyterian preachers, but who requested a Baptist preacher to baptize them in the name of Christ, upon the confession of their faith that Jesus Christ is the Son of God. The Baptist preacher acceded to their request because he recognized it to be Scriptural, but he did it reluctantly, because it did not conform to Baptist doctrine. I don't think anyone would contend that they should be baptized again.

If it were me with my salvation at stake, I think I would want the Baptists and the world to know that I would insist upon doing exactly what is commanded and for the purpose as stated in the Scripture. I, personally, could not be satisfied with anything short of that.

I would like to know what the person finally decides to do.

Faithfully,

J. CLYDE SHACKLETT.

PURE RELIGION

By Sidney Gray, Box 34, Ponta, Texas

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their

affliction, and to keep himself unspotted from the world." (James 1:27.) And so we see that the important thing about our religion is that it is pure and undefiled before God.

In the true sense, it does not matter what we may think, or what others may think about the religion we practice—it is God's way that is true, and the only way that will be acceptable in the day of judgment. Just because we believe an untruth does not make it true. Even though an individual has been deceived and is in error, his religion might be pure and undefiled in his own eyes. But does that make his religion pure and undefiled before God? It most certainly does not. We might say that white is black, but that does not make it so; the fact remains that white is not black?

It matters not who we are, we do not have the right to worship God according to the dictates of our own hearts. Rather we are obligated to worship God in a way which is well-pleasing and acceptable to Him, for "the whole duty of man is to fear God and keep His commandments. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13, 14.) We find the commandments of God given in the Bible, and if we will turn to the New Testament and study the contents, we will find God's plan of acceptable worship for the Christian today. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

Now let us consider the first part of the Scripture which was given at the beginning of this article,—*"pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions . . ."* This is the duty of every Christian, and it is a duty which is sadly neglected today. Too often, individual Christians expect the preacher to do all the visiting, where orphans, widows, and afflictions are concerned. If they have a friend or know of a person who is sick and needs attention, they often call the preacher and ask him to visit that person, when they themselves should do the visiting. If you are guilty of doing this, then you are neglecting your Christian duty and your religion is not pure and undefiled before God. The preacher can not do the visiting that is required of individual church members. Every individual is responsible for his own actions and must give an account of all the things which he has, or has not, done at the day of judgment. Read the account of the day of judgment found in Matthew 25:31-46 and you will see where some were accepted because they had visited the sick and others were rejected because they had failed to do so.

We see that religion is an active, positive thing which is made up of simple duties, which we are all able to do. Not only are we to comfort, with our presence, those who are afflicted, but if they are in need of material things, we are to supply that also as we are able. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16.) Truly our local hospitals and orphan homes give us the opportunity to do much good. Many souls could be saved if individual Christians would visit these places and teach the gospel to those present.

In regard to the latter part of the Scripture given at the beginning of this writing, there are numerous things that we must do in order to "keep ourselves unspotted

from the world." But I think it is sufficient to say that the New Testament completely furnishes us with instructions as to the way we are to think, and act, in order to practice pure religion that is acceptable before God. Let us follow these instructions, and in so doing we will keep ourselves unspotted from the world. "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, and if there be any praise, think on these things." (Phil. 4:8.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17.) I have tried to give you some idea as to God's definition of pure religion; it is up to you to accept or reject it. If you neglect to do that which you know is good for you to do, you are committing sin. (James 4:17.)

BACK TO THE BIBLE (No. 1)

From The Gospel Herald, Meaford, Ontario

A preacher once visited a home and while there had Bible reading and prayer. After he was gone the family comb was not to be found, he was given the blame for stealing it. Two years later he returned, opened the family Bible to read and there was the comb. How often do you read the Bible? Mr. Hoover, director of the Federal Bureau of Investigation, attributes crime among young people to the lack of Bible reading. Here is what he says in answer to an enquiry sent to him by a minister of the Church of Christ:

Dear Mr. Miller: Your letter of Jan. 26, 1944, has been received and I am glad to know of the interest of the Church of Christ in the menace of juvenile delinquency. Crime among youth is increasing principally because of lack of parental supervision and guidance, failure to adhere to the laws of God, unfamiliarity with His works, and association with bad company.

Sincerely yours,

John Edgar Hoover, Director F. B. I.

If parents were better acquainted with Bible teaching they would be more apt to guide the children so as to keep them out of trouble, they would be in a better position to make the children acquainted with God and with His ways, and who would deny the fact that they would be far better off. It would keep them from bad company.

Very recently, in the city of Hamilton, some small boys, the oldest thirteen years, became so hateful and determined to have revenge that they tried to hang one of their eight-year-old playmates whom they accused of tattling. I dare say if the parents of those children had been living as the Bible teaches and had fulfilled their duty in teaching those little ones they would not have been guilty of such an outrage.

Would it be wrong to live like this . . . "that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that the aged women likewise be reverend in demeanor, not slanderers nor enslaved to much wine, teachers 'of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands . . . the younger men likewise exhort to be sober-minded." (Titus 2:2-6.) Now do you want to spend some time, profitably, take your Bible, turn to Ephesians and begin reading at the 4th chapter and verse 25, read through to the end of the book; it will take you about ten minutes.

If we return to the Bible way of living we will have a better nation. It will save our children and us a lot of sorrow and save our country a lot of money.

THE NEEDED DESIRE

By H. M. Phillips

There ought to be a sincere desire to know the truth in all of the affairs of life. But especially so in spiritual matters, as is revealed in the word of God. However, people are so crowded with the business and pleasures of life that so little time is really spent in trying to learn the will of the Lord that most people are not very well informed. We must make a real study for our own selves to know for sure that we are right, and not take what some man says.

THE DISCIPLES DESIRE

They asked to be taught to pray. (Luke 11:1.) Also they wanted the parable declared unto them. (Matt. 13:36.) Philip asked that they be shown the father. (John 14:8.) And one man asked to help his unbelief. (Mark 9:24.) Then when Peter asked the Lord to whom shall we go (John 6:68) it was but a decision that there were no others to whom they could go. So now if all people had the same desire that was had in the long ago all would be wise unto salvation.

THE DESIRE MUST BE CREATED

Jesus went about doing good and teaching (Acts 1:1). This likely was the cause for some Greeks desiring to see Jesus. (John 12:21.) It was after hearing Paul preach that some said we would hear of this matter again. (Acts 17:32.) Paul longed to know Him. (Phil. 3:10.) If we have tasted that the Lord is gracious we will desire the sincere milk of the word that we may grow thereby. (1 Peter 2:2.) So if we all get a real good taste we will likely want more. We will understand God's will. (Eph. 5:17.) But will grow in grace and knowledge of Jesus, (2 Peter 3:18), and love the truth. (2 Thess. 2:10.) Believing it and obeying it, in full hope of eternal life. Let us have the real desire.

BRIDLING THE TONGUE

By W. N. Ferguson

Of all the members of the human body, there is not another one that comes under as great condemnation as the tongue. James 3:6, 9 says, ". . . and the tongue is set on fire of hell . . . therewith bless we God, and therewith curse we men, . . ." We control our other members, but give little attention to our tongue. Every word spoken has its effect either for good or bad. Many a person whose motives were good has been hurt by a scandalous tongue—prompted by an evil mind to injure or weaken his influence. This kind of gossip is always on the alert, with ears just itching to hear some scandal or rumor and then enlarge upon it. In an effort to build up his own prestige he is usually caught in his own trap. It is then that he becomes a martyr, and wrongfully persecuted (in his own perverted way of thinking). "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

But of all the evil, of all the crimes, of all the atrocious sins of this world, it is that gossip who poses as a Christian that is the worst. When first he realizes he is in a position to undermine and destroy the influence

of some other Christian (and every time a Christian's influence is weakened or destroyed, his opportunity to save a soul is lost) this stops the growth and development of the church of our Lord. Yet, this is way he wants it now. But, does he forget there will come a Time some day? Second Peter 3:10, 17, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." . . . "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness." Also, 1 Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Again, the gossip is as brave as a lion, in the eyes of the devil, and as cowardly as mouse-in-a-close-corner-with-a-cat, in the eyes of the Lord. He does not have the moral courage to turn a deaf ear to criticism and say, "I do not want to hear a word of it." He never carries out the teaching of our Lord to bring the findings of the other fellow's faults to him only, and try to help him overcome them. Instead, he broadcasts them until the injured's influence is weakened and he (the gossip) has gained his purpose. The church of course is hurt, and, in the eyes of the ungodly, the gossip is crowned a hero, to simmer in torment.

Too, the gossip is self righteous and directs his own ways; things that are permissible for him are sins for the other fellow. If the gossip makes a derogatory remark about you, it is a righteous thing for him to do (for you know he is always right). He, however, forgets that Paul says ". . . for whatsoever a man sows that shall he also reap." (Gal. 6:7.) Oh what a martyr he is when the Reaping Time comes! and it always comes.

The gossip always knows whom to carry his bombs of discord and division to for he knows both the strong and the weak. He knows the strong will rebuke him for he learned that on his first effort; then he turns away. Why? James says, "Resist the devil, and he will flee from you." (James 4:7.) But the weak listen because they are weak and are led to shameful acts of hatred, malice, and disunity—not knowing that God says, "These . . . doth the Lord hate: . . . a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16, 19.)

Tallulah, La.

THE EMPIRE STATE'S THIRD CAMPAIGN

By Dale Larsen, Searcy, Arkansas

Rochester, New York, the state's third largest city, with more than one-half million people, is opening the third personal evangelism campaign in that state. Definite plans are under way and many workers have already agreed to go.

In the summer of '43, about thirty Christians, most of them preachers and students from Christian colleges, spent the summer in Syracuse, N. Y., in the first effort of this kind in the Northeast. Syracuse was the youngest of New York's six congregations—all but one of which were but a few years old and all very small. The special effort in Syracuse closed by leaving a much larger and more active congregation that is still growing. The '44 effort included Syracuse again, but also some time in Schenectady, Hubbardsville, and Rochester.

The New Testament church held its first known public worship in Rochester on July 10, 1938. For three years they were juggled about from the Y. M. C. A. to a

theatre building, then to a store and finally to a large

and attractive dwelling which they secured for a permanent home. The building has been prepared to accommodate the needs of the congregation and also to supply a home for the preacher. Since coming to the new location, the little group has grown—several by baptism—until the present membership is about twenty-five.

A mailing list of 10,000 is in preparation and these homes will receive appropriate literature sometime in May or June. This will be preceded by a regular radio program that will begin in March or April, and will be followed by twenty-five personal evangelists, who will arrive in June. These personal workers will collect and contact children for the daily Bible school, invite people to the meeting which will begin about July 1, and teach the Bible from house to house as they have occasion.

We learn from the New Testament that the Apostle Paul worked from place to place and usually had one or more fellow-workers with him. In following his example and the teaching of Jesus we must have a part in spreading the gospel. We list here three ways in which everyone can have a part in this great work:

1. *The Scriptures say Go*—Many are already planning to go to Rochester, or to some other needy field.

2. *We can go by giving.* All the personal evangelists are agreeing to go without any salary. All they will receive will be their necessary expense for travel, board and room, etc. Their home congregations are urged to supply this where possible, but many of them come from groups that are very small and are not able to do this—at least in full for the summer's work. The church in Rochester is going its limit, but much more will be needed for literature, radio, etc. You or your congregation can "go" by supplying a part or all of the money needed to send a worker, a radio sermon, or at least a tract. For details write the Church of Christ, 47 Wellington Ave., Rochester, New York.

3. *If we cannot go and cannot give, we can pray.* The congregation at Rochester desires the prayers of every Christian to the end that the Lord will bless them in a work that will be pleasing to him and fruitful.

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

James A. Allen.

FIELD REPORTS

J. C. Noblitt, Jonesboro, La., Feb. 16: The work here in Jonesboro is one of the most challenging I have ever seen. The group here is small but very zealous, and the prayers of all are asked for guidance to the right steps in preaching the Word.

Hugo Allmond, 2129 High St., Logansport, Ind., Feb. 26: Our largest audience since my coming attended yesterday morning. Attendance in February shows an increase over January. We thank God and take courage. Any one having friend or relatives here, please send me their names and addresses.

"May A Christian Kill?" by Bennie Lee Fudge. A discussion of the propriety of Christians engaging in carnal war. Prices: 2 cents per copy; per dozen, 15 cents; per hundred, \$1.00. Order from Bible School Bookstore, Athens, Alabama.

Homer A. Daniel, 1014 Centenary Ave., Cleveland, Tenn., Feb. 16: On Friday, Feb. 16, I united in marriage Bro. Will Cartwright and Mamie McQueen in Dalton, Ga. Bro. Cartwright is one of our faithful members of the church here in Cleveland. We wish for them many happy years together.

Farrell D. Walters, Urbana, Ill., Feb. 5, 1945: Since June there have been four baptized, one restored, two placed membership. For the last four months there have been two of us laboring together in this field, but recently Ira North has transferred to Nashville, Tenn., where he will work with the church at Lindsley Ave. and attend classes at Peabody College. I'm leaving off my work at the university here this next semester that I might devote my entire time to the work here a Main St. Our building fund has reached the \$1000 mark. We are continuing our radio work and assisting in the mission work at Palestine, Illinois.

Henry C. Grayson, Box 79, Cordele, Ga., Feb. 12: Last Lord's day one of the largest audiences yet assembled to worship God in the Cordele church building. Visitors from Savannah and towns not so far away helped make up our group. In recent weeks there has been one baptized. Two out-of-town members have placed membership with us and others have promised to meet with us each Lord's day in the future. Time will tell just what good is being done with the tracts written and furnished by O. P. Baird and father respectively. These tracts are mailed weekly and unlike many lengthy tracts are being read. Supplementing the tract work we have an article in the paper each week. This, too is being read. We have no hopes of an abnormally swift growth, but do have reasons to hope for a steady and gradual increase. We are in need of a tent; anyone knowing how or where to obtain one, please let us know.

J. M. Cochran, Little Hocking, Ohio, March 1: About a year ago we donated 10 subscriptions of APOSTOLIC TIMES to ten different families. We repeated the operation last week again. We believe the APOSTOLIC TIMES is a splendid paper to use in new fields, coming every month, making repeat visits, is better than a single tract which may be thrown down and forgotten. The church was not known here until one family moved here from Calhoun County, W. Va. I try to be here as often as my other mission work will permit. Two preaching brethren from Vienna, W. Va., come down on the third Lord's day in each month. The cause has begun to grow at Little Hocking.

Gus Winter, Youngstown, Ohio, March 1: South Side Church of Christ, 148 Carroll St., Youngstown 2, Ohio. Sermons 8; Lord's Day Bible study 4; Wed. Bible study 4; Calls at homes 155; Tracts and gospel papers distributed 385; Radio cards 35; Gospels 15; Testaments 17. In order to continue our radio evangelism, tract, Scripture, and paper distribution, home visitation and other helpful ministries during the remainder of 1945, we plead for a minimum monthly contribution of only \$200 (including the evangelist's support). We welcome your suggestions as to how we can reach the many thousands now unreached in this area more effectively. We invite your Christian fellowship. How generous a deposit are you willing to make in the Bank of Heaven, where neither moth nor rust consume, and thieves do not break through nor steal?

J. Hollis Roberson, Rochester 11, N. Y., Feb. 13: The work here is progressing. We are having better attendance than ever before. We truly believe we are on the road to victory, and think a campaign of the nature described will be of inestimable value due to the conditions prevailing.

The church here is different from those generally in this section. All the members of the church here are permanent, having bought property in this city. The majority of them are natives of the state. Consequently, we have a foundation, and then in view of the progress being made, we believe the city is ripe for invasion, and therefore have decided it best to try this extensive endeavor.

Bro. G. E. Woods, who is one of the editorial staff, is the man who started me preaching.

G. W. Grayson, 2181 Nolensville Pike, Nashville 11, Tenn.: I count it fortunate indeed to have had the opportunity of visiting my son, Henry Clay Grayson, Evangelist, at Cordele, Ga., and worshipping with the congregation there on the second Lord's day in January. This congregation is small in number and largely made up of women, however there are some fine Christians among their number and I am sure much good can and will be done at that place.

While in Georgia I visited in Albany where Bro. Henry Clay Grayson worked with that congregation for some time. The colored congregation which was established during his stay there and largely due to his efforts is progressing nicely. They are indeed thankful for being shown the right way and their congregation is growing so they are going to have to enlarge the church building.

I also visited James McPherson, Evangelist, and con-

gregation at Dawson, where the work is also progressing as rapidly as could be expected. The fine work of Bro. McPherson is slowly but surely bearing fruit. This is the work of Longview congregation of Nashville, Tenn. (which meets in a basement and has NO building fund) has supported. Bro. McPherson is ever on the alert to take the advantage of every good opportunity. Thus, two gospel meetings are planned for the city this year. Bro. Eugene S. Smith and Rex Turner are the preachers secured for these efforts.

Georgia is indeed a fine field for evangelists, and any church desiring to do a good work would do well to send an evangelist to Georgia as there are so many places there that have never heard the gospel preached in its true sense.

J. Hollis Roberson, 47 Wellington Ave., Rochester 11, New York: In view of the fact that foreign transportation has been banned we of necessity turn our eyes more toward the fields at home that are destitute and in need of help.

Interest is being shown in these fields of labor over all the country. Financial aid is being given and much is being accomplished. Truly the church is becoming more mission-minded.

As to where the most good can be done, is a question to all. The Northeast can show a greater population and less true Christians than any other section of our country.

One-tenth of the United States' population is located in New York state alone, and yet there are less than ten congregations in the whole state. Why cannot this be remedied? Why not center our attention on this destitute section and let the gospel ring loud and clear?

Plans have been made for one city of almost half million inhabitants, Rochester, N. Y., to conduct an intense evangelistic endeavor in 1945. There will be more than sixty thousand pieces of literature mailed to about ten thousand families. These contacts will be followed by personal calls, workers who will canvass all those to whom tracts are to be mailed. A special invitation will be given each of the ten thousand contacts to attend the gospel meeting that will be in progress, as well as having their attention brought to a daily radio program of pure gospel preaching.

This is a gigantic program to be launched by so small a group—less than thirty. They are acting by faith, and are sincerely interested in the gospel being preached to every creature in this generation. (Col. 1:23.)

Help is urgently needed to carry on this monstrous program and we sincerely believe the brotherhood will respond to help us in this.

If you are not able to be on the field, why not support someone who can devote his time to this effort. WE NEED HELP! Send all contributions to: J. Hollis Roberson, 47 Wellington Ave., Rochester 11, N. Y.

I). W. NAY

Daniel Webster Nay was born June 26, 1854, in Edgar County, Ill., and departed this life at the home of his son in Pasadena, Calif., Sept. 30, 1944, at the age 90 years, 3 months, and 4 days.

He was the youngest of twelve children born to Daniel and Mary Ann Nay; his father died when he was just a small boy, and an uncle who was a minister of the church of Christ reared him, instilling within him the desire to preach the gospel.

He was baptized in the month of May, 1867, at the age of 13, and five years later he migrated to Lone Tree, Neb., but returned to Illinois in 1874. On Jan. 19, 1875, he was married to Sarah J. Hinds at a church wedding at the Pleasant Hill church in Edgar County, Ill. To this union were born three children—Pearly E., who passed away in 1909, Harvey E., who passed away in 1901, and Noble E., who resides in Pasadena, Calif.

In March, 1882, Brother and Sister Nay went to Rush County, Kan., as homesteaders and lived there until 1897 at which time they moved to Missouri, living in different parts of that state till coming to California in 1919. For the past twenty-five years they have lived at Baldwin Park and in Pasadena, having spent the last seven years at the home of his son, where Brother Nay died, being preceded in death by his devoted Christian wife, who passed to "that undiscovered country" last January.

Brother Nay preached his first sermon Jan. 1, 1882, from 1 Cor. 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." For almost 60 years he has faithfully performed the active duties of teaching and preaching. "the gospel" this his first sermon text prompted. The records from a great family tree, dating back to Napoleon, show him to be a descendant of General Nay; at the time of his death he was the oldest Nay on record. He leaves a son, 8 grandchildren, and 6 great grandchildren.

L. C. Flint.

The Bible makes Christians. As long as a man stays right with the Bible he cannot ever be anything else. The simple fact that it takes something else besides the Bible to make a man a Baptist, or a Methodist, or a Presbyterian, or an Episcopalian, etc., shows that no one

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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 8

NASHVILLE, TENNESSEE, APRIL, 1945

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

THE NECESSITY OF WORK

By H. M. Phillips

God gives us six days to work for ourselves and make a living, and we ought to be willing to give at least one day to serving him in worship and devotion. We ought to be willing to work for God every day and do just what he has commanded. Many who have worked hard will be sadly disappointed when the Lord says for them to depart, all because they have not worked the right thing.

IT IS THE LORD'S WORK.

In the Lord's work we are to always abound. (1 Cor. 15:58.) Paul was surely commending a person saying that he worketh the work of the Lord as I also work. (1 Cor. 16:10.) We are not to destroy the work of God for meat. (Rom. 15:20.) But all are to believe in Christ which is the work of God. (John 6:29.) And should be speaking of the work of God. (Acts 2:11.) So our mission in life is to prepare now.

WHO ARE TO WORK?

It was the beloved brethren whom Paul asked to always abound in the work of the Lord. (1 Cor. 15:58.) Jesus said it was every man to his work. (Mark 13:34.) In Christ we are created for good works. (Eph. 2:10.) Elders are to be highly esteemed for their work's sake. (1 Thess. 5:13.) If one will purge himself, he may be a vessel fit and meet for the master's use and prepared to every good work. (2 Tim. 2:21.) Most of those who claim to be the children of God are not so prepared. They could be and the Lord expects it.

AN INDIVIDUAL MATTER.

We are told for every man to prove his own work, and to rejoice in himself and not in another. (Gal. 6:4.) So we are to work out our own salvation with fear and trembling (Phil. 2:12), for we all shall be rewarded ac-

cording as his work shall be. (Rev. 22:12.) God is not forgetful of our work and labor of love which we have shown towards his name. (Heb. 6:10.) Following the example of our Lord we will finish the work which is ours to do. (John 17:4.) While some will not do what they ought does not excuse us from our duty.

WE MUST FEEL THE OBLIGATION.

Jesus felt that he must work the work of the father who sent him. (John 19:4.) A man who desires the office of a bishop, desires a good work. (1 Tim. 3:1.) James tells us that it is the doer of the work that is blessed. (James 1:25.) Paul would have all to be ready for every good work. (Titus 3:1.) For only those who fear God and work righteousness are accepted with him. (Acts 10:35.) Work for the night is coming. We all should want to be a worker for the Lord. Since we are judged by the deeds done in the body (2 Cor. 5:10) we should be very busy in the good things of the Lord while we are in this body. No time to prepare after we get out of it.

THE WORD

By J. B. Gaither

Springfield, Tenn.

Paul in 2 Timothy 4:2 gave a charge to a young preacher—"Preach the word." We shall attempt to study two things regarding this definite charge.

1. What is the *word* to be preached? We hear much said about it but what does God, through the Scriptures, declare it to be? "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1.) Then, in preaching the word, we must preach him who was even from the beginning. We must preach him, who was a companion of God and who was and is even God himself. Again, we learn from verse 14 "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Then, in preaching the word, we must preach the only begotten Son of God—Jesus Christ.

But, says one, the Word in John 1:1 is capitalized and the word in 2 Timothy 4:2 is not, hence cannot be the same. That is logical I will agree, but let us consider another case found in Acts 8. In verse 4, we learn "Therefore they that were scattered abroad went everywhere preaching the word." Philip was one of those preaching, and verse 35 says, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Thus, the word that was preached in verse 4 was Jesus in verse 35.

To keep Paul's charge is to preach Jesus Christ to the world. What does preaching Jesus include? May we say that man's life is divided into three parts: (1) Thoughts, (2) Words, (3) Deeds. Man never does more than think, speak, and act. Therefore, we are to preach the thoughts, the words, and the deeds of Christ. How may one know

the thoughts or mind of Christ? Words are symbols of ideas. Ideas are conceived in the mind and symbolized in words. We can know the mind of Christ by the words he spoke. We are commanded to preach the things Christ commanded. (Matt. 28:20.) "Teaching them to observe all things whatsoever I have commanded you:" Now we can understand why the Ethiopian eunuch, though an heathen who had known nothing of the teaching of Christ, demanded to be baptized in water when Philip had only preached unto him Jesus. Jesus said, "He that believeth and is baptized shall be saved;" (Mark 16:16.) Jesus had been preached and he understood that he should be baptized and that water was the element. How plain matters become, even to an heathen, when Jesus is preached in the simplicity of the gospel! We can also see the need of preaching the things Jesus did while upon the earth as in John 20:30, 31. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." We find the word referred to in other terms as in I Corinthians 15, when Paul was preaching Jesus he said, "I declare unto you the gospel." Yet Paul said in I Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ and him crucified." Again, in II John 9, it is called "the doctrine of Christ." We therefore conclude that, *the word*, *Christ*, *the you pci*, and *the doctrine of Christ* are all used interchangeably in this connection and that to "preach the word" is to preach Christ in thoughts, words, and deeds as taught in the New Testament.

2. Why Preach the Word? Why should Paul, the apostle, give such a command or charge to a preacher of the gospel? Why were not preachers sent out to preach what seemed good to them or that which would be popular in certain communities as many preachers take the liberty to do today? Jesus not only says preach, but he includes the substance to be preached—"the gospel"—"whatsoever I have commanded you." By the Scriptures, let us see if we can find the reason for preaching the word. (1) It is the begetting power. Jesus said, "Ye must be born again." (John 3:7.) There must of necessity be a begetting before there can be a birth. James said, "Of his (God) own will *begat* her us with the word of truth." (James 1:18.) Paul said, "For in Christ Jesus I have *begotten* you through the gospel (word)." (I Cor. 4:15.) As a child has never been born into the fleshly family without being begotten, so has a child never been born into the spiritual family of God unless begotten and that by the word. (2) The word or gospel is God's power to save. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth . . ." (Rom. 1:16) Without the word, God would be powerless to save a sinner. It isn't said to be *one* of the powers, but *the* power of God's salvation to believers. (3) It saves. "Receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21) "And that from a child thou has known the holy scriptures (the word), which are able to make thee wise unto salvation . . ." (2 Tim. 3:15) (4) It is food to children of God. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (1 Pet. 2:2) "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." (Matt. 4:4) "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32) Temporal beings live and exist by temporal food and so it

is that spiritual beings live by spiritual food, God's word is spiritual food for his spiritual family. Without it there would be no growth to a child of God. (5) It is the word that produces faith. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) Then, no word; no faith. Faith is that which pleases God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) By faith we are justified. (Rom. 5:1) By faith we are saved. "But we are not of them who draw back unto perdition; but of them that believe (have faith) to the saving of the soul." (Heb. 10:39) Then without the word there would be no faith, no pleasing God or salvation. (6) It is evil to preach anything else. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 10, 11) "If any man speak, let him speak as the oracles (word) of God." (I Pet. 4:11) "Who-soever transgresseth and abideth not in the doctrine (word) of Christ, hath not God." (2 John 9) "But though we, or an angel for heaven, preach any other gospel (word) unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) "Woe is unto me, if I preach not the gospel (word)." (I Cor. 9:16) "Which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3:16) "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19) Therefore, "PREACH THE WORD."

WHAT IS BAPTISM

By Howard A. Blazer, in The Sequatchie Valley Christian

(Reprinted from Vol. 1, No. 10, S.V.C.)

BAPTISM IS A BURIAL IN WATER. The Greek word "baptizo," according to Greek scholars, means to "dip, plunge, or immerse," and never implies sprinkling or pouring. The Greek word "rantizo" means to sprinkle, and is not used in connection with God's command to the sinner to be baptized. That baptism is a burial in water is clearly seen from the following passages: John 3:23, "John also was baptizing in Aenon near Salim, because there was MUCH WATER there." Mark 1:10, "When Jesus was baptized of John IN Jordan he came 'straightway UP OUT OF THE WATER.'" Acts 8:38, 39, "And they went down both INTO THE WATER, both Phillip and the eunuch, and he baptized him. And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Phillip." Baptism is a BURIAL, Rom. 6:4, "Therefore we are BURIED with him by baptism." Col. 2:12, "BURIED with him in baptism."

BAPTISM IS ADMINISTERED TO PENITENT BELIEVERS. Therefore it cannot be administered to infants. Mark 16:16: "He that BELIEVETH and is baptized." Can an infant believe? Acts 2:38, "REPENT and be baptized." Can an infant repent? Acts 22:16, "ARISE and be baptized." Can an infant arise? John 6:44, 45, "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the

last day. It is written in the prophets, and they shall be ALL TAUGHT of God. Every man therefore that hath HEARD, and hath LEARNED of the Father, cometh unto me." An infant cannot be TAUGHT, HEAR AND LEARN, neither can it BELIEVE, REPENT, or ARISE. They are not included in the command to be baptized, for we learn from Matt. 19:14, Mark 10:14, and Luke 18:15, that they are already of the kingdom of heaven and unless we become as a little child we cannot enter that kingdom. Until they reach the age of accountability they cannot obey.

BAPTISM IS FOR THE REMISSION OF SIN. The word "for" is from the Greek word "eis" and means "in order to, but never "because of," according to Greek scholars. Jesus said of the fruit of the vine at the institution of the supper, Matt. 26:28, "This is my blood of the New Testament shed for many for (eis) the remission of sins." We know that Christ did not shed his blood "because of" remission of sins, for there was no remission until the blood was shed. Heb. 10:3, 4. Just so, baptism is for "in order to" remission of sin. Therefore one who has been plunged under the water "because of" remission of sins, has not been baptized with New Testament baptism, hence is still in his sins.

BAPTISM IS A WASHING. Acts 22:16, "Arise and be baptized and WASH away thy sins." Heb. 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies WASHED with pure water." Titus 1:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the WASHING of regeneration, and the renewing of the Holy Ghost." BAPTISM, therefore is a WASHING, and also now saves us. (1 Peter 3:21.)

BAPTISM IS THAT FORM OF DOCTRINE. (Rom. G:3-5, 17, 18.) A form is something that is the likeness of the real thing. The "doctrine" of Jesus Christ is that he DIED, was BURIED, and AROSE. Baptism is a "form" of that doctrine, vs. 3-5. "Baptized into his DEATH," says verse three, and in verse four, "BURIED with him by baptism," and verse five, "in the LIKENESS of his RESURRECTION." Verses 17-18, "Having obeyed from the heart THAT FORM OF DOCTRINE which was delivered you, being THEN (not before) made free from sin ye became the servants of righteousness." The word "then" places freedom from sin IN THE ACT of obedience to the form of doctrine, which is baptism. Why not be freed from sin God's way?

BAPTISM IS THE WITNESS OF THE WATER. 1 John 5:8, "There are three that bear WITNESS in earth, the spirit, and the water, and the blood: and these three agree in one." To bear witness is to testify. The Spirit testifies through the Word that Christ DIED, was BURIED, and AROSE. The water testifies through BAPTISM, of Christ's DEATH, BURIAL, and RESURRECTION. The blood testifies through the Lord's Supper of Christ's DEATH on the cross, his BURIAL, and his RESURRECTION. See 1 Cor. 10:23-26. The three witnesses give the same testimony, hence they "agree in one."

BAPTISM IS THE FULFILLING OF RIGHTEOUSNESS. When John the Baptist forbade Jesus to be baptized of him in Jordan, Jesus said: "Suffer it to be so now: for thus it becometh us to FULFILL ALL RIGHTEOUSNESS." Matt. 3:15. If the sinless Son of God so demanded baptism in order to fulfill all righteousness of God, who is sinful man to stand in the face of God and avow that there is nothing essential in baptism?

BAPTISM IS GOD'S APPOINTED WAY TO SAVE

MAN. 1 Peter 3:21, "Baptism doth also now *save* us." Sinner friend, why will you reject the command of God? Are you better than the spotless Son of God? If you would be free from sin you must hear and learn of the Father, obey from the heart that form of doctrine, being baptized to fulfill all righteousness, being then made free from sin, you will become the servant of righteousness. If today you will hear His voice harden not your heart.

FAITH. No. 2

By Buford Holt

THE IMPORTANCE OF FAITH

In a former article we discussed faith as to its definition; its source and the degrees of faith. We now call your attention to the importance of faith. Heb. 11:6 says, "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." We cannot please God without faith and we certainly cannot expect to go to heaven and not please him. It follows, because it has to follow, that one cannot go to heaven without faith. Again we read, "He that believeth and is baptized shall be saved; but he that disbelieveth (believeth not) shall be condemned (damned)." (Mark 16:16.) The faith mentioned here is that faith which leads a man to obey the Lord in all things commanded (baptism is commanded). The lack of such faith leads to damnation. In John 8:24 Jesus said, "Except ye believe that I am he, ye shall die in your sins." For a man to refuse to believe in Christ is for that one to be sinful. Jesus tells us the penalty for one dying in sin, "Ye shall seek me, and shall die in your sin: whither I go, ye cannot come." (John 8:21.) To die in sin bars one from going where Jesus is, but to fail to believe in Christ is to die in sin, therefore for one to refuse to believe in Christ is to be barred from Jesus' presence. Jesus is in heaven and we must have faith to be with him—thus the importance of faith.

God did not command us to believe in Christ and then leave us without inducement to believe, but Jesus performed miracles to establish his claim of divinity and to produce faith on the part of those who saw him perform them and on those who read the account given by the inspired men. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20:30, 31.) God wanted us to believe in his Son and he therefore gave us the evidence necessary for us to become believers. Those who accept the evidence (believe) "may have life in his name." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16.) An analysis of the verse shows us faith prevents our perishing (we would perish if we did not believe), and gives us eternal life. John 3:36 (A. S. V.) says, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Belief in Christ brings eternal life, but disobedience (lack of faith) brings the wrath of God against us.

We have pointed out the importance of faith (belief) both from the negative and positive sides, by showing that it is impossible for one to please the Lord, be with Jesus and go to heaven without faith which leads us to accept

(obey) the commandments of God on the one hand and then by showing the reward, the inducement or the blessings which God gives us when we believe. It is important to shun the wrath or punishment of God by turning from disbelief to belief. It is important to believe for the reward offered for our belief. Thus a man has a twofold reason to believe in the Christ. The fear of punishment on the one hand—the hope of reward on the other.

Faith is so important that men should cease believing in men and in the doctrines of men and believe with all their hearts in the Christ and his teachings. Now is the time to become believers for if we die in our sins (we will if we fail to believe in Christ) we cannot be with Christ in heaven.

(To be continued)

THE BIBLE MUST SPEAK FOR ITSELF

By Roy E. Cogdill, in Truth In Love

One of the most vital rules to learn in the study of the Bible is that the Bible must speak for itself. Men too often read into the Bible what they want it to say. There can be no reading between the lines in a successful effort to study the Word of God. We must take God at His Word and remembering that the Bible is an all-sufficient revelation of God's will, we must be willing to take the truth exactly as God has stated it without addition or subtraction. Reading into the Bible what is not there results always in our being led away from the Truth.

We should let the Bible be its own interpreter. When any instrument is introduced into court and its construction becomes necessary, the first rule that is followed to learn what it actually means is: what does the instrument as a whole actually say? The purpose of such a rule is to avoid putting a construction upon on statement of the instrument that would be in conflict with what else the instrument has to say. Whatever any statement may seem to say, when taken by itself, surely must be in harmony with the rest of the instrument or else the instrument is faulty and not binding. This is a simple principle that needs application badly in the study of the Word of God. No statement of God's Word is out of harmony with the truth which the Word of God as a whole teaches. When we reach any conclusion concerning any passage that conflicts with anything else God has said, our conclusion is wrong for truth is always consistent and God has not contradicted himself. Peter made this very demand of teachers when he said, "If any man speak, let him speak as the oracles of God." (1 Peter 4: 11.) Be sure your utterances are in harmony with the rest of what God has said. The rule is—Study every passage in the light of the whole truth God has taught on the question.

Is it literal or figurative? Good common sense employed in the study of the Word of God will easily determine when the language is literal or figurative. Men do not ordinarily have any difficulty in determining what is figurative when they read the daily papers about ordinary events. Signs and symbols abound in the Bible, especially in the prophecies and in the book of Revelation. There is no justification for basing a contention upon such a passage when no plain positive statement of the Word of God can be found in support of it. Jesus called Herod "An old fox" but we understand easily that this is a figure of speech. The prophets said that John would come "leveling down the hills and filling in the valleys and preparing the way" but we have no difficulty understanding

that John was not to be a highway engineer. Yet, many people will take such passages and base a theory on them. This has been the case with Revelation, chapter 20. In spite of the highly symbolic language and figures of speech that abound in this passage and book, they want to make a literal application of a portion of it and select the part of the chapter that will support some particular theory they have imagined. Such is not only irregular, it is unscriptural and unwise. John meant to prevent such use of the book when he said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." (Rev. 22:18-19.)

The silence of the Bible. Many theories and practices have been justified on the grounds of what the Bible does not say rather than on the ground of what it does say. Men plead their justification because the Bible has not condemned specifically the thing they want to do. This puts a premium on the silence of the Bible. The rule would have to be—anything which God has not specifically condemned is right. Such a principle would lead to immediate disaster. It would justify dancing, drinking, and gambling in the private lives of the disciples of Christ. Thousands of things which exist in the world and are not mentioned in the Bible could be attached to the religion of Christ. What God has said cannot properly be respected unless we respect God's silence likewise. God has acted upon the principle of telling us what to rather than what not to do. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.) We must not go beyond that which is written. (1 Cor. 4:6.) To presume upon God's will when he has not spoken and transgress God's word by trespassing upon God's silence is sinful and has always been condemned. We must be satisfied with what God has said.

"MY CHURCH"

By Melvin L. Vaughan

To hear people speak of "my church and your church" is a sad comment on the state of religious knowledge. It may be that no disrespect is intended, yet there is in such conversation the open violation of the precept to: "speak as the oracles of God."

There is only one person who could speak of the church as "my church" without disrespect. That person is Jesus, it is His right by purchase. (Matt. 16:18.)

Jesus intended the church as a universal institution, that all men may in it be reconciled to God. (Eph. 2:16.) As all are guilty as sinners before God, it should be easy to see why the Lord would demand the same obedience in order to become a member of His church.

Impartiality is distinctly a Divine attribute seldom found among men in a noticeable degree. Among men favors are granted, demands are made more severe, depending often upon friendship or social position. The Lord, on the other hand, demands of the rich and poor; the wise, and the unwise the same obedience. No amount of prestige or prominence will cause one single condition to be eliminated or altered in any way.

Regardless of the other differences that exist between the religious bodies professing Christianity, there is one condition upon which all are agreed: To please God *responsible* men must have faith. This position is taken

upon good authority. (Heb. 11:6.) The same authority is just as clear and positive on other essentials as on faith. For examples: "Except ye repent, ye shall all in like manner perish." Luke 13:3, 5, ". . . now He commandeth all men everywhere to repent." (Acts 17:30.) Take the subject of baptism: ". . . he commanded them to be baptized in the name of the Lord. . . ." (Acts 10:48.) Again, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Each of these commandments is a part of the Lord's will and must be received as such by all who accept the Bible as the Word of God. Do you?

Won't you agree that the time is past due for all of us to forget our opinions and sectarian loyalties with "my church and your church" and learn more of His church as He would have it. Always remembering His words: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 1:48.)

THE SABBATH IS GONE

By H. M. Phillips

THE REASON IS BECAUSE THE LAW IS GONE.

The law was taken out of the way and nailed to the cross. (Col. 2:14.) Law, our schoolmaster to lead us to Christ, no longer under. (Gal. 3:25.) We are not under the law, but under grace. (Rom. 6:14.) Priesthood changed and there was a change of the law. (Heb. 7:12.) New law not according to the old, better covenant. (Heb. 8:6-9.)

WHAT WAS TAKEN OUT OF THE WAY?

Law written and engraven on stone, when Moses face shone. (2 Cor. 3:7-11.) Handwriting of ordinances which were contrary to us. (Col. 2:14.) One written on tables of stone to fleshly tables. (2 Cor. 3:3.) The tables of the covenant in the ark of the covenant. (Heb. 9:4-11.)

MOSES LAW AND GOD'S LAW THE SAME.

Moses gave the law of God as stated in Nell. 10:20. God gave the law of Moses as given in Ezra 7:6. God gave the book of the law of Moses (Neh. 8:1). Moses gave the book of the law of God (2 Chron. 34:13.).

WHEN WILL THE SABBATH BE GONE?

This question was asked by the Jews in the long ago (Amos 8:5). Was said to be when the sun goes down at noon (Amos 8:9). When Christ died on the cross darkness over the earth (Luke 23:44). The old law then taken out, nailed to the cross. (Col. 2:14.)

THE SABBATH WAS TO WHOM?

Moses said with us, not with our fathers before us (Deut. 5:3). The sabbath was made known at Sinai to be observed (Neh. 9:13-14). The sabbath to remember the day came out of Egypt (Ex. 13:3). It was a sign to Israel only, not to any one else. (Ex. 31:13-17).

THE FIRST DAY OF THE WEEK.

This is the day when Christ was raised from the dead (Mark 16:9). The disciples come together to break bread, first day. (Acts 20:7). Told to lay by in store on the first day of the week. (1 Cor. 16:2). This day not to forsake the assembly (Heb. 10:25). John was in the spirit on the Lord's day (Rev. 1:10).

The New Testament nowhere commands one to keep the sabbath. No correction was made for any one failing to do so. Corrections were made about observing the Lord's supper (1 Cor. 11). First day of the week to have the supper (Acts 20:7). Sabbath reminds Jews

of their deliverance from Egypt, not us. First day of the week reminds us of our deliverance by Christ. (Let no man judge you in regard to the sabbath (Col. 2:16). Do not be in bondage observing days as the sabbath. (Gal. 4:9-10).)

THE SON OF HIS FATHER'S WILL

By Irvin B. McFadin

John 6:38, "For I came down from heaven not to do mine own will, but the will of Him that sent me."

Our Savior saw the great need of men who were lost, without hope and without God in the world and He gladly came to do his Father's will in order to save them. He was his Father's willing gift to the world. (John 3:16-17.) He suffered in order to obey the will of God and to save men. (Heb. 5:8-9.) This was not compulsory, but voluntary on his part.

Man's mind is too shallow to fathom the infinite mind wherein reposed this heavenly gift. We know not the emotions of the Almighty in this matter.

We do know that the Son was at all times subject to the will of the Father, and followed the course marked out for Him, with no feeling of reluctance. He gladly went about his task and he taught men to do so. "I must be about my Father's business," said the Master, so must we as Christians today, if we are truly his disciples.

The Apostle Peter said, "Christ left us a perfect example and we must walk in his steps." Our Lord habitually lived in the consciousness that he was God's gift to the world. (John 4:10.) "If thou knewest the gift of God and who it is that said unto thee, give me to drink, thou wouldest have asked of him and he would have given thee living water." So spake the Savior in his conversation with the woman at the well.

Paul the Apostle teaches us that man must realize this in order to be saved. Rom. 6:23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The wisest of those who lived contemporaneously with Christ recognized Him as having come from God. Nicodemus of the Jewish council said, "We know that thou art a teacher come from God, for no man could do these miracles that thou doest except God be with him."

All that God asks a man to do is to accept His gift Christ and then obey Him. (Matt. 7:21.) "Not every one that sayeth unto me Lord, Lord, will enter into the kingdom of heaven, but he that *doeth* the will of my Father, who is in heaven."

God asks man to accept His gift, because of the inestimable worth to the soul. The question of salvation is placed squarely in the hands of Christ. Our salvation is predicated entirely on whether or not we accept him in obeying the will of God. To accept His gift, because of the inestimable worth to the soul. The question of salvation is placed squarely in the hands of Christ. Our salvation is predicated entirely on whether or not we accept him in obeying the will of God. To accept Christ, to obey His will, to obey the will of God to obey the gospel, to be saved from past sins, to become a Christian—all depends upon man obeying certain commandments. Namely, Hearing—Rom. 10:17; Faith—Heb. 11:6; Repentance—Luke 24:47; Confession—Rom. 10:9-10; Baptism—Mark 16:15-16. Then man must continue to live faithfully the Christian life to be saved eternally. (Rev. 2:10.) "Be thou faithful unto death and I will give thee a crown of life." Will you then accept Him?

"IN THE MAPLE WOODS, UNDER THE JUNE SUN"

A Pen-Picture of Alexander Campbell Preaching to a Country Audience.

(From The Christian Evangelist, August 4, 1904.)

It was in June, 1831, following the outburst of Mormonism in the Western Reserve that there was held a grove meeting at Aurora, Ohio. Alexander Campbell was present, and the following account of the service, written by Hon. A. G. Riddle, is taken from his book, "The Portrait: A Romance of the Cuyahoga Valley."

"The woods were full of horses and carriages, and the hundreds already there were rapidly swelled to many thousands; all of one race—the Yankee; all of one calling, or nearly—the farmer; hardy, shrewd, sunburned, cool, thoughtful and intelligent. The Disciples were, from the first, emancipated from the Puritan slavery of the sabbath; and, although grave, thoughtful and serious, as they were on this Sunday morning, it was from the gravity and seriousness of the occasion, and little from the day itself—an assemblage that Paul would have been glad to preach to.

At the hour of eleven, Mr. Campbell and his party took their places on the stand, and after a short, simple, preliminary service, conducted by another, he came forward to the front. He was then about forty years old, above the average height, of singular dignity of form and simple grace of manner. His was a splendid head, borne well back, with a bold, strong forehead, from which his fine hair was turned back; a strong, full, expressive eye, aquiline nose, fine mouth and prominent chin. He was a perfect master of himself, a perfect master of his theme and, from the moment he stood in its presence, a perfect master of his immense audience.

"At a glance he took the measure and level of the average mind before him—a Scotchman's estimate of the Yankee—and began at that level; and as he rose from it, he took the assembled host with him. In nothing was he like Rigdon; calm, clear, strong, logical, yet perfectly simple. Men felt themselves lifted and carried and wondered at the ease and apparent want of effort with which it was done.

"Nothing could be more transparent than his statement of his subject; nothing franker than his admission of its difficulties; nothing more direct than his enumeration of the means he must employ, and the conclusion he must reach. With great intellectual resources, and great acquisitions, athlete and gladiator as he was, he was a logician by instinct and habit of mind, and took a pleasure in magnifying, to their utmost, the difficulties of his positions, so that when the latter were finally maintained, the mind was satisfied with the result. His language was copious, his style nervous, and the characteristic of his mind was direct, manly, sustained vigor; and under its play he evolved a warmth which kindled to the fervor of sustained eloquence, and which, in the judgment of many, is the only true eloquence. After nearly two hours, his natural and logical conclusion was the old Pentecostal mandate of Simon Peter, and a strong, manly and tender call of men to obedience. There was no appeal to passion; no effort at pathos, no figures or rhetoric, but a warm, kindly, heated, glowing, manly argument, silencing the will, captivating the judgment and satisfying the reason; and the cold, shrewd, thinking, calculating Yankee liked it.

"As the preacher closed and stood for a response, no answering movement came from any part of the crowd. Men were running it over, and thinking. Unhesitatingly

the orator stepped down from the platform upon the ground, and moving forward in the little open space, began in a more fervid and impassioned strain. He caught the mind at the highest point of its attainment, and grasping it, shook it with a half indignation at its calculating hesitation, and carrying it with a mighty sweep to a still higher level, seemed to pour around it a diviner and more radiant light; then, with a little tremor in his voice, he implored it to hesitate no longer. When he closed, low murmurs broke and ran through the awed crowd; men and women from all parts of the vast assemblage, with streaming eyes, came forward; young men who had climbed into the small trees from curiosity, came down from conviction, and went forward to baptism; and the brothers and sisters set up a glad hymn, sang with tremulous voices, clasping hands amid happy tears.

"Thus, in that far-off time, in the maple woods, under the June sun, the gospel was preached and received."

THE DIVINE STANDARD OF CONDUCT

By Richard Donley

We live in a complex age, and are surrounded by many conflicting influences: some good and some evil. He who desires to do right at all times finds himself in need of a standard of conduct by which he may determine which things are good and which are evil. This is true in matters of public worship, and also in our every day life. We are surrounded by every kind of religious teaching that the fertile imagination of evil men can devise. Likewise, we are surrounded by many complex and varied social problems. How may the honest man know what is right, under every circumstance? I suggest a rule that is bound to be right, because it bears the stamp of divine approval. I suggest that man should follow the example of Jesus in all things, for, "Hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." (1 Peter 2:21.)

Some might raise the objection that Jesus did not live in modern times, and therefore, was not faced with our modern problems. Personally, I believe that for every modern problem, a parallel can be found in Jesus' time. I believe that Jesus met and overcame every temptation and obstacle that exists today. This I do know, He has by example established a rule that can solve every problem of conduct that man can possibly meet.

The rule of conduct established by Jesus is threefold, involving divine example, divine precept, and necessary inference. In every case where he explained his conduct, he made an application of this rule. If honestly applied, it will solve every problem of modern life. I call the readers attention to the rule as applied by the Lord.

(1) DIVINE EXAMPLE: Jesus said, "I speak the things which I have seen with my Father." (John 8:38.) Having been in the presence of the Father of all, Jesus could determine his conduct by that which he had seen with God.

(2) DIVINE PRECEPT: One of the finest example of determining right and wrong, both by precept, and by necessary inference is found in the conversation between Jesus and the devil recorded in the fourth chapter of Luke. The devil showed Jesus all of the kingdoms of the world, and promised to give them to him if Jesus would fall down and worship him. Jesus determined his course of action by divine precept saying, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He determined his right course of action by quoting a passage from God's word referring specifically

to the problem at hand.

(3) NECESSARY INFERENCE: When the devil had failed to persuade Jesus to worship him, he then sot him on the pinnacle of the temple and told him to cast himself down, if he was the Son of God. This problem could not be solved by direct precept, for to the best of my knowledge there is no passage of inspired writing that says, "Thou shalt not jump off of the temple." There is, however, a passage from which a necessary inference may be drawn that such procedure is sin. Jesus quoted Deuteronomy 6:16 which reads: "Thou shalt not make trial of the Lord thy God." From this passage Jesus drew the necessary inference that it is sin to do anything that makes trial of the Lord, such as jumping off of the temple to prove himself to be the Son of God.

The threefold rule of example, precept, and necessary inference if properly applied will solve every problem that confronts us today.

(1) EXAMPLE: We have not been in the presence of God, and therefore, cannot refer to that which we have seen with the Father, but God has revealed himself to us in the person of his Son. "No man has seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." (John 1:18.) We may safely follow the example of conduct set by Jesus. He went about doing good: therefore, it is right to do good. He attended social gatherings of his friends: therefore, it is safe for us to do the same. The apostles were sent out to preach the gospel to all nations, and were given the Holy Spirit to guide them into all the truth; therefore, we may safely follow any example that was approved by the apostles. For instance the disciples came together to break bread on the first day of the week (Acts 20:7), therefore, in doing the same thing we only do that for which we have apostolic example.

(2) PRECEPT: Obedience to the gospel is a matter of precept. The apostles spoke as the Spirit gave them utterance (Acts 2:4) therefore, the things spoken by them are the precepts of God to mankind today. Men are commanded to believe in Christ (Acts 16:31), and believers were told to repent and be baptized unto the remission of sins. (Acts 2:38.) Those baptized were commanded not to forsake their assembling together. (Heb. 10:25.) They were told to eat the Lord's Supper (I Cor. 11:24); they were told to sing (Col. 3:16); to pray (I Thess. 5:17); to lay by in store (I Cor. 16:2); to teach (II Tim. 2:2.). All of these things must be right because the apostle commanded them.

There are also some negative commandments. For instance: Gal. 5:19 forbids fornication, idolatry, drunkenness, and some other sins. He who violates any of these precepts commits sin, for they are the commandments of God.

(3) NECESSARY INFERENCE: From the above precepts, we may rightly infer that some things are right, and other things are wrong. For instance: in the commandment to not forsake the assembling of ourselves meeting houses, seats, lights, and etc. are necessarily inferred. In the commandment to sing, song books are inferred, as they are but an aid in doing the will of God. In the commandments to teach, classes, papers, radios, and so on are inferred. Some would say that this would also make the use of the piano necessary in the worship, but this is not true: for the piano is used to play, while song books are used to sing. God's word says to sing, but it does not say to play.

The rule of necessary inference prohibits some practices that many nominal Christians engage in. To the best of my knowledge, dancing is not specifically prohibited by the New Testament; but dancing being the

very essence of lasciviousness, is prohibited by inference from Galatians 5:19. The same is true of the commercial movie. I do not believe that the New Testament says thou shalt not go to a movie; but it does say that drunkenness, revelling, and such like are lusts of the flesh. These sins are certainly glorified by the modern movie, and the children who attend them are taught such things are desirable. The New Testament says that parents should nurture their children in the chastening and admonition of the Lord. He who send his child to the modern movie, nurtures him in the teaching of Satan. It is high time that the divine rule of conduct be applied in our lives. If all follow it, all will be Christians; and as such will please the Lord.

No Christian should "lay by in store," "upon the first day of the week," less than a tenth.

* * *

The secret of a man's influence over the churches should not be in his money, or in his ability to *politic*, but should be in his Bible knowledge and in his pure, Christian character.

* **

If the preachers of human denominational churches believe the Bible, and reverentially accept everything it says without doubt or question, why do they become so agitated and resentful, if some one quotes from the Bible, "Arise, and be baptized, and wash away thy sins, calling on His name?" (Acts 22:16.)

* * *

AN OPPORTUNITY

We believe that many of our readers are anxious to do all they can to advance the teaching and preaching of the glorious gospel of the Lord Jesus Christ, which only "is the power of, God unto salvation to every one that believeth." It is wonderful to assist, to have a part, in sustaining an evangelist as he proclaims the gospel to those who are in the shadow of death. No tongue or pen can adequately portray the joy of having a part in bringing one soul to Christ.

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THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

WHAT IS BEING GUIDED BY THE BIBLE?

This is a most vital and important question. What is it to be guided by the Bible? When is a man being guided by the Bible? What does he do, or what can and should he do, and what must he not do, when he adheres to the Bible, and to the Bible alone, as his only guide?

All agree that the Bible is the only safe guide. It is the Word of God. "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119:105.) It is the only lamp that God has given to man and is the only thing that throws divine light upon the path he must travel. It contains the full, complete and perfect revelation from God to man. "Men spake from God being moved by the Holy Spirit." (2 Peter 1:21.) "And that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:15-17.) Hence the Bible furnishes perfect and complete guidance for man. By its guidance he is "furnished completely unto every good work."

It should be borne continually in mind, that, as God speaks to man through the Bible, all that God says to man is said in the Bible. It cannot be too positively emphasized that there is no communication whatsoever from God to man except that which is in the Bible. No man, or set of men, are authorized to speak to the world for God; no man is authorized to consider that God has spoken to him, or communicated with him, in any sight or sound, or in any "experience" of body or mind that he may pass through; and no man, or set of men, have the right to assume that anything originated by men, as religious worship and service, will be pleasing and acceptable to God. The plain, simple and positive fact is, that God speaks to man through the Bible, and through no other channel whatsoever.

Faith is the very first requirement before a man can do anything that is pleasing to God. "Without faith it is impossible to be well-pleasing unto Him." (Heb. 11:6.) "Whatsoever is not of faith is sin." (Rom. 14:23.) Now the only thing in the universe that can produce faith is the Word of God, or, what the Bible actually says, which only is the Word of God. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) It very clearly and unmistakably follows, then, that a man can please God only by being entirely and wholly guided in all things by the Bible.

An outstanding and undeniable fact is, that if a man is not going to be guided by the Bible, all his worship and all his service is empty, vain and sinful. It is a very great mistake, and a most fatal one, to imagine that it does not make any difference what sort of worship, or what sort of service, men and women offer to God, and that anything offered to Him as worship or service is acceptable. It seems difficult for many people to grasp the fact that there is such a thing as vain worship. The Word of God most clearly and specifically points out, that, to do anything as worship or service that God has not authorized and commanded is vain and sinful. To the Pharisees and scribes, who were great religious leaders, and who were doing this very thing, Jesus said: "And ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." (Matt. 15:6-9.)

It may be noted that those denominations today who preach that a man may be a Christian while belonging to any religious group, and that it does not make any difference what church he belongs to, are not themselves willing to practice their own preaching, but that they recede from it so far as to send their missionaries to China and Africa, and other foreign countries, where the people they seek to convert are already very devoutly religious; in fact, just as religious in their way, as they are in theirs. But some one may say, These are heathen religions. Yes, but if it does not make any difference what kind of religion a man has, just so he is religious, or what church he belongs to, just so he belongs to some church, why is not the sincere and very zealous Chinaman or African in the same class as the man in America who ignores the authority of Christ, and the guidance of the Bible, and claims that it does not make any difference what sort of worship and service a man offers to God? When he recognizes that a man must be a believer in Christ, he refutes the claim that any religion is acceptable, just so a man is sincere and honest. The whole matter involves the fact that there are certain requirements that must be met before the worship and religious services of any man are acceptable to God. There could not be a greater fallacy than the prevalent, popular opinion that it does not make any difference what church a man belongs to, or what he does as religious worship, just so he is conscientious and sincere.

We wish to very sincerely and kindly submit, that, if a man is not going to be guided by the Bible, it would be better for himself and the world if he would refrain from the farce of making any claim whatever to being a Christian. To live any sort of a religious life, without the guidance of the Bible, can only tend to undermine the Bible, as God's Holy Word, and to promote and encourage general infidelity.

It being clear, then, that men and women cannot worship and serve God acceptably by doing just anything that may appeal to them, or by doing anything that has been originated and devised by any man, or set of men, the only conclusion possible is that every one must be really and actually guided by the Bible in all their religious worship and services, in practice as well as in profession.

This brings us, in a very practical way, face to face with the question, What is it to be guided by the Bible? What do we do when we are guided by the Bible, and what do we not do? In other words, What does it mean for a man to take the Bible as his Guide? All who make any profession of faith in Jesus Christ agree that men

and women should accept the Bible as their Guide. What are the practical effects or results of seeking to be guided by the Bible?

Considering the present condition of a large part of the so-called Christian world, the question presents itself, Can people claim that the Bible is their Guide when they teach anything that the Bible does not teach? This is certainly a very appropriate and practical question in view of many of the doctrines and practices of various religious denominations. Can a man claim the Bible as his Guide when he belongs to a church that is not even mentioned in the Bible? All agree that the Bible, both by precept and example, teaches all penitent believers in Jesus to be baptized. Now, can a man claim that the Bible is his Guide, if he has accepted sprinkling as a substitute for baptism? This is a most important question, in view of the fact that many people, who imagine they are being guided by the Bible, have done this very thing. Many such questions as these are forced upon our attention by many of the doctrines and practices of the various religious denominations and it becomes the duty and the responsibility of all who seek the truth to settle them by the teaching of the Bible.

Seeking to settle this question brings up the question, By what standard, or by what authority may it be settled? When all has been said and done, the fact remains that the Bible itself is the only standard or authority to which any one can appeal for divine guidance. To be guided by the Pope of Rome; or by the decrees and regulations of a council, a conference, a convention, or a synod; or by any creed or discipline, or by any ecclesiastical dignitary, is not to have divine guidance, because, as all admit, Divine guidance is given only in the Bible.

On appealing to the Bible, the answer comes in the clearest, simplest and most positive terms. To begin with, the very first thing a man must have, before he can do anything as worship and service that will be acceptable to God, is faith. And because "faith cometh by hearing, and hearing by the Word of God," faith cannot exist except where the Word of God speaks. A man can "by faith" do what the Scriptures authorize and command. "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12:32.) "That in us ye might learn not to go beyond the things which are written." (1 Cor. 4:6.) This very forcibly indicates that a man must adhere faithfully and implicitly to what the Scriptures teach, to speak where they speak and be silent where they are silent. "If any man speak, let him speak as the oracles of God." (1 Peter 4:11.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." A man is not being guided by the Bible when he teaches anything that the Bible does not teach.

The Holy Spirit, speaking through the apostles, required the New Testament congregations to adhere faithfully to the things that were delivered to them by the apostles. "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4:9.) This passage shows that, for a person to be guided by the Bible, he must adhere, without deviation, to "the things" that are authorized and required by inspired men, or, in other words, to "the things" that are authorized and required by the Bible. "So, then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." (2 Thess. 2:15.) When an inspired man requires that every one stand fast and hold the things that were taught by the apostles he most clearly prohibits any modification of them, or any addition or sub-

traction to or from them. The injunction is very clear that every one must actually and implicitly adhere to what is taught in the Bible. To fail to teach anything that the apostles taught is sinful, just as it is sinful to teach anything that the apostles did not teach. "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6:3-5.)

All through the Sacred Writings, this divine injunction is given, to neither add to, or take from, and the results of doing either one or the other are solemnly warned against.

Moses, before his death, solemnly warned the children of Israel against any deviation from the law of God. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against Jehovah; and how' much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of Jehovah, to provoke him to anger through the work of your hands." (Deut. 31:24-29.)

In the last chapter of the last book of the New Testament, the apostle John, the last of the inspired writers, through whom the Holy Spirit gave the Revelation from God to man, solemnly warns as follows: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22:18, 19.)

There can be, then, but one conclusion to which all intelligent people must come, and that conclusion is, that the only way to be guided by the Bible, *is to be actually and literally guided by it*; to speak where it speaks, and to be silent where it is silent; and to teach and preach the things that it authorizes and commands, and to refuse to go beyond the Bible by preaching and teaching anything that has been originated and invented by uninspired and fallible men. If every one would really and actually take the Bible as his Guide, it would be impossible to have division and strife in the religious world. All would be brethren and sisters in the Lord, all members of the one body, which is the church of which Christ is the Head, and all would "stand fast in one spirit, with one soul striving for the faith of the gospel." Oh! that all the religious world would really take the Bible to be their Guide!

J. A. A.

One of the worst things that could happen to a congregation is for one man to monopolize the pulpit.

THE RIGHT WAY

By W. A. Ethridge

Ignorance of the way of salvation is a sin in the sight of the living God. One of the most astoundingly amazing things that the human mind can conceive of, is the rank, stupid, inexcusable ignorance of God's word in the world today. In John 6:63, Jesus says, "the words that I speak unto you, they are spirit and they are life." Then, it is easy to know that without a knowledge of God's word, man is dead spiritually. God has given his word whereby we may know there is a way that is right and cannot be wrong.

Of course there is a Bible in every home. It would be hard to find a home where there is no Bible. It would be embarrassing for our neighbors to know that we have no Bible in our home. But, of what use is the Bible in many homes today? None, except to adorn the parlor table and to keep a family record of births, marriages and deaths. They do not read the Bible; they think nothing of it and care nothing about it, but are willing and content to leave the whole thing to what some man says about it.

Men do not differ nor disagree on what the Bible says. They differ, disagree and contend for what the Bible does not say. The Bible does not say "join" a church. That erroneous and blasphemous stuff is not found between the lids of the Bible. I never "joined" a church in my life. I wouldn't have any confidence in a church that I could "join." God adds people to His church when they obey from the heart the form of doctrine found in His word; when they do what He says do in the way that He and He alone says do; for the same thing that makes a man or woman a Christian, puts them into the church.

Again, the Bible does not teach that baptism is "because of remission of sins." Peter's answer to the people on the day of Pentecost is too plain to be misunderstood. "Repent and be baptized for, in order to obtain remission of sins." The combined scholarship of the world, all agree that for, unto, means in order to obtain remission of sins.

Again, the Bible does not say for you to "believe that God for Christ's sake has pardoned your sins" before you have completed obedience to His commands. No such blasphemous stuff can be found in the Bible. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Salvation comes after baptism and not before baptism.

Again: the Bible does not say for you to come to the Lord's table two, three, or four times a year. "And upon the first day of the week when the disciples came together to break bread." (Acts 20:7.) It does not say "a" week, but "the" week and that means the first day of every week because every week has a first day. In Heb. 10:25, "Not forsaking the assembling of yourselves together as the manner of some is; 'showing conclusively, that they were doing that at that time; and it is proven, verified, and corroborated by authentic history that they did do that very thing for three hundred years after the death of Christ, or until the 'great falling away' predicted by Paul, when the church apostatized and went into Roman Catholicism.

Again: the Bible does not teach salvation by "faith only." It is blaspheming the name of the living God; it is profaning the living word of the living God to teach, or even think, that any man or woman ever might, could, would or should be saved by "faith only." The words or term "faith only" is used in the Bible only one time; and the only one time the words or term "faith only" is used in the Bible, is found in James 2:24. "Ye see then how that by works a man is justified and not by faith only."

Again: the Bible does not teach that repentance pre-

cedes faith. Heb. 11:6, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then all that I might do on this earth that was humanly possible to do, without faith to begin with, would be as sounding bi-ass or a tinkling cymbal.

Again: the Bible does not teach infant baptism. That is simply and purely a man-made innovation. It is a man-made doctrine, over which the devil grins with fiendish delight and laughs with diabolical glee; for he knows it is a deliberate perversion of God's word. When a baby dies in its pure and pristine innocence, it is saved and cannot be lost, for Jesus said, "of such is the kingdom of heaven."

What is the way? The Bible being true, there is a way that is right and cannot be wrong. In Heb. 10:19-20, we read, "having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated (new-made) for us." There is a way, a new way, a living way, so plain that wayfaring men though fools need not err therein. Jesus the Christ purchased the new way and paid for it with his own precious blood.

What is the way? Hear the word; believe the word; repent; confess Jesus to be the Christ the Son of God; be baptized for remission of sins. If you do these things, you will be in the way that is right and cannot be wrong.

Live the Christian life; do unto God and your fellow-man the things that God would have you do, in the way that God and God alone would have you do. Then when you come to the time and place to which we will all inevitably come; when you come to cross the dark river of death, you can go across unafraid; there to bathe and bask in the sunlit smiles of God's eternal love, in the beautiful bowers of perfect peace, of unending bliss, of eternal glory. The Bible being true, this is the way, the way that is right and cannot be wrong.

A QUESTION AND IT ANSWERED

By Homer A. Daniel

This writer has been asked, here of late, "Brother Daniel, is it wrong to have a collection in Sunday School?" Yes, it is wrong, and we shall proceed to tell why.

First of all, the Word of God just doesn't teach a thing like this to be practiced in our Bible study classes. We have just as much authority from God's word for a "Ladies' Aid Society" as we do for a "Sunday School" taking up a collection. The apostle said: "As I have given order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper." (I Cor. 16:1-2.) This is the only "collection" that the New Testament "orders" on "the first day of the week," and it is to the churches, *not* to children, and Sunday Schools.

The argument is often advanced that this is a good way to teach children to give. If that is the purpose of it, why not apply the same to the Lord's Supper and have it in the children's classes to teach them to eat the Supper when they become members of the church some day? Someone says, that would be inconsistent. Certainly it would and this is exactly true with the whole set-up. There is just as much Scripture for having the Lord's Supper in the classes and then having it again in the regular assembly of the church as there is for a collection in the Bible classes.

Sometimes we hear it argued that the Sunday School collection is to pay for the literature. If the church is conducting the classes, why shouldn't the church as such

pay for the literature that is used in the classes. We might as well take up a collection Sunday nights to pay for the Sunday night preaching as to take up a separate collection in the class to pay for the literature that is used in the class. If not, why not?

Summing it up: (1) There is no need for two collections on Lord's Day morning, why not have the Lord's Supper in the classes. (I have had no one to successfully meet this argument yet.) (2) It gives those who fight Bible classes a club to maul us with unnecessarily. (3) Bible teaching—"Bible Study" (Sunday School) is the church at work when conducted as a congregation. The only organization known to man in the New Testament is the church (congregation), which consists of members, elders and deacons. The "Sunday School" must be the church at work and must be directed by the Elders and not a separate organization. (4) When a collection is taken in Sunday School, usually other denominational "fads" follow. This is a wrong thing pointing in a wrong direction.

Teaching God's word, singing and praying may be done any time and anywhere, but not so with contributing and the Lord's Supper. These two items of New Testament worship must be on Lord's Day at the regular worship period.

Too, there is a tendency on the part of those who practice this "fad" to have two separate collections. And of course this would obviously be wrong within itself.

Brethren, let us be very careful as to the how and *what* we teach. Let us be content just to "speak where the Scriptures speak and remain silent where the Scriptures are silent; to do Bible things in Bible ways; call Bible things by Bible names and recognize God's word as the last word.

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GOD'S POWER TO SAVE

By W. S. Boyett

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When Adam and Eve surrendered to Satan in the Garden, they became sinners and stood in a condition of condemnation. It was to them that God promised a Redeemer from sin. This Redeemer came to the world in the person of Jesus Christ and accomplished his great work of *soul saving*. Mary was told before his birth, "he shall save his people from their sins." (Matt. 1:21.) All men have become the objects of his saving power, not by inheritance, but by committing sin. Paul said: "All have sinned and come short of the glory of God." (Rom. 3:23.) Hence all men are sinners and in need of saving, yea they are described as aliens and strangers from God and the covenants of promise. (Eph. 2:12.) From this state of condemnation it was impossible for man to be saved by his own power, hence the necessity of God's POWER TO SAVE. The text of this lesson tells us that this power is the gospel. It reads: "For I am not ashamed of the *gospel* of Jesus Christ, for IT IS THE POWER OF GOD UNTO SALVATION to every one that believeth." (Rom. 1:16.) The gospel is not one of God's powers to save, but is THE power of God unto salvation. God uses no other power in the salvation of the souls of men.

The work of soul saving from first to last is the work of the word of God—God's power to save. Through His word God comes into the hearts and lives of the sons and daughters of men and leads them, through paths of

righteousness into Eternal Life. The gospel is God's means of working in us "to will and to do his good pleasure." It is God's power to do all for the lost human soul that must be done in its salvation. There is not a Spiritual need of lost and dying man that is not fully met in the Word of God. Thus we ask: What does man need? What is necessary to his salvation?

As a sinner, man is in darkness and must have light. Paul said: "Ye were sometimes darkness, but now ye are light in the Lord." (Eph. 5:11.) The gospel fully meets this need of light. David said: "The entrance of thy Word giveth light." (Ps. 119:130.) Like a lighthouse to the struggling seaman in the storm, the Word of God shines out to dispell the darkness around the sinner, tempest tossed upon life's sea.

Man is also described as being dead in trespasses and sins and must be quickened. (Eph. 2:1.) This is also done by the Word of God. We read: "This is my comfort in my affliction; for thy WORD HATH QUICKENED ME." (Ps. 119:50.) And again: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12.) Thus the Word is God's quickening power.

Man's salvation is promised upon a new birth. Jesus said: "Except ye be born again, ye cannot see the kingdom of God." (John 3:3.) There are two things essential to all births, a begetting and a bringing forth. Hence man must be begotten before he is born. The Word of God does this also. James said: "Of his own will begat he us by the *Word of tmth.*" (John 1:18.) And again Paul said: "For though ye have ten thousand instructors in Christ, ye have not many fathers; for in Christ Jesus I have *begotten yon through the gospel.*" (I Cor. 4:15.) Jesus tells us that the WORD IS THE SEED. (Luke 8:

11.) And Peter says: "Being BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever." (I Peter 1:23.) And still we need nothing more than the Word of God.

But before the New Birth there are several things that are necessary to the salvation of man. Man must be drawn to Christ. This also is said to be the work of the Word of God. Hear Jesus: "No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall be taught of God. Every one therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45.) When Jesus sent out the messengers with the gospel (Matt. 28:19), it was to teach people about God and thus draw them to him. It is through this method that men are called from the pursuits of sins and evil to Christ. Of this calling, Paul says: "Whereunto he called you by our GOSPEL, to the obtaining of the glory of the Lord Jesus Christ." (2 Thess. 2:14.) There is no other power, either direct or indirect, to draw men to Christ except the gospel. It is a delusion to think or teach that man is called some other way.

Man's justification or salvation is ascribed to faith (Rom. 5:1), but without the Word of God, there can be no faith. "So then faith cometh by hearing, and hearing by the WORD OF GOD." (Rom. 10:17.) See also (John 20:30-31.) Here again the need is completely met by the Word of God, nothing more is needed. This faith must succeed in accomplishing the purification of the heart before man can be saved, for it is only the pure in heart that are to be blessed. (Matt. 5:8.) Here, as before, the Word does the work, for we are told by Peter: "Men and brethren, ye know how that a good while ago God

made choice among us, that the Gentiles by my mouth should hear the WORD OF THE GOSPEL and BELIEVE." (Acts 15:7.) And in the ninth verse he tells us: "That God put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH." Note the order: They heard the Word and believed, and it was this faith that purified their hearts. Thus the Word of God purified the hearts through the faith which it produced.

In the process of salvation, the soul of man must undergo a complete change. We notice first that the soul must be converted: "Except ye be converted and become as little children ye cannot enter the kingdom of God." (Matt. 18:3.) Now this is also the work of the Word of God and nothing more. We read: "The law of the Lord is perfect, CONVERTING THE SOUL." (Ps. 19:7.) But the soul must also be purified. Here again the Word supplies the need. Peter said: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Peter 1:22.) The truth is the Word of God, "Sanctify them through thy truth, thy Word is truth." (John 17:17.) Hence it was through obeying the Word of God that the soul is made pure. Yea, even the complete work of saving the soul is the work of the Word of God. James said: "Wherefore laying apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." (James 1:21.) The word "engrafted," in the passage is more accurately translated "implanted" in the Revised Version, and presents the Word as preached by the heralds of the Gospel as being planted in the hearts of lost men and saving them. The word is the seed and must thus be planted. (Luke 8:11.) Through this means the soul is saved.

In the Word of God dwells the power of freedom. We talk and hear much, in these days, about freedom, but it remains for the Word of God to make us free indeed. Free, not from temporal oppressors, but from the stain of sin. Jesus said: "Ye shall know the truth, and the truth shall MAKE YOU FREE." (John 8:32.) And again Paul says: "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) This blood that paid for this freedom was not shed upon a battlefield, but was shed by the Saviour on Calvary nearly 2,000 years ago and nothing but the truth revealed through Him can make us free from sin.

To pass over the way of salvation from earth to heaven we must be clean. Isaiah said: "And a highway shall be there, and a WAY, and it shall be called the way of holiness; THE UNCLEAN SHALL NOT PASS OVER IT." (35:8.) The unclean cannot pass, thus they cannot be saved. Hence man must be spiritually clean in order to be saved. Cleanliness is also the work of the Word of God. Jesus said: "Ye are CLEAN THROUGH THE WORD which I have spoken unto you." (John 15:3.) And again, speaking of the whole church Paul said: "Husbands, love you wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the WORD." (Eph. 5:25-26.) This also shows that sanctification is not the work of the so-called "second blessing," but of the Word of God. Sanctify them through thy truth, thy WORD IS TRUTH." (John 17:17.)

But does the Christian, with the Word of God, have all that is necessary for the daily living of the Christian life? To answer this we must consider the needs of the Christian in the light of the truth of the gospel. Just as man must have physical food in order to live and grow, he

must likewise have spiritual food in order to live and grow spiritually. His spiritual food is the Word of God. Peter said: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new born babes, desire the SINCERE MILK OF THE WORD, that ye may grow thereby." (1 Peter 2:1-2.) And Jesus said: "Blessed are ye when ye do hunger and thirst for righteousness." (Matt. 5:6.) But the full grown must have something stronger than just milk. Here also the Word of God meets the need. "For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the WORD OF RIGHTEOUSNESS: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their names exercised to discern both good and evil." (Heb. 5:12-14.)

With the Word of God dwelling in him, the Christian has the assurance that his prayers will be heard. "If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) But if we turn away our ears from hearing the law, even our prayers are abomination unto him. (Prov. 28:9.) With the Word of God in our hearts, we have the greatest protection from sin. David said: "Thy Word have I hid in mine heart, that I might not sin against thee." (Ps. 119:11.)

The entire Christian life is pictured to us as man walks in accordance to the Word of God. Paul exhorted the Ephesians to "walk worthy of their calling." (Eph. 4:1.) John had no greater joy than to hear that his little children (Christians) walked in truth. (3 John 2:4.) Along this walk, man meets many discouraging circumstances and needs comfort. To the Word of God he must go to find that comfort that "passeth all understanding." "Wherefore comfort one another with these WORDS." (1 Thess. 4:18.) The Word of God is all that man needs to lead him over the walk of life unto perfection. Paul said: "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be PERFECT, thoroughly furnished unto all good works." (2 Tim. 3:16-17.) His Word is also able to build us up and give us an inheritance among them that are sanctified. (Acts 20:32.) Yea, our entering heaven depends upon our having kept his commandments contained in His Word. (Rev. 22:14.)

God's Word is the criterion by which all men shall be judged in the day of judgment. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day." (John 12:48.) And again: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Considering all these, we can see that God in his Word, has supplied all of the needs of man in his search for salvation. There is nothing left out. Yea, the GOSPEL is God's COMPLETE POWER TO SAVE. He needs no other. What is left for a latter day revelation or direct operation of the Holy Spirit? What need can these serve, that has not already been supplied by the gospel? Are they more powerful than the Word of God? How could one who believes the gospel, also believe that either a latter day revelation or a direct operation of the Spirit is necessary to man's salvation, You just cannot believe

both. Let us not add these human theories to the Word of God, for to do such will bring the plagues of that sacred volume upon this that do so. (Rev. 22:18-19.) To be saved, we must hear, believe and obey the gospel which is God's Power to save, and nothing more.

THE LEAVEN OF RIGHTEOUSNESS

By Hoyt Bailey

Increasing attendance at all religious meetings on ACC campus indicate that the leaven of righteousness is at work. Scores of young voices hymning spiritual songs of praise, being lead in fervent prayer, receiving earnest lessons of exhortation four nights each week and daily Bible study: contribute to the rapid work of the "leaven". Though none of us have been completely "leavened", everyone has had opportunity to "purge out . . . the old leaven." Many fine examples have been brought before us inviting us to noble heights of living. Several are thinking seriously upon the sacred truth that they may become a new lump.

In Palestine, leaven had to be inserted into the mass of dough prepared for baking before the dough was leavened. Contact was necessary. Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." We are not only to contact the word, but we are to receive it, and "keep it". "Thy word have I laid up in my heart, that I might not sin against thee," says the Psalmist, also, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Those who profit in a spiritual way are those who feast upon "the unleavened bread of sincerity and truth". In the first century, the beloved apostle wrote to the young men, saying, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

SELF-CONCEIT

By Hoyt Bailey

Self-conceit has been a besetting sin of mankind for many centuries. There is yet a tendency to over value oneself and this tendency is unbecoming a Christian. "And yet we are very apt to be full of ourselves, instead of Him that made what we so much value, and but for whom we can have no reason to value ourselves. For we have nothing that we can call our own, no, not ourselves: for we are all but tenants, and at will too, of the great Lord of ourselves, and the rest to this great farm, the world that we live upon," William Penn said. Truly great men and women of our day are not concerned with high rank, but such individuals are concerned with rendering service to all mankind. They have tears for the sorrowing, cheering smiles for the despondent, words of wisdom for the light hearted and help for the poor. These "Mind not high things, but condescend to men that are lowly." Those who have become great have done so by rendering the greatest service.

The admonition of the Holy Spirit is, "Be not wise in your own conceits." If one is filled with conceit there is no room for the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his." Longfellow said, "To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she

generally plasters it over with a thick coat of self-conceit." This is one thing in which men of all ages are alike; they have trusted in themselves. Evidently men are trusting themselves more than they are trusting the Lord or more men would obey the Lord.

It seems that men can bear to be deprived of everything except self-conceit, yet the less man knows or thinks about his own virtues, the more highly he is esteemed by both creature and creator.

Those over rating themselves are likely to under rate others. However, nothing is to be done through strife or vainglory; "But in lowliness of mind let each esteem other better than themselves." "For if a man think himself to be something, when he is nothing, he deceiveth himself."

ABRAHAM'S CHILDREN

The Jews thought to secure salvation because they were Abraham's children after the flesh. John warned them: "Think not to say within yourselves, We have Abraham to our Father: for I say unto you, That God is able of these stones to raise up children unto Abraham." Jesus told the Jews: "If ye were Abraham's children, ye would do the works of Abraham." (John 8:39.) Paul said: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2:28, 29.) "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham." (Gal. 3:6, 7.) These Scriptures mean that Abraham's blood in the veins was of no avail to salvation unless accompanied by Abraham's faith in the heart. Many in this day think to belong to the church will save them; but without the faith of the gospel membership in the church cannot save. Faithful obedience to the gospel alone can save. This faith leads into the church, but the church cannot save. Before Christ came, Abraham's faith led into the family of Abraham. But being one of the family never saved a soul. The faith of Abraham saved. Many persons think they will be saved by virtue of church membership. This will no more save, without a living and personal faith in God that leads to obedience, than being of the fleshly family of Abraham saved without Abraham's faith and obedience.—David Lipscomb in *Gospel Advocate*, 1901.

* * *

The recollection of a favor received excites a sense of obligation toward the giver that is not pleasant, save to a noble and grateful heart: the recollection of a favor done to another revives the memory of obligations due us. This is pleasant. So we are more apt to remember favors done to others than those received, and it makes the average man feel more kindly to him to whom he has done a kindness than to him from whom he has received one. If you wish a man to like you, get him to do you a kindness; he will always feel pleasant when he meets you. If you wish to feel kindly toward a man, do him a kindness. Doing good to your enemy will take all the enmity out of your heart toward him and change it into love.—David Lipscomb in *Gospel Advocate*, Nov. 9, 1899.

If we have a Christian nation we must have Christian men and women to teach our schools.

FIELD REPORTS

Jack Hardcastle, Baytown, Texas, March 3: Two were baptized and two placed membership here during February.

Samuel H. Austin, 719 W. Michigan, Jackson, Mich., March 12, 1945: A soldier came forward to obey the gospel, and his wife, having been a member, came to confess her sins and be restored. We are moving along happily with our work here.

Irvin McFadin, Taylor, Texas: Our work with the congregations of Taylor and Bartlett, Texas, continues pleasant and profitable in every way. Brethren, let us press on toward the goal faithfully in His service. Pray for us.

A. E. Wickham, 1729 W. Market St., Steubenville, Ohio: Washington, D. C., Feb. 22, 1945: By special invitation to the "fellowship meeting" held in Arlington, Va., and Washington, D. C., I am here. Preachers and elders are here from New York City, Philadelphia, Baltimore, etc. I have worked a great deal in the East and find there brethren true blue. I never met better preachers. All have the spirit of Christ and the meeting was a "fellowship meeting" true to the name. I spoke twice, and by request of Bro. Stacks Bomer, who works for the Anacostia church in Washington, I spoke there last night. Bro. Bonds is a real preacher.

C. M. Cleveland, 2344 9th Ave., Huntington, W. Va., March 5: Our meeting closed last night with the building filled to capacity. Bro. Fred E. Dennis, of Marietta, Ohio, did the preaching, with Bro. T. E. Nicks, of Nashville, Tenn., directing the song service. Both men did a splendid job. More visitors attended this than any previous meeting. Twelve were baptized and three restored. This was one of the best meetings in the history of the church. Bro. Dennis is loved and respected by the whole church. Bro. Nicks, in his first trip to Huntington, won a place in the hearts of everyone. We heartily commend him to the brotherhood as a song director and he will add to the interest of a gospel meeting.

Dec. 5, 1944, Somewhere in Belgium.

Chap. John P. Fogarty 0548755, Hq., Division Artillery APO 78, c/o Postmaster New York, N. Y. Dear Brother Allen: As shown above, we are now in "little Belgium," the land of friendly people. Our work hasn't changed any, though. We hold our special Church of Christ service each Sunday afternoon, just as before. The members of the church here get together by means of our jeep. In fact, last Sunday, we even held services in it. One of the members of the church here, who was just recently added to the church, gave 10 half-crowns, the equivalent of nine American dollars, this past Sunday. This represents the zeal of the church members here.

Brotherly,

JOHN P. FOGARTY, Chaplain.

Weekly report from Church of Christ in Paris: Sunday, February 18—We had a very interesting service at our regular place, 27 Rue St. Guillaume, 1st Lord's day. There were nine present, all of whom were members of Christ's body. Those present were Bob Fulmer, Myron Ferguson, James W. Daniel, John Yordy, Max Watson, Bernard Fair, Bill Wallace, Rex Shelby, and Franklin E. Redford. Redford was with us for the first time and we hope that he will be able to be with us often in the future. James Daniel directed the services and gave a talk on "How to Obey the Gospel." Bill Wallace lead the singing and Max Watson conducted the Communion Service.

Tuesday, February 20: A bottle a grape juice was sent to Frank Cox (Temple, Texas), fulfilling a request of his. He has hopes of being able to meet some others and have a service or services in the future.

Wednesday, February 21: Ten (\$10.00) dollars was received from Jack Morgan, (McGregor, Texas) for "use in the work there." He also sent the address of others that may get to worship with us. Perhaps Jack will be able to meet with us in the future and we appreciate his interest in the work.

The usual Wednesday night Bible study was held in Max Watson's place of work since the regular room for that purpose was not available. We are continuing our study in Romans and are now in the 10th chapter. Bill Wallace was with us at this service for the first time.

There is now a congregation meeting at Cherbourg, where Tom Formby, Wallace Condiff, and Walter Daugherty began the meetings. We hope they will be able to meet successfully and continually.—J. W. 1).

PROGRESS IN ROCHESTER: The work in Rochester is definitely on the victory march! A sudden interest began in January that is still growing. During the month of December, a list of names was collected—those who had at one time expressed an interest in the church. Tracts were mailed to these people, beginning in January. A follow-up was made of about one half the number on the list, the first month. This resulted in getting two families interested, and attending regularly. These in turn have lead to contacts of others who are definitely interested in the "Way of the Cross."

February Work: During the first week of February another family was contacted that is a regular attendant. In addition to the various contacts, special Bible classes are being held in homes each week with a view toward converting members of the family.

Composition of the Church: The church in Rochester is composed of those who are permanently settled in the city. There is something to build on, consequently we are looking forward to seeing great things accomplished during the summer of 1945. If one hundred tracts will gain three families—to bring them to the truth, what will ten thousand tracts accomplish? That is our plan for the summer. There is a great future for the church in Rochester.

Members Working: Not only is the church advancing in numbers, but in spiritual strength it has gained. Every male member takes part in the various services. The younger people are calling for small children and returning them to their homes after Bible study on Sunday morning.

Giving: The contributions have also jumped from twelve to twenty-two dollars (average) per week. This is a sign of growth, especially when there are only twenty-three members and many of them are children between the ages

of 12 and 17. Time is being given in contacting friends, endeavoring to interest them in the plan of salvation. All this is a definite indication of the desire to see the Kingdom of God flourish.

Conclusion: Perhaps a family or maybe two, sounds very insignificant, but consider four or five added to twenty-three, it shows a great increase. One soul is worth more than all the possessions of the world. (Matt. 1(3: 25, 26.) Should we not make it "all out for victory" in the Lord's work? It has been said, "Help will be given to those who help themselves." We are working, will you help us in our fight? We want the church to flourish, will you aid us in fortifying our position? Financial assistance is desperately needed to aid us in reaching the ten thousand families. Your prayers are urgently requested for this work.

Send all contributions to J. Hollis Roberson.

c/o Church of Christ, 47 Wellington Ave., Rochester 11, New York.

Joe F. Coppinger, Box 198, Walla Walla, Wash., March 12: The church met for the first public meeting in Pendleton, Oregon, yesterday, at 521 S. W. 4th Street, with 10 present, including wife and I. Seven members have been meeting for some six or eight weeks in their homes for worship, but last week we rented a three-room residence for a temporary meeting place, hoping to be able to buy one of the two church buildings that are for sale in Pendleton. One, the old Free Methodist building, we will know about sometime this week, the other, the old Presbyterian building, we will not know about until sometime next week; but either of these will be adequate for our needs for years to come. But brethren, in order to buy either of these buildings we must have money, and must have help from the outside, as these seven members there are not able to carry this load alone. Not only must we have money to pay for a place to meet, but to pay a preacher as well. Bro. T. R. Bankhead of King, Texas, has agreed to move to Pendleton and preach for the folks, but he will have to have support.

The brethren here in Walla Walla have agreed to let me go there and help with the work on week ends when necessary, until it is able to carry on with a local preacher, therefore Bro. Bankhead will not have to take all this responsibility alone. But Walla Walla is also dependent on others for financial support, and will not be able to carry or supply the money to support Bro. Bankhead.

Pendleton is a city of some 12,000 souls, and sorely in need of a good strong New Testament church, and by the help of God, and the good brethren over the country, this is not too far in the future. But brethren, we need help and need it now.

Won't you please give this year serious and immediate attention, and let us know at once just what amount you can subscribe each month to the support of this work. If it is not possible for you to send a regular monthly contribution, any amount that you can raise as a special contribution will be appreciated. But please act today.

There is, as we have already stated, seven members (one man) there willing, ready and anxious to work. Then there are several that we know of who have gone off into Babylon, (First Christian Church), that we may be able to persuade to "repent and return to their first love." Besides there are two good prospects for baptism at an early date.

Brethren please don't lay this aside and forget it, but give it your attention at once. This is urgent.

Send all contributions to me at the above address, or

to "Roy Bridges, Rt. 1, Box 190, Pendleton, Oregon.

Is it a good work to have fellowship in a work of this kind? If you think so please read James 4:17: "To him that knoweth to do good, and doeth it not, to him it is sin." So act today, lest you be found guilty of sin.

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APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14. No. 9

NASHVILLE, TENNESSEE, MAY, 1945

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, us only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

FORGET AND PRESS FORWARD

By T. J. Derryberry

In his epistle to the church at Philippi, after warning against certain false teaching and practices which he knew threatened the stability of their faith, the Apostle Paul made a very significant statement of his own attitude. He said, "But this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God as it is in Christ Jesus." (Phil. 3:13, 14.)

Paul's memory was not defective. He only emphasizes the fact, that the Law, to which he had rendered a blameless service, before his conversion to Christ, is now forgotten in that it has no influence on his present activity in the gospel. He now preaches the gospel as the "Power of God unto salvation to every one that believeth." (Rom. 1:16.)

Neither did Paul speak of the persecutions he had endured for the cause of Christ, to gain sympathy especially, but to teach us that, "All that will live godly in Christ Jesus, shall suffer persecution." (2Tim. 3:12.)

One great cause of failure in the development of strong Christian character is holding in memory associations of evil and fleshly gratification. They must be forgotten.

God through Moses, delivered the Israelites from bondage in a most impressive way, which it seems they would have remembered. But they soon forgot, and remembered the flesh pots of Egypt; and wanted to go back to them. The things which appeal to the flesh are easily held in pleasant memory, while the great spiritual blessings which have been so abundantly provided through the Savior of men, too often find a second place in our hearts.

Again, when the spies made their tour of inspection through the land which was theirs by promise, there was

a division among them. Only two believed they were able to possess it. This division, (as divisions usually do), caused trouble in the camp of Israel.

They did not fully understand that whatever God commands, man can do if he has the faith to make the effort as directed.

The Bible clearly teaches, that if we obey the commands of God, we are assured of the fulfillment of every promise.

THE WAY THAT IS INFALLIBLE

By G. E. Woods

In matters of finance, politics, or most other temporal affairs, we can afford to make mistakes, that is, all is not forever lost if we do use wrong judgment. Other opportunities usually present themselves to recuperate from the failure of human judgment. But in matters of religion, the religion of the Lord Jesus Christ, we simply cannot afford to make a mistake. If, as many religionists claim, there are many ways of being saved and the method selected is merely a matter of preference, then, one way is as good as another. But the word of God does not so teach. God has never had more than one system of pardon to the same people at the same time. The Bible speaks not of ways of salvation but "the way," that way being Christ. The way of Christ is an infallibly safe course to follow. When it is the destiny of the soul that is at stake we simply cannot afford to travel the wrong way. Only eternity can reveal the remorse and regret that will characterize those that do not travel the way that is the way of holiness.

The theories of men are at variance with the teachings of Christ. Men tell us that one way is as good as another, but the Lord Jesus Christ says, "I am the Way." If people would apply the sound judgment they use in temporal affairs to matters pertaining to the soul then they would follow the safest course available. The Lord has not left us in darkness regarding His will. While different systems of religious belief may seem sufficient for our needs, yet the Lord has revealed a plan that is infallibly safe, against which all doubt has been removed.

In matters of *doctrine* the Lord commanded, "Teaching them to observe all things what soever I have commanded you." (Matt. 28:20.) Again, the Lord has said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) Now, what is the safe course? Religionists, who subscribe to human authority such as the Methodist discipline, confessions of faith, creeds of men, tell us that one can be a Christian and go to heaven when he dies and believe and subscribe only to the teachings of the Bible. When the Lord has commanded that people "observe all things" which are commanded of Him and further assured us that teaching for doctrines the commandments of men is *vain* worship, what then is the safe course to pursue?

In matters of *faith* what is the safe course? Paul de-

clares, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) What is safety-first? The world tells us it does not make any difference what we believe just so we are sincere. The Bible tells us that, "faith without works is dead" and "we walk by faith and not by sight." Faith alone will not save, so then if we travel the infallible way we must be guided by a faith that comes from knowledge of God's word. Christ must be our authority in religious matters and not men. If our faith comes from the teaching of men we will then subscribe to their authority, but if Christ is the end of all controversy, then we will believe all he commands. If we are to be guided by the New Testament then we are restricted in our actions, for Christ has limited us in our conduct to the things he has revealed. One could not follow the teaching of Christ and be a Methodist because it would not be of faith, for the name is not once mentioned in Holy Writ. You could not walk by faith and be a member of the Baptist church, for it is not one time referred to in the New Testament. This is equally true of all the denominations existent today. But in the Bible we read about the church that Jesus built, that those that obeyed the gospel were "added" to, and in which they served. Now, as travelers to the Judgment, as those that must answer for their earthly conduct, what is the safe thing to do? We know the Way of the Lord is infallibly safe.

In matters of *practice* what shall be our authority? Here again the world has gone beyond that which is written and declared that we have liberty to practice what we please in matters of religion. Since the inspired writer has said that faith comes through hearing God's Word, and the Lord has enjoined us, "be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.) It follows then that we are obligated to be guided in our religious practice by the revealed word of God. The church of Christ believes and practices only those acts of worship and commands for which there is definite authority in God's Word. We do not introduce innovations into the Lord's worship such as mechanical instruments of music. We do not but on shows, plays, and the other human practices for raising money. We do not substitute sprinkling and pouring for Bible baptism. We do not wear human names but render glory and honor to the Lord Jesus Christ. Which is the safest course to follow? Why go through life in doubt of the condition of your soul. If we go to the judgment unprepared we will be forever and eternally lost. Why subscribe to the authority of men when salvation is in Christ alone? Are you following the "straight and narrow way" which is infallibly safe? To get in that way one must believe in the Lord Jesus Christ, (John 8:24); repent of every sin, (Acts 17:30); confess Christ as Lord, (Rom. 10:9, 10); and be baptized into Christ, (Rom. 6:3). By faithful Christian living we are promised a crown of life. Such a way is infallibly safe, right and cannot be wrong. Sinner friend, will you enter that Way?

A REPLY TO AN AMUSING LETTER

By W. S. Boyett

Box 317, Walla Walla, Wash.

My co-laborer and fellow preacher in this city, Bro. Joe F. Coppinger, has handed me a letter which he received regarding his recent article in the *Apostolic Times*, with the request that I reply to the same. This I am glad to do, since Bro. Coppinger is very busy and unable

to find the time to reply at the present.

Apparently this letter was written by some young folk of the Methodist Church in Hendersonville, Tennessee. And instead of being a reply to the article in the *TIMES*, as it purports to be, is on the contrary a confirmation of the arguments made therein. In the tract, the first affirmation made by Bro. Coppinger is that the denominational churches are destroying faith in the Bible, through their unbelief of what the sacred volume teaches. This letter shows that to be true of its authors. They scoff at the idea of a devil and a burning hell, which of course are plain Bible facts. Now this is proof that some, who call themselves Christians and claim to believe the Bible, in reality do not believe it. Was Jesus mistaken when he said: "These (the wicked) shall go away into EVERLASTING PUNISHMENT?" It matters not whether you call it hell, tartarus, hades or go henna, it is nevertheless ETERNAL PUNISHMENT. And it consists of FIRE, for Jesus said in the same chapter (Matt. 25:41), of the same group: "Depart from me, ye cursed, into EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS." It would be of value to our respondent, who seems to have read "reputable histories" to the neglect of the Bible, to note that hell was not prepared for man, but for the DEVIL AND HIS ANGELS. Nevertheless when those of whom Jesus is speaking, refused to do the things that they should have done, they were like the Devil and his angels, termed "cursed" and told to depart into the place prepared for them. No, God did not make hell for man, but for the Devil and his angels, but if man chooses to serve the Devil he fits himself for no other place. Yes, denominationalism has done a good job in destroying faith in the Bible, as the Methodist doctrine has destroyed the faith of the authors of this letter.

An attempt is made to show that the church of Christ is the result of a division from the Baptist in 1825. This statement is made, on what the authors called a "reputable History." It is a shame that the author had not read the New Testament. Had he used some of the time reading the New Testament, that he seems to have spent reading "reputable histories," he would have found that Paul sent salutations from the "CHURCHES OF CHRIST" to the church in Rome. (Rom. 16:16.) This was about A. D. 58, sometime before 1825. For the information of the respondents, it was Jesus Christ who said: "Upon this rock I will build my church." (Matt. 16:18.) This was not Alexander Campbell. Our would-be instructors, complain at the "scoffer" who "dubbed" the Methodist by that name. Here my friend, you have the answer to who it is that "dubbed" the church of Christ a denomination and credit Alexander Campbell with founding it.

It is said in the letter, that the church of Christ is sinful, because, as the authors state, it is the result of a division. This they learned from the "reputable History," not from the New Testament. But seeing that this statement will mark his beloved denomination as sinful, he proceeds to show that the Methodist Church did not come into existence as a result of a division. Thus according to his reasoning, it is still a part of the Established Church of England. According to the Methodist Discipline, as we will see later, the Methodist Church was established by John and Charles Wesley who were both PRESBYTERS in the CHURCH OF ENGLAND. Now if they had no division, then they are still in the Church of England instead of being a separate body as Methodist claim. But this cannot be, since the authors state that those "who follow Wesley's interpretation of the Bible

tried TO WORSHIP WITH THE CHURCH OF ENGLAND, but found that they could not." When they withdrew from the Church of England and ceased to worship with them, did that cause a division? But the writers of this letter states that Methodism "grew out of a hundred years fellowship, through prayers and study of the Scriptures." Now I would suggest my friends, that you use more of the coveted time you have been using reading "reputable histories" reading your own Methodist Discipline. It states: "In 1729 two young men in England, reading the Bible, saw that they could not be saved without holiness, followed after it, and incited others to so do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then THRUST THEM OUT TO RAISE A HOLY PEOPLE. THIS WAS THE RISE OF METHODISM, AS GIVEN IN THE WORD OF ITS FOUNDERS, JOHN AND CHARLES WESLEY, of Oxford University, PRESBYTERS OF THE CHURCH OF ENGLAND." (Meth. Dis., 1939, page 3.) So according to the Methodist Discipline, the Methodist Church was founded by two Presbyters of the Church of England. How did it get out of the Church of England without a division? Furthermore it might be interesting to our respondents, to observe that the Methodist Church was founded by an UNCONVERTED MAN. It will be noted from the above quotation, that the latest date for the rise of Methodism is 1737. One year later, upon the arrival of John Wesley in England from America he said: "It is now two years and almost four months since I left my native country, in order to teach the Georgia Indians the nature of Christianity; but what have I learned myself in the meantime? Why (what I least of all suspected), that I, who went to America to convert others, WAS NEVER MYSELF CONVERTED TO GOD." (McTyeire's History of Methodism, page 107.) Maybe this is not a "reputable history," but it was written by one of the best known Methodist authorities. After reading the letter under review, we wonder if most of Mr. Wesley's followers are not like him in this respect.

The letter, referring to Bro. Coppinger's article, states: "In your article you leave the impression that there is a devil and a burning hell." Now friends, I think you had better read that article again. He did not leave the *impression* that there was a devil and a burning hell, he just stated that in so many words. It would be a difficult job to convince someone that does not believe the Bible that there is a devil and a burning hell, but to those that believe the Bible it is easy, since the Bible says so in just SO MANY WORDS in many passages. I suggest to the writers of this letter, that they read more of what the Bible says about the Devil and it will not be so easy for his ministers, who fashion themselves as ministers of righteousness (2 Cor. 11:13-15), to lead them into unbelief of the Bible.

The authors of the letter suggest that since there is no Devil to warn people against, that the preachers might preach to the sinful to live Christian lives and not to serve Christ through fear of Hell. But my friends, according to your theory, there are no sinners. John said: "He that committeth sin is of the Devil." (1 John 3:8.) But you say there is no Devil. Now do you not see that if he that committeth sin is of the Devil, and there is no Devil (according to you), then there is none that committeth sin. Is this what those who "truly try to serve him" in the Methodist Church believe? You should be ashamed to ask people to "join" such an institution, that does not believe the Bible, and was founded by an unconverted man. But you should obey the gospel, which

is God's power to save (Rom. 1:16), and God will ADD YOU TO THE CHURCH OF CHRIST, which CHRIST ESTABLISHED. (Acts 2:47.)

FAITH NO. 3

Buford Holt

WHAT WE ARE TO BELIEVE

Having pointed out the importance of faith in article No. 2 we wish now to study with you what God wants us to believe. Is it right for us to believe anything, just so we are honest? We often hear people say such about one's honesty. Friend, the Bible shows God does not accept honesty alone. A man may be honestly mistaken. Such a man God does not accept. We call your attention to the Apostle Paul. Paul making his defense before Agrippa, gave an account of his life before his conversion. Hear him, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9.) "I have lived before God in ALL good conscience until THIS day." (Acts 23:1.) But Paul was unsaved while living in good conscience (honestly) and persecuting the church; his honesty did not please the Lord, for Paul said of himself, "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before (before his conversion) a *blasphemer*, and a *persecutor*, and *injurious*: howbeit I obtained mercy, because I did it *ignorantly* in *unbelief*." (1 Tim. 1: 12, 13.) In verse 15 of the same chapter he says, "Christ Jesus came into the world to save sinners; of whom I am chief." Paul uses six expressions to show his lost state—surely one will not in the face of Paul's statement argue honesty alone is pleasing in God's sight. Then if God does not accept mere honesty, what does he accept? We let the Bible answer.

"He that cometh to God MUST BELIEVE that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.) Without this belief it is impossible to please God. In John 20:30, 31 we read, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, the Son of God: and that believing ye may have life in his name." We must believe that God is: that he rewards those who believe in him; and without this belief we cannot please him. We must believe that Jesus is the Christ, the Son of God and that we may have life in his NAME. "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5.) "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9.) In addition to believing in God, and his Son Jesus Christ, we must believe in the resurrection of the Christ. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek." (Rom. 1:16.) We must believe the gospel of Christ (which includes the death, burial and resurrection of Christ (1 Cor. 15:1-4) which is applicable to both Jew and Gentile.

We must believe the inspired word of God. The Thessalonians believed the word preached unto them "Not as the word of men, but as it is in truth, the WORD OF GOD." (1 Thess. 2:13.) "Every scripture inspired of God is also profitable for teaching (doctrine), for reproof, for correction, for instruction which is in righteousness:

that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) It is essential for men to believe the Bible. So many want to make substitutions; but the Bible makes the man of God (God's man) perfect, perfectly furnished unto every GOOD work. Any work man undertakes which the Bible does not teach is not good and man can have no faith in that work—it is not that which he should believe.

Summary: We must then believe in God; his Son; his Son's resurrection; the gospel of his Son; the gospel's power for salvation for all; and the reward in store for those who seek God—all these are taught in the Bible, the word of God. (To be continued.)

Hendersonville, Tenn.

GOD'S ONE PLAN OF SALVATION

When the Israelites came to the banks of the Red Sea they were and had been believers in God for many years. "By faith he forsook Egypt. ... By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." (Heb. 11:27-29.) But they were not saved until they had turned away from Pharaoh, had come to the sea and were "all baptized unto Moses in the cloud and in the sea." (I Cor. 10:2.) When they passed through the sea and stood on the shore on the other side, they sang the song of deliverance.

And notice this significant statement, "Thus the Lord saved Israel that day out of the land of the Egyptians." (Ex. 14:30.) On what day? On the day they were "all baptized unto Moses in the cloud and in the sea." Not on the day they first believed in God, but he saved Israel on "that day" they obeyed God and went forward into the sea.

Does this have any lesson for us? Certainly. Paul said I Corinthians 10:6, "Now these things were our examples." And again: "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." (I Cor. 10:11.)

So if God required obedience on their part, even baptism in the cloud and in the sea, in order to save them, he requires something like that today, for Paul said they are our examples and were written for our admonition. God has always required obedience of faith in order to salvation.

He required Naaman the leper to obey the command to dip in the river Jordan seven times to be healed of the leprosy.

He required the believing Jews to march around the walls of Jericho thirteen times before the walls fell down. Nothing is ever accomplished by faith alone. Faith without works is dead, (James 2:26), and a dead faith cannot save. (James 2:15.)

No man can show where God at any time under the Patriarchal age or under the Jewish dispensation ever blessed any man without some act of obedience to the will of God. Nor is it different in the present age. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16.) It is the same formula: faith plus obedience to God.

The plan is the same, only the conditions or commands are different. Jesus said: "Why call me, Lord, Lord, and do not the things I say?" And he warned that only those who do God's will shall enter into the kingdom of heaven. (Matt. 7:21.)

Do not be misled into believing you can be saved only by just trusting in God and not obeying His commands.

For when the Son shall come, he will take vengeance on all those who "know not God and who obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8.)

God requires constant and complete submission to His will and obedience to His commands. It has always been in every age, is that way in heaven and is that way on earth now. "If God spared not the angels that sinned, but cast them down to hell." (2 Peter 2:4), how can you expect him to be more lenient toward us mortals on earth who have the glorious opportunity of being saved by the mercy of God upon the merits of the blood of Christ.—*Christian News Service.*

SIMPLICITY OF THE GOSPEL

By Cecil B. Douthitt, in The Gospel Proclaimer

On the day of Pentecost one sermon was preached to thousands who had never heard the gospel before. They understood what was preached and asked what to do. Peter told them in one sentence. There is not the slightest indication that a single one failed to understand just what should be done for the remission of sins. No explanation of "interpretation" of Peter's answer to their question can be made only plainer than the answer itself. The attempts of men to provide a way around Peter's answer are the only difficult and confusing things in any way connected with it.

Just one sermon by Philip was all the Ethiopian eunuch needed in order to understand the plan of salvation. So emphatically and clearly did Philip preach the gospel that the eunuch ordered the chariot to stop, did exactly what Philip taught him to do, and then went on his way rejoicing in the knowledge of the fact that he had understood and complied with the terms of pardon.

The Lord appeared to Saul of Tarsus and told him to go to Damascus and there it would be told him what he "must do." When Ananias came and told him what to do, Saul understood every word and did it. It is strange how anyone could fail to understand just what Ananias told Saul to do to wash away his sins.

In less than one hour the heathen jailor learned the conditions of salvation and obeyed them. It would not take the people longer than that today, if their minds had never been corrupted from the simplicity of apostolic teaching.

Faith, repentance, and baptism upon a confession of faith in Christ are the conditions of forgiveness as preached by the apostles from the day of Pentecost to the close of the New Testament period. Nothing pertaining to these terms is complicated even in the least.

The command to believe in Christ is stated clearly. "Believe on the Lord Jesus, and thou shalt be saved." (Acts 16:31.) And Jesus said: "But he that disbelieveth shall be condemned." (Mark 16:16.) But how is faith obtained? That question is very plainly answered in Romans 10:17. "So belief cometh of hearing, and hearing by the word of Christ." Again: "These are written that ye may believe." (John 20:31.) The question, What must one believe? is answered in Acts 8:37. "And Philip said, If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." Upon the eunuch's confession that he believed that Jesus Christ is the Son of God, Philip baptized him without requiring any faith in a set of theories or a list of articles. Paul said, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9.) To believe that Jesus is Lord

and Christ, that he is the Son of God, and that God has raised him from the dead, is to believe what the Scriptures teach that one must believe to be saved, and there is nothing difficult or mysterious about that. Of course, confusion is sure to rise if somebody teaches that we are saved by faith only, when James (2:24) says we are not; or if someone tries to prove that faith is obtained in some way other than the way the Bible says it is obtained; or if someone sets forth a human creed to be believed instead of the Christ.

The Lord has named repentance as a condition of pardon. "Except ye repent, ye shall all likewise perish." (Luke 13:5.) "Repent ye therefore, and turn again, that your sins may be blotted out." (Acts 3:19.) Anyone who can understand plain English can understand that repentance is a command of God. But what is repentance? That too is answered clearly. It is written that the men of Nineveh "repented at the preaching of Jonah. (Matt. 12:41.) Jonah 3:10 tells just what they did that the Lord calls repentance: "And God saw their works that they turned from their evil way." Practically everyone knows that turning from evil is repentance. If you should see a person practicing his old sins immediately after he had been baptized, you would say, "That fellow never repented." That would indicate that you know what repentance requires.

That baptism is commanded by the Lord is granted by all. "He that believeth and is baptized shall be saved." (Mark 16:16.) "Repent ye, and be baptized." (Acts 2:38.) But do you know what baptism is? Now I shall give three short passages of Scripture, then if we do not know that baptism is immersion and not sprinkling, it will be because our minds have been corrupted from the simplicity of the gospel of Christ. Here are the passages: "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God." (Col. 2:12.) "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:

4.) "They both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip." (Acts 8:38, 39.) Perhaps you have heard that the eunuch reached under the seat of the chariot and said, "See, here is a jug of water, what doth hinder me to be sprinkled." But that is not what the Bible says about the matter. Or maybe you have heard that the eunuch went down to a pool of water and dipped up a cupful, then Philip sprinkled it on him. Nor is that what the Bible says about it. These things that the Bible does not say, are the things that cause the difficulty and misunderstanding. It should be easier to believe the Scriptures on the action of baptism than to believe what the Scriptures do not say. It is impossible to believe that the eunuch was sprinkled and at the same time to believe that baptism is a burial as the Scriptures teach.

The design or purpose of baptism is as clearly stated as plain English can express it. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Saul was told to "arise, and be baptized, and wash away thy sins." (Acts 22:16.) How can the purpose of baptism be made plainer than these Scriptures make it?

NEW LIBRARY AT LIPSCOMB

Through the generosity of B. A. Crisman, Chattanooga business man and civic leader, and the estate of his late brother, Oscar A. Crisman, of the same city, \$70,000 has been made available under the terms of the Lipscomb Expansion program for the construction of a library on the campus of David Lipscomb College.

The new structure will be named in honor of the two donors and their mother, Mrs. C. A. Crisman. The Crisman Memorial Library will house between 125,000 and 150,000 volumes, with adequate space for reading rooms, training rooms, and offices. The size of the building will be approximately one hundred by fifty feet, with two stories and a full-size basement.

Oscar Crisman served as a member of the Board of Directors of David Lipscomb College for a number of years before his death. Both of the donors have been active in business, civic, and church life in Chattanooga.

B. A. Crisman is now owner of the Crisman Hardware Company. His daughter, Mrs. Maryadel Crisman Brown, attended David Lipscomb College.

The directors of the Lipscomb Expansion Program are determined that the program shall be prosecuted without let-up until David Lipscomb College is a fully accredited four-year college.

COMMON SENSE IN RELIGION

While honesty is one of the greatest virtues one can possess, it is not all sufficient. The Bible repeatedly demands it of every child of God.

People often mistake honesty for the whole requirement of God. "Just so a man is honest," they say, "he is all right. He will make it to heaven."

Religion is the only thing in this world in which people will believe that honesty is the only essential to being safe

and right. Here is a traveller. He wants to go to a certain place and thinks he is on the right road. He is honest and sincere. But he is going in the wrong direction. Does his honesty in believing he is right bring him to the desired destination? Certainly not, and no one would so affirm.

Why then, would you expect a rule to work in religion that certainly will not work anywhere else? Surely, such reasoning is not good. The Bible tells of many occasions in which people were honestly mistaken, and also reveals the fact that dire consequences follow mistakes, whether honest or otherwise.

Take the young prophet in I Kings 13 for example. He was honest in his convictions and proved it by going from Judah to Bethel to denounce Jereboam for his idolatry. He further proved he desired to do God's will by refusing to eat, drink or dwell in the land, and by determination to return another way, as God had directed.

But as he had fulfilled his assignment, and was returning as per instructions, an old prophet intercepted him and lied to him, saying that God had changed his orders and that the young prophet was to return with him to Bethel and eat. Sincerely and honestly, the young prophet believed him, and as a result incurred the wrath of God and brought about his own death. Honesty alone was not enough. God warns: "Be not deceived." John said: "Believe not every spirit, but try the spirits, whether they are of God: because many false prophets have gone out into the world." (I John 4:1.)

Saul of Tarsus is another example of the same thing:

mistaken honesty. "I have lived in all good conscience before God until this day," he declared in Jerusalem. (Acts 23:1.) Certainly he was honest. But still he was found as the chief of sinners, by his own statement, and said that "beyond measure I persecuted the church of God and wasted it."

Sure, he was honest, had deep convictions, was zealous and sincere. But he was wrong. Jesus said: "Why persecutest thou me?" To be saved he was required to "be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Honesty was not enough. Obedience is essential.

Nothing is more reasonable than true religion. God said: "Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. 1:18-20.)

God says: "There is a way that seemeth right to a man, but the ends thereof are the ways of death." (Prov. 14:12.)

The very fact that God provides the Bible for you to read is proof positive that honesty alone is not enough. He expects you to have the information. He wants you to know the right way. He exacts intelligent obedience of every soul going to heaven. —*Christian News Service.*

No Christian should "lay by in store," "upon the first day of the week," less than a tenth.

* * *

AN OPPORTUNITY

We believe that many of our readers are anxious to do all they can to advance the teaching and preaching of the glorious gospel of the Lord Jesus Christ, which only "is the power of God unto salvation to every one that believeth." It is wonderful to assist, to have a part, in sustaining an evangelist as he proclaims the gospel to those who are in the shadow of death. No tongue or pen can adequately portray the joy of having a part in bringing one soul to Christ.

Not only by *oral* preaching, but by the *pen*, or *writing*, can people be brought to a knowledge of the truth. The apostles *wrote*, as well as *spoke*, in carrying on their work. The efficiency of the printed page can never be over-estimated. All Christians should utilize it to the uttermost.

We believe that each of our readers could do much in furthering a knowledge of the gospel by getting some friend or neighbor to subscribe for THE APOSTOLIC TIMES. The subscription price is only 50 cents a year.

In clubs of ten or more, we make a low club rate of only 25 cents for a year's subscription. This low rate furnishes a good opportunity for brethren and sisters to do some missionary work by having the paper sent to relatives and neighbors. Such efforts are certain to result in the accomplishment of some good.

It should be easy to make up a club among the members of the congregation. Or a congregation itself may do missionary work by having the paper sent, at the low club rate, to those who are not Christians. It seems to us that few things the congregation could spend money on would accomplish more good.

All subscriptions, and all communications, should be addressed to THE APOSTOLIC TIMES, 117 Fifth Avenue, North, Nashville 3, Tennessee.

LIPSCOMB EXPANSION PROGRAM REPORT

By Athens Clay Pullias

At the end of the first six months of the Lipscomb Expansion Program, a total of \$153,521.78 had been raised out of the \$600,000 needed to change Lipscomb from a two-year college to a four-year college. This represents only the money actually obtained and does not include any pledges or promises of any kind. This means that in six months slightly more than 25% of the total of \$600,000 has been obtained.

A definite decision was made, on the basis of these returns, to begin construction as soon as priorities can be obtained. The first two buildings to be constructed will be the Crisman Memorial Library and the new Administration Building, including an auditorium. The seating capacity of the new auditorium will be approximately 1,400.

It is hoped that by the time these buildings are finished every dollar required for their construction and equipment will have been contributed. You are earnestly urged to give as much as you can.

IF YOU HAVE GIVEN, GIVE AGAIN!

IF YOU HAVEN'T GIVEN, GIVE!

Every dollar you give will be doubled—not one penny will be taken out for expenses!

Send your contributions to: Lipscomb Expansion Program, David Lipscomb College, Nashville 4, Tennessee.

WHAT CHURCH SHOULD I JOIN?

There is a popular idea existing today in the trend of religious thought that at one time a sinner is converted, and at some later time he ought to join some church. Let us now consider the much-thought-of question: "What Church Should I Join?"

But is it necessary to be a member of any church in order to be saved? Paul declares that Christ is "the Saviour of the body." (Eph. 5:23.) But what is the body? It is the church, for Christ "is the head of the body, the church." (Col. 1:18.) Therefore, it follows that since Christ is the Saviour of the body, the church, one must be in the church in order to be saved. But among the more than 200 religious bodies in this country of ours, just which one shall I become a member of?

But why not join several churches? Where did man get the idea that he ought to be in just one church? If it is a good thing to join one church, why is it not better to join several? There are various clubs and fraternities in this city in which a man may hold membership at the same time. Is it right for A to join a certain church? Many would say "yes." Is it right for B to belong to another church? "Certainly," most religionists would answer. But is it right for C to belong to both churches? Suppose that it is pleasing to God for A to preach a certain doctrine, for B to preach one that conflicts with A, for C to preach one that conflicts with both A and B; why would it not be right for A to preach all three doctrines? If three men preach three different doctrines, many would say that God is pleased, but if one man should preach them all, the world would say that the preacher was a hypocrite or else insane.

But it is not man's prerogative to be joining churches. The Bible knows nothing about it. From Genesis 1:1 to Revelation 22:21, the expression "join the church" cannot be found. Those who obey the gospel of Christ, the Lord adds them to His church. (Acts 2:47.)

The first Pentecost immediately following Christ's resur-

rection marks the beginning of the church of Jesus Christ. (Acts 2.) What did people do to become members of it then? The gospel of Christ was preached, which brought conviction to the hearts of the hearers. (Acts 2:37.) When they asked what to do to be saved, they were told to: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Did they do this? Note verse 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." They were "added" to what? Verse 47 says: ". . . the Lord added to the church daily such as should be saved," or "those that were saved, as the Revised Version reads. Hence to be added to the church they believed in Jesus Christ, repented of their sins, and were baptized.

Then what church should I join? Absolutely none. You may be able to join some denomination or club; but no man has ever joined the church of Jesus Christ. There is only one way to enter Christ's church, and that is for the Lord to add one to it. There is only one condition under which He will add one to it, that is for one to obey the gospel of Jesus Christ as did those on Pentecost.—*Christian News Service.*

WHERE IN THE BIBLE CAN I FIND THE PLAN OF SALVATION?

We are often asked the question, "Where in the Bible can I find the plan of salvation in actual operation, making saints out of sinners? Where can I put my finger on a passage and say, there it is? Shall I look in Genesis, in Psalms, in Romans, or Revelations?

One can read the Old Testament all his life without finding the plan of salvation. Until that Testament was ended there was no salvation. Then, too, the Law of Moses was given to the Jews, and was never intended for the Gentiles. People, not heeding the division between the Old and New Testament, go blindly to the old law for the plan of salvation, or for the justification of some religious practice. Hebrews 10:9-10 says, ". . . he taketh away the first (covenant) that he may establish the second, BY WHICH WE HAVE BEEN SANCTIFIED."

Do we believe the Old Testament? Certainly we do. It is every word the word of God, but it is a law that has fulfilled its purpose, and has been replaced by another law. (Col. 2:13-14.)

Our search having narrowed down to the New Testament, let us examine it. The books of Matthew, Mark, Luke and John recorded the lifetime of Jesus. You cannot find the plan of salvation in actual operation in these books because the covenant was not yet in force. Paul says in Hebrews 9:1(5-17, "For a testament is in force after men are dead; otherwise it is of no strength at all while the testator liveth." Then a salvation prior to the cross would not be a New Testament salvation; nor a church, a New Testament church. We might, however find in these books a forecast of what the plan of salvation would be (see Mark 16:15-16), but not the plan in actual operation.

Now from Romans to Revelations we have a group of letters written to people who were already saved. We could not expect the plan of salvation to be found in actual operation saving SAVED people. We might find the apostles calling to the mind of the saved what they had done when they were saved. (Rom. 6:3-4; Gal. 3:26-27.)

Having failed to find the plan in operation in the Old Testament; in the first four books of the New; nor from

Romans to Revelations, we turn to the one remaining book in the Bible: Acts of the Apostles. Jesus had commanded them to go make disciples. Here they go, making disciples. Let's go with them. Let's read the book which records the actions of the apostles. In reading the book we find the plan of salvation in actual operation making saints out of sinners no less than eight times. We beg you to turn and study these passages: Acts 2: 1:47; Acts 8:4-24; Acts 8:26-40; Acts 9:1-10 and 22:1-16; Acts 10:1 to 11:18; Acts 16:12-15; Acts 6:25-34; Acts 18:8.

Comment upon these passages would be useless. In them one can clearly see the plan of salvation in actual operation. The plan of salvation today is exactly as it was in the days of the apostles. Any other plan is worthless. People, then, simply heard, and believed the gospel. They repented of their sins, confessed the name of Jesus and were baptized for the remission of sins.

Kind reader, let us plead with you to cast aside every weight and hindrance and obey with humbleness and faith the plan of salvation recorded in the Scriptures, and become simply a Christian.—*Christian News Service.*

AN OPPORTUNITY THAT SHOULD NOT BE IGNORED

An exceptional opportunity is knocking at the door of the church and individual Christians everywhere. This article is really important. Do not fail to read it with utmost care. It will take only a few minutes of your time. It may mean the salvation of many souls. You will certainly agree it is of momentous importance.

Bristol, Tennessee, Virginia, is a city of about forty thousand souls. It is in the heart of one of the greatest mission fields in the land. There are only a few struggling congregations within two hundred miles of this city. This congregation began in nineteen thirty seven with five members. It now has thirty.

A well located lot has been purchased and paid for. It cost nineteen hundred dollars. The clause in the deed bars everything except the plain New Testament way.

In order to firmly establish the church in this section we must have a permanent place in which to meet. Plans are being drawn for a building seventy-two feet by forty-two. The auditorium will have seating capacity of three hundred without chairs. The walls are to be of yellow sandstone. The stone has been donated. Estimated cost of the building is twenty-five thousand dollars, the most of which must come from congregations and individuals other than those in this section. We are therefore appealing to you and to your congregation for a liberal contribution to this fund of whatever amount that may be.

If it is not convenient for you to pay at one time, the amount you desire to contribute, you may distribute it through months or even through next year.

Please send your contributions to Thos. H. Burton, 512 Sixth St., Bristol, Tennessee. All contributions will be acknowledged promptly.

Is it not enough to be just a Christian? Is it not too little to be something less than a Christian, and is it not too much to try to be anything more than a Christian? When people are anything more or less than just simply Christians, they have something more or less than the Bible as their guide.

* * *

"Wherefore, putting away falsehood, speak ye truth one with his neighbor." (Eph. 4:25.)

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cents per year In 'advance. Foreign or outside the United States, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

WHO AND WHAT IS A CHRISTIAN?

A Bible answer to the above question would probably be resented by many who profess to believe the Bible. Few people study the Bible and know what it actually teaches. They form their ideas of what the Bible teaches from the teaching of the preachers of the various humanly originated denominations. Not one of these denominations, nor the doctrinal theory upon which it is founded, is even mentioned in the Bible. How could anyone have a correct idea of who, and what, is a Christian, when all he knows comes from the clergy of religious bodies that are unknown to the Bible?

Many have very loose and erroneous ideas as to what makes a man a Christian. Their ideas on the subject are so shadowy and vague as to have no specific or definite meaning. They labor under the false impression that the Christian religion is something vague and indefinite, elastic, porous, or capable of extension, and that it can be accommodated to the taste and desires of modernistic thinking. Hence they have no thought that there are any specific and definite things that a man must do in order to become a Christian. They apply the name promiscuously, attaching to it no definite meaning, except perhaps to indicate that a man is loved and respected, or is a charitable citizen. Sometimes they call a man a Christian if he is merely a religious man, regardless of what his religion is, or is not. Sometimes they call a member of any church a Christian. Sometimes they call a man who is a member of no church a Christian. And sometimes they call a man a Christian that does not believe in the divine Christ or that the Bible is the word of God.

Our only enquiry is to find who the Bible says is a Christian. Only the Bible is authority upon the question. If we are not guided by the Bible our religion is a farce. Calling a man a Christian, without Bible authority, does not make him one. Unless the Bible says a man is a Christian, regardless of what people say, he may rest assured that he is not one, but that he is in his sins and out of Christ. The Bible is all we have that we can depend upon. What any man, or set of men, may say, has no authority whatever. If the Bible does not say it, it is not true, for "all the truth" is in the Bible.

In order, then, to arrive at a correct undertaking of who is a Christian, and of what is a Christian, we present the following questions:

(1) Can a man who does not believe in Christ be a Christian?

Let not our readers be startled at this question. There

are men who do not believe in Christ who are considered to be Christians and whose friends would bitterly resent any intimation that they are not Christians. Some of them occupy pulpits in prominent churches. Some of them are professors, occupying endowed "chairs," and teaching in "Schools of Religion" and in colleges and universities. They do not believe that there is such a Person as the God of the Bible but they "conceive" of God, or have a "concept" of God, as being merely a figment of imagination, created by the mind of man. They do not believe in the Christ, His virgin or miraculous birth, His miracles, wonders and signs, His resurrection from the dead and His ascension to heaven. They do not believe that He is now the living Head of the church, enthroned in the heavens as Lord of lords and King of kings. Are they Christians? Well, if you published that they are not, you have the next thing to a law-suit on your hands. But are they? Some of them are preachers, and receive handsome salaries for being "ministers of the gospel." Of course they are not candid and honest in stating their views and it would be difficult indeed to get any direct testimony against them. The United States Government absolutely knew that Al Capone was a mass murderer but could not find a single witness who was not afraid to testify and had to send him to prison, instead of the electric chair, for not paying taxes on his unlawful business! And these men are more secretive, uncandid and cunning than any gangster ever had the ability to be.

But the fact is, that, although they are in the pulpits and in the schools, they do not believe in the divine Christ. Are they Christians?

A reference to the Bible will settle the question. Before any man or woman could become a Christian under the preaching of the Apostles, they were required to confess their faith in Jesus as the Christ, the Son of God. "Behold, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36, 37.) "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:9.) This shows that no man can be a Christian who does not believe in Christ. Not just believe that Christ was a great man, but that He was, and is, the divine Son of God. It is erroneous and false, therefore, to say that any man who does not have this faith in Christ is a Christian. Can a man, then, who does not believe in Christ be a Christian? The Bible answer is, No!

(2) Is a man who has not been baptized a Christian?

When we say, baptized, we do not mean, sprinkled. Sprinkling is not baptism. Those who have been "christened" in infancy, and those who have had a few drops of water sprinkled upon them, have not been baptized. The Bible plainly records that the penitent believer "came unto a certain water," and that "they both,"—the preacher and the penitent believer—"went down into the water," and that after "he baptized him," "they came up out of the water," and that baptism is thus a "burial" and a resurrection," "as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Now, the question is, Is any man who has not been baptized a Christian?

Some of the most prominent men in the religious world have never been baptized. Are they Christians? Are they in Christ? Can a man be a Christian without being in Christ? We are only interested in presenting to our readers what the Bible says on the subject. If we refuse

to accept what the Bible says about it, then our religion is a farce, no matter how big, or prominent, or seemingly pious we may be. No man is a Christian who refuses to bow to the authority of Christ, which is to humbly and unreservedly accept just what the Bible says, without trying to pervert and wrest it to fit his prejudices, passions or doctrinal theories.

The Holy Spirit, who is the Author of the Bible, speaking through Paul, says: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) How does a man get "into Christ?" The Bible answer is, that, "through faith," the believer is "baptized into Christ." Can a man get "into Christ" in any other way? or, Are there two ways of getting "into Christ?" No, only by being "buried with Him in baptism," can a man be "raised with Him," as "a new creature," into the new life. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17.)

No one, then, according to what the Bible says, who has not been "buried" and "raised" with Christ, or "baptized into Christ," is in Christ or is a Christian. The only way to get "into Christ" is to be "baptized into" Him. Hence all unbaptized people are out of Christ and in their sins. No one out of Christ is a Christian.

(3) Can a man be a Christian without belonging to the church of Christ?

Many who do not belong to the church of Christ say they are Christians. While they do not wear the name, Christian, but wear other names that are unknown to the Bible, still they say they are Christians. The various churches to which they belong were not established by Christ, as all know, or should know, but were established by frail, fallible and uninspired men, who proceeded, without any Bible authority, but according to their own wishes and will, to start and establish the sort of churches that appealed to their taste. As the members of these denominational churches do not wear the name, Christian, but wear the name that is peculiar to their denomination, and as they themselves admit that Christ did not establish the church to which they belong, it becomes very important to ask, Are they Christians?

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Who is a Christian? What does it take to make a Christian? What does a man have to do to become a Christian?

A study of the preaching of the apostles shows that a man must obey the gospel to become a Christian. The gospel "is the power of God unto salvation to every one that believeth." (Rom. 1:16.) "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain." (1 Cor. 15:1, 2.) Peter preached Christ on the day of Pentecost. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2:37.)

The next verses say: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized. . . . And the Lord added to them day by day those that were saved." (See Acts 2:37-47.)

The apostles, then, as they were guided by the Holy Spirit, plainly taught that a man is saved when he repents and is baptized in the name of Jesus Christ unto the remission of his sins. When he is saved, God adds him to the church. A man cannot be saved without becoming a member of the church, because God adds all who are saved to the church. If a man is out of the church, he is unsaved. Not that the church saves him, but that, when he is saved, God adds him to the church to which He adds all who are saved.

"And the disciples were called Christian first in Antioch." (Acts 11:26.) Though the gospel was first preached to the Jews on the day of Pentecost, it was not until it was also preached to the Gentiles, and Jews and Gentiles were both made one in Christ, (see Eph. 2: 11-18), that they were named Christians.

Here are some plain Bible truths that the denominational world sadly needs to learn:

(a) *The things a man must do to be saved are the things that make him a Christian.* If he does not obey the command of the Holy Spirit to "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," he has no promise of being saved. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16.) Salvation is "in Christ." "In Whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace." (Eph. 1:7.) All those "in Christ" are Christians. Hence all who are saved are Christians.

(b) *The same things that make a man a Christian make him a member of the church.* The reader will kindly note that we refer to "the church, which is His body," (Eph. 1:22, 23.) Not a denominational church. A man becomes a member of a denominational church without obedience to the gospel, without doing the things that a man must do to become a Christian. But when he does the things that he must do to be saved, viz: "repent ye, and be baptized," his baptism puts him "into Christ" and he thus becomes a Christian and God adds him to the church. Hence when a man obeys the gospel, he is saved, becomes a Christian and a member of the church.

Such is the plain teaching of the Bible. If the denominational world would learn these plain Bible truths, the loose and erroneous applications of the name, Christian, would cease and the world would come to realize that it means something to become a Christian, and that it also means something to live faithfully the Christian life.

J. A. A.

THE CHURCH CHRIST ESTABLISHED

By W. A. Ethridge

To begin with, I say unhesitatingly that I am a member of and belong to the church of Christ, the New Testament Church, the only church mentioned, spoken of, recognized, authorized, or even remotely hinted at, in the word of God or by the word of God. There are more than 250 kinds of churches in this country today. Does that mean there are more than 250 kinds of Christ in the world today? There is not a human being on earth today who is intelligent enough to be responsible who, after a careful study of God's word, but knows there is only one church, "one body" (Eph. 4:4), "which is the church, the pillar and ground of the truth."

Now, the important question is, how may we identify the church of which Paul was a member as being the one that Christ had in mind when he said "I will build my church;" the church that He purchased and paid

for with his own precious blood; the church that was established in the city of Jerusalem on the day of Pentecost, nineteen hundred years ago.

The first thing that we call to your attention is the fact that four hundred years before that great event happened, the prophet Joel said (Joel 2:28), "And it shall come afterward that I will pour out my spirit upon all flesh, and I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke, the sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord comes." Four hundred years after Joel prophesied these things, we see the fulfillment of his prophecy.

There is a class of people in the world today who say there was a church, the Baptist church, before the death of Christ, and say that it was established in the days of John the Baptist. If there was a church or kingdom at that time, it was a kingdom without a king, the stone had not yet been tried, and it was a bloodless church, for Christ had not yet shed his blood and paid the price. It was after his death on the cross that Jesus said to his apostles, "Go ye into all the world and preach the gospel to every creature." (Mark 16:16.)

Another way to identify the church of Christ, the church of the Bible, is this: it is the church that was established in Jerusalem as the Bible plainly teaches. You need not go to the Bible to find any other; in fact it would be sacrilegious to go to the Bible to find a thing that is not there. You need not go to the Bible to find any human denomination for they are not there; but study church history and you will find that every one of them came into existence since the days of the apostles.

Another way to identify the church of Christ, the church of the Bible, and distinguish it from any so-called church or denomination, is to find the apostles doctrine. Do you know, or do you know anyone who does know, where in the Bible, God, Jesus Christ or any apostle ever invited sinners to an altar to pray and be prayed for? No, and if your very life depended on it, nothing of the kind could be shown. Then, if you find a church that does such a thing as that, it is not the church of Christ, the church of the Bible; for the apostles did not teach any such doctrine. It is nowhere found in the Bible.

Do you know where in the Bible, Jesus Christ or any apostle ever commanded anyone to use instrumental music in the worship, or to use a musical instrument as an aid to singing? That is simply and purely a man-made innovation. God never commanded it. God said sing with the heart and the understanding, making melody in your hearts to the Lord. Then if you find a church that uses instrumental music as an aid to singing, that is not the church of Christ, the church of the Bible, for the church of the Bible did not do any such thing. Some say that God has not said not to do these things. Well, if it is right to do a thing just because God has not said not to do it, then bring in your piano, the fiddle, the banjo, the trombone, and the saxophone. I have seen that very thing done in what they called a church.

Another way to identify the church of Christ, the church of the Bible, is to find the church that teaches as the apostles taught; to hear the word of God, believe on the Lord Jesus Christ, confess Jesus to be the Christ, the Son of the living God, openly and publicly before men, then be buried with Christ by baptism into death and rise to walk in newness of life; for Paul says, "if we are planted in the likeness of his death, we shall also rise in the likeness of his resurrection." When you find a church that teaches as the apostles taught, it is the church that Christ established; the apostolic church; the

church of the Bible.

Last: the church of which Paul was a member, and of which all Christian are members, is the church of Christ; the only mentioned, spoken of, recognized, authorized or even remotely hinted at in the word of God or by the word of God. It is the church that Jesus said, "I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.) Daniel said it would never be destroyed and would stand forever. It is the one and only church that was established in Jerusalem as found in the first two chapters of the book of Acts. It is the church that teaches the apostles doctrine, and does not teach for doctrine the commandments of men. When you are in Christ, you are in His church, which he says is his body, over which he is the head.

There are more than two hundred different kinds of churches in this country. In the patriarchal age, Noah built one ark and that was sufficient for the purpose that God intended. In the Jewish age, Moses erected one tabernacle, not two hundred tabernacles; and that was sufficient to accommodate all the worshipers of Jehovah God. In the beginning of the Christian age, Jesus established one church nineteen hundred years ago, in Jerusalem, the only one that was established in Jerusalem. He said, "I will build my church," not a church, not my churches; but "my church." He used the word "church" in the singular number, and the personal pronoun "my" denoting possession. It is the church of Christ, the only one spoken of in the Bible.

Paul tells us how to get into Christ. In Rom. 6:4: "Therefore we are buried with Christ by baptism into death and rise to walk in newness of life." When you were buried with Christ by baptism into death, there you come in contact with His blood by faith in obedience to His command and His blood saves you, for it was in His death His blood was shed.

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

James A. Allen.

THE SUNDAY SCHOOL

By Buford Holt

In the March issue of the APOSTOLIC TIMES I had an article on "Faith" in which I made the following statement: "Faith(belief) cometh by(of) hearing and hearing by the word of Christ(God.)" (Rom. 10:17.) The Bible then is the source of all acceptable faith. When a man says 'I believe infant baptism is acceptable' or 'one church is just as good as another' or 'instrumental music is all right' he is obligated to show where the Bible teaches either or all of them. Where is the evidence from the word of God for them?" I have a letter of inquiry relative to the statement above and I quote from the querist's letter: "Dear Brother. What would be wrong with the following statement: 'When a man says, 'I believe infant baptism is acceptable' or 'One church is just as good as another,' or 'The Sunday School Scriptural' or 'Instruments of music is all right' he is obligated to show where the Bible teaches either or all of them. Where is the evidence from the word of God for them?'" Thanks, yours for all Bible Truth, J. A. Dennis.

An examination will show he quoted my article, but added "the Sunday School Scriptural" to my quotation. I conclude, therefore that the Querist would like for me to be caught in my own reasoning and thus to give my authority for "the Sunday School Scriptural." I am sure he does not differ with me regarding any part of my statement, but rather his addition to my statement. I am glad to give attention to his addition.

If he objects to the mere use of the term "Sunday School" we do not have any variance. I do not call the meeting of the brethren to study the Bible "the Sunday School," but "The Bible Story." I know that most people refer to the meeting as "Sunday school" simply because it is on Sunday, but to avoid having to make explanations I use the term "Bible Study" or "Bible School." If it be wrong to study the Bible on Sunday perhaps the Querist will find objection with the meeting to take the Lord's Supper on Sunday as the Bible does not use the term Sunday. We all know that Sunday is the first day of the week and we are commanded to meet on the first day of the week. Too, it is called the Lord's Day—since it is "The Lord's Day" it would not only be a shame to let such a golden opportunity pass for teaching the Bible but it would be sinful not to assemble to worship God. Will Mr. Dennis object to the expression "Bible Study" in view of the statement, "Study to shew (show) thyself approved unto God." (2 Tim. 2:15.)? If we study the Bible in obedience to God's command is that not a "Bible Study?" If not, why not? With all that is said regarding the studying of the Bible it is opportune to study the Bible every opportunity. My authority for a Bible Study is 2 Tim. 2:15.

Maybe my querist objects to "The Bible School" and especially so because we have classes in which to study the Bible more efficiently. Here we give answer to two objections—both to its being on Sunday and the classes. Paul taught DAILY (Daily would certainly include Sunday) in the school of Tyrannus. "But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:9, 10.) The term school at least implies that there are classes. A one teacher school has more than one class. When Paul commanded the older women (Tit. 2:1ff) to teach the younger women—he

recognized class distinction. John recognized classes (1 John 2:12-14.) The fact that some need milk, and others need meat shows that there are different stages in the development of a Christian. When one develops from class to another he changes from milk to meat.

We have a study of the Bible on Sunday morning; Sunday night; Wednesday night; and Thursday night but each and all such study of the Bible is under the direction of the elders of the congregation.

I do not believe in an organization with all the denominational power and machinery any more than my querist does. I believe in all the work of the church being done under the direction of the elders of said congregation. As long as this is maintained we are simply obeying the command to "Study to show thyself approved"—whether this study be alone or two studying together or two hundred studying the Bible at the same time.

No man can fulfill the commands of the New Testament and fail to teach the Bible—Christianity is a religion based upon teaching, for "they shall all be taught of God."

Hendersonville, Tenn.

CONTENDING FOR THE FAITH

By H. M. Phillips

Very few people are willing to do as stated here. Some do not know enough to contend and others are so well pleased that they say most any way will be all right. But now as well as in the time of Jude we need to contend for the faith. Are you ready to do so and do you believe it ought to be done?

EXHORTATION NEEDED.

Jude wrote them to contend for the faith which was once for all delivered to the saints. (Jude 1:3.) Evidently then some did not want to do any contending for the faith, and Jude had to write and ask that they do so. Contend means to make vigorous efforts, strive in debate, argue, dispute earnestly. In all this giving reasons for what is said, in the word of God. Jesus spent much of his time arguing with the Scribes. Paul was an expert in disputing, for he did so for two whole years in the school of one Tyrannus. (Acts 19:9, 10.) God also argued with the devil about Job, and with Peter about going to the Gentiles and got him to go. So it is well for all to contend for the faith as Jude says.

FOR WHAT CONTENT?

Contend for the faith which was once delivered to the saints. (Jude 1:3.) Not the feelings and the thoughts of man, or what some now claim as a vision. Not for a faith, but THE FAITH. Not what some sinner declared was said to him. But just what was delivered to such saints as Paul, Peter, and others that the Lord inspired. They preached what is written in the word and that we must heed. All gospel preachers are to preach the same thing, or the curse of God will be on them. (Gal. 1:8-9.) If this was done all would speak the same thing and there would be unity among the people religiously.

HOW TO CONTENT?

Jude said earnestly. (Jude 1:3.) There is to be no foolishness about it Not trying to ridicule, or laugh it off, or make light of it Not mocking about it but using only what was written. No use to be so witty and smart as the world might say, but sincere and earnest. Believing and doing only what is commanded in the word.

WHY CONTENT FOR THE FAITH?

Exhorted to do so. (Jude 1:3.) This done and all

will be of the same mind and there will be no divisions among us. (1 Cor. 1:10.) Every one will be believing the same thing and following only one book, the Bible. All speaking the oracles of God or not speaking at all. (1 Pet. 4:11.) What a blessing this would be and the world would believe that God had his son sent into the world. (John 17:21.) Teaching people to do all that the Savior commanded and nothing more. (Matt. 28:19, 20.) This would mean safety and surety for eternal life.

WHAT DID THE FAITH TEACH?

This is found in the New Testament and there we must look to see what it is. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) "Repent and be baptized for the remission of sins." (Acts 2:38.) And when they were saved the Lord added them to the church. (Acts 2:47.) Thus being faithful unto death the crown of life will be given. (Rev. 2:10.) Walking in the light one is cleansed by the blood. (1 John 1:7.) Doing whatsoever Jesus commanded and being his friend. (John 15:14.) Overcome and not have your name blotted out, but clothed in white. (Rev. 3:5.) For only those who do the will of the Father in heaven will enter in the kingdom of heaven. (Matt. 7:21.) This do and contend for it always.

Nashville, Tenn.

WHAT MUST I DO TO BE SAVED?

Eston Catlett, in West Coast Evangel

The above question is, no doubt, the greatest that ever engaged the attention of man. It is based upon serious thinking and involves a personal responsibility. Even though others may be able to teach one the way of salvation, yet there is something that each one must do. If the reader will turn to the book of Acts of Apostles (the book of conversions), he will find this to be true. (Acts 2:37-38.)

To be saved is wonderful. John says: "And they shall reign forever and ever. (Rev. 22:1-0.) But to be lost in eternity would be terrible. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) Surely this should quicken your interest in a study of this subject.

What one must do in order to be saved depends on how far he is from salvation when the question is asked. Paul told the jailor to "believe on the Lord and thou shalt be saved," (Acts 16:30-31), while Peter instructed the Pentecostans to "repent and be baptized for the remission of sins." (Acts 2:38.) In Acts 22:16 Ananias commanded Saul to "arise and be baptized and wash away thy sins." Now we are sure that these people all had to do the same things in order to be saved from their sins. The reason for the variation in the answers given is the difference in condition of those who asked the question. They were at different distances from salvation when they asked the question. One group had never heard of Christ—thus they were not believers. They were told to believe. (Acts 16:30-31.) Another group had just heard the gospel and were believers. They were told to repent and be baptized. (Acts 2:38.) Saul was a penitent believer. He was told to be baptized. (Acts 22:16.)

It is interesting to note that every time this question was asked (Acts 2:37; Acts 16:30; etc.) the answer given always indicated that something had to be done in order for the person to enjoy salvation from sins. Thus we

conclude that man must obey God in order to receive salvation. The following Scriptures clearly teach this fact: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) What are these commandments?

Christ is the Saviour. The gospel is the plan. The Master said: "Go preach the gospel to every creature." (Mark 16:15-16.) And Paul indicated the gospel "is the power of God unto salvation." (Rom. 1:16.) Hence, if you are an alien sinner, you must first hear the gospel. Paul reasoned "how can they hear without a preacher?" (Rom. 10:11.) "And faith cometh by hearing and hearing by the word of God." (Rom. 10:17.) You must also believe the message. In Hebrews 11:6 the necessity of faith is emphasized. "But without faith it is impossible to please God." Our Saviour teaches, "He that believeth and is baptized shall be saved: he that believeth not shall be damned." (Mark 16:15.) But faith only is not sufficient to save, for James says, "Ye see then how that by works a man is justified and not by faith only." (James 2:24.) Repentance also is commanded. "Except you repent ye shall all likewise perish." (Luke 13:3.) Then it is necessary to confess Christ. The Lord teaches, "Whosoever therefore, shall confess me before men, him will I confess also, before my Father which is in heaven." (Matt. 10:32.) See also Acts 8:37-38. (A. V.) Finally, it is necessary to be baptized. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38.) Read also, (Acts 22:16; Rom. 6:3-4; 1 Peter 3:21.) By taking heed to these commands and obeying them from the heart the alien sinner can become a child of God. We implore you to do God's will.

Dear Christian friend, the Lord teaches that you must be faithful until death in order to be saved. (Rev. 2:10; 2 Peter 1:5-12.)

REJOICING IN THE LORD

By Hoyt Bailey

Those having the idea that Christians should not be full of joy and be continually rejoicing, should ponder the divine admonition, "Rejoice in the Lord alway: and again I say, Rejoice." We are not to feel and act as if all our hopes were blighted when we became Christians. The eunuch "went on his way rejoicing" after his baptism. The jailor rejoiced after he was baptized. It should be observed that this rejoicing is in the Lord: therefore one can be happy and "have a good time" after becoming a Christian. Words from a wise sage are, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Mark Twain said, "Laughter keeps the heart sweet." The peerless apostle wrote, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." May we also rejoice in the Lord greatly."

Abilene, Texas.

The Bible makes Christians. As long as a man stays right with the Bible he cannot ever be anything else. The simple fact that it takes something else besides the Bible to make a man a Baptist, or a Methodist, or a Presbyterian, or an Episcopalian, etc., shows that no one

FIELD REPORTS

C. A. Norred, formerly of Amarillo, Texas, is now working with the Cornell Avenue congregation, Chicago, Illinois.

* * *

R. A. Craig, Shelbyville, Ky., March 5: Bro. Woodrow Wilson of Louisville preaches at Shelbyville on every first and third Sunday. I am here on the second and fourth Sunday. The Shelbyville church is doing well.

* * *

Dan Ottinger, Box 408, Searcy, Ark., April 2: I am to be at Dora, Missouri, May 15-27. Should others desire to be served by my preaching rather than by my secular calling I would be glad to hear. I am able to give all of July and first half of August to evangelism.

* * *

Herman J. Register, P. O. Box 209, Phenix City, Ala., April 5: The work is coming along fine here; have baptized 4 the last three Sundays. That makes a total of 61 added since I was put in the field here 21 months ago. About 30 of these were sectarians.

* * *

Samuel H. Austin, 719 W. Michigan Ave., Jackson, Mich.: I wish to report that the Jackson Church of Christ has been making steady growth since Jan. 1, 1945, when I took up the work here. We have grown from 14 members to 29 in this time. Our offering has risen from \$12.00 or \$15.00 per Lord's day to \$35.00 to \$40.00 per Lord's day. Enthusiasm and unity prevails.

* * *

J. M. Cochran: The annual all-day meeting of the church at Golden Gate, near Chillicothe, Ohio, will be held Sunday, May 20. Bro. F. L. Rowe, of Cincinnati, and Bro. T. A. Christy, elder of the Graysville congregation, are both expected to be present. One will preach at 10:30 a.m. and the other at 2 p.m. Bro. Rowe will also preach at 7:30 p.m.

* * *

Hobert E. Ashby, 215½ Madison Ave., Anderson, Ind., March 28: March has been a good month with us on 31st Street. Last Sunday, March 25th, a lady who had been a Baptist for about twenty-five years made the good confession and was baptized for the remission of sins. For the month we had a total of six restorations and one baptism.

* * *

Bob Young, Junction, Texas, March 30: Brethren passing through here are invited to worship with us. Bro. Walter W. Leamons is our preacher. He was here during the years 1933-1938 and we are all glad to have him back.

* * *

H. L. Hale, 5324 Nett, Houston 7, Texas, March 7: After two useful years here at West End, Bro. W. W. Leamons accepted the call to labor with the church at Junction, Texas. We have not yet engaged another man.

* * *

C. B. Clifton, 615 N. Sherman St., Bay City, Midland, Saginaw: Three great industrial cities of Michigan, form-

ing a triangle, and only a few miles apart. The church in Bay City meets at 10th and Adams streets. The worship has lately been started in Midland with encouraging prospects. We have Saginaw in view. Any one knowing of members, or those who might be interested, please send name and address and we will do all we can to take care of them.

* * *

Seth Leeper, Chattanooga, Tenn., March 6: To members of the church, be advised that the "Down Town Church of Christ" so called, which is known to all loyal local brethren as a premillennial church, with E. H. Hoover, their preacher, has now located at 620 McCallie Avenue under the new name "McCallie Avenue Church of Christ." I supply this information because in passing through or on a visit to our good city you might meet with this heretical church, believing it be loyal.

* * *

Elmer L. Smith, 2201 Terrace Ave., Knoxville, Tenn., March 26: We had two good services at Laurel Ave. yesterday, with one man baptized at the morning hour. Since coming here in November, we have had nine added to our working forces. Three have been baptized, one restored, and five by transfer of membership. We thank God and take courage. When in Knoxville worship with us.

* * *

Viola Tribble, Covington, Texas, March 29: Will you please print a notice in the APOSTOLIC TIMES telling of the need for help in Kalispell, Montana? I've been writing to a sister there, and she wrote me recently and said a preacher had come up there with his family and was planning to stay. They desire help to purchase a building to meet and have services in; also to have the gospel preached by radio. They seem to be very sincere Christian workers. She said there were six women, who are not Christians, came to a Bible class for women. Her husband helps lead in the Lord's work there. Help can be sent to him: Bro. Lloyd Welty, 514 8th Ave., West, Kalispell, Montana.

* * *

A. B. Finley, Alto, Texas, April 18: After going through a long and patient siege of waiting, we are happy to make the announcement that construction has begun on the church building in Alto. If one has not gone through a building program during these times, you would not understand all of the difficulties that arise to get the actual building started. The building is located on the main Federal highway, one block from the business section. Although the building will be small, since we have a high lot, with the proper landscaping, we hope to make it one of the beauty spots of Alto.

The building has a good concrete foundation. It will have slate shingles on the siding and will be ceiled on the inside with celotex overhead and sheetrock on the side walls. The baptistry will be made of concrete, with two dressing rooms that may be used for class rooms. We will be happy to get out of the tent, in which we have been meeting since the first of the year. We are still having good attendance in our Saturday night services.

Will W. Slater, Station A, Fort Smith, Ark., April 18: This leaves me in a meeting in Fillmore, Calif. Bro. Marion F. Davis, formerly of Oklahoma, is the efficient minister here and is doing a fine work. Bro. Davis is also a singer and teacher of music, and we are having the best singing I have had in this state. The meeting closes Sunday, and will close fourteen weeks work for me in

California. Many calls I could not reach, and have promised to return next winter. I have had the pleasure of being associated with Brethren John G. Bills, San Diego; A. J. Bachman and M. S. Gabbard, San Jose; Calvin Wyley, Armona; Seth E. Rehkop, Pomona; Voyd N. Ballard, Coalinga, and Clint C. Lovelady, Delhi. I have appreciated the kindness of these preaching brethren very much indeed. Lots of work could, and should, be done in this state. May we work "while 'tis day."

Irvin B. McFadin, Box 1164, Taylor, Texas, April 16: Clarence Garner of Madison, Tenn., preaching and Lethal Caskey of Salado, Texas, singing; closed a very fine meeting at Bartlett, Texas, last evening. Three obeyed the Lord, two were baptized and one was restored. The church was greatly edified by the fine lessons in sermon and song. We look forward to another such effort sometime later next year.

Our work with the congregation of Taylor and Bartlett continues pleasant and profitable in every way. Pray for us.

* * *

News from New York City: After the announcements were made in various gospel papers that E. G. Couch, Jr., would leave the Manhattan Church in New York City and go to Flushing (another part of New York City) to start a new congregation, a change of plans was made. It was decided that Brother Couch would continue with the Manhattan Church.

Bro. Virgil Bentley, who has worked in Rockingham, N. C., during the past two years, is to begin work in Flushing, May 1. The first meetings of the congregation in Flushing will be held on May 6, according to present plans. A suitable building has been leased at Sanford Avenue and Murray Street. Brother Bentley's work is being backed financially by two Texas churches: the Sears and Summitt Church in Dallas and the Southside Church in Fort Worth. However, this project is under the immediate oversight of the Manhattan Church. Names and addresses of members or prospective members on Long Island should be sent to Brother Bentley. Address him at present in care of the Manhattan Church of Christ, 48 East 80th Street, New York, N. Y.

On April 1, Bro. Dale Larsen, who has just graduated from Harding College, will begin work in the New York City area. He will assist in the Flushing work and the Jersey City work for the present. Later in the year, his attention will be focused on one of several other projects in the metropolitan area.

* * *

Charles M. Campbell, Bowling Green, Ky., April 24: Brethren Foy E. Wallace, Jr., and Tommy Nicks concluded one of the greatest meetings ever conducted in the long history of Twelfth Street congregation on last Sunday evening. The singing was superb, and the sermons were superlative. Pungent, practical, powerful, fervent, and faithful were the masterpieces which attracted more of the unconverted, the sects, etc., to attend than in any previous meeting here. Such was the consensus of the legion expressing themselves on the subject.

On Lord's day mornings the ushers were challenged in their efforts to seat the throngs which packed the spacious auditorium, filled the balconies, and finally required chairs being placed around the space in front of the pulpit.

Brother Wallace preached eighteen sermons in eight days—sermons filled with Scripture quotations, logical argumentation, and founded upon the eternal severity of Almighty God. Never did he deviate into sweet strains of

Shakespearean sentimentalities, and meaningless generalities, which, so often characterize too many in modern times. Digression felt the sledge hammer blows of the ancient gospel, denominationalism became conscious of merciless opposition, speculators knew not to offer a defence of their theories, creeds trembled at the shrine of the Book of books—the Bible, and yet, multitudes returned to hear a man who, presents a pulpit personality that parallels the pioneers in power and compels an audience to realize that he is interested in their eternal destinies and not their timely praise.

* * *

Boyd Field, 1306½ Amapola Ave., Torrance, Calif., April 3: The Van Nuys, Calif., Church of Christ is sponsoring Bro. Roy Key and me in spreading the gospel in Alaska, beginning at Juneau, the capital. The qualified leadership and harmonious membership fit this congregation for undertaking such a difficult task even though with only about 130 members. They have faith in God, confidence in sister congregations whom they expect to help, and willingness to give freely of their means. Bro. Hoyt Houchen, minister of that congregation, and the elders will not stint in their efforts to take as much of the responsibility off Brother Key and me as possible, leaving us with one concern—reaching Alaskans with the gospel.

The field is difficult, but the harvest is long overdue. This country, left so long to the denominations, will soon have the pure gospel preached to them if we all unite our prayers and work to that end.

Will you do your part to see that the gospel is planted in as many towns in Alaska as possible before the influx of population after the war? Seldom if ever has the Church of Christ been firmly established before the bulk of citizens arrived and became engrossed in denominational activities or impassive to all religious inclination. Alaskans will ask us where we were when denominations and Catholics began helping them years ago; but with the help of God and all of us doing what we can, the postwar Alaskans will find the church there and ready to serve them when they come.

C. M. Cleveland, 2344 Ninth Ave., Huntington, W. Va., April 1: The work at Tenth Avenue and Twenty-first moves along in a fine way. Our building is filled every Lord's day. The church recently purchased a large lot on the corner of Twenty-Sixth Street and First Avenue, Highlawn Section of Huntington, and we plan to start building as soon as materials are available. Three were baptized and one restored Sunday, April 1st.

* * *

If we have a Christian nation we must have Christian men and women to teach our schools.*

If the preachers of human denominational churches believe the Bible, and reverentially accept everything it says without doubt or question, why do they become so agitated and resentful, if some one quotes from the Bible, "Arise, and be baptized, and wash away thy sins, calling on His name?" (Acts 22:16.)

* * *

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NASHVILLE 4, TENNESSEE

The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14, No 10

NASHVILLE, TENNESSEE, JUNE, 1945.

50 Cents a Year

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117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says. "Prove all things; hold fast that which is good." (II Thess. 5:21.)

WHAT MUST I DO TO BE SAVED?

No man should be willing to go through life without giving a thought to his eternal destiny. To every thoughtful, discerning mind, such a course is abhorrent. It cannot be otherwise than that the way a man lives in this life is what determines his destiny in the life to come. If he is unsaved and lost here, and dies in his sins, he can only appear at the judgment without God and without hope. The very lowest form of common sense cries aloud against such an unwise and suicidal course.

It is beyond question that the whole creation is rapidly approaching the eternal world. All human life is fleeting and transitory. Every day, every tick of the clock, every beat of the heart, carries us nearer to our final destiny. Change and decay are all around us and the sentence of death is upon every living thing. Except for the newborn, on-coming generations, the whole earth would soon be as still and silent as the city of the dead. The rich and the poor, the dignified, solemn judge, as well as the painted clown, the thoughtful and serious, as well as those who are shallow and frivolous, are soon cut down by the unseen hand that is rapidly carrying all the world toward eternity.

"What must I do to be saved?" What intelligent and thoughtful man or woman would consider that he or she could afford to dismiss so momentous a question as trivial and unimportant? That the world is lost is just as certain as that it lies under the Wicked One and in sin. And that a man must do something to be saved is just as evident as that the glad tidings of the gospel invitation call upon every creature to flee to Him who died that they might live.

Now, the most important thing in connection with this superlatively important question is, To what authority may we appeal or where can we go to find out what a man must do to be saved? Any thoughtful person can see

that a mistake here would be fatal. It is clear that no uninspired and fallible man or men, no matter what may be their title or the position they hold in the religious world, are authorized, or have any authority from God, to say what men and women must do to be saved. The opinion of any man, or of all men, upon so vital and important a matter is utterly and wholly worthless. No such person is authorized by the Saviour to tell sinners what to do to be saved.

Jesus chose and commissioned the apostles to tell people what to do to be saved. "Go ye therefore, and make disciples of all the nations," said He to them, "baptizing them into the name of the Father, and of the Son and of the Holy Spirit." (Matt. 28:19.) "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "And He said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." (Luke 24:46, 47.)

After the ascension of Jesus, they tarried or waited at Jerusalem, as Jesus had commanded them, "until ye be clothed with power from on high." On the day of Pentecost, or seven days after the ascension of Jesus, they were miraculously baptized in the Holy Spirit and were thus "clothed with power from on high." They were miraculously guided in their preaching and teaching, speaking "as the Spirit gave them utterance." They were then ready to begin telling people what to do to be saved.

Here, then, we have the holy men of God, the divinely inspired apostles of Jesus Christ, whom He chose to make known the gospel and what men and women must do to be saved. Jesus said to the apostles, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.) The apostles are the appointed and authorized teachers of the Christian religion. What they taught is the true Christian religion. Anything they did not teach, and that did not come from them, is not true Christianity in any sense of the word but is spurious, and comes under the head of "the precepts and commandments of men." The question, therefore, is, what did the divinely inspired apostles of Jesus Christ teach men and women to do to be saved?

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles. Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apos-

ties' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:37-42.)

In every case of conversion, without a single exception, under the preaching of the apostles, every man and woman who believed in Jesus, repented of their sins, upon confessing their faith in Jesus, were baptized in obedience to His commandments. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.)

There is nothing that can take the place of being right, and safe, and standing on the Word of God, which is to stand upon what the Bible says. If we are not right, if we are not guided by the Bible, our religion is a mockery, and we are just using it for a plaything, and can have no well-grounded hope of going to heaven when we die. Let all those who are out of Christ and in their sins, obey the divine command, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" and then let them live faithfully the Christian life. Salvation and safety can only be found in faithful obedience to the Lord.

J. A. A.

INCOMPLETE QUOTATIONS

The Army Cry, "official organ of the Army of the living God," quotes as follows:

"Go ye into all the world and tell them the Good Tidings. And lo, I am with you always—I came to you—and now you go to the world."

But why quote the Holy Scriptures in this loose and incorrect way? The actual quotation of the first line is, "Go ye into all the world, and preach the gospel to the whole creation." I suppose, "tell them the good tidings," would, in a way, correspond to, "preach the gospel to the whole creation," or "to every creature," as it is translated in the King James Version, because the word "gospel" means "good tidings." But why leave out the next sentence, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," and skip to a fragment of a quotation of an entirely different passage? And in quoting the few words from the second passage, why skip the largest part of it and quote only a few words near its end? The second passage reads as follows, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Still, although this is the passage, the "official organ of the Army of the living God," quotes only the few words already noted.

Why so studiously avoid all reference to the commandment of Jesus that every believer must be baptized? It is because the doctrinal theories upon which all these human sects are founded assume that a man does not have to be baptized but that he can be saved without it.

We do not seek to propagate any theories or opinions whatever concerning baptism. We have no personal preferences or prejudices on the subject. All we say is, that we believe the Bible, word for word, through and through, and that when the Bible says that all who believe in Jesus and repent must be baptized, they certainly must so do or they will never have the promise, "shall be saved." We do not know anything about it except what the Bible says but we do know that what the Bible says must be complied with or all who refuse to so do will be lost.

When a preacher professes to be seeking to convert peo-

ple to Christ and tells them that "faith only," or a mere assent of the mind, without that faith being made perfect by obedience, is all that is necessary, no man who loves and respects God's Word can sit quietly by without correcting the error. And when such a preacher quotes, "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house," we could not be true to the Word of God without asking, Why don't you quote the rest of it, which says, "And they spake the Word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." (Acts 16:31-34.)

No man is fully and completely preaching the gospel, which "is the power of God unto salvation to every one that believeth," who does not proclaim, as the inspired apostles did, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.)

J. A. A.

CHRISTIAN UNITY

By G. E. Woods. Nashville. Tenn.

Conditions that obtain in the religious world are everything but suggestive of Christian unity. The Lord, almost in the very shadow of the cross, prayed for unity. "That they all may be one" Jno. 17:21. Many religionists today pray for division when they ask God's blessings upon the divisive condition of organized religion. Christ promised to build but one church. Matt. 16:18. We believe he accomplished that promise. That church is called the "body of Christ" Col. 1:18. Forgiveness of sins and redemption is in that Body—the church. Col. 1:14. The Lord does not and never did approve division among his people and it is unchristian to promulgate such in direct disobedience to our Lord's wishes in the matter.

The Bible everywhere condemns division. Paul rebuked the Corinthian church for divisions that existed there. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. The inspired apostle further admonished the Roman church, "be of the same mind one toward another." Rom. 12:16. Again, "I hear that there be divisions among you." 1 Cor. 11:18. And finally, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. These are but a few of the utterances contained in the Bible against division.

Evils of Division. The Bible does not condemn a thing unless it is wrong. Hence, it follows that division is wrong and sinful for it is condemned in unmistakable terms in the Word of God. That there are many evils of division is evident when we take note of conditions which prevail in the religious world today. Not only are there many so-called churches in our land but the various religious schools of thought are subdivided into many other religious bodies. There is said to be 20 kinds of Methodists; 22 kinds of Lutherans; 16 groups of Presbyterians, and on down the line. We contend that such a condition is evil, devoid of any sanction by the Holy Writ. (1) Division creates doubt, skepticism, and breeds infidelity. (2) Division hinders evangelism. Preachers of the various religious bodies being divided as they are preach in such

a way as propoxate the particular party with which they are identified and in doing so they seek to proselyte any members of other religious organizations. If unity existed they all would be preaching the gospel in all the world as commanded by our Lord in His commission. (3) Division hinders church discipline. In many cases it is most difficult to discipline members for instead of accepting such correction they may move their membership to some other organization which will receive them with outstretched hands into their fellowship. (4) Division keeps the Bible from being taught in our public schools. Each religious organization would not permit preachers and teachers who believed differently from them to teach in the schools. The result is that the Bible is not taught at all. (5) Division hinders the work of charity. We could do so much more if all professed Christians were united. (6) Division wastes much money in the building of expensive church houses often two or more in the same block. If all worshipped together not half of the houses would be needed. Think of the souls to whom the gospel could be preached with the money wasted in this manner. There are no doubt many other reasons why division is wrong but surely these are sufficient to cause one to realize that neither God, nor Christ, nor the Holy Spirit are pleased with the divided condition of religious people.

What is the solution! Is there a basis of Christian unity? We earnestly believe that there is a solution contained in the Word of God upon which all Christians can find a basis of Christian unity. (1) Any suggested solution must contain every essential in Christianity. Where God "hath spoken" there must be the end of controversy. The religious world could never unite if any essential is omitted. We "must obey God." (2) The solution must not contain one non-essential. Not one thing the Lord has not commanded must ever be bound upon the people of God.

Upon what could we agree? While there are many things that divide the religious world, there are a number of things upon which we are agreed, or upon which we could come to common ground. (1) The name. To have unity all party names must go. Parties could not exist without names to make them distinctive. There is but one name upon which we could agree. That name is the one that honors Christ. Methodists could not be prevailed upon to wear the name Baptist. Baptist would never agree to wear the name Lutheran, nor would the Lutherans wear the names of the Methodists or Baptists. Yet all will agree that the name Christian is scriptural and right to be worn by the people of God. We humbly suggest then, that we discard the names of Methodist, Baptist, and Lutheran, all man-made and both unauthorized and condemned in the New Testament, and wear simply the name that honors our Lord—the name that was worn to the exclusion of all others in the apostolic age. (2) Only one book of authority upon which we could agree—the Bible. Methodists would not agree to support the doctrines of the Presbyterian confession of faith; Baptist would not support the Methodist discipline, yet all will admit that the Bible if believed and obeyed from the heart will result in eternal salvation. The plea of churches of Christ is let us then discard all human creeds and believe and obey the Bible and the Bible alone. (3) The controversy on baptism. Disunion exists on this subject, yet we can come to common ground. While Methodists and Presbyterians contend that sprinkling and pouring are scriptural modes of baptism yet they agree that baptism by immersion is scriptural. If it is just as good as sprinkling and pouring and neither one essential, as they claim, then for unity surely they would be willing to give them

up. But would they? People sometimes do much contending for things they confess to be non-essentials.

Our position. Churches of Christ are accused of being narrow-minded and too conservative. We desire to be just as liberal and open-minded as the word of God permits. We cannot sacrifice the principles of the gospel and compromise with the religious world in order to be agreed. It is not union alone the Lord seeks but *Unity* and that upon the doctrine of Christ. Our plea is a restoration of primitive New Testament Christianity. We contend for no creed but Christ and no guide but His Word. Upon this we will walk hand in hand with any man or group of men.

RESTORING THE CHURCH OF THE

FIRST CENTURY, NO. I

By A. R. Hill, Crossville, Tenn.

This is the beginning of a series of articles on "Why and How Can We Restore the Church of the First Century." Why and how can we have a system just like the divine system that came into existence nineteen hundred years ago? This divine system was designated by such terms as, "the kingdom of heaven", "the kingdom of God", "the church", "the church of the Lord" and the "house of God".

Why should we have such a system? Because it was the Lord's church, not man's. It was not Wesley's, Luther's or Calvin's church. Neither can it be "my church" or "your church" or any man's church. When Peter confessed Christ to be the Son of the living God, Jesus said to him: "And upon this rock I will build my church; and the gates of Hades shall not prevail against it." Matt. 16:18. This church was not a denomination. It was a divine institution. Denominations are human organizations. They are built by human wisdom, and everything that is peculiar to any denomination is essentially human. The church of the Lord, as revealed in the New Testament was built by divine wisdom and is a divine institution in all its parts. It is as much greater than denominations as God is greater than man. God is divine; man is human.

This divine system is the Lord's church, because he bought it and paid for it by giving his own life "a ransom for many" and by shedding his precious blood for the sins of the world. The Holy Spirit by Paul said to the elders of the Ephesian congregation: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." Acts 20:28. Again Paul said, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Thus it was a blood-bought, cleansed and sanctified institution.

2. Because Christ is head of his body, the church. "And he is the head of the body, the church." Col. 1:18. "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23. The apostles also says that, "There is one body." Eph. 4:4. "But now they are many members, but one body." 1 Cor. 12:20. The one body is the body of Christ, the church, composed of Christians over which Christ rules as head. The scriptural order is one body,

one head. Christ is not the head of other bodies. He is the head of his own body, the church.

3. Because it is the pillar and ground of the truth. "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:14, 15. Here the church is represented as a massive pillar, holding up and displaying before men the truth, the gospel, which is "the power of God unto salvation to every one that believeth." The members of the church at Philippi were seen "as lights", "holding forth the word of life." The church is the only God ordained institution to make known the truth, the gospel to a lost world. This divine system preached the gospel to the then known world, in less time than one half century after it was established. Col. 1:28. It did this without any aids or missionary societies. Such success may be attributed to the fact that this plan of evangelizing the world was according to the manifold wisdom, and eternal purpose of God. "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:10.

4. Because salvation is in the church. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12. This verse states that salvation is in Christ. If one is in Christ, he is in his body, which is the church. The church is the spiritual body of Christ. Christians are children of God, members of his family, the church. "Because we are members of his body." Eph. 5:30. All of God's children are in his family. They are born into his family. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:5. The same process that makes one a Christian automatically brings him into the body of Christ, the church. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." I Cor. 12:13. "For as many of you as were baptized into Christ did put on Christ." Gal. 3:27.

Christ is the savior of the church. "For the husband is the head of the wife, as Christ is also the head of the church, being himself the saviour of the body." Eph. 5:23. If men are saved without the church, they are saved without Christ, and without the blood of Christ and without becoming Christians. If men can be saved out of the church, God paid a tremendous price for it. If one man can be saved out of the church, all men can. If God saves one person out of the church, certainly he would save all persons out of the church, since he is just and no respecter of persons. Why did Christ die to purchase the church? Why should any one be a member of the church if he can be saved out of the church? God has not promised to save men out of the church.

5. Because eternal life is in Christ, his body, which is the church. "In him was life; and life was the light of men." John 1:4. Life is in Christ, not only physical, but spiritual life also. "And the witness is this, that God gave unto us eternal life, and this life is in his Son." I John 5:11. John says that Christians have this life in promise. "And this is the promise which he promised us, even the life eternal." I John 2:25. Christians also have this life in hope. Titus 3:7.

PROGRESS OF LIPSCOMB EXPANSION

Over five thousand individuals have already contributed to the Lipscomb Expansion Program. Former students and friends are taking advantage of this great opportunity to make Lipscomb a four-year college.

Construction will begin on the Crisman Memorial Library and the Administration Building as soon as the government grants permission. We are hoping that the work will begin in a few weeks. The new wing of Harding Hall is practically finished.

I am happy to inform all former students of Lipscomb that from all indications Lipscomb will be the first four-year college east of the Mississippi River conducted by members of the church.

WILLARD COLLINS, *President*
Lipscomb Alumni Association.

TIMELY POINTERS ALONG THE PILGRIM PATHWAY

By Ben H. Anderson, Jamestown, Tenn.

PRAYER AND MAN'S SALVATION

"Oh what peace we often forfeit,
Oh what needless paid we bear,
All because we do not carry
Everything to God in prayer."

The power of prayer is a power unknown to many people. In fact someone has truly said that more things are wrought by prayer than this world dreams of. In the perilous times through which we are now passing, all people on praying terms with God should live always in the very spirit of prayer. If ever we needed the help of the Lord, I am sure that time is now.

Let us here mention a few qualifications of acceptable prayer. Prayer not heard and accepted by the God of heaven in prayer that is vain and useless. (1) Prayer must be offered in faith. Without faith it is impossible to please God (Heb. 11:6), so naturally unless offered in faith God will not hear and answer our prayer. (2) It must be offered according to God's will. We must be willing to say, with Jesus, "Not my will but thine be done." (See I John 5:14.) (3) It must come from a man who is walking according to God's commandments; that is, from a righteous person. "The effectual, fervent prayer of a righteous man availeth much." (James 5:16.) "This we know that God heareth not sinners; but if any man be a worshiper of God and doeth his will, him God heareth." (John 9:31.)

In the tabernacle worship (typical of worship in the church) incense was offered continually to the Lord by the priests. This incense was wafted up to the nostrils of God, as a sweet smelling odor.

In this the church age all Christians are priests of God. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.) It is interesting to note that the incense offered under the tabernacle worship (dealt with at length in the Hebrew letter) was typical of the prayers of Christians today. Thus, even as the incense went up to God as a sweet smelling savour, so do the prayers of saints today go up to God. (See Rev. 5:8; 8:3-4.) Even as only the priests offered incense in those days, so today only the priests of God (Christians) are invited to pray to God, with the assurance that God will lend an ear to them in their cries. God will be merciful to all, for he is rich in tender mercy and compassion to all

One of the worst things that could happen to a congregation is for one man to monopolize the pulpit.

mankind, but he does not invite an alien sinner to pray unto him.

Cornelius was a devout man (though unsaved), and he was a praying man. Even though his prayers went up as a memorial to God (Acts 10:4), still there is no indication that he was saved, simply through praying. God in his providence and goodness did however bring him into contact with a gospel preacher, who was to tell him *wards whereby he and his family might be saved*. This gospel preacher in due time arrived on the scene, preached to Cornelius and his family the law of pardon handed down from heaven on high. They joyfully received his words and acted thereon; whereupon God saved him and all his house and immediately added them to the church. (See Acts 2:47). At no place do we read that Peter, the inspired preacher, told these seeking souls to come to "the altar of prayer" and "pray through." It just was not according to God's plan of salvation to alien sinners.

Another notable case on record is that of Saul of Tarsus. On his way to Damascus he had a conversation with the Lord, and he immediately became a believer. So far, so good. *But he was not fully saved on the Damascus road*. As was the case with Cornelius, he was to be contacted by a gospel preacher. Notice that not even Jesus himself told him what to do to be saved, since this treasure had already been committed to "earthen vessels." Saul spent the next three days in agony of soul. He was blind, he partook of no food, and he no doubt spent most of the time in prayer. When Annanias, the preacher, reached him, what did he say? Did he say, "Pray on, Brother Saul, you'll 'come through' soon now?" Not at all! Here was a penitent believer in Christ, if over there was one. Thus, while faith and repentance are both necessary to salvation, there was no need to tell Saul to take these steps, since he had already taken them. What then was left for him to do? Let the record speak! "*And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.*" (Acts 22:10.) In other words, Saul had to comply from the heart with the same terms of pardon applicable to us today. No mystical, abstract operation of the Holy Spirit indicated here! Saul believed in the Lord; he earnestly repented; he was baptized; God saved him.

Prayer is a vital force in the world today and God's children should make full use of it. Put there are some things that prayer will not do. An alien sinner may pray from now till doom's-day and not be saved simply by praying. Jesus said, "He that believeth and is baptized shall be saved." (Mark 10:10.) Peter said, "Repent ye and be baptized, every one of you, in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38, RV.) Again Peter says, "The like figure whereunto even baptism doth also now save us." (I Pet. 3:21.) *Nothing in any of these passages about praying.*

But if prayer is for the alien, for what shall he pray? For faith? That comes by hearing God's word (Rom. 10:17.) For a pure heart? Faith purifies the heart. (Acts 15:9.) For salvation? This comes by hearing God's word, believing it, repenting of all sins, and being baptized. (Mark 10:10; Acts 2:38; 17:30; Rom. 6:3; Gal. 3:27; Heb. 10:22, etc.) For the Lord to accept him? The Lord is already willing, eager to save. The thing needful is for man to become willing. "Whosoever will, let him take of the water of life freely."

Prayer truly has its place, as "man's extremity is God's opportunity." But God will not do for man what he can do for himself. God wants people everywhere to pray, but — SALVATION DOES NOT COME SIMPLY

THROUGH PRAYING. In no church of New Testament times can be found anything that will even remotely resemble the modern "mourners' bench." Seeking sinners in those days were told *what they must do*, and the terms of pardon have not been changed. Let us then encourage men to pray, but let us also urge them to do God's will, trusting him to fulfill every promise.

MOTIVES THAT STRENGTHEN FAMILY LIFE

By J. B. Gaither, Springfield, Tenn.

INTRODUCTION

God created all things and gave unto them the power to perpetuate themselves. The home and family life is no exception. God having found that it was not good for man to be alone, created a help meet for him thus establishing him in home life. God then gave laws of living and devotion that the family life might continue as he would have it to do. It is not enough for family life to continue, but it must do so as God ordains.

God gives rules to regulate every member of the home and every phase of family life. Any time the relations in the home are contrary to God's will, the home is disturbed and the family life is jeopardized.

MAKING A HOME—(Ex. 2:1-4)

It takes more than the existence of a man and a woman to make a home. God in establishing the home joined the man and the woman together in the married relation to multiply and to replenish the earth. God has always frowned upon and meets out punishment to those who try to live in this relation outside of wedlock. Children born in whoredom are born to shame.

God said, early in the history of man, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one."

In Ex. 2:1-4, we find Amram, a descendant of Levi, taking unto himself a wife, rearing children in the home; thus establishing a family life. Jochebed strengthened the home ties by her motherhood and protective care of the children. No home can be very strong or in any way what God intends if the mother is unworthy of the great responsibility resting upon her. When Moses was placed in the little ark and allowed to remain upon the waters, the sister cooperated in the home work by standing by to watch the little one.

A HOUSEHOLD IN GOD—Josh. 24:14, 15)

Joshua assumed the leadership of the Israelites following the death of Moses, and when he had led them into Shechem, he found that they were given to idolatry. He rebuked them for turning from the God who had so cared for and blessed them. Then, Joshua made known unto the Israelites his resolution to serve God with all his house. Thus Joshua began a family worship unto the Lord.

Emphasizing the motives that strengthen family life, it can be truthfully said that no family life is complete or as it should be until the entire family is taught to love, respect, and obey God. Cornelius was a man who feared God with all his house. (Acts 10:2.) Inspiration commends him for this. Families, who serve God according to his will, have no fears so far as the family ties are concerned. There is not a better place to teach reverence to God than in the home; there is nothing that can stabilize the home more than gathering around the family altar for devotion unto God.

LOVE THE CONTROLLING POWER—(Eph. 5:28-31)

Love is the only characteristic upon which and by

which a home may be properly founded. Marriage was never intended for convenience nor as a business proposition. Much evil has come by placing marriage on such a low standard. God saw that it was not good for man to be alone. He made the woman from man and for man. She was such as Adam was willing to admit being "bone of my bones, and flesh of my flesh". The record says she was meet for man. To be "meet" means that she was proper or suitable for man's companion. Being a part of man, she attracted the love and admiration of man as no other creature of God's creation. Husbands and wives must dwell together in love.

Paul says men ought to love their wives as their own bodies. (Eph. 5.) Such a love causes them to nourish and cherish their wives. When men love their wives, they live to please them as much as is in harmony with the will of the Lord.

Love not only binds together the husband and wife, but every member of the family. In the words of the poet, love makes the home as it should be. Hear him:

"Tis love that makes the home so happy,

Love that makes the home so bright;

With all her sister angels

Arrayed in heavenly light,

'Tis love, love that makes the home so bright.

OBEDIENCE TO GOD—(Eph. 6:1-1)

God has given commandment to regulate every member in the home. His law is not to the fathers only but to all.

The fathers are taught their relation and duty to the children. They are not to provoke the children to wrath, but are to "bring them up in the nurture and admonition of the Lord." This means that fathers should correct the child in love and not in harshness so as to turn the child from him. He is also responsible to teach the child the word of the Lord so that it may be able to walk in the way and the fear of the Lord. There is no better way to teach a child than by example. Therefore, every father should walk in the way of God. Every home needs the head of the house to be a Christian.

Mothers are taught "to love their husbands; to love their children." Mothers who leave their children with some one else and rarely ever see them, or care for them need not be surprised to find they have very little influence for good toward their children. The greatest achievement of a mother is to give herself properly to the home.

"Children, obey your parents in the Lord; for this is right." For children to honor their parents has always been and still is God's divine command. Home life is often destroyed because the children fail to love, respect, and obey the parents. Parents must first learn obedience to God before they can expect and insist on their children being obedient to them. Children must be taught the proper attitude toward the things of life.

When the home is regulated according to God's word, it portrays the future home of God and his children. It is not far from a heaven on earth.

FAITH NO. 1

By Buford Holt

SAVING FAITH—NOT FAITH ONLY

Many people think one is saved by "faith only" and thus they build their religion around a system of man. They accuse those who believe in obedience to God's commands as trying to be saved by works. Yet they are the very ones who are trying to be saved by works—man's works. Hear Paul's argument against the Jews on this

very point: "What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness WHICH IS OF FAITH: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works." (Rom. 9:30-32.) In what manner did they seek it by works? Paul answers: "For being ignorant of God's righteousness, and SEEKING TO ESTABLISH THEIR OWN, they did not subject themselves to the righteousness of God." (Rom. 10:3.) You see by their refusing to accept God's teaching and following their own they were trying to be saved by works. This is exactly what the denominational world is doing today. They reject Christ's teaching and try to follow their own—they are thus trying to be saved by works according to Rom. 9:30-32; 10:3. We propose to show you further that saving faith is not "faith alone", but it is "Faith made perfect in obedience".

"What doth it profit, my brethren, if a man say he hath faith, but have not works? (James is here speaking of doing the works of God. In John 0:29 faith is called a work—Parenthesis mine—B.H.) Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, 'Go in peace, be ye warmed and filled': and yet ye give them not the things needful to the body: what doth it profit? Even so faith, if it HAVE NOT WORKS, is DEAD in itself. Yea, a man will say, 'Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith'. Thou believest that God is one; thou doest well: the demons also believe, and shudder." They have faith alone. "But wilt thou know, O vain man that faith apart from works is barren? . . . Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, and Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead." (Jas. 2:14-26.) Abraham was justified by a live, active, obedient faith. His were works of obedience. Rahab's were works of obedience.

In Hebrews 11 we read of many blessed by faith, but in each case the blessing came after their obedience was manifested by (through) some physical act. "By faith the walls of Jericho fell down, AFTER THEY HAD BEEN COMPASSED ABOUT SEVEN DAYS." (Heb 11:30.) All these people were doing the things God had commanded them to do. They were thus walking by faith and not by sight. They were justified by God's works because they demonstrated their faith by their obedience. Governor Bob Taylor once said, "One man's opinion is as good as another and some time better," but faith is not man's opinion and we must not be governed by man's opinion. "Faith (belief) cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.)

The trouble with men today is not in their inability to understand the Bible, but in their unwillingness to accept the teachings of the Bible. Old Brother S. C. Bailey, who preached for the Baptist for some 40 years before obeying the gospel, told me: "The doctors said I would never be well and I should get out on some Texas ranch and rest the remainder of my life, but Brother Holt, when I got out there and really wanted to learn what Acts of Apostles taught it wasn't hard." You see for 40 years lie was not willing to accept the truth. He could have learned it to

years earlier, for he was more active mentally then, but being prejudiced against the truth he would not. We are thankful he saw his mistake and learned and obeyed the truth. He even preached the truth and tried to make amends for the errors of former years. I have given you this to show you men can know the truth if they will accept the "Faith once for all delivered to the saints" and reject men's opinions. The faith that saves is the faith that obeys God.

(To be continued)

DANGERS FACING THE CHURCH

By H. M. Phillips, Nashville, Tenn.

The subject of Christian Education has demanded the attention of many in the last few years. This is truly a theme that ought to be well considered. Every one needs Christian education, and that is best had in schools taught by Christian teachers. Infidelity, modernism, and skepticism run high in most of the colleges of today. It is a real blessing to have schools where our boys and girls can be educated under Christian influences. Most any parent, and surely all Christian parents appreciate such schools, for they are a real service to the young and a comfort to the old.

As long as they are not made church schools, or, not owned and controlled by the church, they may well serve the land of civilization. But when they become a burden on the church, it is not long till the church is interested, and spending more for them than for the church. Such has been the history of denominational institutions and digressive efforts.

But what is an institution or an organization endangering the church? It would be one formed by man with its various parts completing an institution functioning within itself as a distinct body carrying on a work. This is neither a local church, or a combination of churches, but a special body, with parts for each special work completing the whole. It could not be called the church, nor would it be an institution in the church, or an adjunct to the church. So when the church works through it, it is working through an organization unknown in the Bible authority. I am not sure that it is the duty of the church to educate the people in secular matters. It is true that there were schools in Bible times, teaching secular matters, and they may not have taught the Christian principles, but the church was not authorized to maintain schools for that, but much preaching was done. Paul taught in the school of one Tyrannus for two years, and all those of Asia heard the word. Acts 19:9-10. Just as any gospel preacher might teach in any school as he was given opportunity. Individuals might have a school and in connection teach the Bible, just as a company might have the Bible taught to its employees each day. but it would not. be a church institution, nor one owned and controlled by the church.

Schools now prepare most of the preachers, and are doing a very good job of it. Most churches do not want a preacher who has not been trained in one of these schools, and the success of the church has come to depend greatly on these schools, which is a danger facing the church. As the schools, so are the churches in that section. Such could develop so that the schools would have more power than the churches. Then any man or church which called attention to the danger might be shunned by the school and other churches favoring the condition of affairs. In time they might be whipped in line or set aside as objectors. Churches and preachers do not feel free to discuss these

matters now. Lately several preachers have refused to speak on the matter of institutions endangering the church. Many are the preachers who go to these schools to have the prestige that comes therefrom, while freedom of speech may not be so free.

One stated that the schools had trained and interested about all the missionaries we had in the church. Another declared that the church to be kept pure must keep the schools pure, for they are molding the future of the church. Others claim they produce about all of the defenders of the faith, and writers of the truth, as well as the leaders of the churches. Often at these schools, prayers are prayed asking the blessings on these institutions, while forgetting about the church. Fortunes are spent for them by men who would not give as much to the church for the spread of the gospel. Preachers in the preparation, go out and preach for what the churches are willing to give, some five or ten dollars a week, and these churches feel they are doing a great work, helping them through school. This to the neglect of any program for work, or giving to the cause.

Some of the first schools were started on the plan as individuals and with the distinct understanding that they were not to be a burden on the churches. Later the tide changed, and the religious papers were burdened with begging for the schools. Campaigns were made, asking sinners, Jews and Catholics for support. And lately it is said that it is well for the church to put the schools on the regular budget of the church, and some are now traveling with a group presenting a program before the congregations for the purpose of getting the churches to put the school on the regular plan of giving to the school. Thus we may see how time has changed things in a few years.

Schools as individual enterprises may well be had and be a real blessing to the people. But when they are made as a part of, or a child of the church, with its vast amount of money centralized, as well as its power over the churches, this may well present a danger to the church. Teaching the Bible is a good thing to do. As an individual I may well do that. I may be sent by a congregation to do so, and the church did such in the days of inspiration and supported the one sent. But this was done as a congregation, or others helped in it, but there was no other organization except the local church considered. This was God's plan then. May it be so now!

I am interested in schools where Christian education can be had, and I have given to them, and as an individual I think I shall continue to do so. But I am not yet ready to suggest for the church to take them over and run and support them as a church school, or an adjunct to the church. It is very clear that in the Apostolic age they only worked through the church. This I feel confident is safe. No one staying with the Bible will question that. If the other method is right, as some are claiming now, I feel sure no one will say that it will be wrong to let the church be the only organization through which to work and give glory to God. There is a safe way, and make it as sure as you can, following that which all agree is safe.

Are you just a Christian in name only or are you really trying to live the life?

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Printed and Published by James A. Allen

Fifty cents per year in advance. Foreign or outside the United States, seventy-five cents in advance.

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

IS SPRINKLING BAPTISM?

If sprinkling is not baptism, then great numbers of people who think they have been baptized are sadly mistaken. Unless their mistake is corrected they are going to stand before Christ in the judgment unprepared, or without having obeyed his command to be baptized. There can be no piety, purity, sincerity or zeal without obedience. To refuse or fail to obey is to stand condemned.

To be blinded by prejudice or to be negligent and indifferent cannot justify any one in failing to do as Jesus commands. To "fear God, and keep his commandments" "is the whole duty of man." (Eccles. 12:13.) For any one to refuse or fail to obey what God commands is for him to refuse or fail to do his duty; and how could such a one expect Christ in the judgment to say, "Well done, good and faithful servant?" Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:45.)

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19.) Jesus thus makes obedience to his command for every believer to be baptized the consummating act in conversion. No one is converted or enters "into the name of the Father and of the Son and of the Holy Spirit" until he is baptized. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16.) For any one to believe and be baptized is for him to have the word of Jesus for it that he "shall be saved." There could be no better evidence of pardon than the word of Jesus. There is not a promise in the Bible that those who refuse or fail to be baptized will be saved. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."-----They then that received his word were baptized." (Acts 2:38-41.) All who are willing to receive the word of God will be baptized.

Hence, what is baptism? Is sprinkling or pouring baptism? What is it that Jesus commands a man to do when he commands him to be baptized? Every one who is anxious and zealous to obey Jesus will investigate and examine diligently to learn what he commands.

In the first place, the word baptize means to immerse. It does not mean to sprinkle or to pour. Its only meaning is to immerse.

But, without considering the grammatical meaning of the word or the translation of baptizo into English, any one may easily and readily see what baptism is from what was done when people were baptized. John the Baptist, or the Immerser, the forerunner of the Messiah, baptized in the river Jordan. "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3:5, 6.) They would not have gone "in the river Jordan" merely to have a little water sprinkled or poured on their heads. "And John also was baptizing in AEnon near to Salim, because there was much water there; and they came, and were baptized." (John 3:23.) "Much water" excludes the idea of sprinkling or pouring. In sprinkling or pouring a little water is brought to the candidate. These people, to be baptized, went to "much water."

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him. Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17.) After Jesus, our Great Example, was baptized in the river Jordan, he "went up straightway from the water."

In commissioning his apostles to evangelize "all the nations," to "preach the gospel to every creature." Jesus commanded that every believer be baptized. He commands that the people be baptized, not the water baptized upon the people. If sprinkling or pouring 's baptism, then it is the water that is baptized, as it is the water that is sprinkled or poured, not the people. The believer can be baptized; he cannot be sprinkled or poured. Sprinkle means to scatter in drops; pour, to turn out in a stream. Water may be sprinkled or poured; it cannot be baptized. Jesus commands that the people, not the water, be baptized. Jesus did not say: "He that believeth and is sprinkled (scattered in drops) shall be saved." Nor did he say: "He that believeth and is poured (turned out in a stream) shall be saved."

"And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8:35-39.) "They came unto a certain water;" "they both went down into the water;" after Philip "baptized him," "they came up out of the water." The eunuch was baptized, or immersed. After his baptism, "he went on his way rejoicing," showing that he was saved when he obeyed the command of Jesus to be baptized.

So baptism, therefore, requires a "coming to" "much water." It requires a "going down into the water;" after it occurs, it necessitates a "coming up out of the water." Whether or not a person has enough education to know the meaning of the word, he can easily and readily see what it is from what was done when it was

performed.

Jesus, who commands baptism, says that it is a birth. "Except one be born of water and the Spirit, he cannot enter into the Kingdom of God." (John 3:5.) The Spirit, being "the Advocate" of Christ, the one who proclaims, advocates or preaches Christ, through the words that he speaks through inspired men, leads all who believe to obey the command of Jesus to be baptized; hence the whole procedure is begun, carried on and completed by the Spirit, as the Spirit directs and guides through the words spoken by inspired men who spake "as the Spirit gave them utterance." (Acts 2:4.) "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Peter 1:23.) Begotten by the Spirit, through the word of God, as spoken by the Spirit through inspired men, they go into the water in obedience to the command of Jesus, and the birth is completed when they "come out of" the water as new creatures, to "go on their way rejoicing" in the reception of the promise of Jesus that they "shall be saved," and to begin the new life in Christ. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.) "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5:17.)

In no way, and from no standpoint, can sprinkling be a birth "of water and the Spirit." The Spirit, as he speaks in the Scriptures, does not direct any one to have water sprinkled upon him, and there is no birth or "coming out of" when water is so sprinkled.

Baptism is also a burial and resurrection. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.)

Sprinkling is not a burial nor a resurrection. It does not meet the requirements of the command of Jesus to be baptized. It does not put any one into Christ nor introduce him into a new life. It is a human tradition and not a commandment of God. Those who accept it will stand before God in the judgment unbaptized.

Clearly, the proper thing, and the right thing, and the only safe thing to do, is to obey the commandment of Jesus to be baptized. No one has ever regretted, or ever will regret, having obeyed what the Lord commands. When all stand before the Judgment Seat of Christ, those to whom He will say, "Well Done," will be those who have done as He commanded.

J. A. A.

EXCUSES

By W. A. Ethridge

Our subject at this time is composed of one word, and that word is "excuses". We want you to get this thought thoroughly fixed in your minds. An excuse is the most useless thing on earth, for there is absolutely no use on earth for an excuse. It will not affect a vacant place at all. If you put an excuse into a vacuum, it will still be a vacuum. An excuse is an alibi, a subterfuge, a substitute; in other words not a reason for not doing the thing that could or should be done.

We want to give you a few thoughts from Luke 14:24: "Then said he unto him, a certain man made a great sup-

per, and bade many; and sent his servant at supper time to say to them that were bidden, come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and must need go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and must need go and prove them. I pray thee have me excused. And another said, I have married a wife, therefore I cannot go. I pray thee have me excused. Then the master of the house being angry said to his servant, go out quickly into the streets and lanes of the city and bring in hither the poor and maimed, and the halt and the blind. And the servant said it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges and compel them to come in, that my house may be filled. For I say unto you, that none of those that were bidden shall taste of my supper."

Now here was a great man who made a great supper; he prepared a feast of good things. He sent his servant to invite every one to the feast, but few came. Why? They had excuse. Not one of them had an intelligent, reasonable reason for not coming; they had only an excuse. Let us look at the first one. He said, "I have bought a piece of ground and must go and see it." Now that was silly and the height of nonsense. To think that a man would buy a piece of ground without first seeing it. No one would think of doing such a thing. But in order to avoid doing what he could and should do, he is willing to sully his conscience by telling a straight-out falsehood. What a man believes effects him for good or for evil. A man can think a wrong is right till he will believe it is right.

Another one didn't go the feast and why? He had an excuse. He said I have bought five of oxen and I must go and prove them. Ten to one, or nine times out of ten, he wouldn't go to prove them till next day. Just an excuse like the man who bought the piece of ground. He didn't go to see the ground, because he had already seen it, or knew what it was before he bought it. Just an excuse and a flimsy one at that.

But the third one; he had the worst excuse of all. He said, "I have married a wife; therefore I cannot go; please have me excused." Poor fellow! as though his wife couldn't have gone with him to the feast. It seems to me that would be a great way to spend the honeymoon. There are two great events in a man's life. The first and greatest is, when he becomes a Christian; the next is, when he marries a wife. What a great time he and his wife could have had at that feast, but he said, "please excuse me."

There are two applications to the thought that we have in mind; or two ways in which it may be applied. First, to the one who is out of Christ, not a Christian, without God and without hope in the world, which is the anchor of the soul. Jesus Christ has made a great supper; he has prepared a great feast of good things for those who love him and obey him here in this world. He has sent his servants to invite you to come, for all things are ready. Come and enjoy the things of this feast while you live on the earth; and when all things are ended, you can go across, to bask forever in the sunlit smiles of God's eternal love, and live with the blood-washed throng while the ceaseless ages of eternity roll on.

Choose ye this day whom you will serve. Will you believe him who left the shining courts of glory and came down to this earth and died the ignominious death of the cross that you might be saved? Or will you say like the man, "I have bought, a piece of ground and must go and see it; I have bought some oxen and I must go and prove

them, or I have married a wife?" Or will you say you want to stay a while longer in the weak and beggarly elements of the world? Then when you stand before him on that great day of assizes, there will be no excuses there. His answer will be, "Depart from me; I never knew you."

The other application is to the one who has already become a Christian but with some excuse has failed to do his duty. We say, and say aright, that we are the only people who teach, preach, and practice the things found in the Bible, and taught, preached, and practiced by the apostles. Do you want a test? Jesus said, "Whosoever he be of you who hath not forsaken all that he hath, for my sake, he cannot be my disciple." (Luke 14:33) And in the next verse, "The salt that has lost its savor is lit neither for the land nor for the dunghill."

Is there one or more anywhere who fails to come to the Lord's table on the first day of each week? If there is one who fails to come to the Lord's table on the first day of the week as they have been told to do, they are crucifying Jesus Christ afresh and putting him to an open shame. Every time one fails to come to the Lord's table as they have been told to do, unless they are physically unable to come is disobeying God's word and violating God's law. But whoever it is, when he fails to do his duty; to do the things that God has told him to do, he is ready to give an excuse for not doing it. Remember again, there is a time coming when there will be no excuse. The Bible being true, that is the truth, and no getting around it.

There are two kinds or classes of preachers in the estimation of the world but not of God; the so-called "best" preachers and the lowly, humble servants of God. By the "best preacher" is meant the best dressed, the best advertised, the highest paid and the most fascinating personality. But the best preacher in God's estimation is the one whose whole thought is to please God and not men; who will not preach to tickle the fancies of the people in order to get a high price; who will not seek money; who will not bow the knee and kowtow to popular approval, and who seeks to be true to God's word. Such will have no excuse. They will need none.

What have you for your Lord and Master? Have you nothing for him but an excuse? Have you already become a Christian, but you have wandered away from God? What are you going to say to Him? Are you going to say, "Lord, I didn't go to your table on the first day of every week as you told me to do; I went only when I felt like it or thought of it; I didn't teach and preach your word as you told me, by word of mouth nor by the kind of life I could have lived in the world." Yes, that is what you are going to say, if that is what happened; for that is one time he is going to be known. He will have one of two answers for you, "enter thou into the joy of thy Lord" or "depart from me; I never knew you."

MY TRIP TO THE NORTH

By Homer A. Daniel, Paducah, Ky.

In the first part of April, it was my privilege to visit with and preach for the church in Lansing, Michigan. This was my first trip to the state and it was thoroughly enjoyed. The meeting house is located at 721 Banghart St. Our brethren bought the building some sixteen months ago from a religious body there at a cost of around \$5,500.00. This debt has now been liquidated and an adjoining lot purchased and paid for. These brethren, I understand, have done all this without any outside assistance.

Bro. Cleo Blue has done a good work at Lansing for the

past several months. He has been driving from Flint each Lord's Day and preaching for the church.

The church is desirous of the services of a good sound gospel preacher to devote full time to the work. The membership numbers over one hundred and is largely composed of southern people. Lansing, being the capitol of the state, is ideally situated and has a population of one hundred thousand. It has some very fine schools, being the home of the University.

The church building is not located as the brethren would like. It is their desire in the near future to buy a more centrally located lot or building.

The right man there could do a wonderful work. Think about it—only one small Congregation in the capital city of Michigan!

For further information—You may write I. M. Taylor, 4:51 S. Howard Ave., Lansing 12, Mich., or H. C. Funk, 527 S. Butler, Lansing 15, Mich.

We had two baptisms and one restoration in our recent meeting. The crowds and interest increased with each service. I promised to return in the Fall of '46.

These brethren like straightforward gospel preaching and are opposed to any hobbies or isms such as are common among us today.

SAID IN BRIEF

There cannot be any doubts that "filthy lucre" plays entirely too big a part in very much of what the public thinks is preaching the gospel.

* * *

Just as sure as sprinkling is not baptism, just that sure all who have accepted sprinkling for baptism have not obeyed the command of Jesus to be baptized.

The poorest people in the world are those who have nothing but money. They do not have the ability or the taste to enjoy the things that bring great pleasures to the common people.

Can a man have a well-grounded hope of going to heaven when he dies who refuses, or has failed through indifference, to do what the Saviour commands "every creature" to do?

When a preacher refuses, or for any reason fails, to tell sinners to do what Peter told them to do on the day of Pentecost, one thing is definitely certain, and that is, that he is not a gospel preacher. He may be a human denominational preacher but he is not a gospel preacher.

All men and women who are saved, and who will go to heaven when they die, are Christians. The same things a man must do to be saved are the things that make him a Christian. All talk of a man being saved, and then, after he is saved, becoming a Christian, is erroneous and untrue.

The same thing that makes a man a Christian also at the same time makes him a member of the church. The church is "the house of God," the household of faith, or the family of God, and the same thing that makes a man a child of God also makes him a member of the family of God or "file house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) All talk of a man becoming a Christian and then, afterwards, "joining the church," is contrary to the teaching of the Bible.

In Bible times the Lord added all who were saved through obedience to the gospel to the same church. All we can know about what the Lord does is what He reveals to us in the Bible. How can any man know that the Lord adds anybody to any of these man-originated churches that are wholly unknown to the Bible?

Any institution that has thirty-six million dollars is much more than apt to have men who do not believe in God, Christ or the Bible as its most prominent teachers. The camel still cannot go through the needle's eye and that much money all in one place cannot be prevented from breeding corruption.

In New Testament times no man could become a Christian without completing his obedience to the gospel by being baptized. And the preaching and practice of the inspired apostles in New Testament times are the things that Jesus declared to them would be bound on earth and bound in heaven. Upon what divine authority, then, can anybody say that a man who has not been baptized is a Christian?

Jesus said: "Upon this rock I will build my church." (Matt. 16:18.) Many uninspired, frail, and fallible men, have, at different times and places, since Jesus founded His church at Jerusalem on the day of Pentecost, started and founded churches of their own. The Bible did not guide them in founding these denominational churches but they proceeded upon their own presumption. How can anybody who loves and seeks to honor the Lord Jesus Christ say that one church is just as good as another?" Is any church founded by a frail, fallible, sinful man as good as the church that was founded by the Lord Jesus Christ?

J. A. A.

THE CENTRAL CHURCH OF CHRIST.

MUNCIE, INDIANA

By Will W Slater

Station A, Fort Smith, Ark.

I have just closed a good meeting in Muncie for the Central church. I assisted in a meeting with the Belmont Avenue church in Muncie two years ago. At that time the Belmont church and Hoyt and 10th Street church were not fellowshiping each other. I was instrumental in getting their promise to lay aside their differences and to co-operate with and fellowship each other. Some of the members at Belmont were "Sommerites". The church asked me to appoint elders. I asked them to select the men they wanted, the men best qualified. This was done, the names were placed before the congregation for one week. 95% of the congregation was in full agreement with their appointment. The deed to the church property was in the hands of private individuals, and a few months later the former "dictator", who is a staunch "Sommerite", and who had resigned and withdrawn from the congregation, came back and took charge of the work. It was then up to the elders to withdraw, or else take the matter to court. They decided that rather than have a lawsuit they would just turn the matter over to the "Sommerite" man and his followers, and go and establish another congregation. When they withdrew, the 10th and Hoyt congregation invited them to place their membership with 10th and Hoyt, but, in as much as Muncie is a city of more than 50,000 people, and the 10th and Hoyt church was on southwest side and Belmont Avenue on northwest side, the

brethren thought more good could be accomplished by establishing a new congregation on the east side, and this they did. After this movement, the 10th and Hoyt church denounced the Belmont Avenue church, and also the new congregation, and one of the 10th and Hoyt elders stated that the Cause of Christ in Muncie had been retarded 50 years because of the new congregation.

I am giving these facts to the brotherhood because I have been accused of dividing the church in Muncie. This accusation is false. Brethren throughout the country know me better. I have evangelized in nineteen states, and brethren know that I do not divide churches or stir up strife. These brethren of the Central church, God bless them, are doing a wonderful work, and the congregation is growing rapidly. They now have about seventy members, and form one of the finest groups I have ever labored with. They have five deacons and three elders. Brethren Warren, Huddleston, Wyatt, Rigney and Gwyn Summers are the deacons. Brethren Perdue, Fred Summers and Harry Roberts are the elders. All of these men are from Tennessee except Bro. Roberts. He is a good old Arkansawyer, a man I have known for 30 years. Ninety percent of the congregation are from Tennessee, and, as Tennessee folks are almost as good, and rate almost as high as we good old Arkansawyers, that makes the Central church in Muncie one of the very best congregations in the brotherhood. They are not "Sommerites," not "premillenialists", "not "hobbyists" of any sort. They stand FIRM for the FAITH, are loyal to the TRUTH. Their only interest is the salvation of lost souls, and their only plea is the gospel of Jesus Christ in its purity and simplicity. They have bought and paid for a lot that cost a thousand dollars, and they have their application in for building permit, and will build a house of worship as soon as possible. Brother Charles M. Campbell, Minister in Bowling Green, Kentucky; and Brother W. L. Totty, Minister, Indianapolis, Indiana, can tell you about these good people, Brother B. M. Litten, a fine man and good preacher from Tennessee, has been employed as their regular minister. They have invited me to be with them again next year. The other two churches and their Ministers were very conspicuous by their absence in this meeting. The 10th and Hoyt church always employs "BIG PREACHERS" for their meetings. Brother preacher, be you "BTC", "little" or "ordinary", if you love the TRUTH, if you have courage enough to stand FIRM on the gospel plan, if you love the Cause of Christ, the church of our Blessed Lord, then my advice to you is to stay away from Muncie, Indiana, unless the invitation comes from the CENTRAL CHURCH OF CHRIST. Matters stated in this article can be proven, no matter what may be said to the contrary. Yours sincerely in His name.

IS THE MISSIONARY SOCIETY EFFECTIVE?

By E. L. Flannery, Komopolis, N. C.

The chief argument used in introducing the Missionary Society was that it would prove more effective in evangelization, inasmuch as it would have centralized direction. It was to be a tool the various congregations could use to do their mission work. Of course, we know the scriptures do not authorize the Missionary Society. But let us examine just how effective the tool has been to the "Christian Church."

GROWTH OF THE "CHRISTIAN CHURCH"

The growth of the "Christian Church" in the past seventy-five years has been but very little effected by their Missionary Society. Their first sizeable numbers were

gained by splitting churches over the instrumental music question. Then oftentimes, they stole the buildings that loyal brethren had built. Scores of hundreds, who were not acquainted with the Bible teaching as they should have been, were led away into the error of the "Christian Church." They grew by their divisive work.

They have continued their growth by revival meetings, and personal work, which has been under the direction of the local "Christian Church" and not the State Missionary Society. They have gained many members by catering to the popular side of things. Witness their entertainments, special days, union meetings, and money-raising schemes. Thus, the most effective growth has been accomplished by other means than the Missionary Society.

THE NORTH CAROLINA MISSIONARY SOCIETY

North Carolina has 214 white, and 133 colored "Christian Churches," with a combined membership of about 54,000. Perhaps some of these do not belong to the Missionary Society. There is reportedly some who are of the "Conservative Group" who oppose the Society. But, in the large, they have lined up with it.

What have these thousands of "Disciples" done in mission work through their Society? Let us cite their own statistics, taken from the "1044 Year Book For Churches of Christ (Disciples of Christ) of North Carolina," and covering the year of 1943.

The white "Disciples," through their 214 congregations, with a membership of 35,020, gave \$6,877.13 to the Missionary Society in 1943. Other sources of income to the Society gave it a grand total of \$9,138.17 for 1943. The balance from 1942 was \$3,365.85. Thus the funds available to the North Carolina Missionary Society for 1943 were \$12,504.02.

This is how they used those funds: To the secretary of the N.C.M.S.,—\$3,529.67, for salary and field expenses; to evangelists actually on the mission field—\$1,385.00; for various purposes as pension fund, printing, lawyer fee, literature, etc.—\$1,325.40. This totals \$6,240.07 spent, leaving a balance on hand of \$6,263.95. It will be noted that the state secretary of the N.C.M.S. received one half of the amount spent. Yet his work is that of overseeing the work, and not that of actually doing the preaching at the mission points. Over half the funds were spent in directing the "tool" set up to do effective mission work.

The white "Disciples" gave about *twenty-six cents* per member to the N.C.M.S. in 1943, of which *eighteen cents* per member was spent. Out of this eighteen cents per member spent, approximately *ten cents* went to the state secretary. That means that only *eight cents* per member actually reached the mission field. We ask, is that an effective "tool"?

MAN'S WAY VERSUS God's WAY

Below we shall list a comparison of the N.C.M.S. and its work in 1943 with the Chapel Avenue Church of Christ, Nashville, and its 1944 work. We chose these dates because we have the available facts on these dates only. Chapel Avenue Church of Christ is using the Bible plan for mission work. Let us see which is the more effective way.

Item.	Chapel Ave. N.C.M.S. Church
1. Membership_____	35,020 450
2. Gave to mission work.....	\$9,138.17 \$11,962.99
3. Spent on mission work_____	6,240.07 11,962.99
4. To the missionary overseer_____	3,529.67 None
5. Miscellaneous (Lawyer, printer, pensions, etc.)_____	1,325.40
6. Actually to the mission field	1,385.00 11,962.99
7. Average per member	

spent on missions_____ .18

26.53

These facts show that the Chapel Avenue Church of Christ, with a membership of 450, raised and spent on mission work \$5,722.92 more than the N.C.M.S. with its 35,020 white members. This reminds us of Gideon's army!

God's way always proves to be the best. When each church recognizes that it is a *missionary society* in itself, then it will face that responsibility and get busy in mission work. This fact needs a wider acceptance. A church can no more employ an organization to do its mission work than a Christian can employ someone to perform his Christian duties. God's way demands individual responsibility, whether it be an individual Christian or an individual congregation. This way—the Bible way—is effective. The Missionary Society has proven ineffective as well as unscriptural.

"MY CHURCH"

Ky Melvin L. Vaughan

To hear people speak of "my church and your church" is a sad comment on the state of religious knowledge. It may be that no disrespect is intended, yet there is in such conversation the open violation of the precept to: "speak as the oracles of God."

There is only one person who could speak of the church as "my church as "my church" without disrespect. That person is Jesus, it is His by right of purchase. (Matt. 10:18.)

Jesus intended the church as a universal institution, that all men may in it be reconciled to God. (Eph. 2:1(5).) As all are guilty as sinners before God, it should be easy to see why the Lord would demand the same obedience in order to become a member of His church.

Impartiality is distinctly a Divine attribute seldom found among men in a noticeable degree. Among men favors are granted, demands are made more severe, depending often upon friendship or social position. The Lord, on the other hand, demands of the rich and poor; the wise, and the unwise the same obedience. No amount of prestige or prominence will cause one simile condition to be eliminated or altered in any way.

Regardless of the other differences that exist between the religious bodies professing Christianity there is one condition upon which all are agreed: To please God responsible men must have faith. This position is taken upon good authority. (Heb. 11:6.) The same authority has been just as clear and positive on other essentials as on faith. For examples: "Except ye repent, ye shall all in like manner perish," (Luke 13:3, 5), or, ". . . now He commandeth all men everywhere to repent." (Acts 17:30.) Take the subject of baptism: ". . . he commanded them to be baptized in the name of the Lord . . ." (Acts 10:18.) Again, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Each of these commandments is a part of the Lord's will and must be received as such by all who accept the Bible as the word of God. I do you?

Won't you agree that the time is past for all of us to forget our opinions and sectarian loyalties with "my church and your church" and learn more of HIS CHURCH as He would have it. Always remembering His words: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 18:48.)

HOW ONLY MAY SINNERS COME "UNTO" CHRIST?

Editorial in The Vindicator

Many sermons have been preached on Matt. 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest," but the preachers did not discover that they were *not preaching the passage*, but something else. Invariably, they all teach that the passage is simply a "call to kneel at the cross" and "confess Christ as a personal Savior,"—two things *not found* in this nor in any other passage of Scripture. It seems that they are utterly blind to that word "*unto*"—"Come *unto me*"—come to *where I am*,—if you desire *my* salvation.

That call raises the question, *Where is Christ*, that men may come *unto* Him—may *reach* Him? for salvation is not offered any man until he comes *unto* Christ.

If we say, Christ is in Heaven unto which place men in the flesh cannot go, we speak the truth. Therefore we will eliminate that place as the place where men approach *unto* Christ, seeing it is not possible to go there. Still there is a place where men may go "*unto*" Christ—may meet with Him. Where is it?

It is in the church. Christ is the Head of His Body, the church. (Eph. 1:22, 23; Col. 1:18, 24.) "And in Him ye are made full, who is the Head," etc. (Col. 2:10.) Attachment to the Head gives life to the Body or church. This attachment is made when we enter into Christ by becoming members of His Body, the church. That is done through baptism, when we are "baptized into Christ" the Head. (Rom. 6:3; Gal. 3:27.) God "made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenly places in Christ." (Eph. 2:5, 6.) We sit with Him after being raised with Him or made alive with Him. See that? Now, when were we "raised" with Christ? From what were we raised? "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." (Col. 2:12.) Here—in baptism—we were raised with Christ, given new life, and made to sit with Him in heavenly places (the kingdom of God).

Let it be remembered, that the time when the sinner first unites "with" Christ, is when he is "buried with Him in baptism;" he becomes "united with Him in the likeness of His death" (Rom. 6:5), which likeness, says the 4th verse, is our baptism: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." In baptism we are buried "with" Christ, raised "with" Christ, made alive "with" Christ, united "with" Christ, and made to sit "with" Christ in the heavenly places. Note those five "withs." Man gets "with" Christ at no time previous to baptism. That is because Christ plainly announced, "He that believeth and is baptized shall be saved." (Mark 16:16.) No salvation except with Christ, and men are never with Christ until, as dead men, they are "buried with Him in baptism." So says the word of God.

When, therefore, Christ calls, "Come *unto me*," it is a call to men to believe, to repent, and to be baptized into Christ, for men come *unto* Christ by coming into the Body (church) over which He is Head. This is God's way or door to salvation. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." (John 10:1.) No man can "come *unto*" Christ without baptism. That is why Christ commanded all taught persons to be baptized: "Go

teach all nations, baptizing them," said He. (Matt. 28:19.) What for? That He might save them—draw them *unto* Himself as members of His Body, the church, and thus become their Head and Savior; for He is the "Savior of the Body, which is the church." (Eph. 5:23-28; Acts 20:28.)

BREVITIES

A. G. Hobbs, Jr., in Christian Worker

Have you been saved from past sins? How do you know? Many say they know by their feelings. But feelings are determined by what we are taught. If a death message is believed, although it might be an error, will bring just as much grief and sadness as if it were true. A woman told me one time that she knew by her feelings. I asked her how she felt. She said that she felt right light—just like she could fly. I asked her if she could fly, and of course she had to admit that she could not. Then I added that her feelings deceived her, and propounded this question: "If your feelings deceived you and made you think that you could fly when you could not, how do you know but that they deceived you and made you think you were saved when you are not?"

All gambling is a risk; but every risk is not a gamble. Many confuse taking a chance and gambling. A farmer takes a risk on making a crop when he puts the seed into the ground, but that is not gambling because he does not cheat anyone out of something that does not rightfully belong to him. The man who gambles is not earning a living at an honest occupation. He is trying to get something for which he did not work and for which he did not earn.

Gaines of chance encourage gambling. Cards is a game of chance—not a game of skill. Candy companies that put out punch cards for school children are encouraging the practice of getting something for nothing.

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

James A. Allen.

FIELD REPORTS

Samuel H. Austin, 719-W Michigan Ave., Jackson, Mich., April 23: Three were added yesterday, two by statement and one who was formerly a Catholic obeyed the gospel by being baptized into Christ. Our work is encouraging here.

* * *

J. Carl Stowe, 45 E. Rolla St., Fort Leonard Wood, Mo., May 1: The church near Fort Leonard Wood on Highway 06, 1 Vi miles East at Waynesville, is doing fine. Our attendance is better at this time than ever in the history of the church. There are several soldier boys who attend every time it is possible for them to do so. They always give us encouragement. We are proud to have the opportunity to have them worship with us. If you have friends or loved ones here at the Fort write us or give them our cordial invitation to worship with us.

* * *

Jas. A. Scott, No. 6 Abrams Ave., Salem Oregon, May 8: The church at Cottage and Shipping is moving forward in a good way. Our yearly program is being carried out, even to the securing of a new building. We have purchased and paid for the lots and are now raising the funds to pay for the building. We hope to begin the structure as soon as we can secure the material. Our audiences fill our present building and there have been a number added to the church since last report. Brethren coming to the northwest would do well to consider this locality in which to locate.

* * *

Homer A. Daniel, 300 Shawnee Trail, Chattanooga, Tenn., May 6: I am beginning regular work with the Clements Street church in Paducah, Ky., on Sunday, May 20.

In addition to this work, I will be in evangelistic work all Summer and Fall as I have nine other meetings scheduled, having been in one thus far in Lansing, Mich., with two baptisms and one restoration.

I begin a meeting at Dayton, Tenn., June 11. Leslie E. Wyatt, student of Freed-Hardeman College, will direct the singing.

* * *

Joe F. Coppinger, Walla Walla, Washington, May 8: I have accepted an invitation to labor with the church at Visalia, California, will leave Walla Walla on May 28th. We are to begin a meeting here in Walla Walla, Sunday, May 13th, Brother Urie T. Poisall, minister of the church at Wenatchee, Wash., will do the preaching. I will direct the singing. This meeting will close Sunday, May 27th, and I plan to be ready to leave for California the next morning. Brother W. S. Boyett, who has been my co-laborer here since last August, will also leave Walla Walla at the same time. Our work together has been very peasant and agreeable; never at any time has there been in any way the least thing unpleasant between us, this makes about seven years that we have worked together in meetings and local work, and each year has drawn us nearer together in the bond of Christian love and appreciation for each other. Brother Boyett has not fully decided as to where he will locate at this time, but probably somewhere in Texas. Brethren pray for us, and for the cause of Christ in this great Northwest.

Joseph Sherman, 1157 E. Mabel, Tucson, Ariz., April 23: A married lady was immersed March 25, and ten people came forward during the recent fine protracted meeting with Bro. Yater Tant, which continued from April 4-15. Five people were immersed, and five placed membership.

* * *

H. C. Moore, 6th St. and 19th Ave., Kirkland, Wash.: Brother Brisky and I are the only male members, except my son, age 12. We have distributed about 15,000 pieces of gospel literature; surely there is some fruit ready to be harvested. We have been meeting here for two years; we are in the fight to stay. We need some help and we need it—now.

The Bible makes Christians. As long as a man stays right with the Bible he cannot ever be anything else. The simple fact that it takes something else besides the Bible to make a man a Baptist, or a Methodist, or a Presbyterian, or an Episcopalian, etc., shows that no one

* * *

If you are a member of a church that does not include all Christians you are not a member of the church that Jesus Christ established.

* * *

The secret of a man's influence over the churches should not be in his money, or in his ability to *politic*, but should be in his Bible knowledge and in his pure, Christian character.

AN OPPORTUNITY

We believe that many of our readers are anxious to do all they can to advance the teaching and preaching of the glorious gospel of the Lord Jesus Christ, which only "is the power of God unto salvation to every one that believeth." It is wonderful to assist, to have a part, in sustaining an evangelist as he proclaims the gospel to those who are in the shadow of death. No tongue or pen can adequately portray the joy of having a part in bringing one soul to Christ.

Not only by *oral* preaching, but by the *pen*, or *writing*, can people be brought to a knowledge of the truth. The apostles *wrote*, as well as spoke, in carrying on their work. The efficiency of the printed page can never be over-estimated. All Christians should utilize it to the uttermost.

We believe that each of our readers could do much in furthering a knowledge of the gospel by getting some friend or neighbor to subscribe for THE APOSTOLIC TIMES. The subscription price is only 50 cents a year.

In clubs of ten or more, we make a low club rate of only 25 cents for a year's subscription. This low rate furnishes a good opportunity for brethren and sisters to do some missionary work by having the paper sent to relatives and neighbors. Such efforts are certain to result in the accomplishment of some good.

It should be easy to make up a club among the members of the congregation. Or a congregation itself may do missionary work by having the paper sent, at the low club rate, to those who are not Christians. It seems to us that few things the congregation could spend money on would accomplish more good.

All subscriptions, and all communications, should be addressed to THE APOSTOLIC TIMES, 117 Fifth Avenue, North, Nashville 3, Tennessee.

A CHALLENGE

By Hoyt Bailey

Regarding those who are not receiving religious training in America, George Oliver Taylor, Executive Secretary, The United Christian Missionary Society, wrote (April 11, 1945): "It is difficult to know with any accuracy what percentage of our American young people are not receiving religious training. Some round numbers have been given, to the effect that 17 million children from ages 1 to 16, 10 million youth from ages 15 to 24, and 33 million adults in this country are not receiving any religious instruction whatever. This totals 60 million and is approximately 50 percent of our total population."

Since it has been estimated that there are fewer than one million New Testament Christians in America, the church is confronted with the challenge of preaching the gospel to America's benighted millions. Only 85 thousand of Texas' three million inhabitants are members of the Lord's church. There are about 700 thousand Baptist, more than 600 thousand Catholics, and more than 300 thousand Methodist in the state of Texas. (Figures from Texas Almanac, year 1941-44.) Wilbur H. White, writing some months ago in the Firm Foundation, said, "There are 27 county seat towns in Texas without a New Testament church." With this condition existing, can it be that Andy T. Ritchie's assertion ("We are just playing with our Christianity") is true?

Scores of congregations over the nation are calling for preachers, but all calls cannot be answered immediately. There are too few preachers available for these calls. Congregations, as the one in Jasper, Alabama, is doing, should develop men into capable preachers of the word that the gospel may be preached in every corner of America and the world.

CAUSES FOR DIVORCE

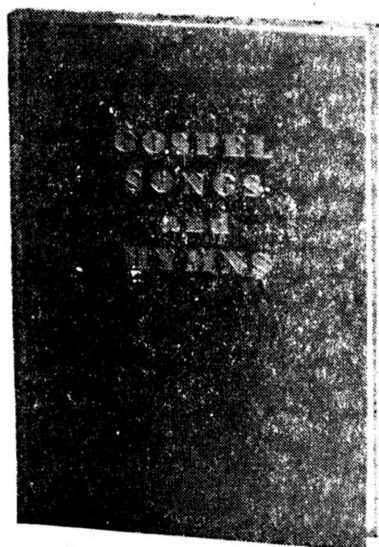
(From The Christian Evangelist)

On reading in the Sept. 6 issue of *The Christian-Evangelist* your comments relative to the increase in divorce cases and your remedy for the evil, in which I am in accord, I thought I might add an account of my own experience as common pleas judge for fifteen years. I have been at the bar for sixty-eight years. I did not leave the bench until I reached eighty-three, ten years ago. I served as judge three years, when I was elected to Congress for two terms. After this, when I reached the age of seventy I was returned to the bench for two terms of six years each. This county has a population of 120,000, necessitating two judges. I have never known of a couple, who belonged to a church and were also faithful in Sunday school attendance, seeking a divorce in either one of our courts.

The Christian religion alone is the only remedy to prevent the wrecking of families.

Also, I have yet to know of a divorce action here where both were graduates of a high school. Four-fifths of the parties seeking divorces are in their twenties. One or both seeking a divorce indulge in drinking intoxicants and visiting night clubs.

No enactment by the legislatures will lessen the evil. If the laws of the state in which the applicants reside will not permit the granting of a divorce, then the applicant moves to another state and gains a residence where the laws are lax. I repeat, the Christian religion alone is the remedy for the "divorce evil."—A. R. Webber, Elyria, Ohio.



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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14, No. 11

NASHVILLE, TENNESSEE, JULY, 1945

50 Cents a Year

JAMES A. ALLEN	Editor and Publisher
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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn.
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny in predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 5:21.)

BIBLE INFORMATION

(The following is a tract, distributed by the Church at Milan, Tennessee.)

OBJECTIONS (No. 5)

The fifth in a series of objections to the Church of Christ. The objections: The Church of Christ puts too much emphasis on baptism. The Church of Christ probably does have more to say regarding baptism than do most other religious organizations. The Church of Christ does not think baptism any more important than faith, repentance, or any other command of God, but it becomes necessary to put emphasis on it because the denominational world has rejected this simple New Testament command. Many ignore it, while others brand it as a non-essential command (As if God gave non-essential commands). From the way some people act toward baptism, one would get the idea that the devil commanded it instead of God. It is very strange why churches (?) belittle baptism then demand it before membership is granted in their organization.

Church of Christ Meets the Attack

If some denominations were to attack the Bible teaching on faith, the Church of Christ would be the first to come to the defense of the truth. But men do not attack faith and say it is unnecessary. The same can be said regarding repentance. Attack it; call it a non-essential; the Church of Christ with its gospel preachers will be FIRST to come to the right for the faith as it is revealed in the Bible.

In the days of Nehemiah, while the walls of Jerusalem were being rebuilt, there were enemies in the land to hinder the work. The workers wrought in the work with a weapon ready to defend every where there was an attack. When an attack was made, all of the force was

centered to repel that assault. The word of God regarding baptism has been attacked by religious organizations UNKNOWN to THE BIBLE. Preachers of the gospel; members of the Lord's body; are standing four-square upon the authority of Christ, holding the sword of the Spirit (Eph. 6:17), ready to repel every attack of every enemy of the truth.

How Much Emphasis Should Baptism Have?

It is to be doubted if anyone will ever put as much emphasis on the subject as did Christ and the Apostles. Baptism is mentioned in every conversion recorded in the New Testament. Faith is not mentioned in some, while repentance and confession are both left out of others. God in His infinite wisdom knew that men would not reject faith or repentance as conditions of salvation, therefore not so much is said of them, but baptism is mentioned in every case. THERE IS NOT A PERSON ALIVE THAT CAN SHOW WHERE IN THE NEW TESTAMENT, AFTER THE COMMISSION (Mark 15:15-10; Matt. 28:18-20; Luke 24:40-47), THAT ANYONE EVER REJOICED BECAUSE OF SINS FORGIVEN UNTIL AFTER BAPTISM.

(Matt. 3:13-15) Jesus was baptized to fulfill all righteousness.

(Mark 10:10) "He that believeth and is baptized shall be saved."

(Matt. 28:19) "Go teach all nations, baptizing them . . ."

(John 3:22) Jesus and his disciples baptized others.

(Luke 7:30) Those who refuse baptism rejected the counsel of God.

(Acts 2:38) "Repent and be baptized everyone of you . . ."

(Acts 8:12) "Heard Philip preaching . . . were baptized . . ."

(Acts 8:39) The Eunuch heard, believed, confessed Christ, was baptized and went on his way rejoicing.

(Acts 10:48) "And he commanded them to be baptized in the name of the Lord."

(Acts 10:11-15) Lydia's heart was opened to understand the teaching of Paul. "And when she was baptized . . ."

(Acts 10:25-34) Paul spoke to the jailor, baptized him the same hour of the night, then the jailor rejoiced.

(Acts 18:8) " . . . and many of the Corinthians hearing believed, and were baptized."

(Acts 19:5) "When they heard this they were baptized in the name of the Lord Jesus."

(Acts 22:10) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

(Rom. 6:3-4) It is baptized into Christ's death, resurrection to a NEW LIFE.

(Gal. 3:27) Baptized INTO Christ . . . Put on Christ.

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Paul Brock, Minister

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WHO THEN CAN BE SAVED?

By G. E. Woods, Nashville, Tenn.

The Lord's observations regarding those that put their trust in riches led the disciples to ask, Who then can be saved? The Lord's answer, "With men this is impossible; but with God all things are possible." Human attitudes regarding salvation are often at variance with the Master's pronouncements. No greater subject ever engaged the minds of men than the subject of salvation. From the fall of man in the morning of time until the very present men have wrestled with the question of man's future abode. All too often, instead of letting God's word answer the question, men have given their own answers which have not been harmonious nor correct. Let us analyze some of those answers.

The infidel's answer. This answer is the most gloomy of all the answers given. We ask, Who then can be saved? The infidel answers, "no one can be saved." He boldly declares there is no salvation; no Saviour; no heaven in which to be saved; no hell in which to be lost. He contends that the grave ends it all. That there is ¹¹⁰ life beyond the grave. Such an answer brings no comfort to a sin-sick world. No hope of a grand reunion in a land where tears and sorrow never enter. No comfort to a dying person in the answer of the infidel. But the Bible calls the infidel a fool. "The fool hath said in his heart, there is ¹¹⁰ God." Psalms 14:1. Our fondest hopes and grandest ambitions are centered in the Lord Jesus Christ as he proclaims, "I am the resurrection, and the life, he that believeth in me though he were dead, yet shall he live." Jno. 11:25. If the infidel is right then there is no resurrection of the dead, Christ is not risen, and we are of all men "most miserable."

The Univeralist's answer. The position of the universalist is the opposite extreme. While the infidel contends that no one can be saved, the universalist argues that everyone will be saved. His theory is that since we all are the children of God by virtue of creation, that God so loves his children that he would never consign one to the "bottomless pit." This position regarding salvation is as absurd as that of the infidel. The answer of the universalist makes void every warning against sin in the Bible. If the universalist is correct then the Bible is false for it continually warns of the fearful reward that awaits the unfaithful. Further, the universalist's answer favors the sinner as much as the saint. There could then be no reward for righteous living. Certainly, this cannot be the real Bible answer to the question, "Who then can be saved?"

The Calvinist's answer. The old Calvinist position regarding salvation falls between the previous mentioned theories. It is as false as the rest. The theory states that just a few can be saved. Not that just a few *will* be saved but that just a few *can* be saved. The position makes salvation unconditional; a miracle. It makes God wholly responsible for man's destiny. The Word of God does not so teach. God, who made man in the beginning, made him not a machine but a free moral agent; a responsible being. God has so constituted man that he has the power of choice as to the manner of his life; the Lord will reward him accordingly. If God has ordained that certain individuals are to be saved and all others are to be lost then there is nothing we can do to be saved notwithstanding the Lord invites, "come unto me all ye that labor and are heavy laden." The Bible teaches that God is willing to save all men, the fact that all will not be saved is because of men's unwillingness to be saved on the Lord's conditions. Jesus died to save sinners and "all have

sinned." Therefore Jesus died for all. The Gospel plan of salvation is big enough and broad enough to save all responsible people that will submit to God's authority.

The Moralists' answer. To be saved the moralists contend that one must just live a good moral life. This answer falls far short of the Bible's answer regarding salvation. This philosophy will carry countless thousands of good people into the torment of the condemned. The theory leaves out the Lord Jesus Christ and makes void every command contained in the scheme of redemption. It is a pitiful thing to contemplate that people so good in so many ways yet by trusting in morality alone forever loose their souls in hell. Just because one is a good man morally speaking it does not follow that he is a Christian. Cornelius was a good man, a better one cannot be found from a moral standpoint, yet he was told to send for Peter who would tell him words "whereby thou and all thy house shall be saved." Acts 11:4. One cannot live the Christian life and go to heaven after he dies unless he is a good moral person but one may be all that is implied in a good moral life and neglect to obey the commands of the Master and still die and go to hell. The moralist does not have the right answer to our question.

The Bible answer. The Word of God should be the end of all controversy on religious questions. When God speaks the answer should suffice for all. Concerning the subject of salvation the Bible has not left us in darkness. God not only tells us what to do to be saved but tells us how to do the will of the Lord that salvation may be ours. *The Bible gives the answer to every person that needs to be saved whatever their condition.* To the *unbeliever* the Bible states, "believe on the Lord Jesus Christ" Acts 10:31. To the *believer* the Bible commands, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and thou shalt receive the gift of the Holy Ghost" Acts 2:38. To the *believing penitent* God's words says, "Why tarriest thou, arise and be baptized washing away thy sins, calling on the name of the Lord" Acts 22:16. To the *believing penitent baptized person* the Sacred Writ enjoins that "we should live soberly, righteously, and godly, in this present world." Titus 2:12, and finally, the Lord even tells the *backslider*, the fallen brother or sister, how they may be restored to the Lord and be saved. "Repent therefor of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22.

Man cannot "direct his own steps" in matters of salvation. The Lord's way is the only way that "leadeth home." We cannot set up our own standards of righteousness and be saved by them. This is what many religionists have tried to do. Their answers state that "no one can be saved" or that there is "nothing one can do to be saved." The one answer good for time and eternity is the Bible answer. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

FAITH NO. 5

By Buford Holt, Cleveland, Tenn.

WHAT FAITH DOES

In our last article we showed that one is not saved (justified) by faith only. We now call attention to what faith does. In Acts 15:7-9 the apostle Peter said, "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy

Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith." Peter declares one's heart is *cleansed (purified)* by faith. In James 2:22 we read "Thou seest that faith wrought with his works, and by works was faith made perfect;"—faith *wrought (worked)* with the man's deeds to make him perfect. We might put it this way—faith led the man to obey or do the commandments of God and thus made the man perfect. Faith brings pardon—in John 3:36 (A. S. V.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The man whose faith leads him to obey receives eternal life, but if he has not faith to obey he shall not see life. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive the remission of sins" (Acts 10:43). One must have his sins remitted before he has eternal life, but he must have faith which will obey to receive remission of sins.

Faith causes us to have boldness and confidence. "In whom we have boldness and access in confidence through our faith in him." Eph. 3:12. The more faith we have the more confidence we will have in the promises of God. We will have more confidence in our petitions to God. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." 1 John 4:18. Love is keeping the commandments "if ye love me, ye will keep my commandments." John 14:15. Perfect love casteth out fear, but perfect love is perfect obedience James says "faith wrought with deeds" makes a man perfect thus we see the connection between faith and love. If perfect love casteth out fear, so will faith made perfect in obedience. When we have cast out all fear we then have boldness and confidence through our faith in him.

In the fifth place faith helps us to stand. "For in faith ye stand fast" (2 Cor. 1:24). Ephesians 6:16 says for us to take "up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one." A shield helps us protect ourselves from the enemy—with this protection we will be able to stand. We will not waver in unbelief. "Abraham wavered not in unbelief" because he had faith to shield him from the enemy.

Faith enables us to walk. "For ye walk by faith, not by sight." 2 Cor. 5:7. We are not following our way of thinking, or what seems right, but we walk by a "Thus saith the Lord." If all would walk by faith, not by sight we would have unity of worship—one God; unity of authority—one Lord; unity of life—one Spirit; unity of teaching—one faith; unity of practice—one baptism; unity of organization—one body and unity of desire and expectation—one hope.

In the seventh place, faith enables us to live. Rom. 1:17 says, "But the righteous shall live by faith." And in Gal. 3:11 we read, "Now that no man is justified by the law before God, is evident: for the righteous shall live by faith." Men have spiritual life through faith in Jesus Christ. The faith in Christ purities (cleanses) the heart; leads us to obey; bring pardon (remission); gives us boldness and confidence; helps us to stand, to walk and to live. Men are sanctified by faith in Christ. Acts 2(5):18.

(Continued)

THE DIVINE SONSHIP OF JESUS CHRIST

From *The Christian News Service*

Jesus testified under oath that he was the Son of God, . . . again the high priest asked him, and said unto him,

Art thou the Christ the Son of the Blessed! And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14-61, (52. According to Jesus' own statement He could not be compelled to testify against Himself. It would have been an end to everything for Him were He not the Son of God. Jesus, the purest character in all history, knew what it would cost Him should He testify falsely, under oath, regarding Himself.

The Father affirmed He was His Son. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3:16, 17; " . . . and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am wellpleased: hear ye him." Matt. 17:5.

John affirmed Jesus was the Son of God, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:32-34

The Apostles affirmed it, "Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God." Matt. 14:33. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. 16:16.

The Centurion and others who saw Jesus die testified that He was the Son of God, "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Matt. 27-54.

The works of Jesus testified to His Divinity, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36.

His teachings bare witness of His divinity, (see sermon on the mount, in chapters 5, 6 and 7 of Matthew.)

His character also bore witness of His Divinity, not only did He live a sinless life, and set a perfect example for all others, but He made His death in behalf of others a necessary part of His plan. No other case in history can be found like this.

The resurrection of Christ is the best attested fact in all history. The Apostles, who had first-hand information, sealed their testimony with their blood. They did not die because of their "faith," but they died because they bore witness of a fact—a fact they knew to be a fact.

The most bitter enemies of Christ and those who should have been in the best position to refute His claims, were convinced that He was the Son of God and became His warmest friends. Those who caused Him to be crucified, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by tin-determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye

shall receive the gift, of the Holy Ghost." Acts 2:22, 23 and 37, 36.

Even a great company of priests became convinced of the divinity of Christ, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7. Saul, the greatest foe of all became convinced of the Divine Sonship of Jesus Christ and gave his life testifying thereafter.

WHY NOT BE A BAPTIST

By W. A. Jordon

The question has been raised, "If one is a Christian, why not be a Baptist?"

Since men are so wholly blind, deceived, and deluded about such matters, it deserves a sober, serious answer.

There are many reasons why. In the first place, there is not a line in all the New Testament from which one might conclude that the Lord wants him to be a Baptist.

In the second place, what it takes to make a Christian, does not make a Baptist. And what it takes to make a Baptist, does not make a Christian. It only takes a little of the New Testament teaching, plus the Baptist manual, to make a Baptist. But it takes all the New Testament teaches, and obedience to the Saviour's every command, to make a Christian.

In the third place, as all Baptists will agree, one can be a Christian without being a Baptist, which shows there is no reason for being a Baptist. And to be a Baptist only adds confusion to an already confused situation.

There are other reasons, but these should suffice. But Bro. Baptist says John was a Baptist; was he not a Christian? I don't know where he learned John was a Baptist; the Bible certainly makes no mention of it. The Bible says John was THE Baptist. There is the difference of the poles between THE Baptist and A Baptist. THE is a definite article, limiting the name Baptist to John. A is an indefinite article and could mean one among a dozen, or many thousand.

No, John was not a Christian; a Christian is a follower of Christ. John was the forerunner of Christ. In Luke 7:28 we read, "For I say unto you that among those that are born of woman there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he", which shows that John was not in the kingdom or church. But Bro. Baptist says the kingdom here spoken of is the future kingdom, but let us see if this idea is borne out by the Scriptures. Something like two years after John was beheaded, the Saviour said, Matt. 16:18: "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose in earth shall be loosed in heaven", which shows that the church and the kingdom are one and the same. Peter was to do binding and loosing in the kingdom, beginning on the day Christ established His church, which shows that the kingdom has been in existence nearly two thousand years. Paul tells us in Col. 1:13, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." So, the idea that the kingdom spoken of in Luke 7:28 is the future kingdom is not borne out by the Scriptures.

So, in answer to the question, if one is a Christian, why not be a Baptist, we conclude from the very plain teaching of the New Testament Scriptures that one can't be a Baptist and a Christian at one and the same time;

that John was not a Baptist; was not in the kingdom or church; and was not a Christian. Yet those who profess to be followers of John tell us they are Christians.

THE DEATH OF CHRIST

By Walter Scott

From "The Gospel Restored"

The merits of the death of our blessed Lord resides wholly in its intrinsic excellence. It was the death of one perfectly just instead of thousands of unjust. It was the Lord of all instead of all; and, therefore, unspeakably calculated to do honor to the divine law, and by consequence to set the good God, the Ruler of the universe and of men, in the attitude of a just Governor, when in mercy he proceeded to acquit sinners of the guilt. Oh, it was a most precious sacrifice, a holy, spotless, stainless sacrifice, of a sweet-smelling savour to God, and in its nature most saving to men. It was indeed the sacrifice of a Lamb that might well take away the sins of the world. It was a ransom which might well buy oil from death the captive nations, the ruined family of man.

The God of heaven set the greatest possible merit upon the precious blood of Christ, and foretold by Isaiah that "if he should make his soul an offering for sin he should see a seed who would celebrate his praises." Paul says of those who trample upon this blood that "it is a fearful thing to fall into the hands of the living God." The Holy Spirit tells us that all the blood shed from the beginning of the world in sacrifice was merely a shadowy type of the blood of the Son of God; and that although "without the shedding of blood there was no remission," yet the blood of animals never could cleanse the conscience; that Christ's precious sacrifice alone reached that point in man, which indeed is a main point, for it is in the conscience that the sense of guilt resides; so that while knowledge purifies the understanding, pardon by the blood of Christ alone can cleanse the conscience and deliver it from forebodings of punishment.

YOUR CHURCH

By F. E. Bowers

Yes. You have as much right to start or found a church as Martin Luther had to start the Lutheran Church, or John Calvin the Presbyterian Church, or King Henry VIII the Episcopal Church, or John Smyth the Baptist Church, or John Wesley the Methodist Church, or Mary Baker Eddy the Christian Science Church, or any other mortal man or woman to found or start a church.

If you do start a church it will be your church and you will have the right to make rules and regulations to govern it, and you will also have the right to get up a creed or confession of faith for the members of your church. You may call your church any name you wish, provided you do not infringe on the name of another man's church. You will have the right to adopt any peaceful method you wish to induce people to join your church. You may have them to sign a card, or stand up and say that they love Jesus, or you may have a mourner's bench, or you may use any or all of these methods, or any other that you can invent, to induce people to join your church. You will want to have a ceremony called baptism because so many people believe in it. You may have immersion, or pouring, or sprinkling for baptism, or you may have a super delux baptism by putting water in a bottle and holding it over the head of the person seeking membership in your

church. You may bless the water you use in baptizing, for your blessing will be as good as any mortal's blessing. You may also require your members to come and secretly confess their sins to you and your preachers, and may claim for yourself and your preachers, the power to forgive sins, and to send any one to hell that fails to obey you, or your preachers.

Your program of worship may be simple, or you may make it so elaborate that it will be like a burlesque show, which ever you think will draw more people to your church. You, as the founder of your church, will have the right to fix the duties and qualifications of your preachers, and you may forbid any person to preach your doctrine unless they have a permit or license from you.

When, and if, you establish your church, you and your preachers may go out and beg all the money and property that people will give you, and you and your preachers may have a secretary to write begging letters to any one you think may respond with a donation. The main thing: you will want, is to get all the money and property you can, so as to increase the income of your church and, thereby, be able to pay large salaries to your preachers, for every one of them must have an up-to-date automobile, and not work with their hands. You will, also, be able to build fine churches and have them well equipped, and in this way attract the attention of the public. You may help your cause by giving your preachers high sounding titles, such as Reverend, Right Reverend, or any other name, or names, that may be needed for your purpose, or you may have a legally chartered school, so that you can confer the degree of Doctor of Divinity, Doctor of Laws or what have you.

In establishing a church of your own you may become famous and rich, and your name may go down in history, but let me warn you, that it would be better for you if a mill stone was hanged around your neck and you were drowned in the sea before you started a church of your own. Why? You can only establish a counterfeit of the Church the Lord gave His precious blood to build. Not only will you be condemned in the judgment, but countless thousands who have followed you will be lost forever. Listen to these solemn warnings:

Jesus said: "If the blind lead the blind, both shall fall into the ditch." "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15.

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10.

In the last chapter of the Bible is this solemn warning:

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Because these warnings have been disregarded, there are 256 different religious organizations in the United States alone. One of them is the Church the Lord built, the others are counterfeits or shams.

"There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism." Eph 4:4-6.

Let me warn you to not to undertake to found a church, or become a party to any church established, founded or started by any mortal man or woman, but rather complete your obedience to the gospel and you will be added to the Church the Lord built.

Advertisement in Nashville newspaper.

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Frank Winters, Oklahoma City, Okla.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

Our purpose today is not to prove that the Bible is the Word of God, but to appeal to that great body of good and sincere people who believe in Christ and in His Word, yet are divided into many different, sects and denominations. We believe that the fundamental cause of these divisions is that men have departed more or less from the teachings of the Word of God and have supplanted it with authority that is human instead of divine. Our plea is for the return to the Bible ALONE as the sole authority in all matters of religion, and thus to restore primitive Christianity and the unity among believers for which Jesus prayed.

The early disciples were of "one heart and one soul." Within a few generations, however, believers began adding to the Word of Christ the doctrines of men. This resulted in division and culminated in the apostasy of the church. The good efforts of the Reformation, occurring many centuries later, left believers divided, as each denomination followed different creeds written by men. The greatest error has been the addition of some human authority to the Bible itself. Some accept the Bible plus human creeds; some, plus their own opinion or judgment; and others, the Bible plus some kind of feeling or experience, etc. If the Bible is what we believe it to be, it is the very Word of God, living, indestructible and unchangeable, and enjoining us against any other authority, it seems waiting in the world for every man born of Adam's race to direct his life and destiny.

The Church of Christ can speak assuredly that unity upon God's Word alone can be easily achieved if it is sincerely desired; and that it would unify all lovers of the Lord on earth. (Scripture references: 2 Tim. 3:16, 17; 2 Pet 1:13; 1 James 1:25; Mark 13:31; John 12:18.)

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:7-9.)

Attend the Church of Christ in Your Community

HE THAT BELIEVETH AND IS BAPTIZED

SHALL BE SAVED

From *The Christian News Service*

Jesus in the great commission to the apostles said, "He that believeth and is baptized shall be saved." Let's paraphrase it thus, "He that believeth what and is baptized how shall be saved from what?" Indeed, these are Bible questions. If I did not believe what God wants me to believe and was not baptized in the way He taught then the salvation He promised is not mine.

The Lord had just commanded the apostles to go into the world and preach the gospel to every creature.

Then conies the above great commission. Therefore, the man who would be saved must, says Jesus, believe the gospel. If this he does not believe he cannot be scripturally baptized and cannot be saved. The eunuch from Ethiopia (Acts 8) wanted to be baptized but Philip said that he had to believe first in Jesus Christ as the Son of God. Paul in I Cor. 15:3, I tells us that the gospel consists of three great facts: the death, the burial, and the resurrection of Jesus according to the scriptures. If a man does not believe all of this that man simply does not believe the gospel. But, Jesus died for our sins according to the scriptures. This I must believe to believe the gospel. His blood was there shed as the atoning power. This I must also believe. If a blood stained story is repulsive to me I am not yet ready to believe the gospel. The vital thing is not that Jesus as a man died but rather that He died according to the scriptures. In fulfillment of all Jewish prophecy He was sacrificed once and for all upon the cross as the lamb slain from the foundation of the world. Every single fact revealed in the Bible concerning the death of Jesus Christ must be believed in believing the gospel. This is the first step toward salvation. Notice that Paul in I Cor. 15 specifically mentions that the death and resurrection of Christ were according to the scriptures. Of course His burial was also according to the scriptures but this fact people then did not deny nor do they today. Did God actually speak to the spirit of Jesus and call that body forth from the tomb? Did He really live again? Did He eat and drink forty days with His disciples? You simply must believe all of this about His resurrection to believe the gospel. Remember the Lord said you must believe (the gospel) and be baptized to be saved. Do you believe it today?

In Bible days a penitent believer came to water (Acts 8:36), he and the preacher went down into it (Acts 8:38), there he was baptized by a burial (Rom. 6:1), and following it they both came up straightway out of the water (Acts 8:39; Matt. 3:16). Should this not settle the question as to how we ought to be baptized today?

Now then, he that believes the gospel and is baptized in this Bible way shall be saved from what? Luke in recording the great commission gives an answer to this question. Luke 24:47—"repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." When I sincerely believe the gospel with all of my heart and then am baptized as the Bible directs God remits or forgives every single sin of my life.

I can be lost in trespasses and sins without hope and without God but when I have thus believed and obeyed the gospel God saves me from all of these sins, places me in His church (Acts 2:47) where I enjoy the hope of life eternal.

THE CONVERSION OF THE EUNUCH

By C. E. McGaughey

Radio Sermon Delivered Over Station WOL.

Washington, D. C.

From *The Bible Beacon*

When God gave us the New Testament, He had the first four gospel writers to present us a picture of the life of Jesus and to demonstrate to us that He is the Messiah fulfilling the Old Testament Scriptures. The evidence given there is so conclusive that John said of the signs performed by Jesus,

"... those are written, that ye might believe that Jesus

is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:31).

Not only does God want us to know of the life of Jesus, but He desires that we know of the establishing of His church after His resurrection and how the apostles carried out His final commission,

". . . Go ye into all the world, and preach the gospel to every creature." (Mark 16:15).

So immediately following the gospels, God gave us the book called "The Acts," which tells of the ascension of Christ, the coming of the Holy Spirit to guide the apostles, the establishment of His church and how persons in every walk of life became obedient to His gospel. There we learn how men obtained the forgiveness of their sins and were added to the church of the Lord. Example after example is given to show us the way men were saved then. They were written not for mere historical purposes, but to show us how we are to become Christians now. In the eighth chapter of Acts a most interesting story of conversion is given. Let us now study it together.

The man about whom we are to study is presented to us as "a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure." His name is not given. His nationality is not mentioned, but that he was a man of prominence is quite clear; he held a position which we call Secretary of the Treasury.

Notwithstanding his high position, he was profoundly religious. He worshipped according to the Jewish law which had been given by Moses. He did not know that Christ had come and a few years before had fulfilled the law, dying on the cross for the sins of men and establishing His church. He still believed in the offering of animal sacrifices and in keeping the forms instituted by Moses, not understanding the great truth John later wrote,

". . . the law was given through Moses, but grace and truth came through Jesus Christ. (John 1:17).

Though he was not a Christian, he was so devout in carrying out the terms of the old law that he secured leave from his work to go all the way to Jerusalem to worship, a trip of about one thousand miles from Ethiopia. He did not have the rapid means of transportation we now possess, but went this long journey by means of a chariot, at about four or five miles an hour.

Here was a man, sincere and honest in his convictions, who failed to know about Christ and His church. He thought he was right, but was in darkness concerning the way Jesus had opened up to men. How necessary it was that something be done so he could learn the truth, for it is always tragic to see men sincere and honest but wrong in their convictions. How did he ever learn? What is the story of his conversion? The account is told in this eighth chapter of Acts.

About the time the eunuch had fulfilled his acts of worship in Jerusalem and was preparing for his return to Ethiopia, the Lord sent word to Philip, one of His preachers in Samaria, and said, 'Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.' This was the very road the eunuch was to travel on his way home. Promptly, Philip obeyed his Lord's instruction and went to the place the Lord designated. Just as he came to the road, he looked up and saw a chariot passing with a man seated and very earnestly reading the Old Testament Scriptures.

At this point, the Holy Spirit said to Philip,

". . . Go near, and join thyself to this chariot." (Acts 8:29).

And the writer further says,

. . Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

"And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him." (Acts 8:30, 31).

Here we find the eunuch on his way home, still deeply religious, reading in the Old Testament a prophecy of the coming of the Lord, but in darkness as to what it meant. When the opportunity presents itself to him to learn more fully, he is ready to be taught.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

How appropriate that Philip should begin with this Scripture and preach unto him Jesus. Approximately five hundred years before, Isaiah had foretold the coming of Christ. The passage the eunuch had been reading pictured Him as the man of sorrows. Beginning with that Scripture, Philip could tell the whole story of Jesus. He must have told of His birth. His life, His death, and resurrection. Surely he told of Christ's final words to his disciples, His ascension and the coming of His church just a few days thereafter in the city of Jerusalem. We do not know just how far he was allowed to go with this wonderful narrative until he was interrupted by the eunuch. This first sermon he ever heard about Jesus was so convincing that he was now ready to obey His will. So we read,

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said. If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:36, 37).

Being assured that the eunuch was ready for baptism, Philip was ready to baptize him. The story continues.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:38, 39).

There in simple words we have the account of the conversion of the eunuch. He heard the story of Jesus and believed in Him. He turned away from the law of Moses! which had been fulfilled by Christ. It is also plain that his heart was so touched by the message of love that he was anxious to turn from every sin he had ever committed. With his lips he confessed the faith of his heart and having learned that Christ commanded all men to believe and be baptized, he complied with His will. Then, he went on his way rejoicing. Why? Because he had learned the truth and through obedience to Christ, his sins had been forgiven.

Observe that when he was baptized, he and the preacher both went down into the water, and after baptism, they came up out of the water. This makes it quite clear that he was immersed. Even the preacher went down into the water to baptize the believer. It is regrettable that many

have departed from this ancient practice, for it was God's way then and it is still God's way. Paul says,

"Buried with him in baptism, wherein also ye are risen with him . . ." (Col. 2:12).

Also observe that he did not rejoice until as a penitent believer he was baptized. The Lord had said, "He that believeth and is baptized shall be saved." Having done that he could rejoice in his Saviour's promise. Surely today one has no reason to rejoice in the forgiveness of sins until he has obeyed the Lord in the same way.

Of what church did this eunuch become a member? There was only one then; it was the Lord's. Denominationalism did not exist at that time. When men obeyed God during the first century, we read in Acts 2:47 that the Lord added them to the church. That is what took place in the case of the eunuch. He became a follower of Christ, a member of His church, and had the responsibility of dedicating the remainder of his life to Him.

Now friends, we have studied of the conversion of the eunuch. We have seen how he walked in the light as it was unfolded to him. Have you been that open minded and honest? Have you believed on the Lord with all your heart, repented of your sins, confessed your faith in Him, been buried in baptism in the name of the Father and the Son and the Holy Spirit? That is the Lord's will for you. That, is the way to reach the atoning blood of Christ. Won't you think on these things seriously and render obedience to your Lord just as this man did 1900 years ago? To that end we pray.

AN OPPORTUNITY

We believe that many of our readers are anxious to do all they can to advance the teaching and preaching of the glorious gospel of the Lord Jesus Christ, which only "is the power of God unto salvation to every one that believeth." It is wonderful to assist, to have a part, in sustaining an evangelist as he proclaims the gospel to those who are in the shadow of death. No tongue or pen can adequately portray the joy of having a part in bringing one soul to Christ.

Not only by *oral* preaching, but by the *pen*, or *writing*, can people be brought to a knowledge of the truth. The apostles *wrote*, as well as *spoke*, in carrying on their work. The efficiency of the printed page can never be over-estimated. All Christians should utilize it to the uttermost.

We believe that each of our readers could do much in furthering a knowledge of the gospel by getting some friend or neighbor to subscribe for THE APOSTOLIC TIMES. The subscription price is only 50 cents a year.

In clubs of ten or more, we make a low club rate of only 25 cents for a year's subscription. This low rate furnishes a good opportunity for brethren and sisters to do some missionary work by having the paper sent to relatives and neighbors. Such efforts are certain to result in the accomplishment of some good.

It should be easy to make up a club among the members of the congregation. Or a congregation itself may do missionary work by having the paper sent, at the low club rate, to those who are not Christians. It seems to us that few things the congregation could spend money on would accomplish more good.

All subscriptions, and all communications, should be addressed to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cent per year in advance. Foreign or outside the United states, seventy-five cents in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

IMPORTANCE OF BEING SAVED

No man should go through life without infallible proof that, he is saved. A failure here involves the most unenviable consequences. If a man is saved, the proof upon which he bases his hope is competent and incontrovertible. If he is deceived by thinking he is saved, when actually he is unsaved and lost, then that upon which he relies as evidence of pardon or proof that he is saved, is necessarily deficient and faulty. No man can afford to allow prejudice, preference or passion to prevent him from making a most careful and unbiased examination of the ground upon which he stands and upon which he will appear at the judgment. All should avoid relying upon anything doubtful or basing their belief that they are saved upon anything that will not bear the most rigid and severe investigation. Satisfaction and happiness, and a well-grounded hope, can be enjoyed only as a result of occupying a religious position that is invulnerable, incontrovertible and infallibly safe. To occupy such a religious position is the best, wisest and happiest thing any human being can do. It is the safest and best investment any man can make.

It is unwise in any one to be indifferent or unconcerned on a matter of such superlative importance. We cannot ignore the fact that we are rapidly approaching the eternal world. All that pertains to this world is exceedingly fleeting and transitory and is soon gone. The journey from the cradle to the grave is quickly made and we go the way of all the earth. "Man, that is born of a woman, is of a few days, and full of trouble. He cometh forth like a flower, and is cut down: He fleeth also as a shadow, and continueth not." (Job 14:1, 2.) When a few brief and evanescent days are passed, he goes on that one-way journey, from which none ever return. "He shall return no more to his house, neither shall his place know him anymore." (Job 7:10.) Soon those who are strangers to us will occupy the houses in which we now live and walk the streets that we now walk. Except for the new-born, oncoming generations, grass would grow in the streets of our cities and they would be as still and quiet as the silent city of the dead.

Facing the brevity of life and the certainty that we soon shall be launched into eternity, it certainly is wise in any man to give very careful consideration to his destiny. If there is no God, no Christ, no Holy Spirit, and if there is no truth in the Bible; if, in other words, the Christian religion is a fable, and death is an eternal sleep, no man can lose anything by giving very diligent consid-

eration to the subject and acting accordingly. If there is no life beyond this life, if man has no soul, and no spirit, and his body crumbles back to dust in the dreamless silence of the grave forever, what does he lose by taking the safe course and fully preparing himself before he closes his eyes in death? If there is truth in the Bible, and in its revelation of God, and of Jesus the Christ, the Son of God and the Saviour of the world, and of the Holy Spirit, who guided the apostles in proclaiming the gospel plan of salvation, as many infallible proofs overwhelmingly and incontrovertibly certify, then what will be the condition, and what will be the prospects of the man who refuses, or, for any reason, fails to make the proper preparation to meet his Maker? The horrible deadliness of such a course in life is most obvious and apparent.

This is where we encounter the great tragedy of life. No secular nor worldly success can compensate for failure here. A failure here entails entire and irremediable bankruptcy. Though a man makes the greatest success in his secular business and though he accumulates great riches and wealth; though he climb to the very pinnacle of worldly fortune and fame and enjoys all the honors and emoluments the world can give; and though he enjoys all worldly pleasures and is "clothed in purple and fine linen, and fares sumptuously every day," still, when a few days have quickly passed, and a few years are gone, and this world and the things of this world recede from his view, and the call comes for him to go the way of all the earth, then, in that dread hour, the greatest and most momentous question, and the one and only question that could have any bearing on his personal welfare, is the question of whether he is saved or lost, of whether he is prepared or unprepared to meet God. Regardless of what success a man may have achieved in life, if he dies in his sins, without God and without hope, his life is a miserable failure. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." (Matt. 16:26-27.)

From every standpoint it is best for a man to take the safe course by preparing to meet his God. Those who accept the Bible as their guide and are guided by its holy teaching have nothing to lose. If it should turn out that the infidel is right and that there is no hereafter, no heaven, no hell, but that death is the final end and the grave the final goal, they certainly will fare no worse than others. They surely will be as well off as those who are unprepared to meet God. But let us look at the other side. Those who reject the Bible and indifferently and carelessly make no preparation to meet God, and hence die unsaved and in their sins, have everything to lose and nothing whatever to gain. If they are right, they are in the same condition as all others. But if they are wrong, they are lost forever, they themselves being the judges. The fatality and barrenness of such a position is repellent to the most mediocre intelligence.

The wisest and happiest thing any man can do is to make his salvation as sure as he can; or, as Peter says, "Wherefore, brethren, give the more diligence to make your calling and election sure." (2 Peter 1:10.) A defect in the title to a piece of property, or uncertainty and doubt in anything with which we have to do, is a source of continual uneasiness, worry and trouble and makes contentment and happiness impossible. How much more serious and disconcerting is it if all the hope we have for eternity is involved in vague uncertainty and doubt! Yet this is the condition of all who do not have tangible, com-

patent and dependable evidence that they are saved. They are depending upon something as proof or evidence that they are saved that is theoretical, incompetent and irrelevant and that has no firmer basis than the doctrinal theories of uninspired and fallible men. They are going into the Supreme Court of the universe, where every man shall stand before the Judgment Seat of Christ, relying upon something to sustain them, and upon which they are hoping for a favorable verdict, that could not pass the scrutiny of the lowest and most ordinary court of this world. In other words, they are relying, for all eternity, upon something as evidence that would not be accepted as competent by any court in the land.

Now, it becomes most obvious that the origin, nature and character of the evidence of pardon, or the proof that we are saved, is of superlative importance. It becomes very necessary and vital to learn what kind of evidence may be relied on as being safe and certain. Many are going into eternity depending solely upon the assurance given them by a clergyman of some religious denomination that they are saved. If the clergyman is wrong, if he has no divine authority upon which to assure them that their sins have been forgiven and that they are saved, then they are without any evidence of pardon and have no ground whatever upon which to rest a hope that all will be well with them in eternity. Their hope of heaven is based entirely upon the word of the clergyman. They have no other hope whatever.

Hence it is most proper and pertinent to ask, On what authority does the clergyman assure people that they are saved? If the authority for his teaching is from God, then those who accept his teaching have a well-grounded hope. But if the authority for his teaching originates with uninspired and fallible men, then those who accept his teaching are building for eternity on something that is empty and vain. "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:9.)

Only God can forgive sins and only God can save a man. Only God can tell when He will forgive a man's sins and save him. Unless a man has a communication from God, saying that he is forgiven and saved, he has nothing whatever on which he can rely. All assurances given him by uninspired and fallible men, without a word from God, are worthless and vain. What does, or can, any man know about it? We can know nothing of our origin or destiny, or of the proper course to pursue in life, except as God reveals it to us. The combined wisdom of the world's wisest men cannot see one moment into the future. Man is entirely dependent on God for the light and knowledge so vitally necessary to make a success of his life. Without this light and knowledge that can come only through revelation from God, the whole human race is at sea without chart or compass and headed for no one knows where. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1:21.) And the preaching of the things that constitute the revelation from God is the sum total of all that any human being can possibly know with provable certainty and upon which he can base a tangible and well-grounded hope of eternal salvation.

It is at this point that we are able to draw a clear distinction between a well-grounded hope, and a sort of hope that is vague and uncertain. Here, too, lies the distinction between truth and falsehood, between the things that are right and things that are wrong, between true and false religion. All that is true and right comes from God

by divine revelation. All that does not come from God by divine revelation is wrong, false and wicked. Where God has spoken there is something upon which we may rely in the fullest assurance of faith. But where God has not spoken, and the Word of God cannot be cited, there is nothing whatever upon which any man can rely or upon which he may entertain a well-grounded hope.

Faith itself, "and without faith it is impossible to be well-pleasing unto Him," is bounded and circumscribed by what God has spoken. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) Hence where God has not spoken there can be no faith, no assurance upon which any man may rely. "Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11:1.) The assurance comes from the fact that God has spoken, for where God has not spoken there can be no assurance that anything is true. God's Word produces the conviction. "By faith," not by reason, science or philosophy, "we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear" simply because God's Word so declares.

The importance of being saved, then, involves the importance of learning how a man may have a full assurance of faith that he is saved. If a man has no firmer basis upon which to hope than his "feelings," or some "experience" he has had, or the opinion of some clergyman of some human denomination, he is indeed but building upon the sand. All of these things have no higher origin than the doctrinal theory of the human denomination involved. They do not embody faith or the assurance that can be enjoyed only "by faith." Nothing can be safely relied on except that which "cometh by hearing, and hearing by the Word of God." No man can, "by faith," have an assurance of the forgiveness of his sins and of salvation, here or hereafter, except as his assurance comes from what the Bible says. To learn what the Bible teaches a man to do to be saved is the ardent and earnest desire of every man who realizes the superlative importance of having a well-grounded hope of heaven and of making his calling and election sure.

J. A. A.

THE ROMAN CATHOLIC CHURCH

By W. A. Ethridge

These things are written with no disrespect to any human being on earth, personally or individually. In John 8:32, Jesus said, "Ye shall know the truth, and the truth shall make you free." These are facts, historical facts, proven verified, and corroborated by authentic history. Every history on earth would have to be made over again and changed completely to make these things untrue. Believe it or not take it or leave it as you please.

In 1 Tim. 4:1-2-8, Paul said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seductive spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Again in II Tim. 4:3-4, Paul said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." Again, in II Thess. 2:3-4, Paul said, "Let no man deceive you by any means; for that day shall not

come, ecce))t there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."

From the above, we learn that Paul predicted a "great falling away," and it did happen just as Paul predicted. Six hundred years after the death of Christ the church had apostatized and gone off into Roman Catholicism, when Roman Catholicism got the world by the throat, so to speak, and ruled and dominated it for over a thousand years. There is no proof that there were no Christians on earth during that time; but if there were no Christians on earth during that time, the same kind of seed planted today into good and honest hearts will produce the same kind of fruit that it did in the days of the apostles. If not, I would like to know why not.

The Catholics say and teach that Peter was the first pope. If Simon Peter was a pope, he certainly violated their marriage law, in that a pope shall not marry; for Peter was a married man, because he had a mother-in-law (Matt. 8:11).

Jesus said, "Call no man, Father," and that Pretender, sitting over yonder across the Atlantic ocean, in the Vatican, in the city of Rome, is a monumental joke of such huge dimensions and gigantic proportions as to cause intelligence to blush with shame. He claims to be pure and infallible; cannot err nor make a mistake. He claims to be the vice-Christ, the vicegerent of God. A vicegerent is one who controls earthly affairs during the absence of the chief ruler. Catholicism is founded upon the rock of superstition. Their doctrine teaches that the pope is infallible and that he cannot err, which is absurd, for no man or woman who believes in the teaching of the Holy Bible, can believe in such a doctrine; and when a man or woman does believe in the infallibility of the pope and believes that the pope cannot err, he or she believes that the pope is super-human. We know such cannot be the case as long as there is life in the body, as we are all liable to the Adamic sin, as the world at large was cursed with the Adamic sin in the Garden of Eden.

If the doctrines of Catholicism are correct, then we have no use for a God, any longer, as there is already a pope; and should the present pope die today, the cardinals would soon elect another pope who would take the place of Jesus Christ himself, according to their doctrine; and if such doctrine is true, then the human family in the future and unborn millions could be saved as easily without God as they could with him, as the pope would perform that mission himself. If the Pope of Rome has the power to bless and sanctify a piece of cloth, a ring, or some dead or inert object, he is undoubtedly the real thing; and if such is the case, the Bible is a lie, the gospel a fallacy, and we have no further need of a God.

I am a member of and belong to the Church of Christ, the New Testament church; the only church mentioned, spoken of, recognized, authorized, or even remotely hinted at in the Word of God or by the Word. I challenge any living, breathing, human being on God's footstool to show otherwise. Will some one accept this challenge?

PLEASE NOTICE.

We kindly request our readers to look at the date of expiration of their subscription stamped on their paper with their name and address. If they will renew promptly it will save the expense of stamping another plate.

The Work of the Local Church

The local church is the only institution or organization that God, in His wisdom, has seen fit to set up on earth. While all penitent, baptized believers in Jesus everywhere are members of the "one body" of Christ, which includes every Christian on earth, still the local church is the only manifestation of it. Hence, according to the Scriptures, the local church is a purely autonomous institution, independent of all outside dictation, domination or control, and never loses its identity in any institution or organization formed by an amalgamation of churches. It is self-sustaining and self-edifying, and, under its own bishops or elders, is thoroughly and perfectly prepared to successfully accomplish every good work.

The local church, then, is a candlestick, a light-house, a light, or a center of illumination from which radiates the gospel light, not only through every nook and corner of their own community but into regions beyond.

Few, if any, things are more effective than the printed page in reaching the people. A leaflet, or a tract, properly distributed in any neighborhood, will reach many more people than will come to the meeting house during a protracted meeting. Besides reaching the people, the distribution of a leaflet or a tract is something in which the entire membership of a congregation can easily be encouraged to take a part, thus increasing activity among the members themselves.

The work of the local church is the greatest, grandest and most noble enterprise in which human beings are privileged to have a part. The eye of no conqueror, of no Caesar or Napoleon, of none of the world's celebrities, ever looked over a field where victory, or successful accomplishment, was more to the glory and honor of God or rendered greater benefits to humanity, than the work that God, in His wisdom, designed the local church to accomplish, and in which every member is encouraged, as well as required, to have an active part.

To plant the seed, to get the truth before the neighborhood, should be the burning desire of every member. Both individually, and as a congregation, few, if any, things are more feasible, or have greater utility and effectiveness than the printed page. The church that thoroughly distributes its literature over its neighborhood will certainly be well known.

THE DIVINE PATTERN

By A. R Hill, Crossville, Tenn.

This is a continuation of the theme, "Why and How Can We Restore The Church of The First Century." How can we know whether or not such a system exists today? Any organization can be measured by the Divine Pattern.

PATTERNS AND BUILDINGS

In order to build a house, one must have a plan or blue print by which to be guided. "For every house is builded by some one; but he that built all things is God." Heb.

"Except Jehovah build the house, they labor in vain that build it." Psalms 127:1. "The house of God, which is the church of the living God." 1 Tim. 3:15. "Upon this rock I will build my church." Matt. 16: 18. We learn from these scriptures that every house must have an architect or builder; that the church is the house of God; Christ is the builder.

DIVINE BUILDERS

The office of the Divine Builders is in heaven. There they deride on the kind of house they want built and they draw the plans or specifications, or make the patterns. "Forever, O Jehovah, Thy word is settled in heaven." Psalms 119:89. When the pattern for the building is perfected in heaven, it is given to chosen workmen on earth, with the instructions to build according to the pattern.

THE TABERNACLE

When the time came for God's chosen people to erect the tabernacle, in the wilderness, God gave Moses the pattern for this building. "And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." Exodus 25:8, 9. God warned Moses to make all things by this pattern. "Even as Moses is warned of God when he is about to make the tabernacle: for see, saith he, that thou make all things according to the pattern that was showed thee in the mount." Heb. 8:5. God also gave Moses a pattern for the worship, and at this divinely patterned tabernacle God's people worshipped for about five hundred years.

THE TEMPLE

In the wisdom of God, a great temple was to supplant the tabernacle. God prepared a new pattern that was to serve as a guide to the workmen in building the temple. God gave David the pattern for this magnificent structure and David prepared materials for the building. But because he was a man of war, and had "shed blood abundantly" he was not permitted to build the temple. David gave the pattern to Solomon and instructed him to build according to the pattern. "All this, said David, have I been made to understand in writing from the hand of Jehovah, even all the works of this pattern." I Chron. 28:19. God's people worshipped him in the temple for about a thousand years. The temple and its worship was supplanted by a Spiritual temple and by Christian worship.

THE SPIRITUAL HOUSE

The Holy Spirit by Peter said of Christians, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." 1 Pet. 2:5. Jesus taught his disciples many things concerning this spiritual house. "After his resurrection he appeared unto them by the space of forty days, and speaking the things concerning the kingdom of God." Acts 1:8. After Christ's ascension the Holy Spirit was sent to teach and guide the apostles into all the truth. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you." John 14:26. "Howbeit when he, the Spirit, of truth, is come, he shall guide you into all the truth. He shall glorify me: for he shall take of mine, and shall declare it unto you." John 16:13, 14. Thus the Holy Spirit guided the apostles in building this spiritual house according to the eternal purpose and plan of God. Angels and men are warned by the Holy Spirit not to change this divine pattern. "But though we, or an angel from heaven, should preach unto you, any gospel other than that which we preached unto you, let him be anathema." Gal. 1:8; Rev. 22:18, 19.

FOLLOW THE PATTERN

When workmen build a house they have the blue print before them. All they need to do is to follow the specifications of the pattern, and put the material together according to the blue print. In making a garment, one obtains the pattern and the material. The material is cut by

the pattern, and not the pattern to fit the material. If we would have a church today after the apostolic order, we must take this divine pattern and build all things according to the specifications of this pattern. We must not try to make the pattern fit the material we have, but make the material fit the pattern. It is a dangerous thing to trim this divine pattern, take away from it. Neither must one add to it.

God has only given one plan or pattern for this divine structure, the church. Where can we obtain this pattern? Not from the minds or wisdom of men. Not from man-made patterns, such as Disciplines, Confessions of Faith, Articles of Faith, etc. This pattern is given in detail in the New Testament scriptures. The Holy Spirit guided the writers in giving us this pattern. To build according to this divine pattern will necessitate preaching the same gospel that was preached during the first century, without addition or subtraction. In preaching this gospel, the same conditions of salvation will be preached. The organization will of necessity be according to the New Testament pattern, with the same form of church government. Christians will engage in the same items of worship and will do mission work and benevolent work just like apostolic congregations did.

In Bible times the Lord added all who were saved through obedience to the gospel to the same church. All we can know about what the Lord does is what He reveals to us in the Bible. How can any man know that the Lord adds anybody to any of these man-originated churches that are wholly unknown to the Bible?
* * *

Any institution that has thirty-six million dollars is much more, than apt to have men who do not believe in God, Christ or the Bible as its most prominent teachers. The camel still cannot go through the needle's eye and that much money all in one place cannot be prevented from breeding corruption.
* * *

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville 3, Tennessee.

James A. Allen.

The Home Visitor

We aim to adapt all of our tracts to the use of individuals and congregations in the free distribution of gospel literature.

But we are endeavoring to especially adapt THE HOME VISITOR to the use of congregations in publicizing the gospel in their immediate neighborhoods. We believe that any congregation would find THE HOME VISITOR to be just the thing it needs for house to house distribution over its own community.

THE HOME VISITOR is a small, four-page, double column tract that carries articles particularly adapted to those who have not obeyed the gospel. It gives no locality as the point of its origin and carries no names, making it so that any congregation anywhere can use it as its own.

A copy of THE HOME VISITOR, placed in every house in the neighborhood, is a cheap and most effective way for a congregation to publicize the truth in its neighborhood. It would reach more people than could ever be induced to attend a protracted meeting.

It could also be the means of increasing the activity of every member. The streets of the neighborhood could be proportionately divided up among the members and each one assigned to the street on which he or she is to see that a copy of THE HOME VISITOR goes to every house. In this way the whole congregation would be encouraged to become personally interested in the work of the church.

Furnished in one-time lots, or furnished monthly, each month to have new and different matter, we quote the following prices:

1,000, price, \$8.75; 500, price, \$5.25; 250, price, \$3.00; 100, price, \$1.50. Same price for furnishing copies one time or monthly.

If a congregation desires to put its name and location, the names of its elders, deacons and preachers, with a schedule of services, if they will send a corrected copy of this data, we will print it in the first column, of the first page, for \$3.00 additional.

If a congregation desires to occupy the whole first page with its local matter, if it will send us corrected manuscript, so that we do not have to lose time showing proof, we will print it on the first page for \$4.00 additional.

We believe any congregation would find it helpful in its work to try out THE HOME VISITOR for six months or a year.

Address all orders to The Apostolic Times, 117 Fifth Ave., North. Nashville 3, Tennessee.

ACTIVITIES OF THE CHURCH IN PARIS, FRANCE

10 May 1945

On last Lord's day 13 May, we had the smallest number in attendance in many months, fourteen (14) being present for the study and the worship services. The smaller number is more or less due to the shifting of troops since V-E Day and it is likely that this may cause the number to be small many times in the near future. However, it is our plan to continue to worship here as long as there are two or three to meet together. James Daniel gave the lesson basing the talk On II Timothy 2:15 with a detailed application of that scripture to our own individual lives. Bill Wallace continues to lead our singing and William House conducted the communion service.

We are happy to hear the report that there were seven present at services at the 220th General Hospital, Suippes, France, APO 513. We also have word that four met at Rouen last Sunday. We are anxious to hear of other groups meeting so that we may be able to direct Christian who are in the Army to any of these places if they are in the vicinity.

At the Wednesday night Bible study there were eight present and we had an excellent study of the Sunday School question. Most of the study was centered about whether the Sunday School was a good means of teaching and some of the objections raised against it.

Rob Fulmer was unable to be with us last Sunday because of a slight illness which had placed him in the hospital. However, he was out and with us at the Bible study Wednesday night for which we were thankful.

J. W. D.

—Advertisement in Nashville newspaper.

"THE CHURCHES OF CHRIST SALUTE YOU"

*New Testament Christianity
in the Present Age*

THE CHURCH OF CHRIST'S DISTINCTIVE PLEA

Frank Winters, Oklahoma City, Okla.

We wish, today, to set forth in a simple way, a brief outline of some great essential truths of Christianity, and upon each of which, the Church of Christ makes a distinctive plea. Our hope is to be helpful to those who are distressed, as we are, because of the divisions that exist among believers in Christ. In view of this and with no desire to be either vain or controversial, we really believe that if these fundamental principles could be accepted by all believers, it would go far toward bringing us together.

We believe, first, that the Bible is the sole and absolute authority in matters of religion. Second, in the matter of Christian conversion, we believe that this divine process is clearly revealed in the New Testament; that it is the same in every case of conversion and is easily understood, being neither mysterious nor miraculous. Third, the study of the Bible depends, most of all, upon an understanding of its proper divisions; the purpose, applicability and use of each part, all of which is definitely revealed by the Bible itself.

We hope to bring a simple, scriptural study of one of these themes each week for a time, and with nothing but love and respect in our hearts for every sincere believer in Christ, we trust these studies may help and bless the readers hereof and that they may be well-pleasing in the sight of Him who so earnestly prayed; "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20, 21.)

Over Seventy Congregations in Davidson County

The same thing that makes a man a Christian also at the same time makes him a member of the church. The church is "the house of God," the household of faith, or the family of God, and the same thing that makes a man a child of God also makes him a member of the family of God or "the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim 3:15.) All talk of a man becoming a Christian and then, afterwards, "joining the church," is contrary to the teaching of the Bible.

FIELD REPORTS

Dr. O. H. Tallman of Pensacola, Fla., made us a very pleasant visit recently. Dr. Tallman and his wife were on their way to Canada.

* * *

A. J. Veteto, of Bell Buckle, Tenn., visited us recently. It is always a pleasure to see Brother Veteto. He is conducting the song services at Shelby Avenue, this city, in the meeting in which Bro. H. A. Dixon is doing the preaching.

* * *

Walter W. Leamons, Junction, Texas, May 28: Our Bible School attendance has climbed to well over an average of 100. We baptized two last night, one the Sunday before. The bundles of APOSTOLIC TIMES are being read and some will subscribe soon.

* * *

Noble Naron, of the Hock Springs Congregation in Rutherford County, Tenn., was in the APOSTOLIC TIMES office recently. Bro. Naron came to Nashville to bring his daughter to the hospital. He also reports that Bro. Buford Holt, of Cleveland, Tenn., is to begin a meeting at Rock Springs the second Sunday in August.

* * *

Travis Boyd, Morgan, Texas, June 11: The church here is doing very well considering everything. We are looking forward to our summer meeting beginning August 3rd with Bro. Doyle Williams, of Benton, Ark., doing the preaching. May God bless you in your good work is my prayer.

* * *

Dan J. Ottinger, Box 408, Searcy, Ark., May 30: Report—Closed near Dora, Mo., May 2K. Five were baptized. This church is 100 years old and has never conducted a mission meeting. For a long period they had given 1/40th of gross income of regularly attending members. My work was satisfactory! This fall I shall try to resurrect the Sweeton Church near Dora, Mo.

* * *

Howard Casada, Booneville, Ark., June 15: Our work here at the State Sanatorium continues to prosper. Six more have recently been baptized into Christ. Brethren the country over are becoming interested in this work. We are receiving much gospel literature for distribution among the patients. Send all your financial contributions to Harbert Hooker, Poplar Bluffs, Mo. Send all literature for distribution direct to me.

* * *

Thos. H. Burton, Bristol, Tennessee, June 4: Work in this section of the country seems to be moving along right good at present. Johnson City and Kingsport are moving along on their buildings and we plan to begin one in Bristol soon. With good buildings in the three cities the work should make faster progress. Brother Irving Lee is with the Johnson City crowd in a meeting. Brother Joe Sanders will be with us for a meeting beginning next Sunday. Old Hickory is supporting him in this meeting, I baptized a man in Shady Valley May 27. Brother W. Glenn Simcox, one of our local members, has taken the work at Floras Chapel and is doing nicely with it.

J. M. Cochran, Graysville, Ohio, June 1: I closed at Elm Grove, in Pike County, Ohio, May 6th. Began at Golden Gate, Ross County, May 13th. Closed on the 20th with an all-day meeting, with F. L. Rowe, of Cincinnati, and T. A. Christy, of Graysville, as preachers. Was at Mud Run, in Jackson County, W. Va., May 26-27. On the 28th I was called to Walker, W. Va., to baptize an old man about 90 years old.

* * *

Robert Calvin Grayson, 2181 Nolensville Pike, Nashville 11, Tenn., May 31: I will preach for the Woodson Chapel Church of Christ the first Lord's day in June and the Central Church of Christ at Huntsville, Alabama, the second Lord's day of the same month. I shall assist the Church at Sunset, Texas, in a series of meetings beginning Thursday before the third Lord's day in August, after which I plan to attend Harding College at Searcy, Arkansas.

* * *

J. C. Noblitt, Jonesboro, Louisiana, June 5: A very successful meeting has just been brought to a close here* in Jonesboro conducted by Bro. J. D. Boyd, of Newport, Term. There were no visible results, but the church was greatly encouraged, and strengthened. Bro. Boyd was largely responsible for the work being started here, and his humble teaching did everyone good that heard him. I am terminating my services with the church here September 1, after a pleasant, and enjoyable labor. I shall be available after September 1.

* * *

Delia C. Grier, R. 1, Leachville, Ark., June 6: Here on Old Town Ridge we are a body of church members trying to worship for four years with no building. Now I have deeded land for a Church of Christ building here. Our number is small but a good field for service. We will be obliged to have help from other congregations to complete this house for worship. Any assistance we can get from other congregations will be highly appreciated.

Any assistance you can render or be the cause to obtain any assistance on our behalf is badly needed. Thanks indeed.

* * *

W. W. Slater, Station A, Box 1025, Fort Smith, Arkansas, June 14: Closed meeting Sunday night in Lazbuddie, Texas, which resulted in three baptisms. Bro. D. L. (LeRoy) Thompson is the minister and is doing a good work there. I promised to be with them again in 1947. This leaves me in a meeting in Foster, Oklahoma. It is my sixth effort here. My next meeting is to begin July 3rd in Eldorado, Texas. Several calls I could not reach. Brethren, I thank you. This world turmoil makes church work hard and difficult indeed. May the conflict soon end is my prayer. In His name.

* * *

li. A. Craig, Shelbyville, Ky., June 1: Thanks for the bundle of APOSTOLIC TIMES. I am mailing them out today. You have a splendid paper. The good, wholesome gospel preaching found in it is fine and timely.

We are having good attendance at Shelbyville. The Swallowfield Church in Franklin County is doing fine. I made my first trip to Swallowfield more than twenty-five years ago.

I am giving two Sundays to the Shelbyville Church. Shall go to Frankfort the Second Sunday to preach—morning and evening.

C. B. Glasgow, Box 1162, Aransas Pass, Texas, June 6: We appreciate the bundles of Apostolic Times and give them to Methodists, Baptists, Catholics and others; some Christians. I will send in a list of names soon. We closed a very fine meeting here the 27th of May, with three baptisms. The singing was excellent, directed by J. A. Dickey, and the sermons were as good as I have ever heard, by Hatton B. Gist, of San Antonio. We had good attention here yesterday and last night. I go to Hill County, Texas, this week for a meeting and from there to Angleton, Texas.

* * *

Members of the church of Christ who are thinking of moving to the Northwest, or service men or women who will be looking for a location after dismissal from the armed forces, we believe will make no mistake in coming to Spokane, Washington, where jobs are plentiful, where living and climatic conditions are ideal and where opportunities for the spread of the Gospel are limited only by the zeal of its adherents. The church in Spokane is particularly interested in young men who are song leaders, or who desire to develop their talents along that line, or in other work of the church. For further information address: G. Henry Towell, W. 311 Montgomery Ave., Spokane 13, Wash.

* * *

L. Reed, 712 W. North St., Lebanon, Indiana: I am now preaching for the Church of Christ in Lebanon, Ind., located on corner of South East and Walnut Streets. This congregation is just a little over a year old. At the present we have on Lord's days about 27 regular attendance. Any one having folks or friends living in or near Lebanon, please get in touch with me and I will look them up. And if you know of a good song leader that would like to come here, get work, and help us out in our church work, we would appreciate it very much, and there are several factories here that are advertising for help. Bro. Clyde C. Sloan will hold a meeting here, commencing the 16th of July. Bro. Sloan is located with the 10th and Hoyt Sts. Church of Christ in Muncie, Indiana.

* * *

Homer A. Daniel, 210 S. 19th St., Paducah, Ky., May 25: We have gotten located at last and are liking our work fine.

The three Congregations here alternate with a daily radio program and cooperate in a fine way.

I am preaching over the radio each day in addition to teaching a Bible class over at Brookport, Ill., on Thursday evenings and preaching for them on Sunday evenings after our regular services at Clements St.

I will be in twelve services this week.

The above will be our permanent address and you may change the APOSTOLIC TIMES to the new address.

My first meeting begins at Dayton, Tenn., where J. N. Weir preaches. Leslie Wyatt, student of Freed-Hardeman College, will direct the song service.

* * *

L. M. McElyea, 2242 Caldwell Ave., Nashville, Tenn., June 20: As the fields are ripe and reapers are few, I am doing my part in the vineyard of the Lord to clean the fields of sin, so Christianity can be cultivated. May 31 I preached for the New Shops Church and two made the confession and were baptized on June 3rd. I was called for a wedding on Robertson Road. I also preached the gospel to them, and four made the confession and were baptized the same hour, one coming from the Catholic church. On June 10th I began a mission meeting 3½ miles west of Lyles, Tenn., closing June 17th with seven bap-

tisms and four restored, making a total of twenty-five additions at that place since July, 1944, in which I held a meeting for them. They will begin on their church building in August and need the prayers and help of other congregations in their infancy and work to struggle on. I will work with them in a meeting in September, the Lord be willing. I am now available for two or three more meetings this year. My address is L. M. McElyea, 2242 Caldwell Ave., Nashville 11, Tenn., Phone 6-3123.

* * *

Buford Holt, 3510 Linden Drive, Cleveland, Tenn., June 12: The Hopewell, Va., church is made up of some seventy members, most of whom came out of the Christian Church. They grew tired of the digressions and worldliness there and desired to be on Bible ground. They are a zealous of Christians who want the truth preached in plainness and without reservations. Their zeal is shown somewhat by the fact that during the meeting of three Sundays length their contributions averaged a little more than \$100 per Sunday. Some of these congregations with 500 to 1000 members whose contributions are about \$400 per Sunday might do a little percentage figuring there.

We had three baptisms and one restoration during the meeting. Several of the members of the Christian Church attended and we hope they will yet see their errors and do as most of the others have done take a Bible stand. One of those baptized has been reared in a home where the Episcopal faith has been taught. The church is little known in those parts.

Brother John Nosker, who works for the Federal Reserve Bank of Richmond, has been preaching for them and carrying on his other duties. He is a sound preacher and one who lives what he preaches. He is loved by the church for his labors.

* * *

V. E. Day in Germany.

Ch. (Capt.) John P. Fogarty 0-548755

Hq. Div. Arty., A.P.O. 78

c/o P. M., N. Y., N. Y.

Dear Brother Allen:

Hostilities have ended! We are happy in the knowledge that we can drive down the road without fear gnawing at your stomach every time you top a hill or pass a wooded area. The strange quiet since the shooting stopped is a joy indeed. We now rejoice at the sight of planes flying over our liberated prisoners of war toward home. No longer do they bring death and destruction.

But on the other hand are the constant reminders of the recent holocaust about us. The physical ruins of War—The slave refugees with the tired and hungry look on their faces, pushing carts toward their homeland. The returning German civilians to their bombed cities. The infants, invalid and aged readily draw my pity. But for the other Germans who are fat from nourishment made possible by those enslaved, I am not overwhelmed with sorrow. I've seen too much—too many who felt their full measure of ruthlessness. If I could only find in their expressionless faces a look of penitence. But I see but one thing akin to that. Humiliation—at their defeat. Yet these hardened ones with calloused souls who feared not even the wrath of God in the heyday of victory should have the Truth before them.

Will we turn aside in neglect or accept the challenge?

Brotherly,

John P. Fogarty.

P.S.—V. E. Day has a two-fold significance to me. I am convalescing very nicely from pneumonia.

J. P. F.

Germany, May 1945.

Dear Brother Allen:

A number of good letters have reached me in months past mentioning they saw my address in the APOSTOLIC TIMES. These words of encouragement made these severe winter and combat months more bearable. The writers were from many towns and states (shows the growing circulation of the paper). Work and other circumstances prohibited answers, but were appreciated immensely.

For those churches and ministers who asked of conditions following the war for opportunities of Gospel workers here and in all of Europe I do have a helpful data. Censorship and security forbid many of the details to be given for obvious reasons. I have information on ten countries. Perhaps the reader would allow me to make a suggestion, namely this: Write that serviceman of yours to take note of aid to missionaries. Ask him to send it to the Mission Study Class, Abilene Christian College, Abilene, Texas. Here it will be compiled and duplications cropped. Then the religious papers can print it for the availability of all those interested. Thus, news from literally every part of the globe can be had. Shall we send missionaries in the near future or risk the inevitable of sending soldiers to another holocaust in years to come. I am not much to blame for this war, but I feel if another is not avoided, I will be fully responsible unless I do all in my power to keep peace on earth and good will toward men.

How do you feel?

Sincerely,

JOHN P. FOGARTY.

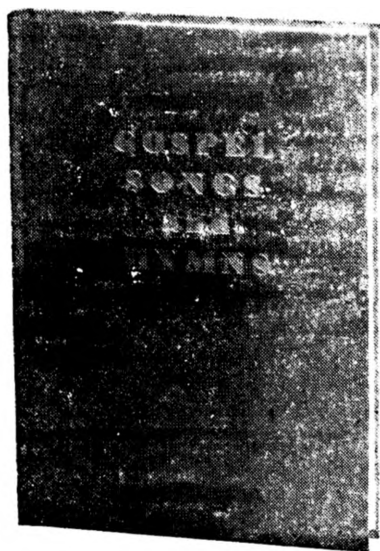
Chap. (Capt.) John P. Fogarty 0-548755
Hq. Div. Arty, A.P.O. 78
c/o P. M. N. Y., N. Y.

IN THE DEVIL'S DOMAIN

it is said that the saloon is the devil's church and that the cigarette is the devil's Sunday school. A famous preacher and educator says, "I do not believe there is an agency more destructive of soul, mind and body, or more subversive of good morals than the cigarette. The fight against the cigarette is a fight for civilization," and a prosperous and happy country in which to live. A few years ago only a very small percent of girls were cigarette smokers compared to boys who smoked, but now we see almost as many girls smoking as boys. *No girl can be a cigarette smoker without becoming a coarse, unrefined woman* who, to some extent at least, will neglect her business or her family. Smoking the deadly, demoralizing cigarette leads to intemperance—drinking and using profane language.

No man, even if he smokes himself, wants a woman for a wife who goes around in the house all day with a cigarette in her mouth puffing the smoke into every bite of his food and when she sits down to nurse the baby lights up a cigarette puffing away and blowing its little sensitive eyes and lungs full of the poisonous smoke and giving it milk containing nicotine to poison its already puny body. And besides all this, smoking and matches carried by tobacco smokers has caused more fires and loss of property than any other one thing plus the loss of life it has caused. And then to think of the million of dollars that are wasted every year for the vile weed. It is said there are only two other animals besides man that will touch the filthy tobacco weed, the stinking billy goat and the ugly tobacco worm.—L. O. Hinton.

Are you just a Christian in name only or are you really trying to live the life?



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TRACTS FOR DISTRIBUTION

Christians, and Christian congregations, should freely and abundantly distribute tracts, leaflets and papers. To sow gospel literature broadcast over any community is one of the best and most effective ways to reach the general public with the gospel, which "is the power of God unto salvation to every one that believeth."

For purposes of distribution, by either individuals or congregations, we offer the following:

THE APOSTOLIC TIMES, 16 pages, double column:

100 copies	\$ 2.60
260 copies	6.40
600 copies	12.00
1,000 copies	21.00

* * *

WHO HAS AUTHORITY TO SAY?, 4 pages, by James A. Allen:

100 copies	\$1.00
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600 copies	4.00
1,000 copies	7.00

* * *

REPENT YE, AND BE BAPTIZED, 4 pages, by James A. Allen:

100 copies	\$1.00
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1,000 copies	7.00

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Parents bear responsibility in making men—Christian men—of their boys, and in making Godly women of their girls.

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When a child's emotional nature is fixed?
What parents should first realize in rearing children?
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What companionship should be encouraged?
How to teach children respect for authority?
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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

Vol. 14, No. 12

NASHVILLE, TENNESSEE, AUGUST, 1945

50 Cents a Year

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THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville 3 Tenn.

Entered at the Post Office at Nashville, Tenn., as
Second Class Matter. Published Monthly.

We hope those to whom this paper comes will give serious and thoughtful attention to the articles presented. Human happiness and destiny is predicated upon rightfully deciding these matters. Our aim is to present the teaching of the Bible, as only what the Bible teaches is right. Hence we urge that every man obey the divine injunction which says, "Prove all things; hold fast that which is good." (II Thess. 3:21.)

OUR PLEA

A. Huff, Penrose, Colo.

Our plea is, Back to the Bible. Throw all human creeds to the moles and the bats, and take the New Testament,—the Testament of our Lord Jesus Christ as our only rule of faith and practice. We are not creed-bound. "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." Any time we may find anything in the New Testament, that we are not teaching, we are free to put it into practice; and if we are practicing anything that is not taught in the New Testament, we are free to quit the practice. Jesus said to Peter, "I will give unto you the keys of the kingdom of heaven, and whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." (Matt. 10:18). So what the apostles taught we teach, and what they did not teach, we do not teach. So study the New Testament and learn what the apostles taught, and what they did not teach, and come and hear us preach, and see whether we are true to its teaching. Read the Acts of Apostles to learn what the apostles taught and practiced, especially what they taught sinners to do to be saved. Read the Epistles to Christians and to churches to learn how to live the Christian life. The Bible furnishes Christians unto every good work. "Every Scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17. No room left here for human creeds.

There cannot be any doubts that "filthy lucre" plays entirely too big a part in very much of what the public thinks is preaching the gospel.

FAITH NO. «

WALKING BY FAITH

By Buford Holt. Cleveland, Tenn.

"For we walk by faith, not by sight;" (2 Cor. 5:7). To walk by faith is to walk by the law of faith; to walk according to the instruction given in the word of God; to walk where faith directs that we walk and to stop where faith does not lead. To walk by faith is to act according to the instruction given to regulate the activity of men. It is to "speak as the oracles of God" (1 Pet. 4:11); to "bridle the tongue" (Jas. 3:1 ff; 1:20, 27). If we act according to the teaching of the Bible and if we speak as the "oracles of God," we will never do nor say anything but what is right. These two incorporate the teaching of the New Testament. If a man never speaks nor acts contrary to the teaching of God he certainly will never be in the wrong and will always be in the right—he will truly be walking by faith.

It is well for us to keep before us at all times the meaning of faith, that we may more easily walk thereby. "Faith is the substance (assurance) of things hoped for, the evidence (conviction) of things not seen." (Heb. 11:1.) Faith is always based upon evidence never on the lack or absence of evidence. "Faith cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.) Faith comes from hearing the evidence given in the Bible. Faith is never based upon the absence of evidence—it is never based upon the silence of the Bible, but upon the instruction (evidence) given in the Bible.

Some members of the church practice things (and like it) which when asked for the authority for their use will say: "You show' where the Bible says it is wrong." If they were walking by faith and speaking as the "oracles of God," they would give God's evidence for such practice. If one who does not use instrumental music in worship should ask one who does use it, "Why do you use instrumental music in worship?" and the one using the instruments should walk by faith, the very fact that he can find no authority (evidence) from the New Testament for using the instruments would force him to abandon them. He can give evidence for singing, but the evidence for the instruments is absent. Therefore, if he is solely guided by the teaching of the Bible he will cease such a practice because the evidence is lacking—he has to cease walking by faith to use the instruments. The usual answer is: "I have as much right to do this as you do to practice what you are doing." If both are practicing something wrong it does not make the practice acceptable with God. If another does wrong it does not make your wrong right. Both wrongs must be corrected if you expect to go to heaven.

Elders of the church some times like to have their additions and when a preacher preaches against the additions he is asked, "Show where the Bible condemns them." One once asked me to show where the Bible says, "Thou shalt not play cards." He was an educated man and should

have known lie was the man to affirm the use. He would have a man affirm a negative. The evidence that it is wrong is that it is not by faith; there is no evidence for it; there is no apostolic example; there is no necessary inference; there is an abundance of teaching regulating the conduct of men which (teaching) when followed keeps a man from practicing playing cards, attending the modern movie, dances, etc.

Anything not included in the Great Commission; anything not included in the "whole counsel of God;" anything not included in "the faith once for all delivered unto the saints;" anything the New Testament does not include is FORBIDDEN AND SINFUL, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly (completely) furnished unto all good works." (2 Tim. 3:1(5, 17.) No person may go beyond the things written and still walk by faith. No man may leave off the things commanded in the Bible and walk by faith. Let us all "speak as the oracles of God" and walk in his steps (1 Pet. 2:21), that we may truly "walk by faith and not by sight." Only those who walk by faith will enter heaven.

WHAT DOTH JEHOVAH REQUIRE OF THEE?

By Richard Donley

"And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good?" (Deut. 10:12.) These words spake Moses to the children of Israel as he sought to prepare them for the time when they would enter into the land of Canaan. He reminded them of the wonders that God had wrought in their behalf, and of the blessings that God still had in store for them. Jehovah had been good to his people, and he proposed to bless them even more abundantly, but in return, there were some things that he required of his people.

There is an implication that God's requirements are very slight in comparison to what he does for man, and indeed this is true. It was true in the days of Moses, and it is true now. He who serves God faithfully, may expect many blessings in this life, and in the world to come eternal life. Jesus has gone to prepare a home for his disciples. He has promised that they may go where he is, some day. In that heavenly home, there will be no pain, nor sorrow, nor death; but all will be peace, and joy, and love. Both God and Christ have promised the faithful a place in that home for all eternity. If they, on the other hand, require some small thing of man, it is a small matter.

God's requirements are not grievous; but remember that when he offers a blessing to man on the condition that man meet certain requirements; man does not receive the blessing unless he meets the requirements. That was true in regard to fleshly Israel. It is also true in regard to men today. Adam and Eve were placed in a beautiful garden, and made masters over it. God required that they should not eat of the fruit of the tree of the knowledge of good and evil. The Serpent led them to believe that it was not necessary to do what God required. They ate of the fruit, and were cast out of the garden, because they had not done what Jehovah required of them.

No man who reads and believes the Bible can doubt that in Old Testament times, the blessings of Jehovah were

always promised conditionally; nor can he doubt that the same is true today. In our text, Moses lays before the children of Israel the things that God required of them. The requirements spoken by Moses are broad principles that have never been changed. Let us notice how they are taught in the New Testament, and so are required of all who seek for the blessings that are in Christ Jesus.

TO FEAR JEHOVAH: This was required of the Jew. "Know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Jehovah thy God, and my fear is not in thee, saith the Lord Jehovah of Hosts." (Jer. 2: lit.) It is required of all today: "Thou wilt say then, Branches were broken off that I might be grafted in. Well, by their unbelief they were broken off, and thou standest by thy faith. Be not high minded, but fear: for if God spared not the natural branches, neither will he spare thee." (Rom. 11:19-22.) The Christian should not fear death, but he should fear God. "And he not afraid of them that kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in hell." (Matt. 10:28.)

TO WALK IN ALL HIS WAYS. The ways of God are in the Light. "I' we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 Jno. 1:7.) The ways of God are in newness of life. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.) God's ways are not the ways of the flesh. "So then brethren, we are debtors not to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom. 8:12, 13.)

TO LOVE HIM: He who does not love God has no proper appreciation for what God has done for man. He loved us so that he sent his Son to die for us. While we were yet sinners, he died for us. Surely, it is but natural that we should love God, and loving him, we ought to love all of his children. "Seeing you have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1:22.)

AND TO SERVE HIM: To serve him is both to work for him, and to worship him. The children of Israel served (worked for) the Egyptians (Exodus 1:14). The priests served (ottered worship) in the sanctuary (Num. 8:22). We are to present our bodies to him as a living sacrifice (Rom. 12:1). The service which we render to God is to be an intelligent, and wholehearted service. Adam Clark made this pertinent comment on serving God with the mind: "To apply oneself to know God and his holy will; to receive with submission, gratitude and pleasure the sacred truths which God has revealed to man. To study no art and no science but as a means of serving and glorifying God; to form no project nor designs but in reference to God and the welfare of mankind." He who serves God with all his soul, serves him with his very life.

TO KEEP HIS COMMANDMENTS: The commandments of God are not grievous, but surely we cannot expect to receive the blessings that are in Christ if we do not obey him. God, through the apostles, commands every person who believes that Jesus is his Son to repent and be baptized to receive the remission of their sins: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38.)

I have heard Baptist preachers say this is only a commandment. By such remarks, they cast reflection on the integrity of God. God requires man to obey him, and it

must certainly follow that he who does not do so cannot receive eternal life.

The person who has been baptized into Christ is commanded to live a new life in Christ. "Let your manner of life be worthy of the gospel of Christ." (Phi. 1:27.) Just as God requires all to be baptized for the remission of their sins, he requires all to live in such a manner as to bring glory to his name, and to the name of his Son. He who fails in this will surely fail to go to Heaven, for he is not doing what Jehovah requires.

(Kails, Texas.)

THE NEW TESTAMENT CHURCH

My G. E. Woods

The world desperately needs more indoctrination concerning the New Testament church. Multiplied erroneous ideas and theories abound regarding it. Our responsibility is all the greater to present to the world the true picture of the church of our Lord in its true light as revealed in the Bible.

The church can only be the blessing to the world, as intended by the Lord, when men receive a clear conception of it by accepting the truths recorded by divine revelation. This means that preconceived ideas and opinions must be relegated to the background and that we must be guided by "Thus saith the Lord."

Purchased by the blood of the Lord Jesus Christ (Acts 20:28), and by Him built (Matt. 18: 18), we are fortunate in being permitted to be members of such a divine institution. The church is "the house of God," and "the pillar and ground of the truth." (1 Tim. 3: 15). It is true that the church saves no one but it is in the church that the Lord saves. Paul declares that Christ is the "Savior of the body," (Eph.: 23), and that the body is the church, (Col. 1:18). The Lord, then, being the Savior of the body, and the body being the church, it simply follows that Jesus is the Savior of the church. The Word of God in no place indicates that Christ is the Savior of anything other than the church, therefore to be saved by the Lord we must be in the church. The gospel plan of salvation is the Lord's means of gathering the saved into the church and it is His church that he will take home to glory. Those that become members of the Lord's church and "walk after the Spirit" (Romans 8:1) will enter with the Lord into the eternal kingdom.

We have shown that to be in Christ is to be in His body which is the church. But all spiritual blessings are in Christ, (Col. 1:14), "In whom we have redemption through his blood, even the forgiveness of sins." Since "redemption" and the "forgiveness of sins" are stated to be in Christ, it follows that to enjoy spiritual blessings one must be in the church. But just any church is not good enough, for the church in which all fulness dwells is designated in the Holy Scriptures. The Lord promised to build but one church (Matt. 1:18). Paul states there is "one body," (Eph. 4:4), but the body is the church, (Col. 1:18), therefore, there is but one church with divine approval and it is that one, the Lord's, wherein spiritual blessings may be enjoyed.

We can never be saved by obedience to the "doctrines and commandments of men." Only by submission to the authority of Christ can we live in "mansions in the skies." (Acts 4:12). Only by following human opinions are people led into manmade churches and to subscribe to human creeds. Strict adherence to the word of God would never lead one into any organization but the church of Christ, for no other organization is known to the Scriptures.

The Scriptures do not mention one of the modern denominations. For authority of their existence one must go to some other source than the Word of God. I would not want to be a member of a religious organization for which there is no authority in God's Word. How could one claim such an institution to be Scriptural, when it is not mentioned by name in all the Word of God?

But the church established by the Lord is the noblest institution ever known to men, and the efforts of men to cast reflections upon its importance only belittles those making such an effort. It is the responsibility of all that love the truth to live in the church, doing always their part, that the church may ever be that "glorious church without spot or wrinkle or any such thing." (Eph. 5:27).

The conditions of entrance therein are faith in the Lord Jesus Christ, repentance of every sin, confession of faith in Christ, and baptism, in water, for the remission of sins. These conditions are commanded in the New Testament and there is not one example of any person becoming a member of the Lord's church until they had met these conditions. We may then know, without doubt, if we are members of the church that we read about in the Bible. Have we met the Lord's conditions of entrance?

A "BAPTISMAL SERVICE" BY TELEPHONE

From *Truth and Service*, Chicago

The following is copied from the Jacksonville Journal, published in Jacksonville, Florida:

"Probably the first baptism by telephone was performed recently by Methodist Bishop Herbert Welch, of New York City, when he baptized three-months-old Emily Whittlesey Herbert, III, of Lakeview, Oregon, from the home of her grandparents in Upper Montclair, N. J., by coast-to-coast telephone connection.

"The infant daughter of John M. Herbert, a forest ranger, and his wife, Doris Peterson Herbert, is the third generation of the Herbert family to be baptized by the 80-year-old New York bishop. Holding the child near the telephone before an improvised font in their home, the parents heard Bishop Welch, 3,000 miles away, read the Methodist baptismal ritual. As Bishop Welch pronounced the words, "Emily Whittlesey Herbert, III, I baptize thee in the name of the Father and the Son and the Holy Spirit, Amen," the child's father, in the Bishop's behalf, dipped his hand in the water of the font and performed the baptism."

Dear friend, now that you have read the above ceremony with a great deal of interest and enthusiasm, will you now please turn to Acts 8:26-39 and read the description of the baptism that God ordained, and one that He will accept? There seems to be quite a difference in the procedure, don't you think?

SOME OBSERVATIONS ON DEBATES

AND GENERALITIES

ON APOSTASY—NO. 4

By Herbert Winkler

God has set before man good and evil; a blessing and a curse; life and death, etc. He urges us to choose between the two sides and invites us to come unto him and tells us the consequences of not coming. Deut. 80:15-20; 1 Kings 18:21; Josh. 24:15-18, 21, 22; Deut. 11:20-28; Matt. 11:28; Jno. 5:40; Lk. 3:34; Rev. 22:17. These Scriptures, therefore, teach that man has a conscience, is

a responsible being and has the power to choose between life and death. And God tells him to do these things and he shall live.

Question, is man able to do these things? If not able, and God does not give him the power, and he is lost, whose fault is it? Not the Man's, for he desired to do right—to be saved—but was not able to do what God required. The fault then would be in withholding the power that would have carried him to salvation, and God is charged with damning a man because He failed to supply him with the necessary means of salvation. We are, then, to discard such God-dishonoring ideas and teach man that he has the ability to do what is required of him. Rom. 14:12, "So then each one of us shall give account of himself to God." See also Eccl. 12:13, 1-1. Jno. 8:52, "And ye shall know the truth, and the truth shall make you free."

Many discourse loud and long on the power of God to draw men and never teach how it is done. It is certain that God does not draw man in some mysterious way by the inward workings of the Holy Spirit in an inexplicable manner. Yet it is certain that God draws man. And those drawn by him come to Christ. And no man can come to Christ except God draws him. Jno. 6:14, "No man can come to me, except the Father that sent me draw him." But how does God do the drawing? Ver. 45 tolls: "And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." So the word of God is his only means of drawing men unto Christ. Christ by the Holy Spirit gave "commandments unto the apostles whom he had chosen." Acts 1:2. And Christ had said to the apostles "He that heareth you heareth me: and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." Luke 10:16. I am sure that all teach man that he is responsible and try to get him to seek the Lord and be saved. Does man lose his identity when he becomes a Christian? Does he lose his responsibility and become a mere machine? NO!

This doctrine not only contradicts the word of God, but stultifies common sense in treating a Christian as a machine, or as an irresponsible combination of flesh and blood, pushed on to eternal salvation by the power of God liver us. Amen.

THE CONDITIONS OF ADMISSION INTO THE CHURCH

By Frank Winters, Oklahoma City, Okla.

The Church of Jesus Christ is the divine institution into which every soul must enter who has any hope of eternal life. Realizing its tremendous importance, we present a scriptural study of the conditions of admission into this sacred body.

The word "church" does not appear in the Old Testament scriptures. This is in keeping with the orderly arrangement of the books of the Bible, for the church is strictly a New Testament institution. Mathew, Mark, Luke, and John reveal he great preparatory teaching of Jesus and the fundamentals of His religion, but the word "church" does not appear, except twice in Matthew's gospel. Matthew 1(5:18 reveals its beginning as in the future. Jesus, just before He ascended, revealed to the apostles the conditions of His salvation (Mark 1(5:15, 1(5), "... preach the gospel to every creature. He that believeth and is baptized shall be saved . . . but this the apostles were restrained from preaching until they received the infallible power of the Holy Spirit.

The first chapter of Acts records the ascension of Jesus

and the apostles' waiting at Jerusalem. The second chapter records the coming of the Holy Spirit upon the twelve apostles, and the beginning of the church. Peter, filled with the Holy Spirit, preached the risen Jesus as Christ and Lord. The sorrowing believers asked (verses 37, 38), "What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The forty-first verse, "Then they that gladly received his word were baptized"; verse 47, "And the Lord added to the church daily such as should be saved"; showing that by their faith, repentance, and baptism they were saved anti by the same process were added to the church.

All the detailed accounts of conversion are recorded in this book of Acts and, although the surrounding incidents are different, the essential items—faith, repentance, and baptism—are present in every case. The eighth chapter, Philip preaching in Samaria and the conversion of the Ethiopian eunuch; ninth chapter, conversion of Saul; chapter ten, the first Gentile converts; chapter sixteen, conversion of Lydia—also the jailer; chapter 18:8, "the Corinthians hearing believed, and were baptized." These are the God-given conditions and examples, and the teacher who proposes to guide them into the way of salvation is in duty bound to guide them by these models. And the man who believes himself to be a genuine convert to Christ may test his experience by these examples.

TRULY TRUTH IS STRANGER THAN FICTION

By Chas. M. Campbell, Twelfth St. Church of Christ

The original word, paska, translated "Easter" in the King Janies version of the New Testament, Acts 12:4, is used twenty-nine times in the sacred text, and the other twenty-eight times it is correctly translated "passover." The one exception is corrected in the American Standard and American Revised version as in most other translations, in which the word Easter does not appear at all.

The context, as well as a proper translation, justifies the omission of the word, Faster, and the insertion of passover, since the scripture referred to concerns "the days of unleavened bread," which feast succeeded the passover.

Faster could not be an anniversary in that it never occurs on the same date two years in succession.

However, we are profoundly and intensely grateful that Christ arose from the darkness of death's domain and brought light to the living and life to the dead. So, we revere His memory and commemorate His day,—the Lord's Day," not annually, but weekly. (Acts 20:7; 1 Cor. 10:1, 2.)

Especially in this day of death when so many hearts and homes are broken by the solemn messages from the War Department, are we made to rejoice in the promise of Christ's second coming and the resurrection from the dead.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4:14.)

PATIENCE

By T. J. Derry berry

In view of the growing spirit of *unrest*, which is but another name for impatience—it seems timely that we should study the very important spiritual virtue mentioned above.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36). We all need to cultivate patience, in order that we may have an enduring hope that is an "anchor to the soul both sure and steadfast."

We are told to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus as the author, and perfecter of our faith." (Heb. 12:1-2.)

The patience we need, is of the type which characterized the lives of so many of the servants of God, mentioned in the Old Testament. Jacob submitted patiently to the selfish and unjust servitude imposed upon him by Laban.

Patience is one of those Christian graces which we must cultivate, and develop to that degree that will give us a more faithful endurance of the trials and persecutions so common to all who would "live soberly, righteously, and godly in this present, world." (Titus 2:12).

The Apostle Peter, was seemingly by nature, an impatient, impetuous character. When the Savior showed himself to Peter and some others at the sea of Tiberias, as recorded in John 21, Peter showed a little impatience when his Master asked the third time "Simon, son of Jonas, lovest thou me?" His subsequent life however, gives abundant testimony that the loving admonition of the Lord caused Peter to change his impatient attitude to one of Christlike humility and love.

Let it not be understood, however, that by the exercise of patience we should condone error. We cannot imagine the Apostle Paul, seeking to compromise the truth, in order to appear patient and thus gain popularity with men. He warned Timothy of Alexander the Coppersmith, saying—"he did me much evil"—The Lord reward him according to his works."

Paul plainly showed his disapproval of evil, at all times, but in this case he declared his willingness to wait patiently for the Lord to give a just recompense of reward.

Because of impatience, we are prone to do or say something that will make a false impression, and cause some one to stumble and fall into error.

Sometimes the eldership of a congregation becomes impatient toward the membership, and assumes the attitude "of being lords over God's heritage." (1 Peter 5:2), thus causing confusion, strife and rebellion.

The preacher, however, is more in need of patience without measure, perhaps, than any one else; if he preaches "the Word," as Paul admonished Timothy to do, he will meet opposition and criticism, which will need to be met with calmness and patience.

James admonishes us to "let patience have her perfect work, that ye may be perfect and entire wanting nothing." (Jas. 1:1).

After God had delivered his people from the bondage of Egypt, they soon became dissatisfied and impatient with his way, bringing upon themselves severe punishment.

Those today, who think the plan of salvation as revealed in the Word, is insufficient for our spiritual needs, are manifesting the same spirit of impatience, and treading the same dangerous path.

PLEASE NOTICE.

We kindly request our readers to look at the date of expiration of their subscription stamped on their paper with their name and address. If they will renew promptly it will save the expense of stamping another plate.

REPORT ON LIPSCOMB EXPANSION PROGRAM

By Athens Clay Pullias and Willard Collins

Construction has begun on the New Administration Building and Auditorium on the Lipscomb campus. It is hoped that this building, which will cost approximately \$300,000, will be completed in twelve months. The auditorium will seat approximately 1400. The administration building will face Belmont Boulevard, and the auditorium will face the circle leading off Granny White Pike.

According to present plans Lipscomb will offer the third year of college work beginning in September, 1940, and the fourth year of college work beginning in September, 1947. Thus, the present student body at Lipscomb will be able to continue through the four years of college.

In a report on the progress of the Lipscomb Expansion Program, made to the quarterly meeting of the Board of Directors on July 13, 1945, it was announced that \$237,-817.40 had been raised up to July 1 out of the total \$500,000 needed to make Lipscomb a four-year college. This sum represents the amount raised plus the matching money, but does not include any promises or pledges.

Now that construction has begun it is hoped that the friends of Christian education will continue to help in a substantial way in making David Lipscomb College a fully accredited four-year college.

Send your contribution to:

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Nashville 4, Tennessee

AN OPPORTUNITY

We believe that many of our readers are anxious to do all they can to advance the teaching and preaching of the glorious gospel of the Lord Jesus Christ, which only "is the power of God unto salvation to every one that believeth." It is wonderful to assist, to have a part, in sustaining an evangelist as he proclaims the gospel to those who are in the shadow of death. No tongue or pen can adequately portray the joy of having a part in bringing one soul to Christ.

Not only by *oral* preaching, but by the *pen*, or *writing*, can people be brought to a knowledge of the truth. The apostles *wrote*, as well as spoke, in carrying on their work. The efficiency of the printed page can never be over-estimated. All Christians should utilize it to the uttermost.

We believe that each of our readers could do much in furthering a knowledge of the gospel by getting some friend or neighbor to subscribe for THE APOSTOLIC TIMES. The subscription price is only 50 cents a year.

In clubs of ten or more, we make a low rate of only 25 cents for a year's subscription. This low rate furnishes a good opportunity for brethren and sisters to do some missionary work by having the paper sent to relatives and neighbors. Such efforts are certain to result in the accomplishment of some good.

It should be easy to make up a club among the members of the congregation. Or a congregation itself may do missionary work by having the paper sent, at the low club rate, to those who are not Christians. It seems to us that few things the congregation could spend money on would accomplish more good.

All subscriptions, and all communications, should be addressed to THE APOSTOLIC TIMES, 117 Fifth Avenue, North, Nashville 3, Tennessee.

DANGERS FACING THE CHURCH

By H. M. Phillips

In this fast moving age, there are so many things done without a thorough study, that it becomes possible to destroy the very cause for which we claim to stand. We should ponder well the path we travel, with the light of the truth as our guide. Our fervor could get ahead of our reason, our feeling outrun our wisdom, and our efforts go beyond the sacred writings. So we need to have a calm mind, and reason about a theme which may greatly endanger the church today, if it is not very carefully considered.

Institutions are surely a danger facing the true church now. There is a tendency to speak more of them, than of the church, building and sustaining them to the neglect of the one great organization, the one church the Lord built. It is pretty well agreed that any organization larger than the local church is too large to be God's order, or one smaller than the local church is too small to be God's divine way through which to give him glory and work. At least all must agree that this is safe ground. We must glorify God, in his way, and that is in the church. (Eph. 3:21.)

The apostles and early disciples labored successfully as they were guided by the Spirit, and in less than thirty-five years they preached the gospel to every creature under heaven. (Col. 1:23.) This they did with no institution through which to work but the church. Members were well trained, the young folks presented no real worrying problems, all were edified, and the cause prospered in this one institution. This surely was God's plan then and it is so now. It pleased the Lord then and will do so now. Let us see that we stay with what we know' to be safe.

But as time went by, changes were made by man. The Catholic church was formed by bishops assuming authority over a section of country, and one developing as the leading bishop, till he paved the way for a pope. After centuries of forbearance some tried to reform the corruption of religious matters, and were so thoroughly rejected that other organizations were produced, each trying to reform, till there were many kinds of churches established. Then some seeing the divided condition could not be the Lord's plan, decided to go back to the original, and plant the one seed of the kingdom, the word of God, which in the beginning produced just Christians, and the saved were added to the church. (Acts 2:38-47.) This was really successful for years, till some desired organizations which they thought would help the church. This finally resulted in a separation. The ones who believed in the one church and free from all man made aids, had great success, and were able to meet all supporters of those organizations. This surely is so today of all who cling to only the revealed way as in the word of God, believing that to be sufficient for every good work for the man of God. (2 Tim. 3:15-17.)

But in the course of time, schools, homes, classes and some other matters came up for a lively discussion. Those mature thinkers, standing firm against any other organization except the church, decided that it was a safe thing to let the schools and homes be an individual affair, and not to burden the church with them by tacking them to the church. Churches were not surveyed in campaigns to raise money for them, nor was the school put on the budget of the church. However, later this was claimed to be a safe program by some leading brethren, and so churches either placed them on the regular budget, or set a Sunday for all the contribution to be for that one pur-

pose. Then, too, it became easy to place the title over them as The Church of Christ Home, and they were considered as an institution as within the church, some claiming as long as an institution is under the eldership of a congregation that it is scriptural. That money sent to an institution not under any eldership, as a school, may be used by the board as it sees fit, thus working a good work of the Lord in an institution as under the eldership, or one not under the eldership. There seems to be a danger facing the church here that we might well stop and consider. If the church may support an institution doing a good work, or a work the church is also to do, which is larger than a local church, or smaller than a local church, the question naturally will arise, Where is the limit? Then in time to come these schools furnish practically all the preachers in that section of the country, and mold the thinking of the people to a great extent, which in time sways the churches to their way of doing. Then if one points out the danger arising therefrom, he is spoken of as opposing the work done and is greatly frowned on by the institution and in turn by the churches favoring the effort of the school, and as a rule that is the greater part of the churches there, or nearby.

Centralizing money and teachers, soon becomes a mighty power to put over whatever is desired. One lecturer stated that the schools were so influencing the churches, that the way to keep the churches pure, was to keep the schools pure. That may be true, but is that the way the Lord was desiring it? It seems that it would be a better thing for the church to keep itself pure and then help to keep these other things pure by not being a mother to them, or letting them be her children, but keeping them separate from the church and so teaching and living that the church would look to no institution of man to keep herself pure. Money has power in the church as well as other places and schools or homes with some powerful men in education and prestige soon have the churches looking to them for guidance. Then whoever sounds a note of warning is looked on as a real knocker, but wisdom may be justified by her children. Education is very needful, and Christian education is the kind to have; however, we must not look over the fact that some methods of such might transgress the right authorized in the Scriptures. At least let us be fail and no prejudiced against investigation of the dangers facing the church today. Warnings have always been needed and no less are they now in this age.

NEW TESTAMENT CONVERSION

From Christian News Service

What is conversion? Conversion is not a convulsion; it does not take place in a nightmare. Webster defines the verb "convert" as "to turn, or to change." Now for a Bible definition: "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.) In supplying the words "turn again" for "converted," as they appear in the Revised Version, we have the expression: "Repent ye therefore, and turn again, that your sins may be blotted out." Hence conversion is a turning; a turning from the service of sin to the service of Christ.

Just what part of the sinner is converted or changed? Unquestionably every part that has been alienated from God through sin. First, the sinner is away from God as respecting his heart. (Jer. 17:9.) The heart of the sinner is the workshop where all evil thoughts and deeds originate. (Matt. 15:19.) Hence, the heart of the sinner must be converted, or changed. But how? By faith. (Acts 15:9; Rom. 10:10) Thus by a change of heart we mean a

change of affections ... a change that destroys the love of sin and establishes the love of God in the heart of the sinner. But a change of heart alone is not the whole process of conversion.

Second, the sinner is away from God as respecting his life; he is alienated by "wicked works." (Col. 1:21.) But how is the sinner's life converted or changed? By repentance. (Acts 3:19.) Repentance is a change of will. (Matt. 21:28-29.) But a change of life is not the entirety of conversion.

Therefore, thirdly, the sinner is away from God as respecting his relationship to the world and to God. He must be brought into a new relationship with God, Christ and the Holy Spirit. This change of state brings a man into the kingdom of God. (Col. 1:13.) But what brings about this change? (Read Galatians 3:27.) The apostle here affirms that baptism is that act which puts one into Christ. The word "into" is a preposition that denotes action out of one state into another . . . from the without, to the within. Previous to baptism one is out of Christ, after baptism he is in Christ. There are no degrees in a state; one is either in or out of Christ, just as he is either married or unmarried, or just as he is a citizen or an alien. But this translation by baptism is null and void without being preceded by the change of life by repentance. Hence, Peter said to the convinced believers on Pentecost, who inquired "What shall we do?": "Repent and be baptized every one of you." (Acts 2:38.) But both the change of relationship by baptism and the change of life by repentance are null and void without a change of heart by faith. (Heb. 11:6.) Thus we can see that baptism is the dividing line between the world and the church of Jesus Christ. Yet some would declare that it is non-essential. The act of baptism is initiatory; it inducts him who is turned or converted in heart and life, into the kingdom of God.

Obviously, we have been able to see from this study that New Testament conversion involves a change of heart by faith; a change of life by repentance; and a change of state or relationship by baptism.

TO OUR READERS

We wish our readers to assist in getting people to read the APOSTOLIC TIMES. With very little effort many could make up clubs among the members of their congregations. And considering the cheap club rate of only 25 cents a year, there are many who would be glad to send it to relatives and friends. Many letters tell us of good that the paper had done and when sent to relatives and friends certainly no harm is done, if we hold The Times to the Word of God, as we firmly intend to do. If one has much interest in his relatives and friends who are not members of the church, it seems worth 25 cents to have them read a gospel paper a year.

As we are trying to hold the APOSTOLIC TIMES faithful to the teaching of the Bible, we believe that any one who gets some one else to subscribe for it is doing good. No man can estimate the effect of the printed page. It reaches everywhere and has some sort of influence on all who read.

May our readers become interested in getting others to read the paper. Single subscriptions, 50 cents a year. In clubs of ten or more, only 25 cents a year. We will gladly send sample copies to any one desiring it. Address all communications to The Apostolic Times, 117 Fifth Avenue, North, Nashville Tennessee.

Janies A. Allen,

The Work of the Local Church

The local church is the only institution or organization that God, in His wisdom, has seen fit to set up on earth. While all penitent, baptized believers in Jesus everywhere are members of the "one body" of Christ, which includes every Christian on earth, still the local church is the only manifestation of it. Hence, according to the Scriptures, the local church is a purely autonomous institution, independent of all outside dictation, domination or control, and never loses its identity in any institution or organization formed by an amalgamation of churches. It is self-sustaining and self-edifying, and, under its own bishops or elders, is thoroughly and perfectly prepared to successfully accomplish every good work.

The local church, then, is a candlestick, a light-house, a light, or a center of illumination from which radiates the gospel light, not only through every nook and corner of their own community but into regions beyond.

Few, if any, things are more effective than the printed page in reaching the people. A leaflet, or a tract, properly distributed in any neighborhood, will reach many more people than will come to the meeting house during a protracted meeting. Besides reaching the people, the distribution of a leaflet or a tract is something in which the entire membership of a congregation¹ can easily be encouraged to take a part, thus increasing activity among the members themselves.

The work of the local church is the greatest, grandest and most noble enterprise in which human beings are privileged to have a part. The eye of no conqueror, of no Caesar or Napoleon, of none of the world's celebrities, ever looked over a field where victory, or successful accomplishment, was more to the glory and honor of God or rendered greater benefits to humanity, than the work that God, in His wisdom, designed the local church to accomplish, and in which every member is encouraged, as well as required, to have an active part.

To plant the seed, to get the truth before the neighborhood, should be the burning desire of every member. Both individually, and as a congregation, few, if any, things are more feasible, or have greater utility and effectiveness than the printed page. The church that thoroughly distributes its literature over its neighborhood will certainly be well known.

INVESTIGATE THE CHURCH OF CHRIST

The church of Christ is different. It is not a denomination. It was established in the year 33—fifteen hundred years before there was a denominational church. It teaches undenominational Christianity. It is seeking to restore the New Testament church; nothing more, nothing less. Truth has nothing to lose by investigation. We invite investigation.

"Not long ago a friend of mine who lives over in Lamar County, Alabama, told me that he was driving through one of the Mississippi towns one Sunday morning, but decided he would find the church house and stop for worship. He stopped a little negro boy and said: 'Boy, is there a church of Christ in this town?' The little negro paused, scratched his head and said: 'No, sir; but you can read about one in the New Testament.'—The Evangelist.

THE APOSTOLIC TIMES

Printed and Published by James A. Allen

Fifty cent per year in advance. Foreign or outside the United States, seventy-five cent in advance.

The date to which subscription is paid is stamped on label with address.

Anyone sending in their renewal will please advise us if date on label is not changed in a reasonable length of time.

Articles intended for publication will be returned when accompanied by postage.

All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

"CAMPBELLITE CHURCH"

We are requested to reply to a pamphlet of eighteen pages, on the subject of the "Campbellite Church," written and published by a preacher of a very prominent denomination. The pamphlet is composed of, "One Hundred and Ten Reasons Why The Campbellite, Or the So-Called Church of God, Is Not The Church of Christ."

We, of THE APOSTOLIC TIMES, could have no reason to spend time or to fill up our columns with a defense of the "Campbellite Church." We are not members of such a church and are not acquainted with any standard authority or creed that presents what it teaches. Hence, if there was such a church as the "Campbellite Church," and if we desired to write something about it, we would not know where to get any standard or correct information upon which to so do. It would not be either accurate or fair to accept what its bitter enemies say it teaches. The gentleman who wrote the above named pamphlet! manifests such a bitter hatred of a people he calls "Campbellites," and such a deep prejudice against them, besides making so many statements in his "One Hundred and Ten Reasons" that are wholly and utterly false, that no judge would consider him eligible or competent to sit on any jury that was to try a "Campbellite."

But this pamphlet presents "reasons" why "The Campbellite, or the So-Called Church of God, Is Not The Church of Christ." Now, there is something very definitely out of joint in this statement. We have no reliable information about "The So-Called Church of God." Hence are not prepared to discuss whether or not this "So-Called Church of God" is the Church of Christ. But we do know that the Bible calls the Church of Christ, or the church that Christ built upon the Rock, the Church of God; not "The So-Called Church of God" but the real and true Church of God. In First (or. 1:2, Paul addresses the letter "unto the church of God which is at Corinth."

Of course the Campbellite Church is neither the Church of God nor the Church of Christ, "so-called" or any other way. No more so than the Baptist Church, or the Methodist, Presbyterian, etc. None of these churches can possibly be the Church of God or the Church of Christ, they themselves being the judges. For the Bible plainly says (but every Christian in the world is a member of the Church of God, which is the Church or Body of Christ, to which God adds every man who is saved. Without prejudice and without partiality, then, we can only point out that any church, whether it be Campbellite, Baptist, Methodist, or any other, that does not include all Christians is

not, and could not possibly be, the Church of God and of Christ. Hence because the Baptist Church admits that a man can be a Christian without being a member of it, it is estopped from claiming to be the church of Christ, and because the Methodist Church, anti all other human denominations, are forced to make the same admission, none of them can claim to be the Church of Christ that includes all Christians. Any church that is forced to admit, that any man can live a Christian life and go to heaven when he dies, without ever being a member of it, certainly is not the Church that Christ established and that is described in the Bible.

We suppose that those who are so deeply prejudiced against the Campbellites will admit that there is a church spoken of in the Bible. Jesus said, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18) Now, this is the church that we are interested in. We claim to be members of this church of which we read in the Bible. The ground upon which we make this claim is, that the Bible very plainly lays down the things that Christ commands "every creature" to do, in order to become a member of His church, and as we have humbly obeyed these things that Christ commands, we know that just as sure as Christ's Word can be relied on, we are members of this church that every Christian was a member of in New Testament times.

All of the "One Hundred and Ten Reasons," that compose the pamphlet we are noticing, are built upon the assumption that Alexander Campbell founded the Campbellite Church. To discuss this one point is to answer all of them.

In the first place, the gentleman who wrote this pamphlet is estopped from criticising A. Campbell for starting a church, because he himself belongs to a church that was started by an uninspired anti fallible man, named John Smyth, at Amsterdam, Holland, in the year 1609. Now, would not Alexander Campbell have as much right to start a church as John Smyth? Would not Mr. Campbell have as much right to start a church as John Wesley had, who started his in London, England, in the year 1729? All the histories show that Mr. Campbell was an inestimably better, and also an infinitely greater man than either Mr. Smyth or Mr. Wesley. Why would he not have had as much right to start a church as either of them? And a church started by Mr. Campbell would have just as much right to claim to be the Church of Christ, as the church started by Mr. Smyth or the one started by Mr. Wesley, *which would be just no right at all.* No church is the church of Christ except the church to which God adds every one who is saved and which is described in the Bible

If Alexander Campbell had really started a new church, all the churches that were started by uninspired anti fallible men would love and cherish his memory, because they would all be in the same boat. They do not criticise Martin Luther for starting a new church; they do not criticize John Calvin, or Ellen White, or Mary Baker Glover Eddy, et al, for presumptuously starting new churches of their own invention. They do not even criticise Joe Smith for starting a new church, though they do criticise him for practicing polygamy. In other words, the bitter hatred that all these man-originated churches have for the very memory of Alexander Campbell shows that Campbell did not start a new church. Any body that can see daylight can easily see that.

But what was it that Alexander Campbell did that incurred such undying hostility from such men as the author of this defamatory pamphlet? It must have been terrible from their standpoint. What was it? Well, when "the

falling away" from Primitive, New Testament Christianity had reached one of its terrible climaxes, about the beginning of the last century, and the whole world was involved in a state of chaos and confusion, by the multiplication of man-made churches, and man-written creeds to govern them, Alexander Campbell was one of the leaders, and possibly one of the most prominent men among them, who boldly took the position that the only possible remedy for such a horrible condition was to abandon and abolish all man-invented churches, and all man-written creeds, and to return to the Bible only as their guide and to the original church that Christ established and that all Christians were members of in New Testament times. This is the sum total of all that Mr. Campbell, and those with him, stood for. Was that starting a new church? It incurred the undying opposition and hatred of all the churches that were presumptuously started by uninspired and fallible men.

But beginning a return to the Bible, and to primitive, apostolic Christianity, was farther than the width of the poles apart from starting a new human denominational church. Mr. Campbell started no new church. He was one of that noble company that started a trek away from all man-made churches back to the Bible.

But we hold no brief for Alexander Campbell or any other uninspired man. While we greatly admire his brilliant career, and while we recognize that justice to his memory requires that such falsehoods as are told in this pamphlet about him starting a new church, should be corrected, we make the correction simply as a matter of historic truth, not that anything ever said or done by Mr. Campbell matters one way or another, when it comes to religion. We take the Bible, and only the Bible. Of course that is what Mr. Campbell did, but we do not do it because he did it, but because we believe it is the right thing to do. It made him a Christian, just as it will make any one else a Christian.

Is it right to return to the Bible? Will returning to the Bible make any man anything else than just a Christian? Why cannot people see the difference between starting a new church and starting a return to the Bible? Ought not every body in a human denominational church leave it and start back to the Bible? If not, why not?

J. A. A.

IDENTITY OF THE CHURCH

By W. A. Ethridge

Our subject at this time is the identity of the church, or how one may identify the church of Christ, the New Testament church, the church of the Bible. That is one of the great questions of the day that is of the utmost importance, seeing there are so many different religious organizations and denominations in the world today. You may look out upon the world today and see the many human denominations, various and sundry, and the great distinction between the church of New Testament times and modern denominationalism is too outstanding and plain not to be noticed. There is not a human being who is intelligent enough to be responsible who, after a careful study of God's word, but knows there is only one alone. From such traditions may the Lord speedily dechurch, "one body" (Eph. 1:1), "which is the church," "the pillar and ground of the truth."

Now the important question i.e., how may we identify the church of which Paul was a member as being the one that Christ had in mind when He said, "I will build my church." The church that He purchased and paid for

with His own precious blood? The church that was established in the City of Jerusalem on the day of Pentecost, nineteen hundred years ago?

The first thing that we call to your attention is the fact that four hundred years before that great event happened, the prophet Joel (Joel 2:28) said, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord comes." Four hundred years after Joel prophesied these things, we see the fulfillment of his prophecy.

The Holy Spirit descended on the apostles in the city of Jerusalem on the day of Pentecost, just as Joel had prophesied four hundred years before that time. A great multitude had come together. Peter stood up and preached the first gospel sermon ever preached on earth. How was that? Let. Paul answer. We would rather have what Paul says than what any uninspired human being on earth would say. In 1 Cor. 15:4, Paul said the gospel is how that Christ died, was buried and rose again; and this is the first time that the death, burial, and resurrection of Jesus Christ was preached after those great events happened. It was not preached except in preparation, before he shed his blood on Calvary's cross. There is a class of people in the world today who say there was a church, before the death of Christ, and say that it was established in the days of John the Baptist. If there was a church or kingdom at that time, it was a kingdom without a king, the stone had not yet been tried, and it was a bloodless church, for Christ had not shed his blood and paid the price. It was after his death on the cross that Jesus said to his apostles, "(to ye into all the world and preach the gospel to every creature." (Mark 16:16).

Three thousand souls were converted that day by the gospel as it was preached by the apostle Peter, guided, directed and inspired by the Holy Spirit. God saved them when they did what He told them to do; when they rendered obedience to His way, will, and word, and obeyed from the heart the form of doctrine found in His word. God added them to His church and this is the first time on record where anyone was ever added to the church, for there was no church before that time to be added to. They did not "join" the church either, as people "join" the denominations today; for the same thing that makes a man or woman a Christian puts them into the church.

Another way to identify the church of Christ, the church of the Bible is this: it is the church that was established in Jerusalem, as the Bible plainly teaches. You need not go to the Bible to find any other; in fact, it would be sacrilegious to go to the Bible to find a thing that is not there. You need not go to the Bible to find any human denomination for they are not there. Study church history and you will find that every one of them came into existence since the days of the apostles. Remember, John the Baptist was called, *The Baptist*, only because he baptized.

Another way to identify the church of Christ, the church of the Bible, and distinguish it from any so-called church or denomination, is to find the apostles' doctrine. Do you know or do you know of anyone who does know, where, in the Bible, God, Jesus Christ or any apostle ever invited sinners to an altar to pray and be prayed for? No, and if your very life depended upon it, nothing of the kind could be shown. Then if you find a church that does such a thing as that, it is not the church of Christ, the church of the Bible; for the apostles did not teach any such doc

trine.

Do you know where in the Bible, Jesus Christ, or any apostle, ever commanded anyone to use instrumental music in the worship, or to use a musical instrument as an aid to singing? That is simply and purely a man-made innovation. I have known so-called churches to use the piano, the fiddle, the banjo, the trombone, and the saxophone at the same time. That is not the church that Christ established.

Another way to identify the church of Christ, the New Testament church, is to find the church that teaches as the apostles taught; to hear the word of God, believe on the Lord Jesus Christ, confess Jesus to be the Christ, the Son of the living God openly and publicly before men; then he buried with Christ by baptism into death and rise to walk in newness of life; for Paul says, "if we are planted in the likeness of his death, we shall also rise in the likeness of his resurrection." When you find a church that teaches as the apostles taught, it is the church that Christ established, the apostolic church, the church of the Bible.

There are more than two hundred different kinds of churches in America. In the patriarchal age, Noah built one ark and not two hundred arks; and that was sufficient for the purpose that God intended. In the Jewish age, Moses erected one tabernacle, not two hundred tabernacles; and that was sufficient to accommodate all the worshipers of Jehovah God. In the beginning of the Christian age, Jesus established one church, nineteen hundred years ago in Jerusalem, the only one that was established in Jerusalem. He said, "I will build my church," not a church, not my churches, not one of my churches, but "my church." He used the word "church" in the singular number, and the personal pronoun "my" denotes possession. It is the Church of Christ, the only one that is spoken of, no other one being even remotely hinted; it in the Bible.

RIGHTLY DIVIDING THE WORD OF TRUTH

From *Christian News Service*

Perhaps you wonder why some people, or even you, fail to understand the Bible. Understanding is made possible by rightly handling, or dividing the word of God, through study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). Paul also declares "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). Since the Bible is so complete, as stated, it would be very foolish not to use it in our daily lives.

First, the Bible consists of two Testaments, the Old and New. The Old Testament was the covenant, will or agreement of God with man before Christ, while the New Testament is the covenant, will or agreement of God with man today. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16, 17). The death and resurrection of Christ has put in force the New Testament. Peter declares, "This Jesus hath God raised up, whereof we are witnesses." (Acts 2:32) "But God raised Him from the dead." (Acts 13:30). "But their minds were blinded, for unto this day remaineth the same vail untaken away in the reading of the old testament; which vail is taken away in Christ. (2 Cor. 3:15). "Blot-

tiny out of the hand writing of ordinances that was against us, and took it out of the way, nailing it to His cross." (Col. 2:11). Isaiah prophesied about 713 B. C., that there would be a way easy enough for fools to understand. "And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but if shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8).

Since these lessons deal with "THE GOSPEL or CHRIST," let us study the Testament containing the same.

During the time the New Testament was being written, the ministers of the Gospel of Christ were not required to study but were guided by the Holy Spirit. Christ said, "But when they deliver you up; take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." (Matt. 10:19), 20). "But the comforter, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). "Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13).

Therefore we find that the preachers of the Gospel of Christ IN THOSE DAYS were the ones (not us today) that were guided by the Holy Ghost, or spirit, for the purpose of writing the New Testament so that we today might have a divine guidance. We, therefore, would be disagreeing with Paul should we today claim, as some teach, to need the Holy Ghost or any other such power to be added to the Bible, because Paul said that the Scripture will completely furnish us unto all good works. Since the Word of God is complete, what more do we need? Paul warned, "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you. let him be accursed. As we said before. so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9). Thus we MUST NOT go beyond what is written in the Word of God. John also warned, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." (Rev. 22:18, 19). Ignorance of God's laws will not excuse us. Ignorance of the laws of this government will not entitle us to pardon either. Thus if we wait for some "feeling" or power to strike us, we will in the end, through ignorance, be lost, by failing to study the Bible and learn what God would have us do.

The New Testament contains twenty-seven books. To properly understand them let us place them in four divisions.

FIRST DIVISION, Gospel of Christ.

These, generally called the four gospels, are, Matthew, Mark, Luke and John and are the inspired writing of the life and works of Christ. These books, written to produce faith, do not tell us how to become or live as Christians. If every infidel in the world would read and study the four books, there would be a great reduction in their number because they are sufficient to cause man to believe in the divinity of the Son of God. Therefore these four books,

serve an important part in the plan of salvation.

SECOND DIVISION, How to Enter the Church.

The Acts of the Apostles, one book, containing the establishment of the church on pentecost, following the resurrection and ascension of Christ, and tells sinners what Christ commands them to do in order to be saved. Over 1900 years ago, the facts of the death, burial and resurrection of Christ were preached for the first time in Jerusalem on pentecost and recorded in Acts. Those hearing this Gospel were convinced of their sins and believing in Christ, they cried out, "*Men and brethren, what shall we do?*" (Acts 2:37). They believed after hearing the Gospel, but this did not save them, for in answer to their question, Peter said, "*Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" (Acts 2:38). This agrees with the statement in Mark 16:16, "*He that believeth and is baptized shall be saved.*" Throughout the book of Acts we find the same order, first the gospel is preached in order to produce faith and this faith is always followed by repentance and baptism. This book is designed to show us what to do to be saved and should be studied carefully by every one that desires to know the entrance into the church, which is the kingdom of God.

THIRD DIVISION, Instructions for Christians.

The next twenty-one books, the epistles of Paul, James, Peter and John, which are written to Christians, tell us how to live as Christians. All those wishing to learn how to live, should carefully study this division: "*that thou mayest know how thou oughtest to behave thyself in the house of God (not church building), which is the church of the living God, the pillar and ground of the truth.*" (1 Tim. 3:15).

FOURTH DIVISION, a Glimpse of Future Glories.

The Book of Revelation, which unfolds some of the mysteries of the things to come. We catch a glimpse of the eternal city of God where those who follow His teaching will spend eternity.

The old testament is not our law today but is profitable for study. All preachers of the Gospel of Christ everywhere urge you to rightly divide the word of truth and live by it that you might become and live as Christians and have the hope of salvation in the end.

INVITATION

We invite you to learn more of the kingdom of God which is the Church of Christ, which was established A. D. 33, by the Lord Jesus Christ, through the Apostles according to the New Testament; by attending worship in true Churches of Christ, where only the doctrine of Christ is preached free from the theories of uninspired men. It is the most sincere desire of all preachers of the Gospel of Christ as well as God, that you learn more of the true faith by attending worship in true Churches of Christ, and then please God by obeying THE Gospel, to REPENT of your sins, CONFESS that Jesus Christ is the Son of God, then be buried with the Lord in BAPTISM for the remission of your sins, according to the New Testament; then to continue, "*. . . steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*" Acts 2:42; "*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God.*" Eph. 5:19-21.

The Home Visitor

We aim to adapt all of our tracts to the use of individuals and congregations in the free distribution of gospel literature.

But we are endeavoring to especially adapt THE HOME VISITOR to the use of congregations in publicizing the gospel in their immediate neighborhoods. We believe that any congregation would find THE HOME VISITOR to be just the thing it needs for house to house distribution over its own community.

THE HOME VISITOR is a small, four-page, double column tract that carries articles particularly adapted to those who have not obeyed the gospel. It gives no locality as the point of its origin and carries no names, making it so that any congregation anywhere can use it as its own.

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We believe any congregation would find it helpful in its work to try out THE HOME VISITOR for six months or a year.

Address all orders to The Apostolic Times, 117 Fifth Ave., North, Nashville 3, Tennessee.

THE RISE OF METHODISM

By Elaine Henbest, Cassville, Mo.

I have in my hands a little book called, "The Doctrine and Discipline of the Methodist Episcopal Church, South." This little book of Methodist creeds was published for this Methodist Church in 1857. On the first few pages of this humanly originated guide-book, a brief account is given of the rise of Methodism, both in Europe and in America. No effort is made to prove that Methodism was planted by Christ, but it is plainly declared, that the Messrs. Wesley themselves are the who were "thrust out 1° raise up a holy people," and that it was believed to be God's design to raise up preachers called Methodists in America; and as proof that it was approved of God, they point out the

results: the great spread of Methodism throughout the United States.

I wish to quote from this little book that was set up by feeble, short-sighted men, who were never authorized by God to establish any church, nor to set up a creed or discipline for any church.

Quoted from this creed book: "We think it expedient to give you a brief account of the rise of Methodism both in America and in Europe." But they did not seem to think it expedient to give an account of the rise of Methodism in Jerusalem, or in any other Bible country. Why is that? Can it be that there was no Methodism in any of the countries we can read about in the Bible? They thought it expedient to give an account of something that cannot be found within the pages of God's Holy Bible! The apostles of Christ gave no account of the rise of Methodism in any country, so these weak, presumptuous, sinful men, who drew up the articles of the Methodist religion, deemed it expedient to give a brief account of it in their Methodist Discipline, so that the members of this church might not be ignorant of the origin of the church of which they are members. They knew that their members could not obtain any knowledge of his church by reading the Bible only, so they thought it necessary to give a brief account of it in their Discipline!

More quoted from this little creed book: "1729, two young men, in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people." God then thrust them out to raise a holy people, and a footnote to this statement is: "These are the words of the Messrs. Wesley themselves." They desire that we take the word of Messrs. Wesley themselves!

But before I take the word of the Messrs. Wesley, I should like to ask a few questions. What proof did the Messrs. Wesley give as testimony that "God had thrust them out to raise a holy people?" What proof have they that God authorized them to found a Methodist church? Christ had already founded His Church in Jerusalem, A. D. 33. Did God authorize the Messrs. Wesley to establish a church entirely different from that which He had founded through Christ in Jerusalem, A. D. 33?

"These are the words of the Messrs. Wesley themselves." But they can give no proof that they were inspired men sent from God to found Methodism both in Europe and America! They do not even have God to bear witness for them. They simply expect us to take their word for it!

How different indeed are they from the Christ who founded His Church on the rock in the city of Jerusalem, A. D. 33! Christ did not expect anyone to take His word for it, without any proof or testimony. He said (John 5:31-47), "If I bear witness of myself, my witness is not true. There is another that heareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John and he bare witness of the truth. But I receive not testimony from man. But those things I say that you might be saved. . . . But I have greater witness than that of John; for the works which the Father hath given me to finish, the same, heareth witness of me that the Father hath sent me. . . . and the Father himself which hath sent me hath borne witness of me. . . . Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" And again He said, "It is written in your law, that the testimony of two men is true. I am one that heareth witness of myself, and the Father that sent me heareth witness of me."

(John 8:17-18.) John beareth witness of Christ that He is the Son of God. (John 1:5-34.) But Jesus said, "I receive not the testimony of man." (John 5:34.) And the Apostle John said, "If we receive the witness of man, the witness of God is greater." (1 John 5:9.) The witness of men is not enough, so Jesus said, "The Father that sent me beareth witness of me." (John 8:18.) And again He said, "I have greater witness than that of John. The works that I do, they bear witness of me." (John 5:36.) And He said to the apostles, "When the Comforter is come, even the Spirit of truth, he shall testify of me. And ye also shall bear witness because ye have been with me from the beginning." (John 15:26-27.)

Therefore we see that Jesus had the right to found a church. He had many witnesses to testify that He was sent from God with a divine right to establish a church in the world. His witnesses were: Himself, the Father, the Holy Ghost, John the Baptist, the Apostles, the Old Testament Scriptures, beginning from Moses, and all the prophets, and the works that He did while on earth. But the Messrs. Wesley, who claim to be sent from God, with divine right to establish a Methodist church, have no witness but themselves. "These are the words of the Messrs. Wesley themselves." If we receive the witness of men, the witness of God is greater! God nowhere bears any witness that he had anything to do with the Wesleys and their Methodism. No wonder that Christ said, "How can you believe, which receiveth honor one of another, and seek not the honor that comes from God only. I receive not honor from men." (John 5:44 and 41.)

"ONCE SAVED, ALWAYS SAVED?"

By E. L. Flannery

Does the Bible teach "Once saved, always saved?"

By the above question the querist means to ask can one obey the gospel and then after so doing fall away so as to be lost. The Bible teaches that a person can fall away, apostatize, backslide, after having obeyed the gospel and becoming a Christian. We shall list ten Bible reasons why "Once saved, always saved" is a false teaching.

1. Adam and Eve.

Although Adam was made in the likeness of God, when he transgressed the law of God, God put him out of the Garden of Eden. (Gen. 1:26; 3:3.)

2. The righteous man who turns away.

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he has done shall he die." (Ezek. 18:26.)

3. Those who forsake God.

"The Lord is with you while you be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." (2 Chron. 15:2.)

4. The case of King Saul.

God chose Saul to be King, and the Spirit of God came upon Saul. (1 Sam. 10:10-24.) Later Saul sinned against God (1 Sam. 15:24), and God departed from him. Then Saul killed himself. (1 Sam. 31:4-6.)

5. Faith can be overthrown.

"Who concerning the truth have erred, saying the resurrection is passed already; and overthrown the faith of some." (2 Tim. 2:18.)

6. Can depart from the faith.

"Now the Spirit, speaketh expressly, that in the latter times some shall depart from the faith, giving heed seducing spirits, and doctrines of devils." (1 Tim. 4:1.)

7. Can wreck our faith.

"Some having put away concerning faith have made

shipwreck; of whom is Hymenaeus and Alexander." (1 Tim. 1:19-20.)

8. Crown of Life is conditional.

(a) If we hold fast. (Heb. 3:6.) (b) If faithful until death. (Rev. 2:10.)

9. Churches can fall away.

The church of Ephesus was told, "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent." (Rev. 2:4-5.)

10. Christians are warned not to fall

"Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) "Wherefore, brethren, give diligence to make your calling and election sure; for it ye do these things ye shall never fall." (2 Pet. 1:10.)

TELL THE TRUTH ABOUT HELL

Editorial in *The Christian Standard*

If the Bible teaches anything plainly, it does teach the reality and the certainty of eternal punishment. If Jesus, the meek and gentle Son of God, revealed anything clearly, it is the truth of the judgment and eternal perdition for all who abide under the wrath of God. Moreover, the Son of God went to the cross in the conviction that by doing so He was providing the only means of escape from the just punishment coming upon a race that had rebelled against its Creator. This is the very heart of the historic Christian gospel.

Just now this is not popular teaching. Many preachers have become universalists in fact if not in name by denying the possibility of misspent lives resulting in eternal misery. Many of the rest of us, conservative though we may be, have added our silence to this denial.

All this may be observed to show a natural trait of the human mind, to throw off or to "escape" from thinking of the unpleasant. Many and varied have been the forms taken by this "escape" mechanism. The Roman Catholics have their purgatory, where the fires of hell are distilled into a warm cleansing bath. The Jehovah's Witnesses have their "second chance." The Christian Scientists have adopted the ostrich method of burying their heads out of sight of unpleasant realities. There are many other such dodges.

But the existence of hell is a solemn fact. The life spent outside of Christ is destined to eternal misery. This is one reason for preaching the gospel. Men outside of Christ are lost, doomed to eternal despair. Those millions in India, Tibet, China, throughout this pain-wracked and blood-drenched world are lost.

This present sin-cursed, death-ridden, lust-corrupted generation of which we are a part will never be saved unless men of courage, men who are willing to be mocked and laughed at, tell the truth about hell, and then tell the truth about the loving Christ, who "is able to save to the uttermost."

CHRISTIAN UNITY

From *The Christian News Service*

"That they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21.

We come now, not with a "holier than thou" attitude but with earnest and humble hearts, to study this subject which is near to the hearts of us all. These words, uttered by the Lord in prayer almost at the foot of the cross, reveal the deepest desire of His heart that His disciples

might all be one. The conversion of the world depends upon this unity.

Almost everyone will agree that the divisions of denominations in Christendom are a gross violation of the thought and spirit of this prayer. Creeds and doctrines of men are the causes of these divisions. United among believers in Christ will be accomplished by rejecting these divisions and accepting ONLY the New Testament as THE rule of faith and practice in religion. Some may argue it is impossible to have such a unity, but they have not stopped to think that Jesus and His apostles taught unity, prayed for it, and commanded it.

But let us suppose the apostle Paul were to return from the dead and preach in our city; and all of us believers in Christ were to go and hear him. We might all gladly carry with us a New Testament in which contains fourteen epistles written by the Holy Spirit through the hands of Paul, but we should not expect to see in the hands of any of us a creed book, manual or discipline or any other opinion of man decreeing what the will of God shall be. After hearing the inspired man of God preach we would not be divided into parties, but would all rejoice in Christ Jesus and ALL be of the same mind. We, today, cannot hear the apostle speak personally, but God has given us His Word and His complete Will written down (New Testament) that we may believe it and obey it without error.

Let no man ever say the New Testament cannot be understood! Every revelation of His divine will to man is so plainly revealed that a twelve year old boy or girl can learn it perfectly. Beginners need to know to whom and under what circumstances each particular passage was addressed.

The unity for which Jesus prayed is not a union or federation of different denominations but unity upon His Testament which went into force after His death. There is no creed upon which all denominations could unite because each one has a different creed separate and apart from the other. Unity upon the New Testament alone IS possible and very easy to accomplish when all parties want the truth of God and nothing more.

Let us then walk by the Word of God which will guide us all into the same path and unify all men on earth who love the Lord. To this cause our efforts are unceasingly committed.

A CALL FOR HELP

In Acts 16:9, we find a call for help, that the Gospel might be preached, and it is a duty for all churches and members of the church to do their part in spreading the Gospel. There is a small band of faithful babes in Christ three and a half miles west of Lyles, Tenn., down on Little Spring Creek, that have no building, and are asking the help of their brethren financially, so they can build a small place of worship. They have their logs cut and a lot to build on. They will have to pay for sawing these logs into lumber and will have to buy flooring, roofing, windows, doors, and weatherboarding, which has been estimated around \$400 to \$500. They are not asking for a large, fine place of worship, but just a comfortable little place where they can assemble. They are waiting for your contribution. Send all contributions to Wiley Beasley, treasurer of the Spring Creek Church of Christ, Bon Aqua, Tenn., lit. 2.—L. M. McElyea.

P.S.—I preached for them the third Sunday of July, and three souls obeyed the simple Gospel, making a total of 28 additions there since July, 1945.

FIELD REPORTS

G. W. Grayson, 2179 Fourth Avenue, S., Nashville 11, Tenn.: Brother John O'Dowd of Houston, Texas, who is publisher and editor of "Sound Words," also is a debater, and will assist the Church of Christ on the corner of Longview and Kline Street in a meeting beginning August 5th, 1945. All are invited to this meeting.

* * *

Ernest R. Pigg, Vacaville, Calif., July 2: This is just a young and small congregation and need all the help they can get. They need a building badly. We have baptized three into Christ since coming here and had one to make acknowledgment of wrongs. They are also in need of a local minister. Anyone interested should write Brother D. H. Williams. Thanks very much for the papers, and may much lasting good come therefrom.

* * *

Will W. Slater, Ft. Smith, Ark., June 27: The meeting in Foster, Okla., closed without visible results. It was my sixth effort there. They have had a bad case of "preacheritis," but I think the "remedy" applied this time was entirely successful. "Preacheritis" is a very bad "disease," but I don't mind for churches to be "afflicted" when it is in my favor. I am to begin a meeting in Eldorado, Texas, July May we "work while 'tis day."

* * *

Joe F. Coppinger, Box 1549, Visalia, Calif., July 6: I began work with the Noble Avenue church here in Visalia June 17th. And the work is starting off in a very satisfactory manner. We are already putting up road signs on all main highways leading into town, and have started a ladies' Bible class and a children's class. Please note change in my address, from Walla Walla, Wash., to Visalia, Calif. Send the Times to me here.

* * *

Samuel 11. Austin, Jackson, Mich., July 2: Our mission work here in Jackson has been greatly strengthened and the membership encouraged, and live baptized into Christ, during a series of meetings here beginning June 17th and closing yesterday. Bro. E. E. Wallace of Flint, Mich., did the preaching except for the last two days, the writer finishing the meeting. Brother Wallace is an excellent preacher. All of us love him and are thankful to have had him. We are pressing on energetically.

* * *

Thos. H. Burton, Bristol, Tenn., July 4: Brother Joe Sanders did the preaching in our tent meeting which began June 10th and continued through the 21st. He certainly did his part well. One seventy-five year old woman was baptized. Old Hickory financed the preaching and the Bristol brethren appreciate their liberality and interest in this work. On an average we had the best ever. From fifteen to twenty who are not members attended most every night. All the Sanders endeared themselves to the whole congregation. I baptized a radio convert last week. Brother and Sister W. S. Long joined with us the first of the month and we believe with them to work with us much progress will be made. Our building fund is growing and we hope to be ready to start work on building soon.

L. E. Cunyningham, Dayton, Tenn., June 22: The church at Dayton has just closed one of its best meetings. Brother Homer A. Daniel of Paducah, Ky., did the preaching and Brother Leslie Wyatt, student of Freed-Hardeman College, led the songs. The gospel was preached in its purity and simplicity and power and the song service was conducted in a fine way by Brother Wyatt. This was Brother Daniel's second meeting with us. A Bible class was taught each evening and eight congregations were represented. Five were baptized and two restored. Of those baptized, one had been a Methodist. Brother J. N. Weir of Chattanooga preaches for us each Sunday.

* * *

J. C. Noblitt, Jonesboro, La., June 28: This is to inform you that we are leaving here July 2, and I should like to give you a word of explanation about the work that I shall probably take up in Buffalo, Texas, and I should like to see some of the Apostolic Times be sent to some of those good brethren there.

Just about six months ago, a Sister Mayberry moved from Monroe, La., to the town of Buffalo, and there being no church there, took it upon herself to find out how many Christians there were in the town. After going from house to house for something over a week, she located seven, and invited them to meet with her in her home. This went on for almost a month and in the meantime she wrote to some preaching friends of hers to come to Buffalo and hold a gospel meeting. The church in Gladewater, Texas, having an outstanding preacher, and one that believes in going to those unbeaten paths to preach the "unsearchable riches" of Christ, persuaded the elders to sponsor a meeting there. The result, an addition of 14, and this little group has an untold amount of zeal in spreading the Gospel, and I am sure that the Times will be used in one of the most fruitful fields in the nation if you would send them a bundle each month. I feel sure the brethren, G. B. and M. L. Comer, would be delighted to send this group some. Should they decide to, it would be well to send them to Brother Claud L. Green, Buffalo, Texas, Rt. 1.

Let me again thank you for sending the Times to this group here in Jonesboro, and I am sure that the Times circulation will continue to grow, and spread the glad tidings to a lost and sin-filled world.

* * *

Dawson, Georgia, June 20: Longview Church of Christ (Nashville, Tenn.) answered the call for help from Eufaula, Ala., and as a result, five have thus far been added to the Lord.

In March of this year Mr. and Mrs. B. A. Smith of Eufaula, Ala., obeyed the Gospel of Christ. Immediately they became interested in the souls of their friends yet lingering in darkness. As a result of their efforts many other people in Eufaula were influenced to hear the Gospel in tracts which they had distributed. A plea from myself to the Longview Church of Christ brought a check for the expenses of a month's meeting at this place. Phoenix City, Dawson and Cordele, not being able to help financially, gladly sent their evangelists to the work.

Three evangelists thus working together proved very effective and the meeting has been well attended throughout. It seems likely that at least four more will obey their Lord before the meeting closes.

A thorough check showed Eufaula (total population approximately 7,500) has, including the members newly added, 14! Of course, of that number there are always the unfaithful—those who have been away from the church

so long, and having never been fully established in the Word, have fallen away and are not now active. There are at least ten upon whom we feel the burden of the cause can be safely placed. Any congregation looking for a place to establish the cause of Christ would do well to investigate Eufaula, Ala.

Arrangements have been completed to meet with the brethren here every Lord's Day. Brother Register and Brother McPherson will alternate in this work. Yours sincerely, Henry G. Grayson, Box 79, Cordele, Ga.; James W. McPherson, Box 126, Dawson, Ga.; Herman J. Register, Box 209, Phoenix City, Ala. * * *

George Williams, Alexander, N. C., Rt. 1, June 29: We are nearing the completion of a meeting at Old Refuge near here. This was formerly a church of Christ, then Christian, then after it died, the Free Will Baptists took over for a while. Brother Carl Hyder was baptized in Johnson City, then moved back here and made arrangements to use the building for church of Christ services. This is the second meeting held in the building. Brother Ed Nowlin preached here last year. One was baptized during that meeting but many others were taught, the way of the Lord.

Since that meeting Brother Hyder has sent the Apostolic Times to almost every home near here as subscriptions. These people have been reading your plain, simple, yet forceful articles for a year and I find a group of people attending who have already been taught. Many are turning to the Lord and I think much of the credit is due you for printing such a paper and for men like Brother Hyder who are interesting in teaching all people.

I understand Brother Comer has been sending bundles here also and every one of them have been given to those attending services and others Brother Hyder meets. Will you express to Brother Comer thanks from everyone concerned for those bundles?

I came here expecting to find a hard, untaught, prejudiced group, but I have never worked in a field that was more "white unto harvest."

When I return to Limestone County, Ala., where we have such an "open door" for the Lord, I know now I am going to encourage all Christians and churches I contact to use the same methods that have been used here in teaching the untaught, subscribing to the Apostolic Times and sending it to the untaught.

Will you send me a large sample bundle to the North Alabama Bible School where I teach? I would like to encourage our students to subscribe and subscribe for others they wish to teach.

I will not mail this until the meeting here closes Sunday morning so you can see how much good has been done through carefully planned teaching of those here. May the Lord ever bless your efforts in teaching through your fine paper. Yours in Christ.

P.S.— Nine were baptized and two restored in the meeting.

All men and women who are saved, and who will go to heaven when they die, are Christians. The same things a man must do to be saved are the things that make him a Christian. All talk of a man being saved, and then, after he is saved, becoming a Christian, is erroneous and untrue.

Are you just a Christian in name only or are you really trying to live the life?

TRACTS FOR DISTRIBUTION

Christians, and Christian congregations, should freely and abundantly distribute tracts, leaflets and papers. To sow gospel literature broadcast over any community is one of the best and most effective ways to reach the general public with the gospel, which "is the power of God unto salvation to every one that believeth."

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* * *

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CONVERSION OF THE JAILOR

By Cecil N. Wright

In Acts 16:25-34 is related the conversion of the Philippian jailor. The apostle Paul and his companion Silas had been beaten and imprisoned, and the jailor charged with keeping them. But at midnight an earthquake occurred that seems to have made the jailor think that the God of Paul and Silas had sent it to show indignation over their detention and brutal treatment. So he came trembling, and fell down before them, and brought them out, saying, "Sirs, what must I do to be saved?" They replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And, that he might know just what to believe (for faith comes by hearing God's word—Rom. 10:17), the Record says that "they spake unto him the word of the Lord, and to all that were in his house." "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The jailor is thus seen to have been saved in the same manner as all others—through hearing the gospel, and obeying it. He believed. He repented (so his washing the preachers' stripes indicated). And he was baptized. Conversion begins with believing and climaxes in baptism. Jesus had said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Thus the jailor had the Lord's word for it that he was saved, and he "rejoiced, believing in God."

Facts Worthy of Note

I contend that a child of God can fall from His grace and be eternally lost.

The Calvinist holds the negative view.

1. But it is impossible, in the very nature of the case, for him to sustain the negative here..... to disprove the proposition—even could he show that no one ever has fallen. But he cannot even do that in the very nature of things.

2. We are safe anyway—occupy an enviable position: for (1) if he could establish his negative, we are as safe as he is. We cannot fall if he cannot. We stand if he does. (2) But if we prove to be right, he is in error, he is then in a fearfully dangerous position, in that it may lull to repose, ease, carelessness, presumption and ruin. We have the safe side which surely must be the right side.

3. I ask in all good faith: Did ever a valuable, sober, earnest constitution of laws, code, or body of men who were earnest, good and true, warn of danger, threaten, admonish constantly, and from fearful past examples, draw threats and enforce warnings, where no danger existed? Never! NEVER!! N E V E R ! ! !

I ask, Is the Bible an exception?

The Bible makes Christians. As long as a man stays right with the Bible he cannot ever be anything else. The simple fact that it takes something else besides the Bible to make a man a Baptist, or a Methodist, or a Presbyterian, or an Episcopalian, etc., shows that no one

* * *

Just as sure as sprinkling is not baptism, just that sure all who have accepted sprinkling for baptism have not obeyed the command of Jesus to be baptized.