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THE APOSTOLIC TIMES

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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 Thes. 5:21.)

"THE CHURCHES OF CHRIST SALUTE YOU"

(Adv. in Nashville Newspaper)

THE GREAT COMMISSION

Frank Winters, Oklahoma City, Okla.

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

This text is the last recorded words of Christ, spoken to the apostles just before His ascension, as He laid upon them the duty and responsibility of preaching the gospel to "all the world." A mere handful of men, surrounded by every adversity; how they must have recoiled at the sweeping command. Matthew adds these heartening words, "and, lo, I am with you always, even unto the end of the world," and in Luke 24:49, Jesus restrained them from preaching a word until they were endued with power from on high, which happened ten days later by the miraculous coming of the Holy Spirit on the day of Pentecost as recorded in the second chapter of Acts.

The commission naturally divides itself into three divisions, "GO YE INTO ALL THE WORLD"; unlike the law of Moses, these parting words stamp Christianity as a universal religion. These marching orders to His ambassadors laid down the great missionary duty of the church. Unto every nation wherever God's sun shall rise and all upon which it sets, the word and the spirit of the charge reveal it as a religion of activity and conquest for these men and all disciples of Christ as long as the earth shall stand.

"PREACH THE GOSPEL TO EVERY CREATURE"; Unto the rich and poor; the high and low; master and slave, the white, the yellow, the black, wherever and to whomsoever the story of Christ's death for the sins of the

world should come, unto him would the great salvation be offered.

"HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." Now for the first time Christ gives the conditions of His salvation. This was not the badge of any party, no ceremony of any sect, but these were the conditions, and only these, which they were to preach to sinners by which they might be saved. Subsequent New Testament history shows how faithfully this particular instruction was adhered to. "Believeth and is baptized" is the watchword of New Testament teaching, and it was the order and the practice of every Christian, conversion recorded in the Bible.

Every one of the twelve apostles, with the exception of John, eventually died a martyr to the faith and have gone to their eternal reward, and every Christian on earth to-day enjoys whatever of faith and hope he may possess as the fruits of this great commission.

Attend the Church of Christ in Your Community

ARE THEY TOO NARROW?

From "The Commission"

Why are the people of the church of Christ so narrow? Why don't they cooperate with, other churches in union meetings, etc?

The church of Christ is just as narrow as God's word. Jesus has commanded us to enter in through the narrow gate, and has warned that the gate is narrow and the way straitened that leads to life with few to find it. On the other hand, the wide gate and broad way lead to destruction and many are they that enter in thereat.

We can and will cooperate with any church that is willing to take what the Bible says on all points. We dare not compromise with error or sacrifice the truth. It has always made men unpopular to stand for the truth of God against the creeds and doctrines of men. It often makes us unpopular today, but we strive to please God rather than men.

The Bible teaches clearly and unmistakably in Eph. 4:4, 1:22-23, Col. 1:18, and other places that there is only one church. Jesus promised to build only one church Mt. 16:18. Jesus has never built but one church, and that church wears his name, Rom. 16:16. Hundreds of years later Martin Luther, Henry VIII, John Knox, John Wesley, John Smyth, Joseph Smith, Mary Baker Eddy, Charles T. Russell, and others established denominations that call themselves churches.

The Bible no more authorizes these human organizations than it does the Woodman of the world. Ku Klux Klan, or Lion's Club. Those who respect the authority of Christ and his word cannot compromise the truth by recognizing the institutions that Christ has not recognized. Jesus says concerning these religious bodies, "Every plant that my heavenly Father hath not planted shall be plucked up."

Why do the church of Christ folks not call on preachers of other churches to lead in prayer?

Prayer is a privilege of the children of God. We are born into the family of God by faith, repentance, confession, and baptism. We cannot call upon those to lead in prayer or any other part of the worship who have never been buried in baptism (Rom. 6:4) or who teach others that it is not necessary for them to obey this plain command.

We cannot recognize and endorse false teachers. Any man who teaches that baptism is not essential to salvation in the face of the clear and plain language of Acts 2:38 22:16, Mk. 16:16, and I Pet. 3:21 is a false teacher. Any man who defends the divided condition produced by denominationalism in the face of Eph. 4:4, 1:22-23, I Cor. 1:10, 12:13, 12:20, John 17:20-22, and Mt. 16:18 is a false teacher.

The churches of Christ stand squarely on the Bible. We are waiting with open arms to welcome all who are willing to speak where the Scriptures speak and remain silent where the Scripture are silent.

DEATH—"AFTER THIS COMETH JUDGMENT"

By James E. Chessor

Death and Judgment Appointed

A few congregations of the Church of Christ—some in Arkansas, others in Tennessee, and maybe others indifferent States—are being troubled by the "No-Judgment" theory preachers. We ought to meet such so-called preachers of the gospel "at Philippi"—that is, in decisive conflict wherever they appear. They preach the gospel "of faction, not sincerely," and certainly not "of good will." Their pride of opinion and envy of the true, humble men who proclaim the gospel in simplicity, to the saving of souls and the upbuilding of congregations, lead them to teach things which they ought not. These "little men"—too little to occupy the pulpit—are going about seeking opportunities to "preach," and when they are given or grasp such opportunity they preach that "the judgment is going on now," and that the righteous will not appear in a general judgment. Their mouths ought to be stopped. (Read Phil. 1:15-17; Tit. 1:10, 11.)

The judgment is appointed. Death is appointed, and it is universal. The judgment follows, and it is general. Death, resurrection, judgment, these things are appointed and in this order. ' "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9:27, 28, A. R. V.) The Authorized Version reads: "And as it is appointed unto men once to die, *but after this the judgment.*" The marginal rendering of the phrase, "appointed unto men," in the American Revision is, "Gr. laid up for." The judgment is "appointed," or "laid up for" all men. It is future tense; it follows death. The revisers gave these references in explanation of the phrase—Col. 1:5; 2 Tim. 4:8. The latter scripture reads, beginning with verse 7: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is *laid up for me* the crown of righteousness, which the Lord, the righteous *judge*, shall give me *at that day*; and not to me only ["at that day"], but also to all them that have [in their lifetime and to the end] loved his appearing." Many other New Testament scriptures teach and enforce these facts:

(1) All men die; (2) all men are resurrected; (3) all men are judged; (4) the judge is the Lord Jesus Christ.

Let us gather and analyze the meaning of three pas-

sages of scripture bearing on the judgment—Acts 17:31; John 5:29; Matt. 25: 31-46. The language of Paul: "God . . . commandeth men that they should all everywhere repent; *inasmuch as he hath appointed a day in which he will judge the world* [Gr. "the inhabited earth"] in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." God has appointed a day for the general judgment; all men will be there, the penitent and the impenitent; Christ shall judge all. No honest mind can mistake this meaning. The language of Christ, "the righteous Judge": "Marvel not at this" [the theorists do "marvel" at it and misconstrue it]—"Marvel not at this: for the hour cometh [when?], in the which all that are in the tombs [of all the ages—"all"] shall hear his voice [the Lord's awful "shout"—1 Thess. 4:13-18], and shall come forth [for judgment]; they that have done good [they will be there, too], unto the resurrection of life; and they that have done evil [they also will be there] unto the resurrection of judgment [condemnation]." All die, both good and bad; all are resurrected; all are judged and appointed their final abode. No honest heart can mistake the Savior's words. To wrest from their true import will certainly jeopardize the guilty in this selfsame judgment to come!

THE RIGHTEOUS JUDGE ON HIS THRONE

In Matt. 25:31-46 Jesus, "the Son of Man," "the man whom he hath ordained" to "judge the world in righteousness," gives a vivid picture of that great and awful day. He describes the scene under two figures—first, a King or Judge sitting upon a throne or judgment-seat, in regal glory, attended by angels, before whom are gathered all the nations to hear the awful verdict; second, a Shepherd, who knoweth the sheep, and also the goats—the two diverse flocks—which he separates. But we lose sight of the latter figure which is subordinate to and explanatory of the first—the King clothed with authority to judge the nations, to separate them into two hosts, the one on his right, the other on his left. He speaks, and all must hear. To those on his right hand—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand—"Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." "And these shall go away into eternal punishment: but the righteous into eternal life." One great and awful day for both classes—for all—at the consummation. Only the wilful theorist can wrest this scripture from its true meaning. It is the picture, the drama of the Judgment, set forth by Jesus himself—his words, even the words of Him who shall judge us at the last day.

Is the Judgment "Past Already"?

These speculators, like Hymenaeus and Philetus, are "men who concerning the truth have erred," saying that the judgment is going on now^r—daily—and that for the righteous there shall be no judgment day as for the wicked, but that at the moment of death the righteous pass immediately into their eternal, felicitous abode, and do not appear with the wicked in the judgment scene. They remind us of those evil teachers mentioned above whom Paul warned Timothy to shun. Those men of old were continually saying, "The resurrection is past already," thus overthrowing the faith of some. These are teaching that the judgment comes before the judgment, is going on already, and passes for the righteous dead at the moment of demise. By the same token, the resurrection is past for the righteous dead when they taste of death, and they will not therefore come forth from the tombs with the nations when "the Lord himself shall de-

scend from heaven, with a shout, with the voice of the archangel, and with the trump of God." Somehow our erring brethren would have the righteous dead "precede" others, the ones who pass away first preceding those who die later, so that "the judgment shall go on all the time, daily"!

"What they once were," or how they fell away into this error, "maketh no matter to me: God accepteth no man's person" (Gal. 2:6), but when they come among my brethren, these simple-hearted Christians, imparting nothing to edify them, but much to disturb their faith by theory, I feel that I should "resist them to the face," because "they stand condemned." (Gal. 1:11.) And not only I, but the faithful preachers of the word here in this section and everywhere, will also resist them.

"THERE'S A GREAT DAY COMING"

Over and over are we taught to fear God, to tremble at his word, to be ready for death and the judgment. The judgment is for all and follows the resurrection. If one is future, so is the other; if a day is appointed for one, it is also appointed for the other. Who that can read plain English words cannot understand this? I marvel that some can be so soon removed from Him who calleth us and so easily shaken in the faith.

Irrespective of figurative, the Bible doctrine concerning the judgment is the same: It is appointed; it is certain; it occurs at the end of the world. It follows the resurrection; in the resurrection of the dead we shall be apprised of our final destiny, and not before. For a soul to think to approve his own life, as Paul did his, with the assurance of complete acceptance with God, is highly presumptuous—and the presumptuous sin is the highest sin known to us; it is within itself a "high crime and misdemeanor." But how did Paul know, and why cannot we also know? He saw the Lord Jesus, talked with angels, was caught up to paradise; the Holy Spirit was ever with him. None of this attends us in like manner. We do not know⁷ more than our degree of faith will assure us. We therefore fear the judgment, and wait patiently the approach of that awful day. Christ shall make known to us our destiny at the same moment he declares the final separation of the righteous from the wicked. When we are raised incorruptible, we shall know our destiny, not before. And we should teach men that "it is a fearful thing to fall into the hands of the living God," and endeavor to "persuade" them to accept Christ, and avoid misleading them.

Finally, any man, great or small, should be ashamed to enter a pulpit to "air" such theories as those alluded to above when the saints before him are singing with the spirit and the understanding—"There's a Great Day Coming"! And—"Tis So Sweet to Trust in Jesus."

"Let him that thinketh he standeth take heed lest he fall." "We shall all stand before the judgment-seat of Christ."

REPENTANCE—NO. 1

By Buford Holt, Cleveland, Tenn.

Every one should be interested in the subject of repentance, for repentance applies to every responsible individual—"God commands men that they should all everywhere repent." The importance of repentance is shown by the emphasis God has placed upon it. We call your attention to God's word, that we may have before us its importance. John the Baptist preached "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2). Jesus preached, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." (Mk. 1:14, 15). Jesus sent

the twelve out to preach; "they went out, and preached that men should repent." (Mk. 6:12). When Jesus commanded the apostles to "go into all the world and preach the gospel" he said, "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 in Jerusalem." (Lk. 24:46, 47). On the day of Pentecost when Peter (guided by the Holy Spirit) had convicted the people of their sins for having crucified the Christ they were cut to their hearts and said, "Brethren, what shall we do?" Peter gave answer and 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 2:37, 38). Peter at the temple said, "Repent ye therefore, and turn again (be converted), that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;" (Acts 3:19) Paul said, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man 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). "The Lord is not slack concerning his promise, as some count slackness; but is long suffering to you-ward, not wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9). "Except ye repent ye shall all likewise perish" (Lk. 13:3). From these passages we can readily see the importance God places upon repentance. Although Jesus taught repentance and commanded his apostles to teach "all men everywhere to repent"; although men must repent before remission of sins; although men will perish without repentance it is the hardest commandment to get men to obey. Most people in our country believe in God and many believe in Jesus as the son of God, yet comparatively few will repent of sins committed and acknowledge such sins to the world. The stubbornness of the will prevents many from enjoying the blessings in Christ. Once a person makes up his or her mind to repent it is not hard to get that individual to submit to the command to be baptized or to any other commandment of God.

Cities were denounced by Jesus because they refused to repent and accept the teachings of the Christ. Those cities have perished long ago. The wickedness of the people who inhabited those cities should serve as a solemn warning to, all today who refuse to repent of their sins and accept the teachings of Christ. We wonder why the war lords of Japan will not accept the unconditional surrender terms, because they know their doom, but how much more should we see the need for men to accept the terms of Christ, because God has warned us of the doom to all who refuse to repent. If it is folly for Japan to resist—it is much more so for men to reject Christ. — Why not then repent of your sins, lest ye perish?

(Continued)

THE LORD'S SUPPER IN MEMORY OF HIM

By Sam Binkley, Nashville, Tenn.

When our Lord instituted what we know as the Lord's Supper (Luke 22:19), He commanded His Apostles, who were present with Him on the occasion, to do this in memory of Him. And when the Apostle Paul, in writing to the Corinthians about the duty of Christians in observing the Lord's Supper, he used the words of Jesus (I Cor. 11:23-25). "For I have received of the Lord that which also I

delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when he had given thanks, he broke it, and said, take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me." It is therefore the duty of Christians to remember the death of Christ by partaking of the bread (symbolic of the broken body) and the fruit of the vine (symbolic of the shed blood). Since His body was broken and His blood shed in death, it is in memory of his death. The apostle Paul, however, doesn't leave us to guess about it for he says in I Cor. 11:26 "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he comes."

The question has been asked if we could not remember Christ in any other way than observing the Lord's Supper. In answer to that I would say that we can remember the Lord in some other way just the same as we can enter the wonderful city of God some other way than God has laid down for us. For not only did Jesus not tell us to remember Him in any other way than partaking of the bread and fruit of the vine, but that is the only thing that Jesus Christ ever commanded His followers to do in memory of Him.

"In memory of Him" does not mean, as some have put it, lest we forget. For we do not partake of bread and fruit of the vine so as not to forget Christ from one Lord's Day till another, but in honor and as a memorial of the death that He died for us. As the bread and fruit of the vine are symbolic of the broken body and shed blood of our Lord, so is baptism symbolic of the death, burial, and resurrection of Him.

Something else we should always remember in worship to God is, does at least one of the following rules apply? Is it a direct command to Christians? Do we have an approved example of it in the New Testament? Or is there a necessary inference connected with it? In this item of worship, The Lord's Supper, we apply the first two rules and get yes for the answer in both instances. If we have a direct command to do something and a divinely approved example as to when, we do not need an inference. If a thing is stated specifically and plainly then it is not necessary to infer it.

The command to forsake not the assembling of ourselves together is found in Heb. 10:25 and the command to partake of the Lord's Supper is found in I Cor. 11:20-80 with a divinely approved example stating when given in Acts 20:7.

SOME OBSERVATIONS ON DEBATES AND GENERALITIES ON APOSTASY—NO. 5

By **Herbert E. Winkler**

APOSTASY

Argument No. 17 in my note book.

A FEARFUL EXAMPLE OF TOTALLY GROSS AND FINAL APOSTASY

2

Peter 2: 18-22

"For uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who were just escaping from them that live in error; promising them liberty, while they themselves are bond-servants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state

is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire."

I regard this passage as a direct and indisputable proof that a person truly converted may fall into a state actually worse than that of the common sinner. And so directly is this asserted that any further observations might seem unnecessary. As, however, most persevering efforts have been made to reconcile this text with the doctrine of infallible perseverance, I shall be obliged to extend my observations.

Three different methods have been adopted to evade the force of this passage:

(1.) Those who fall into a worse state are still Christians, and in the way to heaven.

(2.) The persons spoken of were never true Christians.

(3.) The statement is hypothetical. That is, it declares what would be the result IF they should become again entangled and overcome; nevertheless they will not, and cannot thus fall.

I am here reminded of Tom's lawyer. Tom is sued for injury done to a borrowed kettle. His lawyer makes the following points:

(1.) "The kettle was cracked when we borrowed it.

(2.) "It was whole when we returned it.

(3.) "We never had the kettle." Like as in this illustration, so the three above mentioned propositions destroy each other.

(1.) Respecting the first evasion, viz. that these are still heirs of eternal life, I need only say, that it is so evidently absurd, that hardly any sober Christian at this day has the least confidence in it. I deem an answer quite unnecessary.

(2.) I will now notice the second position, and assert: The persons here spoken of are truly regenerated. This is evident from the following considerations:

(a.) They have a "knowledge of our Lord and Saviour Jesus Christ." This term represents a gracious state. See Jno. 17:3, "And this is life eternal, that they should know the only true God, and him whom thou didst send, even Jesus Christ."

(b.) "They have escaped the pollutions of the world." This is one of the strongest terms employed in the Scriptures to represent a state of grace.

(c.) They "have known the way of righteousness." This cannot be affirmed of the unregenerate.

(d.) They are represented as being "entangled again." They had therefore been free.

(e.) That these were real Christians appears from the fact that such are addressed throughout this epistle. In chapter 1, verse 1, they are spoken of as having "obtained like precious faith with us, through the righteousness of God, and of Jesus our Lord." In verse 3 Peter tells them that God "hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue." In verse 4 he represents these same persons as "having escaped the corruption that is in the world through lust."

Now, these passages, which unquestionably and by common consent refer to true Christians, teach us that grace, life and godliness, flow through a knowledge of Jesus Christ; and that those who have this knowledge, have escaped the corruption that is in the world. The same phraseology is employed here that is found in the passage under examination; and if these terms convey the idea

that a true religious state in the first chapter, they are fully competent to express the same thing in the second. Let any unbiased person read this epistle carefully over and he cannot fail of being convinced that the same characters are intended in the former part of chapter 1, that are treated of in the passage under study.

(f.) It is asserted in the verses immediately preceding the passage in hand, that "those who were clean escaped from them that live in error," might be allured through the lust of the flesh, and thus brought into bondage. This is good evidence that the text now being examined teaches that the true convert may again fall into the slavery of sin.

In view of these considerations I see no good reason for doubting that the passage speaks of truly regenerated persons.

A CHALLENGE

By L. D. Lawrence, Jr.

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to *contend earnestly* for the faith *which was once for all* delivered unto the saints." (Jude

3.) We are not interested in any faith that came into being one second after the death of the last apostle, John. Neither are we concerned about preaching any heresy that may have existed even in the days of the apostles. We are to contend for the pure apostolic faith. We must reprove and rebuke with all long-suffering, for the time has come that men will not endure sound doctrine.

Modern people seem to shun debates, especially those dealing with religions topics. I suggest that this attitude is a product of fear in many cases. Preachers are afraid of losing their jobs, so they soft-peddle their preaching. The average man on the street has no deep-rooted convictions about what he believes. He can't tell you why he believes, or practices, thus and so. He takes it all for granted that his parents were right or that his "minister" is telling the truth. We challenge church members to study the Bible, as the early Christians searched the scriptures, to see if these things were so. Paul tells us, "Examine yourselves, whether ye be in the faith." (II Cor. 13:5) Yes, we must contend privately and publicly, if necessary, for the orthodox Christian faith, as preached and practiced by the apostles.

We challenge church members to demand of their preachers a "Thus saith the Lord." Demand of him to read it out of the Bible in no unmistakable terms. I will guarantee you that you will cause him to burn much midnight oil trying to find some of the things he preaches or fails to preach. Ask your priest to read from the New Testament where the apostles ever celebrated mass or that Peter was the first pope. Ask your "father" to cite you the God-given commands for sprinkling an infant, auricular confession, praying the rosary, observing lent, and other religious rites, invoking the aid of dead "saints", etc.

If all communicants of Rome should follow this plan, the Roman Catholic Church would disappear from the face of the earth, as if struck by an atomic bomb. We challenge all church members, whether Roman or Greek Catholic, Baptist, Methodist, Episcopalian, Presbyterian, Holiness, Adventist, any "ist" or "ite", to exercise their God-given right to make their salvation as sure as they can.

Friend, don't you want to be saved? I know you do.
Don't put it off any longer. Come ye out from among

those who are teaching error and be ye separate. Don't lean on a broken reed. Don't forsake the wells of living water and hue out broken cisterns that hold no water. Don't be blind followers of the blind. Don't be a member of any church that Christ did not establish. If God should touch you with the finger of death tonight, would it be well with your soul? Think seriously because it is something that none of us can escape. You and I will be ushered before the Judge of all the earth, and be judged, not by our sincerity alone, not by what our parents believed, not by what our *pastors* teach, but by our works, produced by faith in the everlasting word. We are praying for you, pleading for you to escape the wrath to come. Accept Jesus *now* and work in His vineyard for wages, ETERNAL LIFE. If you reject Christ, and serve Satan, the wages will be EVERLASTING PUNISHMENT.

THE INTOLERANCE OF CHRISTIANITY

By James H. Childress, in The Gospel Herald

This is an age in which toleration is extolled as a virtue. To say that a man is "broad-minded," "liberal" or "not dogmatic" is considered a handsome compliment.

If you mean that the "broad-minded" man is willing to weigh judiciously and to consider carefully and impartially all that may be said from any standpoint on any question, I strive to be broad-minded. If you mean that the "liberal" man grants every fellow being a right equal to his own in arriving at conclusions, I greatly desire to be liberal. Furthermore, I do not want to be "dogmatic," if that means that I consider my *ipse dixit* of more value than my neighbor's. But if being broad-minded, liberal and undogmatic means that I am willing to admit that there is more than one way to reach heaven, I certainly am narrow-minded, illiberal and dogmatic.

Watch the workings of this *false* spirit of toleration! It crops out in our half-digressive members who want the evangelist to soft-pedal on such passages as "one Lord, one faith, one baptism." Some of our preachers so yearn for the complimentary title of "being tolerant" that they call on denominational preachers (who hate the truth with all their heart) to lead in prayer, and justify themselves on the ground of *courtesy*. If it were not serious, it would be laughable to consider calling on a sinner *for the sake of courtesy* to lead the saints of God in their heaven-directed petitions. Our transgressive brethren bewail their losses in many communities, failing to recognize that tolerance toward sectarianism emasculates their plea for restoration.

Going a step farther, we see what tolerance has done in another field. Fifty years ago most of the popular churches held fast to the inspiration of the Bible, the virgin birth of Christ, and the bodily resurrection of our Lord from the tomb. But those holding to these fundamentals *tolerated* the mild modernism of their day, and today we see their modernistic pastors exchanging pulpits with Jewish rabbis, holding conferences with Buddhists and other representatives of heathendom, and drawing immense salaries to disparage what those who established their churches devoutly believed.

We see people on every hand in different stages of the disease brought about by this virus of toleration! An Episcopalian lady told me last year that she "deplored all attempts to proselyte;" ten days ago a sister in the church *knew* that a certain Methodist pastor was a child of God, even though he had not obeyed the gospel, because he was so kind to his neighbors, and the same sister further stated

that she had rather see her boys "good Methodists or Baptists" than "out in the world;" and nearly every week some would-be friend suggests that "your church would make such wonderful strides if you would only join the others in their union efforts to save the lost."

Christianity began by proselyting those of other faiths and will continue to do so. The sinner's chances of heaven are not bettered by entering a human institution, and his opposition to the truth is likely to become active instead of passive by such a step. To make those outside the kingdom of God feel that you indorse their course of conduct by uniting with them in any effort may result in their damnation. In the words of a prominent Texas preacher, may I not say that "I have not one cent of money and not one bit of influence to lend to denominationalism"? To succor the enemy is to be traitorous to Christ.

We have no king but Christ, and he tolerates no rivals. Christianity being true, all other religions are false and dangerous and devil-inspired.

I hear a great deal about "speaking the truth in love." I try to do that, but I make a distinction between unbridled, soothing-syrup *emotionalism* and love. My mother gave me a lot of bitter medicine because she loved me.

I am trying to preach the gospel as it "is written." If Acts 2:38 and the great commission are "dogmatic," then, as Patrick Henry said, "make the most of it."

DANGERS FACING THE CHURCH

By F. E. Bowers, Nashville, Tenn.

This is an endorsement of everything Brother H. M. Phillips said in an article on page 182 in August, 1945, issue of the *Apostolic Times*, entitled "Dangers Facing the Church." I want to add that the best way to keep the Church free from the influence of other institutions, is for the Church to have nothing to do with them at any time or in any way. The Church that our Lord purchased with His precious blood is all-sufficient, and there is no institution that can take the place of the Church in God's plan of salvation. This being so why should the Church foster or even tolerate the dangers that Brother Phillips warns against?

If some of the brethren desire to have a school where the Bible is taught no one can complain so long as it does not try to connect itself with the Church, or have the Church sponsor or support it, or use its influence to put its students or graduates in a position where they can have a voice in the control in any congregation of Christians. The greatest danger in so-called Bible schools is that they turn out a class of young men who are determined to be professional preachers and live at the expense of the Church like a denominational preacher, or "pastor." The modus operandi of these young preachers is quite subtle. They know that every one is anxious to encourage a young preacher, so they search for a congregation where the elders are not "apt to teach" or are otherwise unqualified for their high offices. Having once attached themselves to a congregation these young preachers exhibit a great interest in "the young people," and soon they monopolize the pulpit and you have a regular "minister" before you know it. If the older brethren object to a "minister" or "pastor" they are called disturbers in the congregation, and, in some instances, as I personally know, are told outright that they must not interfere with the program, and if they try to restore the old order they find themselves in a hopeless minority, for these young preachers are great believers in a democratic government for the Church, ignoring entirely the fact that the Church is a kingdom and that the Lord is its King, and His laws are immutable, so the

young people in the congregation, whether members of the Church or not, out-vote the older members and they have to take it or get out, as many are doing, and the work of destroying the Church goes on.

It is now contended that the Church needs an educated ministry, and to have educated preachers you must pay them a liberal salary, for they will not preach without it. I can remember when there were devout men who were clad of the opportunity to preach the glorious gospel of Christ at any time and place, and without money or price. Under the preaching of these men the Church grew and prospered. The gospel was preached to the poor and no needy person was allowed to suffer for the necessities of life, and these men did not have to go to a college to learn how to preach the gospel in its simplicity and purity. How I long for the days when the elders were the real overseers of the flock and protected them from such dangers as Brother Phillips warns against.

A professional clergy was the cause of the fall of the Church in the first instance, and professional preachers will destroy it to day if allowed to have their way. Let us "Earnestly contend for the faith which was once delivered unto the saints."

INSTRUMENTAL MUSIC IN CHURCH WORSHIP

By Elmer A. L'Roy

On this subject, as well as all others regarding Christian worship, the New Testament is the real and final authority. It, when followed, will direct aright. Unity is in Christ and His word. When the Bible is set aside, the doors of human speculation are opened wide and confusion reigns. We propose, therefore, to give the New Testament teaching on church music, and to follow that with quotations from the ripest of all Bible scholars—not that such scholars make authority, but in that they corroborate the Scriptural evidence.

"Faith comes by hearing, and hearing by the word of God" (Rom. 10:17). Again, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith, then, while depending on desire, yet is the child of evidence or demonstration. A thing is said; it is rejected or accepted according to the supporting evidence. Thus, one can have saving, Biblical, God-pleasing faith only to the extent that that faith is founded on God's evidence, the Bible. Without that evidence, or word, there is no faith. God must have spoken before we can believe what he says. The New Testament does say sing, but not one time does it instruct to use the instrument in church music. One can believe, or have faith, in what God said but not in what He did not say. Suppose a person does not respect the silence of the New Testament? He is presumptuous. Has he sinned? Yes. Why? He used the instrument when God said, Sing; thus, could not have done it "by faith." "Whatsoever," therefore, "is not of faith is sin." (Romans 14:23).

Following are statements from some of the most illustrious of Biblical scholars. Those are offered for your careful consideration.

"I presume to all spiritually minded Christians that such aid would be as a cowbell in a concert." Alexander Campbell—Christian scholar of the nineteenth century.

"Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law." John Calvin—One of the originators of Presbyterianism in Commentary on Thirty-third Ps.

"I have no objection to the organ in our chapel provided

it is neither heard nor seen." John Wesley—Methodist.

In his comment on Amos 6:5, Adam Clarke says: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments of music, in the Christian Church, is *without* the sanction and *against* the will of God; that they are *subversive* of the spirit of true devotion, and that they are *sinful*. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them, and introduce them into the worship of God in the Christian Church? I am an old man, and an old minister; and I here declare that I never know them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity. . . ."

Charles Haddon Spurgeon, one of the greatest Baptist preachers of all time, preached for twenty years in the Metropolitan Baptist Tabernacle in London, England, to ten thousand people every Sunday. Instruments of music were never used in his tabernacle. Spurgeon says: "We might as well pray by machinery as praise by it."

"It is a departure from apostolic practice," says McGarvey. In the tract, "What Shall We Do With The Organ?" he says: "It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained." (Pp. 4 and 10). J. W. McGarvey Noted Christian scholar and educator.

"Our church does not use musical instruments, as harps, psalteries, to praise God withal, that she may not seem to Judaize." Thomas Aquinas—Roman Catholic, A. D. 1250.

"There is no command in the New Testament to use instruments of music in worship." Silas Jones—Eureka College.

THE CATHOLICS

"Dear Brother Hines: Will some of you writers please put in a good simple article about the Roman Catholics? I have a relative being sent to a Catholic school and I am worried over it."—Mrs. George W. Ring, Tennessee.

The Roman Catholic Church is an *apostate church* which took complete form in about the year 606 A. D. with Boniface III as the first pope. The system is composed of 1 pope, 70 cardinals; more than 600 archbishops and bishops and many thousands of priests. The present pope is number 195. The Catholic Church has had 29 controversies over who "is" pope. At one time three men claimed to be pope. They have what they call seven "sacraments" namely: baptism, confirmation, holy eucharist, penance, extreme unction, holy orders and matrimony.

The following doctrines which originated with the apostasy came into existence thus: 1. Holy water, 120 A. D.

2. Penance, 157 A. D. 3. Latin Mass, 394 A. D. 4. Extreme unction 588 A. D. 5. Purgatory, 593 A. D. 6. Kissing the pope's toe, 709 A. D. 7. Transubstantiation, 1000 A. D. 8, Celibacy, 1015 A. D. 9. Indulgences, 1192 A. P. 10. Auricular Confession, 1215 A. D. 11, Sprinkling water for baptism, 1311 A. D. 12. Infallibility of the pope doctrine, July 18, 1870 A. D. 13. Jurisdiction over civil authorities, 726-1870 A. D.

The Roman Catholic Church is in politics and in this way is today endeavoring to control the world. They put key men in political offices over this nation and under the cloak of hypocrisy is having an influence upon the life of America.

If people would only read the New Testament and be governed thereby they would not be attracted by the Catholics. The Roman Catholic's Bible and yours (or mine) read almost alike, so don't allow anyone to deceive you. The church of Christ began in Jerusalem while the Catholic Church began in Rome. Read Matt. 16:18 and believe it.

WILL IT COME TO THIS?

Isn't it a wonder the money-mad folks of the world don't adopt the plan of \$pelling their words with the dollar mark and \$inging their praise on the, \$abbath in the \$ame way? \$ome people write it, \$peak it, \$ing' it, \$hout it, \$leep with it, \$it with it, \$ave it and \$ink with it.

\$ay farewell to all \$uch.

\$. W . \$.

I doubt the propriety or lawfulness of popular votes in a church. It educates in a dangerous direction. Besides, a vote is a division when unanimity is desired in a church, and it is especially in depreciation of divisions and strife from personal bitterness in the congregation that all pleas for unity in the church are made in the epistles.— (Gospel Advocate, 1886, p. 567.)

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.

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EDITORIAL

EVANGELIZATION OF THE WORLD

The work of converting the nations to Christ is as important now as it has ever been. People today have as much need for the salvation of the gospel as did "every creature" in the days of the apostles. This is emphasized in the declaration of the Messiah to the first preachers, that in their work he would be with them "unto the end of the world." These apostles, or first preachers, to whom Jesus gave the right and authority to sit upon twelve thrones and give the laws to the twelve tribes of Israel, which is the kingdom or church of Christ, are doing their work today through their inspired writings, as they did in person while living nineteen centuries ago. Peter is preaching the same sermons today that he preached then, and is now giving the same commandments to both saint and sinner that he gave to saint and sinner in New Testament times. The same appointments and ordinances that the apostles instituted in the churches then are to be observed in the churches now; and no church, either of this age or any other age, can claim to be apostolic, or to stand upon apostolic ground, that has introduced into either its work or worship anything that did not emanate from the apostles.

The apostles set an example of evangelization that the churches today cannot ignore, but that they must strive to come up to if they would be apostolic. On the very day on which the apostles were endued with the Holy Spirit and on which the church was established they began immediately to preach the gospel and to urge the people to accept it as the power of God unto salvation. This was the earliest moment they could have begun the work for which Jesus had chosen and trained them and for which they were given the Spirit to guide and direct them. It was the first day in the remedial developments of forty centuries that the finished gospel could have been announced in its saving fullness. And the apostles, to whom was intrusted the gospel, as heavenly treasure committed to earthen vessels, and whom Jesus commanded to proclaim it, did not permit the day to pass or the sun to set until the work was actually begun and they had inaugurated the movement intended to bless humanity and rebuild the shattered fortunes of mankind.

They continued their preaching diligently and daily under all circumstances and against all opposition. "And every day, in the temple and at home, they ceased not to teach and preach Jesus as the Christ." (Acts 5: 42.) Spasmodic zeal and "revival-meeting" efforts were unknown in the early ages of the church, but they, as said

Paul, "ceased not to admonish every one night and day with tears." (Acts 20:31) Every individual person who had "believed the gospel and been baptized" was taught to give his life, property, time, and talents, and all the energies of his mind and being, to the advancement of the gospel and to the upbuilding of the cause of Christ. Personal interests and ambitions, a love of worldly honors and emoluments, had no place in the hearts of those earnest and fervent men and women who gladly gave their all to the work of the Lord. "They therefore that were scattered abroad went about preaching the word." (Acts 8:4.) They were moved by a fervent zeal to labor abundantly for the advancement of the cause of their King, whose dominion was "not of this world," and by an individual determination to do all in their power, according as each had the ability, to influence the world to render obedience to his commandments and be saved.

They rejoiced to be counted worthy to suffer persecution for their preaching. We do not appreciate our privileges in a land of political freedom. Religious toleration, liberty of conscience and of speech, were unknown under the reigns of the despots who then sat upon imperial thrones. The apostles did not count the pecuniary cost or calculate the effect upon their personal fortunes before they preached a sermon. Their thought was to proclaim the will of God and to leave the consequences in the hands of God. "They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name." (Acts 5: 41.) Those who first engaged in the work of preaching the gospel labored against intense and bitter opposition and were subjected to the execution of all the schemes of cruelty and punishment that wicked ingenuity could invent.

No Christian can afford to overlook the importance of personally participating, according to his or her opportunity and ability, in the great work of the evangelization of the world. If it was begun the very day the church was established; if it was continued diligently and daily; if those first engaged in it rejoiced to suffer for it, and if they gladly sacrificed the comforts of home and the society of loved ones to go everywhere to preach, certainly no intelligent person could lightly esteem a work to which so much importance was attached by the apostles and primitive disciples.

The gospel is committed into the hands of the church. Every congregation of Scriptural worshipers is, under the New Testament, a center of gospel light. "And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." (1 Thess. 1: 6-8.) "Ye are seen as lights in the world," said Paul to the Church at Philippi, "holding forth the word of life." (Phil. 2: 15, 16.) All missionary work was done by the primitive Christians simply as individual disciples and in their church capacity as members of a local congregation. This, then, in few words, shows the plan of evangelization taught in the Bible. In no other than this way, which is God's way, because he gave it, can the world be really and truly converted, and honor and glory be given to God in an observance of his appointments.

The path of duty lies clear before us. We cannot quibble about the method of evangelization, because God's plan is stated in the Scriptures in terms emphatic and clear. Then, brethren, let us be zealous and energetic in the work of the Lord, Not a good deed done nor a word spoken for

God will lose its reward. If a man serves God faithfully, his influence for good will live when he is forgotten in the grave, and the fruits of his labors will be gathered into the eternal city when the angels shall gather in the great harvest of the ages.

J. A. A.

SHOULD KEEP HIMSELF BUSY

A writer in an exchange, in reporting the work of a brother, says: "This man of God ought to be kept busy preaching the word of God by Christian, loving people." This is a wrong idea of preaching. A preacher who has to be "kept busy" is not worth keeping busy!

The world is lost and in sin, and it is the duty of every Christian to preach to it and warn it to the best of his or her ability. Every Christian is a preacher, and a man or woman who is not a preacher is not doing his or her duty as a Christian, and will be lost unless he or she repents. A man who cannot tell a poor sinner how to obey the Gospel certainly does not know enough about it to have obeyed it himself. Those whom he meets every day on the streets, whose homes he passes in going to his daily work, are lost and in their sins. Their blood is on his hands if he does not personally get at the business of telling them of their danger! The idea that he can devote himself to business, to making money, to the pleasures and luxuries of life, and pay some "pastor" or clergyman to visit them in his stead, is pernicious and wicked, and is largely responsible for the fact that so few are being brought to the Savior.

We might as well get it into our minds, once for all, that "the ministers," the clergy, or professional preachers, are not going to convert the world. They are too busy picking out rich churches capable of paying big salaries. Only those who have the love of God in their hearts and who love the Cause and are willing to sacrifice for it are going to reach out into new fields where Christ is not known. The "best preachers," the professional protracted meeting holders, who swing around the circle of old and rich churches, fill their ten-days' engagement and collect their money, do not go to such places.

I know few, if any, people who have sacrificed anything for the Cause. I am ashamed and mortified that I myself have done so little of it. A preacher who is making more money at preaching than he could make at anything else on earth is not making a sacrifice! A man may give huge sums of money; but if he does not give until he himself suffers, he is not reaching the mark. I heard some one telling that one of our most prominent preachers went to some place to preach, and that a brother, in introducing him to the audience, referred to him as having made a great sacrifice for the Cause; but that this prominent preacher, before beginning his sermon, said he wanted to correct that statement, as he had not made such sacrifice. How few of us have made much, if any, sacrifice to preach the gospel!

No one had to urge that Peter, Paul or any of the New Testament preachers should be kept busy. They kept themselves busy! When a preacher today writes that he wants to be kept busy, what he really means is that he wants the money. He wants to be kept busy filling paying engagements. It could mean nothing else, as there are enough people who have never heard the Gospel almost under the nose of every preacher to keep them all busy preaching to them.

We are not now speaking of paying preachers. They should be supported, and supported well; but whether

they are supported or not should have no effect on whether or not they preach. The thing for them to do is to get out and do the preaching, then, in a business-like way, make their financial needs known to churches who know them. If these churches have confidence that they are really doing the work and are what they ought to be, they will sustain them. "Like priest, like people; like mother, like child; like cat, like kitten." The preachers themselves are to blame because the churches do not do any better. If they were taught better, they would do better.

J. A. A.

THE TRUTH

By W. A. Ethridge

In Matt. 16:18, Jesus said, "I will build my church." He did not say he would build his *churches*. He did not say he would build *one of his churches*. He did not say he would build an *Ist* or an *Ite* of any kind. The word "will" is in the future tense and refers to future time and not to past time as many people in the world are taught today; yes, erroneously taught. The Baptists taught for awhile that the church was established in the days of John the Baptist, but they saw how vain and futile that argument was, and they have come down a little nearer to the correct time of establishing the church and say the church was established when Christ and the apostles went up on the mountain, an account of which you will find in the third chapter of Mark; but not the shade of a shadow of an intimation is made to the existence of a church at that time.

If there was a church at that time it was a headless church, it was a church or 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.

The word "my" in Matt. 16:18, is a personal pronoun denoting possession. It is his church. He built it as he said he would. Read the first and second chapter of Acts. The Church is the body of Christ, and he is the head of it, the savior of the body (Eph. 5:23). The word "church" is used in the singular number and not the plural number as thousands of people are taught today. They seem to be badly in need of studying the English language, their mother tongue.

John was called the Baptist only because he baptized. Every Bible scholar on earth will agree on that. The Baptists claim and teach that their church was established before John's death, when John's head was cut off twelve months before Jesus said he would build his church (Matt. 16:18). John said there was one coming after him who was mightier than he, whose shoes he was not worthy to bear (Matt. 3:11; Mark 1:7; Luke 3:16; John 1:27). John said the reason he baptized Jesus was to manifest him to Israel (John 1:31). John said Christ was preferred before him (John 1:27). John said he must decrease but Christ must increase (John 3:30). Which will you take, John or Jesus?

In Mark 16:16, Jesus said, "he that believeth and is baptized shall be saved." Did he mean what he said? Did he say what he meant? Did he say one thing and mean another? our sectarian friends are taught to believe that salvation comes before baptism, when the word "and" is a co-ordinate conjunction connecting the words that immediately precede and follow it. How a human being possessed of ordinary intelligence can believe such as that is beyond my power of understanding, and I have studied and taught the English language for several years.

I don't believe there is a boy or girl who is intelligent enough to be responsible that cannot understand Mark

16:16. Is salvation promised to him who believes only? Which comes first in Mark 16:16, baptism or salvation? Did Jesus say he that believeth and is saved shall be baptized? That erroneous and pernicious doctrine is taught in the world today. If Jesus meant what he said, and I believe he did, the sectarian world perverts the words of Jesus and repudiates them by reversing them.

Did you ever "join" a church? If so, what did you get by "joining" a church? Did you ever hear Amos and Andy over the radio? They had a secret society called the Mystic Knights of the Sea. I would have just as much confidence in being saved by "joining" Amos and Andy's Mystic Knights of the Sea as I would have in "joining" any man-made, man-named concern called a church. God adds people to His church when they do what He says do; in other words, obedience to his commands (Acts 2:47).

I am sometimes asked, what do the words, "tell it unto the church" refer to in Matt. 18:17? Only stiff-necked prejudice will prevent any one from knowing that these words were spoken of the church in prospect that Jesus said he would build, and it was only a few days after these words were spoken, that the church was established in Jerusalem, on the day of Pentecost; to which Bible scholars and commentators all agree, the world over.

The Baptists claim and teach that the Baptist church is the church that Christ established, when the Baptist church is not hinted at in the Bible and was never heard of on earth till the year 1609, when John Smythe, later changed to Smith, of Scotland, baptized himself and that by sprinkling, and started the first Baptist church ever heard of on earth. The pastor of Central Baptist Church of Nashville, Tennessee, went to London, England, forty years ago and searched the church archives thoroughly, but not the scintilla of an iota of evidence could he find pertaining to or referring to the Baptist church prior to 1609.

TAKING THE WORLD FOR CHRIST

By Richard Donley

In the current issue of the *Apostolic Times* there is a letter from a Gilbert O. Nations, which is concluded with this statement, "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." The letter contains some excellent suggestions as to the work of the church; some things to which we need to give earnest consideration. However, the hope of converting the world to Christ, and thus ushering in a thousand year era of universal righteousness is utterly false. Such a hope has much to commend it from the carnal viewpoint, but it is not the hope that should be uppermost in the mind of every Christian. The apostle Paul was in hope of eternal life. (Titus 1:2.) The hope that is an anchor for the soul is one that enters within the veil (heaven itself). (Heb. 6:19-20.) Though every Christian should be anxious to win every soul possible to Christ, his hope should be to enter into heaven, rather than to establish a millennium of righteousness on earth.

It is deplorable that good men will lose sight of the hope of the gospel, and set their hope on a temporal reign of Christ. From the above mentioned letter it is not evident whether the author is looking for such a reign or simply a period of universal righteousness with Christ reigning in heaven, just as he is now. In either case, his hope is without Scriptural foundation. It is sometimes claimed that Christ will return to earth and set up a

kingdom; and that the saints shall reign with him for a thousand years. It is true that in Rev. 20:4, it is said that they reigned with him a thousand years; and in verse six it is said that they shall reign with him for a thousand years. This by no means substantiates the idea that Christ is to return and establish a temporal kingdom.

THE REIGN OF THE SAINTS IS IN PROGRESS: When John was on the isle of Patinos, he was permitted to gaze into the future, and write the things that he saw. He first received instructions for the seven churches, and then was permitted to look into heaven itself, where he saw the glory of God. He also saw the four living creatures, the Lamb of God, and the twelve elders. There appeared a seven sealed book, and the question is asked, "Who is worthy to open the book?" The question is answered by the living creatures and the elders in chorus: "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and did purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." (Rev. 5:9.)

This quotation is from the American Standard Version, which differs somewhat from the same passage in the King James. But that the American Standard is correct in this instance, I believe no Bible student will deny.

B. W. Johnson, in his *People's New Testament*, says, "The common version is incorrect, as is now admitted by all scholars." The elders and the living creatures sing of those who have been redeemed, which does not include themselves. In chapter seven, they are shown to be definitely separate from the host of the redeemed. Of those purchased by the blood of Christ, it is said, "*Then reign upon the earth.*" Notice, the church reigns (present tense) upon the earth.

In the Wescott and Hort Greek text, the quotation is, "Kai basileuousin epi tes ges." Basileuousin is the present, indicative, active, third person, plural of the verb basileuo. Therefore, the sense of the passage is clearly that, those spoken of were at that time reigning upon the earth. Since this scene precedes the visions of the events on the earth, it is not logical to think that it represents something yet to come, but rather something in progress when the book of Revelation was written. This is harmonious with the truth, for the saints - have been reigning' ever since the gospel was first preached and men obeyed it, being added by the Lord to his church.

The reign of the saints is spiritual and not carnal, therefore, it is hard for the carnal minded to understand. Having their hope set on a fleshly reign, they cannot see the spiritual. (Rom. 8:7.) The reign in which the Christian participates is a reign over sin. Sin reigns over the sinner, but the saints reigns over sin. "For if, by the trespass of the one, death reigned through the one; much more shall they who receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." (Rom. 5:17.)

Before Christ came, Satan reigned over man through the power of death. Jesus came and died to break that power, "Since then the children are sharers in flesh and blood, he also in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14-15.) When Jesus died on the cross, he died -as a sacrifice for sin; and when he arose from the dead, ascended on high, and sent the Holy Spirit to guide the apostles in preaching the gospel, he made it possible for man to reign over sin, He who

obeys the gospel is made a new creature in Christ with his sins forgiven. (2 Cor. 5:17.) As long as he walks in the light, the blood of Christ cleanses him from all sin. (1 John 1:7.) Therefore, the Christian is not under bondage to sin, but rather reigns over sin. This is the only reign which we have any right to hope to participate in on earth. Neither will there be a time when all the people of the earth will become Christians.

WICKEDNESS WILL CONTINUE TILL THE END OF TIME: "And as were the days of Noah, so shall the coming of the Son of man be." (Matt. 24:37.) The world was certainly in a wicked condition in the days of Noah. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." (1 Thess. 5:2-3.) This could not be if the world were to be converted to Christ before his coming. There is no use in deceiving ourselves, Jesus knew that many would continue in ungodliness, and rather than promising an era of universal righteousness the word of inspiration says, "But evil men and imposters shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:13.)

If all men were to accept the gospel, there would be no more persecutions for Christians, for there would be no one to do the persecuting. This thought may appeal to the carnal nature of man, but it just is not true. "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) The apostles themselves found many people whom they could not convert to Christ. It is folly for me to think that I can improve on the preaching of Paul, of Peter, of John, or of Steven. If I pattern my preaching after theirs, I may expect to convert men, but not all men. I cannot hope to improve on the preaching of Steven, and I am sure that the same kind of men who stoned Steven will stone a man for doing the same kind of preaching today.

I have heard of gospel preachers who were popular with the denominations. I pray God that I may never be popular with them, for there is no surer proof that a man is not following the New Testament pattern for preaching. I have yet to learn where a false teacher commended the preaching of one of the apostles, and Brother, they will not commend yours if you preach like the apostles. Yes, let us be busy preaching the gospel, but there is no need of expecting to convert the world to Christ in one or two generations. Let us hold to the hope of eternal life, and not be sidetracked by a worldly hope. "Set your mind on the things that are above, and not on the things upon the earth." (Col. 3:2.)

Liberty, Texas.

CARTHAGE (TENN.) CHURCH GOES DIGRESSIVE

By Homer A. Daniel

My attention has recently been called to the fact that the one time Church of Christ in Carthage, Tennessee, has gone digressive.

Th is should serve as a timely warning, to all preachers, elders and members of the Body of Christ everywhere, of the importance of keeping the worship and service of the true Church pure from every innovation of men.

This writer made a visit to the little town of Carthage a few years ago at the invitation of the Church there. After I preached one sermon, they asked me a question, "Bro. Daniel, do you call upon denominational preachers to lead in prayer?" I think most every one knows what I

told them, but lest there be some who might not know, this scribe emphatically said, "NO". My eyes have been opened ever since to the work and disposition of the congregation in Carthage.

These people, while there, told me that they had been accustomed to a certain Church of Christ minister preaching for them monthly, calling on denominational preachers to lead prayer.

(If any reader would like to know who this minister is—ask me and I will be glad to tell him.)

I endeavored to explain to them the importance of hewing to the line and keeping the worship pure. These people heard a sermon that Sunday on "New Testament Worship."

As we think of the sad condition of the Church in Carthage, Tennessee, let us turn our attention to the Corinthian Church, in Corinth, Greece, of the long ago.

We find from the study of the Bible that the true message of the gospel had been preached—the gospel of Christ (1 Cor. 15). The response was fine (Acts 18:8; Mk. 16:16; Acts 2:47). Hence, they were New Testament Christians, members of the Church.

Finally, some vices were prevent and several things crept in that were not conducive to the welfare of a New Testament Church.

They were divided over preachers, and, as a result, became carnal and walked as men (1 Cor. 3). There was disorder in their worship (1 Cor. 11:17-34). They were glorying in men (2 Cor. 10:7), and were losing their identity (2 Cor. 6:14). Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? The cure for all this is, to speak the same thing; let no division exist; grow together into the same mind and the same judgment (1 Cor. 1:10). These things divide the Body of Christ (1 Cor. 1:13) and destroys the temple of God (1 Cor. 3:16).

The Church in Rome presents a similar example in apostasy that should be a warning to the brotherhood today.

Brethren, let us keep the Church pure by teaching the Bible in its purity and simplicity and not changing God's commands in any way, because—

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we should drift away from them" (Heb. 2:1).

210 S. 19th St., Paducah, Ky.

WHAT DO THEY MEAN?

They said they didn't believe in exposing too much of the neck, but they cut the top of the dress down.

They said they didn't believe in exposing too much of the legs, but they cut the bottom of the dress off.

They said they didn't believe in exposing any more, but they put on the shortest bathing suit made.

They said they didn't believe in short hair for women, but they cut it off.

And now it's reported a woman is out with the plea, "back to nature," "take them all off," "away with false modesty," "you'll live longer, be stronger and happier."

How long will God endure us?—*Selected.*

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.

EXPANSION IN NORTHEAST

By Gene H. Sloan, Lebanon, Tenn.

Materialization of plans now underfoot would mean the greatest era of expansion for the cause of Christ in the northeast in history. These programs and optimistic reports of progress made during the past few months were highlights of a meeting held with the Trenton, N. J. church in July attended by brethren from Manhattan, Flushing, Jersey City, Philadelphia, Baltimore, Essex, Md., Tabernacle, N. J., Somerville N. J., Washington D. C., Pottstown, Penn., Pittston (near Wilkes-Barre), and other points.

Most significant and nearest realization is a five year plan for spreading the gospel by radiating out from the Trenton Church at 2329 Liberty Street to Monmouth, N. J., Princeton, N. J., Bristol, Penna., and other points already located. Ralph Graham, minister of the Trenton church, has returned from recent trip to the South and West in which he secured some financial aid to supplement that already being supplied by brethren here, at Lebanon, Tennessee and Denton, Texas. Wendell Broome and LeRoy Garrett have agreed to locate in this field and assist in the work. Brother Graham took a personal cut of \$50 a month in his own salary to enable this program to be launched. There is an immediate need of \$120 monthly to secure the services of yet another preacher, who is ready to come if support can be arranged. Then the churches of the South and West should take an interest in supporting this program for at least a three year period.

Brother C. E. McGaughey, back from a successful meeting at Worcester, Mass., where four, including the deacon of a Swedish church were baptized, gave the brethren an interesting report on the work in New England. Again he emphasized, as did all the speakers, the need for more and yet more men of truly Christian character to come to this field. Among other things the Worcester church conducted a vacation Bible school in which there were 70 children from non-member homes in attendance. "The field is ripe, we need labors" declared Brother McGaughey in pointing out that there was but one church in Rhode Island, one (in Springfield) Vermont, one (at Manchester) New Hampshire, two in Connecticut, four or five in Maine and six in Massachusetts.

The importance of the vacation Bible school was further stressed by Brother Robert Alexander of Detroit, who has been in a meeting at Pottstown, Penna., assisted by James Finney of Alden, Penna.

Radio work and the success attending the efforts of the Baltimore church along this line were discussed by Howard Horton and Andrew H. Morris. The report disclosed that in addition the District of Columbia that requests for literature and inquiries had come from 17 states and Canada. Ezla Huffard of the Philadelphia church said that they answered all requests that came from the Philadelphia broadcast with a personal letter and self address envelope for further inquiries.

Among the most pertinent suggestions for personal work that grew out of the meeting was that from Sgt. Isaac E. Traylor, wearing the Purple Heart from wounds received in Germany. Brother Traylor is a cousin of Chaplain Frank Traylor, now a major of chaplains in New Guinea. He explained that he and Brother (Chaplain) James McDaniels of Rhodes General Hospital at Utica, N. Y. were able to direct the reading of lonesome men during their period of convalescent. "Many who have never read the Bible now read by the hour and they are easily fought during this period of boredom accompanying their

recovery," Sergeant Traylor explained. He suggested that tactful church members could seize a golden opportunity to lead men through personal visits to hospitals.

Others who spoke briefly at the meeting were John Cutts and Ross Cutts from Tabernacle, N. J., Dr. Carl Saunders from Somerville, N. J.; Ben West from George Pepperdine College; Edward Wolven, recently arrived to take charge of the work at Pittstown, Penna.; Wendell Needham from Jersey City; Dale Larsen, Manhattan; Virgil Bentley, Flushing; George Joynes, A. Drinkwater of Philadelphia; James Finney of Alden and Pottstown, Penna.; and Eugene H. Sloan of Lebanon, Tennessee.

WHICH DO YOU ATTEND?

SEX-AND-CRIME MOVIES—I gazed upon a compact throng that waited patiently and long until the doors should open wide that they might see the play inside. Pictures outside, that see one must, filled me with loathing and disgust: Satan's hooks so crudely baited! Hidden from the crowd that waited! No high-class entertainment there: a coarse and vulgar "sex affair", infecting all who went within with pestilential germs of sin. And when the vulgar play was done the evil work had just begun; no virtuous feelings stirred their breasts: passions seethed like hornets' nests; the hearts that were unclean before were made, by wallowing, the more!

THE PRAYER MEETING—There came to mind another scene, where folks came few and far between, like ripples on a rising tide, who hoped to meet their Lord inside; for He had promised there to meet with all who sought the mercy-seat. No brilliant actors played their part, but songs were sung that moved the heart: while lifting up their hearts in prayer they knew in truth their Lord was there. With glowing soul they heard His name surpassing far all others' fame; and, trickling from the hallowed place, they longed to meet Him face-to-face. Their hearts with tender feelings stirred, like some fond fluttering mother-bird: from Fountain that for sin did flow they came forth "whiter than the snow"!—Robert K. Ross.

ON MAKING UP A CLUB

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

FIELD REPORTS

J. B. McFadin, Taylor, Texas, July 25: The work of our Lord continues pleasant and profitable, we trust. One has been added since last report.

Richard Donley, Box 307, Ralls, Texas: I closed a good meeting at Maple, Texas, Sunday night. The simple gospel preaching aroused considerable interest, and opposition from the denominations. Two were baptized. I have time open for meetings next Summer.

* * *

Paul Brock, Box 321, Milan, Tenn., Aug. 9: I have just returned from a meeting in Adairsville, Ga. Eight responded to the invitation, three by baptism, one confessed wrongs in the congregation and four renounced the errors of the Christian Church.

Jim Cope, Henderson, Tenn., August 14: Recently I closed a meeting with the East End congregation, McMinnville, Tenn., which resulted in nine baptisms. I am now at New Hope (Canton County, Tenn.), and go next to Woodland Heights, in Chattanooga.

* * *

Brea, Calif., August 3, 1945: Congregation at Brea, Calif., needs a full time Gospel preacher. Brea is located 25 miles South East of Los Angeles. Anyone interested address Church of Christ, Box 201. Signed, George Cruse, Chas. H. Rodgers and Keese Hawkins.

* * *

Allen B. King, Box 181, Wartrace, Tenn., August 20: Have just closed an eight day meeting with the Willow Grove congregation, Jackson County, with ten baptisms, and splendid interest. Bro. Eld Kendall, Moss, Tenn., led the singing in a very fine way.

* * *

Joseph Sherman, Tucson, Arizona, Aug. 4: There was a nice audience here last Sunday, and three people placed membership. I immersed a lady July 19. L. W. Mayo concluded a five-night debate, last night, with Mr. Hankins, an Adventist. Bro. Homer Hailey of Los Angeles, is expected here soon to begin a protracted meeting.

* * *

Samuel H. Auston, Jackson, Mich., July 16: We had encouraging services yesterday, both morning and evening, and we are happy that one came forward for Baptism at the evening service. She was a mature young woman of unusually strong character. We move on enthusiastically and in one accord.

* * *

Delea C. Grier, R. 3, Leachville, Ark: Have a committee to take charge of the contributions for the Church of Christ Building funds here on Old Town Ridge, known as Old Town Ridge Church of Christ. The committee men are, Mr. Leslie Vaughn, Monette, Ark., R. 1; Mr. Jim Johnson, Leachville, Ark., Mr. Baker, Leachville, Ark.

Howard Casada, Booneville, Ark., July 28: Last night brought to a close a good gospel meeting with the church at Havana, Ark. Two were baptized and one restored. Brother Leo Swearingen, minister to the church at Paris, Arkansas directed the song service in an able manner. Two more of the Sanatorium patients have been baptized recently.

* * *

I. H. Morgan, 1019 W. Douglas Ave.: Last Lords Day, July 12, I preached at Dickerson Road. There was one Baptism, two restorations, and another placing membership, making four in all. On July 22nd we had one baptism at Bell's Bend (at one time David Lipscomb's home congregation) and on Aug. 26th, my health permitting and the Lord willing, I will start my second meeting there.

J. R. Kemp, Cuyahoga Falls, Ohio, July 27: I am spending some time in Northern Ohio, resting after a hard year at Panama City, Fla. It was a pleasant work with some success, I am doing some preaching. Aug. 19, I will be with the brethren at Little Hocking and the 26 with the Church at Success for a few days meeting. I think the Apostolic Times is a great publication and is meeting a **great** need. Yours in the Faith.

* * *

G. W. Nicholas, Charleston, S. C., Aug. 7: The work at Riverside Park Church of Christ moves forward nicely. Since last report seven have been baptized (immersed) into Christ. Four young men made the Good Confession at the eleven o'clock service last Sunday and were Immersed Sunday night. Brethren, the field here has been long neglected, pray therefore The Lord of the Heaven that laborers may be forthcoming to Garner the Golden Sheaves.

* * *

Will W. Slater, Sta. A., Fort Smith, Ark., August 16: The meeting in Randlett, Oklahoma, resulted in a fine young man being baptized, and two elderly people restored. Fine band of brethren, and we feel that they will do more in the future. I began a meeting last night in Marked Tree, Arkansas. Meeting starts off well. My next meeting will be in Charleston, Arkansas, beginning August 28th and from there to Sterlington, Louisiana. Sincerely in his name.

* * *

Jim Cope, Freed-Hardeman College, Henderson, Tenn., July 25: Recently I have conducted meetings at Preston Road, Dallas, Texas, with one placing membership; Columbus Avenue, Waco, Texas, with four baptisms, and one restored; Winston-Salem, N. C. with two, one a former Catholic, baptized; and Killen, Ala., with eight baptized and two confessing faults. I begin tonight at East End, McMinnville, Tenn. While in Winston-Salem we challenged Dr. Charles Stevens, the outstanding premillennial Baptist of North Carolina, to discuss publicly his future kingdom theories and baptism. He replied that he would meet us anytime, anywhere. Foy E. Wallace, Jr., has agreed to meet Dr. Stevens as soon as satisfactory arrangements can be made. This is a rare opportunity to get the New Testament plea before the people of the Old North State.

R. A. Craig, Box 84, Shelbyville, Ky., Aug. 5: The church at Shelbyville, Ky. needs a good young man to preach locally and at another place about 30 miles from here. We want a young man free of speculative influence and well recommended by his home congregation.

Any young man who wishes to finish his education will find splendid opportunities in Louisville which is only 28 miles from Shelbyville. Anyone interested should write me at once.

* * *

Will W. Slater, Station A, Box 1025, Fort Smith, Ark., July 31: Closed meeting in Caddo, Okla., Sunday night which resulted in five baptisms and one placing membership. We feel that much good was accomplished. I promised to be with them again in 1947. My time for 1946 has been promised. I began last night in Randlett, Okla. It is my second effort here. My next meeting will be in Marked Tree, Ark., beginning August 15. Remember me in your prayers.

* * *

R. A. Hill, 16, Fulham Park Gardens, London, S.W. 6, 18th July, 1945: Please excuse brief note. This is spare-time work in addition to a full-time job in building trade and frequent preaching and other church work. I have received two parcels of books on Bro. Max Watson's order. Many thanks. They are invaluable for young preachers. We have had great difficulty in finding "Biblical Criticism". There is much "modernism" here; this book will help to combat it. Appreciate "Apostolic Times". God bless your efforts for him.

* * *

R. H. Askew, Greenville, Texas, July 26: I came to work with this congregation in Greenville six months ago. When I came here the work was in bad shape being divided into different factions. But by preaching the word faithfully this has been all ironed out and the church is in good shape. There have been thirty additions, twenty baptisms, and seventy-five restorations since I came to work with the Johnston St. Church. We conducted our first vacation Bible School this summer which was a success. I have been offered a larger field of service with the Hillsboro congregation which I have accepted. Any minister interested in the Johnson St. work, write to O. G. McCollough, Whites' Paint Store, Greenville, Texas. The congregation here has about two hundred and fifty members.

* * *

W. B. Feemster, 805 N. Wolf St., Muncie, Indiana, Aug. 14: I started a new congregation here in Whitely (First addition to Muncie). We started holding services out here the fourth Lord's Day in February of this year. The Whitely Congregation has paid for two lots and is laying by as much as we can for building blocks.

We would appreciate a donation from any brother or any congregation that will help us. We desire to have our building up before Winter.

I conduct services out here Lord's Day mornings and nights, and preach in the afternoons to the men from Jamaica at their camp in the country.

One of these men obeyed the gospel and has started preaching. We hope and pray that others may be added. Then when they return to Jamaica, we hope this preaching brother will start a congregation at his home and be successful. This is his desire also, because there is not a Church of Christ in Jamaica.

* * *

John P. Shelton, R. 1, Bumpus Mills, Tenn., July 17: Bro. Homer A. Daniel, of Paducah, Ky. has just closed one of the best meetings we ever had with the Joiner's Chapel congregation. Eight were baptized, one having been a Methodist. Lestie Wyatt of Cadiz, Ky., led the congregation singing in a fine way. A Bible class was taught each evening and we had some of the largest crowds in the history of this congregation. This was Bro. Daniel's fourth meeting with us and he promised to return in 1947. Bro. Wyatt will preach for us monthly, at which time he will be attending Freed-Hardeman College.

* * *

J. E. Bacigalupo, Gallatin, Tennessee, Aug. 1: It was my pleasure to preach morning and night, July 29, for the New Church in Parsons, Kansas. One of the first questions some of the leaders asked me was if I knew you and your father. They cherish the pleasant memories of your father. Altho they were run out of their house of worship a few years ago because they opposed the doctrines and Commandments of men. They did not give up but bought them a new meeting house and are carrying on for the Lord. May they keep on keeping on is my prayer. Aug. 5th I go to Vesta, Tenn., for a series of meetings.

* * *

Jas. A. Scott, 1085 N. 17th. St., Salem, Oregon, July 20th: Since last report several have been added to the church at Cottage and Shipping. Our attendance has been good though this is the busy season of the year; berry picking and canning in full swing. Beside my regular church duties I have had speaking engagements at men's clubs and some weddings and funerals. Also, we are building a new home in the city which takes considerable time; we expect to move into it some time in August. The funds for our new church building are coming in and we hope to build as soon as the "powers that be" give us the "green light". We extend a sincere welcome to brethren coming to the northwest to worship with us when in the city.

* * *

Church of Christ, Hubbardsville, N. Y., by Mrs. Norman E. Dart: A two-weeks Vacation Bible School for Children at Hubbardsville has just been closed. It began July 9, and ran thru July 20 except for Saturday and Sunday. Miss Jean Morrissey, a young lady of fifteen, did a splendid job with the smallest group, while Mrs. Kathleen Sewell, a graduate of David Lipscomb college, now living in Syracuse for the purpose of working with the church there, and Mrs. Violet Dart, a local member, conducted the two older group classes.

There were twelve registered with an average of nine or ten present daily. Two little girls who had heretofore gone to Bible classes little, if any, came every day, much of the time walking home about two miles distance. This number may seem small to a large congregation, but considering the prejudice against the church in this area, the fact that a denominational group planned a similar program just one week after our school closed, and also that in the village there are only about fifteen children, we feel that this was a goodly number. This gave us a better chance to give individual attention, thereby each child really getting more out of the classes.

Our program consisted of Bible stories, devotional, singing making scrap books, etc. On the last day, there were special exercises, followed by a picnic. Emphasis was placed upon Old Testament stories the first week, and upon New Testament stories the second week.

J. W. Smith, West Helena, Ark., Box 23: It has been some time since I made a report to the brotherhood for the last several months I have been preaching for the Church of Christ at Aubery, Ark. Also twice a month for the congregation at Coffee, six miles south of Marvelville, Ark. on my last trip to Aubery, one was restored and one baptized, both heads of families. With the help of the West Helena congregation, we established a congregation at La Grange, Ark., to which I plan to give all of my time now.

Bro. Joe P. Spaulding, minister of the West Helena, Ark., Church of Christ, will hold a meeting at La Grange, Ark., beginning September 5th, through September 16th. Bro. L. E. Garner, of the West Helena, Ark. congregation will have charge of the song service. This congregation is only four weeks old has twelve members.

Conditions are favorable for a successful meeting with Bro. Spaulding at La Grange in September.

* * *

Jeff L. Stafford, 220 West 3rd Ave., Belle Plaine, Kansas; July 19: The work of the Lord at this place is showing some very pleasing gains. In the past six months our attendance in Bible school has increased about 50% and the attendance at the morning worship services is increasing also. The contributions have almost doubled what they were six or seven months ago. The interest is fine and the church is pressing forward in the work of the Lord. We closed a very fine vacation bible school on June 1, we were assisted by Bro. Ted Norton of the Emporia and Lincoln Ave. congregation in Wichita. After which I assisted them in their Bible school in Wichita. We also had a very good and profitable lectureship at the church each night during our Bible school. Our speakers were, Ted Norton, Paul Johnston, Ponca City, Okla., Judson Woodbridge, Wellington, Kans., Perry B. Cotham, Wewoka, Okla., Harvey Dykes, Detroit, Mich., Dwain Jones, Winfield, Kansas, Warker K. Novak, Wichita, Kansas, A. P. Henthorn, El Dorado, Kans., Malcom Hinckley, Wichita, Kans., anti J. T. Marlin, Shawnee, Oklahoma.

* * *

J. C. Noblitt, 3412 E. Admiral Place, Tulsa Okla: The progress of the all the congregations in Tulsa, should be proclaimed to the world. The N. Main st. congregation with Bro. Charles S. Tinnius as it's minister is doing an outstanding work both in benevolent and mission work, and the zeal that is evidenced is very gratifying. Bro.

G. T. Tinnius, his father, is doing an admirable work at the 42nd Street congregation, Bro. Tinnius is a successful business man, and for the past years has given his time and talents to the cause very unselfishly, and though very few have heard of him, his work has been successful. Bro. David Foutz is doing a good work at Home Gardens. The church there is comparatively young. The 10th & Rockford congregation, where Bro. L. O. Sanderson is the Minister, is to be commended in their training of the local men to go on when their minister is not present. The writer is preaching for the congregation on the east side. These brethren have been without a preacher for some time, and they are to be highly commended for carrying on, there is a membership of 215, and last Lord's day their attendance for Bible study was 355, and this past Wednesday night their attendance was 142. Bro. Brown, Bro. Scott, Bro. Gallimore and other men are the most forward and aggressive group I have ever encountered in their zeal for the Lord's work. Bro. Guy N. Woods starts a Gospel meeting Aug. 4. Bro. Delmar Owen begins work with this

congregation Sept. 1. I am to begin a meeting at Kilbourn, La., Aug. 4, and will go from there to Centerville, Texas, where I will work with the Centerville congregation, and the Buffalo, Texas, group.

* * *

R. E. Eubank, Nashville, Tennessee, August 16: On the third Sunday in August 1944, the West Nashville Heights Church of Christ was started. At that time eight men and their families make up this new congregation. We secure a small scout house for temporary use as a meeting house. We used this for five months. In that time we bought a lot and built a basement building at a cost of \$10,000.00. This building has an auditorium that will seat three hundred persons, seven class rooms and two modern rest rooms. More than half the cost of this building is already paid. In the past year this congregation has grown until the average Sunday morning attendance is about two hundred, Sunday evening one hundred and twenty-five, Bible study one hundred and thirty and prayer meeting about one hundred. In this time nineteen have been restored. Had splendid meeting in June with James

O. Baird, Jr. doing the preaching and have another planned in October with Chas. A. Taylor doing the preaching. We are looking forward to a great future at this place.

No man who accepts the Bible as authority ever thought of an annual selection of elders, and the election by ballot or by popular vote, which violates a number of Scriptural laws. When men set aside the Bible in one point, they weaken its authority in every point.— (Gospel Advocate, 1897, p. 804.)

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?

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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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.

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.

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

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THE ORIGIN OF THE CHURCH

By Virgil Bradford

There are many churches today in the world but there is only one church that has been established by Jehovah, purchased by the blood of Jesus Christ. We often hear the question, "What church are you a member of?" This idea of many churches with their different tenets and beliefs has spring, not from the truth of God's word, but from a departure from the truth that is revealed in the Bible. The church of Christ is not a man made institution, and the terms of admission as well as the practices of the church are determined strictly by the word of God.

The only way that we can get away from the confusion of sects and denominations is to go back to the pure clear stream of inspiration and find what the Lord teaches us regarding the subject above. Remember "It is not in man that walketh to direct his steps.", and "There is a way which seemeth right unto a man, but the end thereof are the ways of death".

Jesus said "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." We, therefore, should be supremely interested in **what the Bible says about the church** and not what man says.

Concerning this question of the origin of the church we read from II Timothy 1:9 that God hath saved us and called us with a holy calling, "not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ—". This says nothing about the church but it does say that salvation was planned and promised in and through Jesus Christ before the foundation of the world. Now read from Eph. 3:9-11 and we find that Paul was to "preach among the Gentiles the unsearchable riches of

Christ; and to make all men see what is the fellowship of **the ministry**, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: **that now unto the principalities and powers in heavenly places might be known by the church** the manifold wisdom of God, according to the **eternal purpose which he purposed in Christ Jesus our Lord.**"

Now then, from these scriptures where did the church originate? There can be only one answer, that is, in the mind of God. He purposed and planned the establishment of the church when he purposed and saved the world through Christ. Thus the church of Christ is not, and cannot be a man-made organization. Jesus himself said, "My kingdom is not of this world". You see then from this that God planned to form THE CHURCH and it is foolish or else manifest ignorance for a person to say "one church is as good as another". God has only one church. It is the church that our redeemer bought and paid for with his blood.

If a man today is a member of man-made institution he is not a member of the church of Christ. Even if he was at one time a member of the church of Christ it would be impossible for him to truly be a member of two churches at the same time. A man, therefore, being a member of the Catholic Church, the Methodist Church, the Lutheran Church, or any other such unscriptural and anti-scriptural churches could not at the same time be a member of the Lord's church.

People who are members of the church of Christ are such because of the saving power of the Lord Jesus Christ and their obedience to the teachings of Christ. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." They have been "born of water and spirit". They have obeyed the gospel of Christ and therefore **the Lord** has added them to his church.

Hendersonville, Tenn.

THE CHURCH — ITS INFLUENCE

By Hamer A. Daniel

In this world of conflict and strife, it seems that man is gradually drifting¹ from the higher and nobler things of life. There is no doubt at all as to why conflict and bloodshed now exist in this notion of ours today, since the larger portion of our nation as a whole is taking the attitude of "living just as well without Christianity as they could with it."

The subject of the church is one of the most challenging issues that ever engage the attention of men.

In the world today, one finds hundreds of religious institutions, each claiming to be the true church revealed upon the pages of the Bible. Most people think that one Church is as good as another. Amid the conflicting voices, people are made to wonder if it is possible to hear the voice of the Christ and to identify the one true church.

Those of us who believe the Bible must admit that the church of the Lord was not established by men. It is always a mark of wisdom to search the scriptures for a description of Christ's Kingdom (Church).

The Church was conceived in heaven and born in primitive purity in the city of Jerusalem. Prophets of old said, "for out of Zion shall go forth the law and the word of Jehovah from Jerusalem." (Isa. 2:3).

The Son of God told his apostles to begin preaching the gospel first in Jerusalem, (Lk. 24:46) but they were to wait until they were clothed with power from on high. (Lk. 24:48, 49; Acts 1:8.) This power the Holy Spirit of God, came on the first Pentecost after the ascension of Christ, and with it came Christ's glorious Church. (Acts 2:1-47; 11:15).

This New Testament Church is a spiritual body composed of all Christians, for the Lord adds all saved persons to His Church (Acts 2:47).

The Church is the most sacred and divine institution that the world has or will ever know. People cannot get along, at any length of time, without pure and undefiled religion as taught in James 1:27.

The human spirit craves the comfort and the sense of security which true religious practices bring. The Church of today has not the same influence in the lives of the people that it formerly did in the days of old. Let us each ask ourselves the personal question, "What kind of Influence is my life having on my fellowman?" Hence, we should be making provisions for the "life" beyond the grave.

Next, let us consider just what Christianity really is. It is both a religion and a moral system, for Jesus taught not only man's relation to our heavenly Father but also the importance of man's living peacefully with his fellow man.

Christianity is world-wide in its purpose; therefore, we cannot say that just the minority will enjoy the benefit of it in life. We need more Christian homes in America and the youth of today need to be taught more of the "Kingdom of God and His Righteousness." (Mt. 6:38). Hence, all Christianity is religion but all religion is not Christianity in the true sense of the word.

Today we find many hindrances to the growth of the church that should be taken into consideration and each try to avoid everything that is not in accordance with God's will. In olden times, the church was the leading institution in the community but not so today. It has a struggle to maintain the interest of its members. The motion picture, bridge parties, the modern dance, and numerous other activities of social standing rival the church. Little time is spent in worshipping the Lord compared to the hours spent in places of worldly amusement.

Influence is a wonderful thing. It is either good or bad on our part each day of our life.

Someone has well said, "The Christian is the world's greatest Bible and how badly a revised version is needed."

It has also been said, "I had rather see a sermon than hear one any day." How careful we should watch the sermon that we preach.

Let us always remember that our neighbors round about us are reading the Bible each day through our lives. Thus, the necessity of our having the right influence after we have obeyed the gospel of Christ thus become members of the Body of Christ—the Church of Christ.

May we, as Christians, always follow "the way of the Cross" and lead our fellowman to the "true way of life."

Let us all "abhor that which is evil and cleave to that which is good." (Rom. 12:9).

210 S. 19th St., Paducah, Kentucky

CAN A GOOD MAN BE SAVED OUT

OF THE CHURCH?

By W. Claude Hall, in The Home Visitor

This question is alive in every community where religion is at all thought about. Many honest and conscientious people are convinced that it is not necessary to become a member of a church in order that the benefits of the atoning blood of Christ may be effective. The error in such reasoning is easily detected. If one has under consideration a denomination as a church, then the reasoning is sound; if one has in mind the church of the New Testament, then the reasoning is false.

In New Testament times there were no denominations of the type which now prevail in nearly every section. When one examines the Scriptures carefully, he will be impressed with the fact that when the word "church" is used in its universal sense it is found in the singular. Sometimes when used as a local organization we have it in the plural. Here are some examples: "Upon this rock I will build my church." Christ used the singular because he did not want to leave the thought with any one that he had more than one church. "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." This shows there is one, and only one, church in its universal sense. "Might be made known through the church the manifold wisdom of God." A host of other passages could be given which clearly signify the oneness of the body of Christ. Jesus makes it a little more emphatic in this statement: "But now they are many members, but one body." That settles the matter provided he means the church when he uses the word "body." In that same chapter he said: "Now ye are the body of Christ, and severally members thereof." He may have been a little more specific in these two quotations: "And he is the head of the body, the church." "And gave him to be head over all things to the church, which is his body."

In other passages there is the use of the word in the plural. "What thou seest, write in a book and send it to the seven churches." These were different congregations located in seven different cities. "All the churches of Christ salute you." This is sufficient to teach the different uses of the word "church" in the Bible. One can come to but one conclusion: that there is one church, one body, and not several different denominations.

Can a man be saved out of this universal church of the Lord? This clarifies the subject, so that it may be approached from a scriptural viewpoint. Paul said: "Who hath blessed us with every spiritual blessing ... in Christ. If all of the blessings are in Christ, and this passage so teaches, then there are none without, hence the strongest possible proof that outside of the body, or church, there is no blessing of salvation.

A stronger proof, if possible, may be found in the case of one of the best men of whom we read in the New Testament. This man had the following attributes of character; and if these will not make a person good, then we may as well quit all religion: devout, feared God, liberal, prayed to God always, righteous, well reported of by all the Jews. Pretty good man, do you not think? This man was told by an angel to send men to Joppa for a preacher who would tell "unto thee words, whereby thou shalt be saved, thou and all they house." There was just one thing lacking in Cornelius—namely, he was not a member of the body of Christ in which the Lord had placed all of his spiritual blessings. Peter came to his household, preached, they believed his preaching the first time he talked, then consistently obeyed the Lord, so that God added them to the

Church. This proves conclusively that out of the church there is no salvation.

If one could be saved out of the church, then five could; if five, of course five hundred could be; and if that many, then all men could likewise be saved; then Christ must have been very, very foolish indeed to have come to the earth and build a church if people could be saved outside of it.

The church is purchased with the blood of Christ. So far as the Bible tells, this is all the purchase the blood of Christ ever made. Now, if the church is bought with his blood what about those out of the church? Of course there is but one conclusion: they are not bought, hence out of the realm where the blood has any power. Yet the Lord says: "The blood of Christ cleanseth us from all sin." We have to be in the proper relationship before the blood may be applied.

If one is saved out of the church, then he is saved without spiritual blessings, without the remission of sins, and without the blood of Christ. Just one conclusion may be had from the close study of the Bible on this point, and that is: No person, who is accountable, will be able to be saved out of the church, where the Lord has placed salvation.

WE ARE NO SECT

By Benjamin Franklin

We belong to no sect or heresy, no "denomination", and recognize none in any sense, only as existing in opposition to the will of God—in a rebellion against the government of God. We know sects only as antagonistic powers to the law and kingdom of God. They are heretical and schismatical, in alienation to each other and to the kingdom of God. We find them in no complete union on anything of importance, except in opposing the gospel of Christ. In this they are a unit. Never did loving brethren more completely unite than they one and all do in this. One voice sounding out the gospel precisely as preached by the apostles, and propounding the terms of pardon as they came from the ambassador of Jesus (to whom he gave the keys of the kingdom of God), will silence all their jars among themselves, their differences and disputes, and bring them all around side by side, facing the common foe. It will call out their confusion of tongues, and the cry, "Lo! here, and lo! there," will be heard on all hands. The cry is raised, "To your tents! Danger! danger! dangerous doctrine! Do not hear him! keep away! keep away! He will unsettle your views!"

Why are they all opposed to this? There is a very reason for it. It is opposed to all of them! In its very nature it proposes to sweep them all away! It leaves not an inch of ground for one of them to stand on!

We came not with, a new doctrine, but with the gospel of Christ, a distinct entity in itself, not only having no fellowship with any other gospel, but pronouncing a curse on man or angel who shall preach any other, no matter whether near like it or not near like it—a perversion of it or mutilation. The gospel of Christ itself is the thing to be preached, and nothing else; the power of God to salvation to every one that believes; the preaching of the cross, the wisdom of God, and the power of God. To this nothing is added, and from it nothing is to be taken away. In this gospel, Christ, the "one Shepherd", is presented, and the one kingdom of God, or one body of Christ. All the followers of Christ are members of this one body, or citizens of this one kingdom. There are no "denominations"

of them. They are all members of his body, citizens of his kingdom by faith, the children of Abraham, heirs of God and joint-heirs with Christ, saints, holy brethren. They know no other king but the "King of kings and Lord of lords." Their King, in His times, will "show who is the only Potentate." Their King has no negotiations with any other spiritual kings. He puts them down—against him. He has no communications nor negotiations with Pope Pius or any other pope. He has no fraternal greetings for any of them; but his Father has sworn, with an oath, that he shall reign till he shall put down all rule and all authority and power—till He has put a His enemies under His feet.

The kingdom of Christ recognizes no other kingdom. It is an absolute monarchy. Christ is the Monarch. He has parliament, no senate or congress, no legislative body in his kingdom. As the rightful Sovereign and the absolute Monarch, he is the Lawgiver. His will is the law, as spread on the pages of scripture—the absolute authority—and his subjects have simply to consult the law, ascertain what it requires, and obey it. They are not responsible for the law. They need not trouble themselves about results or consequences. Do as the Supreme Authority commands, and leave the consequences with him. He is so wise, good and great, that he will bring all out right, for all those who put their trust in him. His subjects stop not to counsel with those who have other laws, to compare them with the law of the Lord Messiah, to see how near they are to his, or how far from it. Their business is to throw aside all other laws, and accept him as their Monarch, and his law, and obey it! This is simply all there is of it. He who is not for him is against him.

The citizens of his kingdom have no authority from him for negotiating with any sectarian party, about union with his people, comparing their views and determining how nearly they agree. He has left them no discretionary power to compromise with anybody, or to stipulate terms of union and fellowship. He has stipulated the terms for us all. If we comply with these terms he receives us, and we are bound to receive each other, and certainly will desire to do so. If we comply not with these terms he will not receive us. No man has a right to prescribe terms on which to receive any man. The terms are already prescribed in the law of the Great King. We must not go to man, but to the King, to know who shall be received. It is not a question whether man will receive us but whether the **Lord** will receive us.

SUBJECTS OF BAPTISM

By Rue Porter, in Christian Worker

Those who advocate 'infant baptism' sometimes refer to I Corinthians 10:1, 2, for proof of it. I think it proper here to say that all really intelligent defenders of the practice now admit that they have no satisfactory argument in what is generally called 'The Identity of the Covenantants.' They used to argue that, the covenant made with Abraham included children (infants), and that they (the infants) were brought to recognition before God when they were circumcised; and that baptism now comes in the room or stead of circumcision, and hence is the means of introducing the infant into God's covenant of grace. Such reasoning, is utterly unworthy of the sensible class of people. 1. It makes no provision for the admission of girl **babies** to favor, as they could not receive what our friends were pleased to style 'the initiatory rite'; and 2 there is absolutely no evidence in all scripture to show that the

infants of Israel were brought into covenant relationship with God by circumcision. We read, "This is my covenant, which ye shall keep, between me and you and they seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or brought with money or any stranger which is not thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." Gen. 17:10, 13.

I insist that this covenant included the baby from the day of his birth or purchase, and NOT from the day of circumcision. But concede their contention for the sake of the argument, and what have we now? Why it eternally cuts all of us off from its benefits, because we (Gentiles) were NOT born in Abraham's house, and there is not a Jew in the whole land that would give a pewter nickel for any of us! And, he who obtained the blessings of that covenant MUST obtain such blessing because he was either born in the house of Abraham or bought with his money. Thus the whole force of the original argument is reduced to an absurdity. But we are not left without further and even more demonstrable proof that the contention was false, for we have it from an unimpeachable source that "The days come, said the Lord, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah: NOT ACCORDING TO THE COVENANT that I made with their fathers * * - Jer. 31:31.

Not when the paedobaptist (baby-baptizer) makes the claim that "This does not refer to the Abrahamic, but to the Mosaic covenant; I cite you to the following: "He hath remembered his covenant forever, the word which he commanded to a thousand generations. WHICH COVENANT HE MADE WITH ABRAHAM, and his oath unto Isaac; and CONFIRMED THE SAME UNTO JACOB FOR A LAW, and TO ISRAEL FOR AN EVERLASTING COVENANT."—Ps. 105:8, 10. This settles it. But they sometimes say, "This was the 'land' covenant." Sure it was. SO WAS THE COVENANT OF CIRCUMCISION. Turn back to Genesis 17 and read verses 7 to 14. Our friends are literally cut off, and the better informed among them admit it. The late Dr. B. W. Dodson, than who a more honorable opponent I never had in debate, told me over his signature, and stated to an audience of two thousand people at Bergman, Arkansas in 1921, "I no longer hold or defend the idea of the 'identity of the covenant' as an evidence of infant baptism." I congratulated him then and congratulate all others who have "seen the light."

1 Corinthians 10 is used by them because it says, " * * all our fathers were baptized unto Moses in the cloud and in the sea." "Now," say they, "Since ALL our fathers were baptized there, and since there were no babies among them, it stands to reason that the babies who came through the sea were also baptized." So? Look at it for a moment. All who came through the sea were baptized. But infants came through the sea, therefore they were baptized. Proof? Well try it a bit further. 1. All who came through the sea were baptized. 2. Cattle and asses came through the sea; Therefore the cattle and asses were baptized. The plain fact is, Paul expressly stipulates and specifies that it was "our FATHERS" who were baptized unto Moses there. The infants may have become fathers at a later date, but were certainly NOT fathers

at the time. There is no satisfaction for the advocates of the rite here.

A few years ago, Dr. W. O. Swope, who admitted (!!!) under pressure that he was "endorsed by both the Conference of the M. E. Church, and the M. E. Church South, to defend them on this question, argued in debate with Brother John C. Carter at Harrison, Arkansas, that "There are a hundred passages which clearly teach infant baptism." I was serving Bro. Carter as Moderator, and rose up at the declaration and said; "We are here to discover and accept all the truth of God as revealed in Scripture. God does not have to say a thing a hundred times to get us to accept it as truth. If the Doctor will just turn to ONE of those passages and show it to us, we pledge ourselves and our brethren to accept it at once. Let him now turn to it, read it, and show us that it is in the Bible, and the debate will end." He never did undertake it. No man now alive can do it, as no man ever has done it. Reason? It just isn't there. Dr. Swope could have done it if it could have been done, and he COULDN'T.

They sometimes argue, "The great Commission commands the baptism of the NATIONS, and since infants are a part of the nations, they are included in the words, 'baptizing them'." Not so. There is not a place in all inspired literature which commands baptism of 'nations.' Mt. 28:19, 20 says: " * * Teach all nations, baptizing them Etc." Baptizing whom? THOSE TAUGHT. This was the admitted practice of the apostles. There is not a sign of a case of baptism of ANY SUBJECT in all scripture until after it is clearly set forth that he was TAUGHT. Taught first, baptized afterward. They were first led to BELIEVE, and afterward baptized. There is not a case on record but that it is clearly set forth that they WERE BELIEVERS WHEN BAPTIZED. This has been shown positively in our former articles on this matter and need not be repeated here. They were all penitents when baptized. THERE HAS NEVER BEEN AN INFANT BAPTIZED. The mockery is a blatant imposition upon the word of the Lord. A person cannot be baptized, —no matter what the act, until he is prepared for it, and faith in Christ and repentance which changes his life and practice from unrighteousness to righteousness, are essential to his preparation for it. Let the man step forward who thinks otherwise, and say so. Dr. Wall was right when he said, "Among all the persons reported as baptized by the apostles, there is no express mention of an infant." Hist. of Infant Baptism, p. 29

The chief reason we give for having cited what scholars and Historians say on this matter, is that our friends claim that scholarship upholds their practice. They cannot produce greater scholarship than that cited in these articles. I have only used such as were friendly to the practice, and they come forward as honest men ought and admit, concede, and even affirm that THERE IS NO TRACE OF IT IN SCRIPTURE. That the creeds of men teach it, we well know. That it was invented and first taught by the papacy, we are positive. That it is NOT IN THE BIBLE, is attested by its very ablest and most scholarly defenders. What has been said on the subject here was said with a sincere desire of being helpful to the honest seeker after truth. I declare to you again, that I want to be right more than anything else on earth. I just know that I cannot but be right in what I believe so long as it is just what the Lord says in his word, and that I cannot be wrong in my practice so long as it is just what the Lord commanded, and set down in his word. May God bless you my friend, as you consider the truth of God.

REPENTANCE NO. 2

Buford Holt, Cleveland, Tenn.

REPENTANCE DEFINED

In our former article we set forth the emphasis the Bible places upon repentance by quoting to you many of the passages mentioning it. Now we set forth the *definition* of repentance as found in the scriptures. Anything so important that a man will perish without it is important enough for man to know. Repentance is a duty imposed upon all mankind. It is a command of God and is universal in its application. It is not simply sorrow even though it be of a godly sort. "Mere sorrow of the heart would be no better than the regrets of Judas when he had sold Jesus for thirty pieces of silver." (A. Campbell in Christian System P. 222). Sorrow has a connection, but let us recall the incident of Pentecost: Peter preached to those who had killed the Christ; he had convicted them of their guilt; they were sorry for what they had done, being "pricked in their hearts." and asked what they must do; Peter did not tell them they had repented when they became sorry, but he said for them to "repent" ye, and be baptized every one of you in the name of Jesus Christ unto (for) the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38). We see those who were already "sorry for sins" were commanded to repent, therefore, repentance is not mere, "sorrow for sin." Sorrow of a godly sort is not repentance but LEADS TO REPENTANCE. (2 Cor. 7:10h In Matt. 21:28, 29 Jesus explains repentance: "A man had two sons; and he came to the first, and said, 'Son, go work today in the vineyard! And he answered and said, 'I will not': but afterward he repented himself, and went." A little serious thinking upon these verses will show what the son did; he did this to repent. The prodigal son in the far off country, in his hour of want and sober deliberation, said, "I will arise and go to my father." When this sorrow for his pitiful condition led him to go to his father, he repented.

"The men of Nineveh shall stand up in judgment with this generation, and shall condemn it: for they REPENTED at the preaching of Jonah; and behold, a greater than Jonah is here." Why condemn this generation? They REPENTED. Who repented? The Ninevites. When did they repent? At the preaching of Jonah. What did they do which the Bible calls repentance? Jonah 8:10 tells us, "And God saw their works, that they turned from their evil way: and God repented of the evil which he said he would do unto them: and he did it not." *They turned from their evil way;* Jesus said they repented. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7).

Repentance is a change of a man's will power, brought about by godly sorrow and leads to a reformed life. The Ninevites brought their will power under control and changed it, because they were sorry for their evil; they then reformed their lives or practiced that which was good. God called their change repentance. The prodigal son changed his mind about life, because he was sorry of his degraded condition, and reformed his life (by turning from riotous living to his father)—that was repentance. The first son of Matt. 21:28, 29 became sorry for the way he treated his father and changed his will power to submission rather than rebellion—and that was repentance.

(To be continued)

SIN

By Joseph F. Jones. George Pepperdine College,
Los Angeles 44, Calif.

The subject of sin is a Bible subject. We, as human beings, frail, weak, and erring, are subjects of sin. Therefore, we all ought to be concerned. It is that which is of Satan—he is the father of sin. His kingdom is a kingdom of sin, and those in his kingdom are sinners.

Sin has its wages or price, and must be paid for. It produces death, misery, pain, destruction, and sorrow. Early in the history of the human race man sinned, and thus incurred the wrath of God upon himself.

There is today a great lack of knowledge as to what sin really is. But since we have all sinned, (Rom. 3:23) and stand in danger of being eternally lost, it behooves us to study more carefully this subject.

Just what is sin? What is its nature? What are its consequences? And is there a cure for this awful disease of the soul? We shall answer and discuss these questions in the light of God's word.

(I.) Just what is sin? Sin may be in many forms or fashions. The apostle John said that to transgress the law of God is sinful. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 Jno. 3:4). Solomon declared that, "The thought of foolishness is sin; and the scoffer is an abomination to men." (Prov. 24:9) The man who purposes evil thoughts, who scoffs and sneers at the way of righteousness is a fool, and thoughts of such are sinful. Paul declared that whatsoever is not of faith is sin. (Rom. 14:23). The apostle James said that if we know to do good, and fail to do it, either willfully or through neglect, it is sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (Jam. 4:17.) To hide, or bury one's talents is wrong—sinful. John again said, "All unrighteousness is sin." (1 Jno. 5:17).

Stubbornness is listed in the Bible as sin. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and teraphim." (1 Sam. 15:22) This was the awful sin of which Saul was so guilty. He was too stubborn to hearken unto the voice of Jehovah, and because of his sin God rejected him from being king. (1 Sam. 15) And then it is sinful to add to or take from God's holy word. God has always forbade man from changing His law—both throughout the Old and New Testaments.

My brethren and friend, let us examine our lives, and see just wherein we may be sinning.

(II.) What, then, is the nature of sin, or what is characteristic of sin? First, it is deceiving, untrue. Satan is the father of all sin, and he is never true to his promises. He paints only one side of the picture.

Secondly, sin tends to separate one from God. Hear the words of Isaiah, the prophet: "Behold, Jehovah'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, so that he will not hear." (Isa. 59:1-2).

Thirdly, sin leads one to forget his God. When Israel sinned in going off after other gods, or in disobeying any of God's commands, she completely forgot Jehovah, and was only brought back from her sin by the hand of God's punishment.

Lastly, sin leads to open rebellion against God and his laws. To sin means to openly defy the living God—to say by our lives that we do not desire to follow in His ways. Sin undermines the faith of people in God. How awful sin must be! That which is deceiving and untrue! That,

which separates us from God! That which leads to forgetting God and to open rebellion against Him! That which undermines faith in the living God and His Son, Jesus Christ.

(III.) It is needful here that we study briefly the consequences or final results of this awful thing called sin. It is a **destructive disease** of the soul and body. It has destroyed angels, and caused them to be cast from heaven—to be bound with chains in the dark pit until the day of God's judgement. It has undermined and destroyed **world kingdoms**. France and Germany (and other like nations) fell not because of a lack of external preparation, but because of internal sin and corruption. **Cities** have met with the same doom because of sins and iniquities. Sodom and Gomorrah were destroyed from off the face of God's earth! **Homes** have often met with destruction because of the sin of their members. **Character** can and will be destroyed if we allow sin to reign. Oh how we need to heed the words of the apostle Paul when he said, "Let not therefore sin reign in your mortal bodies, that ye should obey it in the Just thereof." **Churches** have been divided, have failed to grow, or have been completely disintegrated because of sin. Sin is a **very** destructive disease.

Then sin, in its consequences brings suffering of the mind and body in this life, and eternal death at last. "For the wages of sin is death" (Rom. 6:23). "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (Jam. 1:14-15). It is difficult for us to really comprehend the hideousness of sin.

(IV.) We have discussed what sin is, the nature of sin, and its consequences. But such a study would be incomplete without giving the cure. The enormity of sin in the sight of God is only seen in the offering which was made for it. Jesus, the only begotten Son of the Father, was offered as a sacrifice for the sins of the whole world. John presented Jesus in these words, "Behold the Lamb of God, which taketh away the sin of the world." The only cure for a sin sick soul which is withering, perishing, and decaying is the gospel of Jesus Christ. "The way of the ungodly shall perish", but those who believe and obey the gospel have the hope of salvation.

In faith, our love for sin is cured. By genuine repentance the practice of sin is ceased. In Christian baptism the state of sin is removed. When God pardons us of sin in obeying the gospel, the guilt of conscience is taken away. And by a faithful Christian life temptations become weaker, and easier to overcome.

ETERNAL PUNISHMENT

By L. D. Lawrence

"And these (the condemned) shall go away into everlasting punishment: but the righteous into eternal life". (Matthew 25:46.) Certainly no one with at least a nominal belief in the Bible would deny that the wicked are to be punished, but there sometimes arises a question as to the exact nature of such punishment. As the serpent beguiled Mother Eve in the Garden of Eden, so also men today attempt to explain away the true meaning of the Scriptures. People like to minimize the horrors of hell, in fact, such a thought as no torturous punishment awaiting those who miss the mark of heaven would be very comforting. The danger in the propagation of such teaching is perhaps that men would have a greater temptation to lead immoral lives. But we cannot be swayed by our emotion? or our desires. Our charge is, preaching the gospel.

The word rendered **punishment**, in Matthew 25:46. is **kolasis** in the Greek text. Thayer's Greek lexicon explains this as **suffering**. Other sources give the meaning a force of torture. This interpretation is substantiated by Revelation 14:10. Those who worship the beast shall be **tormented** with fire and brimstone. The smoke of their torment will go up day and night forever. "**They have no rest day and night forever.**" No rest day and night **forever** suggests that not only will the punishment be everlasting but also the consciousness. If they just ceased to be "as if they were not" there would be nothing left to burn in the unquenchable fire after all the wicked have been cast into the lake of fire.

But someone objects that the wicked will be burned up as the chaff. Yes, but in burning, the chaff is only changed **from** solid matter to gaseous matter. It does not simply cease to be. Its state is changed. So, likewise, the burning up of the wicked does not end things then and there. They are destroyed **from the presence of God**.

We can only conclude that hell is a place to avoid. As heaven is a place to sacrifice in order **in** attain, so the everlasting punishment is something to be sure, that we miss. It is a continual, conscious torment, best described by the effect of fire upon our human bodies. I will not attempt to argue whether it will be literal fire or not. but I do know' that I can't afford to go there.

925 Acklen Ave., Nashville 4, Tenn.

THE CHRISTIAN AND HIS PLEASURES

By James I. Bales

We shall not endeavor to catalogue those things in which a Christian may or may not engage. Instead we shall try to get all to study the Bible, to study the thing in which they want to engage and to be conscious of what they are doing, in order that they may make the choice which is in harmony with wisdom, the Bible, and the pursuit of real happiness and recreation.

The following suggestions, it is believed, will help serve as guideposts in your search for the best sources of amusement and recreation—for some amusement and recreation is necessary to the fully rounded life.

1. Is it wrong within itself?
2. Does it hurt me physically, mentally, spiritually?
3. Does it hurt my influence for Christ?
4. Is it for the best? Is it the most effective way in which to expend my time, energy and money?
5. Does it recreate or destroy?
6. Does it dull my appetite for spiritual things? for prayer, Bible study, religious conversation, worship? If so, drop it immediately and completely.
7. Does it use other individuals as mere tools for the satisfying of my selfish purpose?
8. Does it enrich my inner man and strengthen or relax my mind or body?
9. Does it become a vicious time-consuming, attention-engrossing habit?
10. Approach it from the positive side. Do not merely ask: Is there any harm in it; also ask: Is it good for me?

Try to cultivate joy in communion with nature, in walking, in association with Christians, in doing deeds of kindness, in pure conversation, in writing words of friendliness and gentleness to others, and in doing those thousand and one things which make life a little brighter for someone. These are not "store-bought" amusements which make us spectators instead of participators. Instead they help to develop springs of peace and joy within us.

A MODERN ANSWER TO THE MACEDONIAN CALL

By F. E. Bowers

Dear Macedonian Friends:

I have received your call to come over and labor with you in the Lord's work, and I have it under prayerful consideration, but before I make my decision I think there should be a complete understanding between us. You will appreciate the fact that I have spent many years and much money in preparing myself to preach the gospel. My educational attainments are of the best, as you will see from the degrees conferred on me by some of our greatest educational institutions. I am, therefore, thoroughly prepared to give the help you desire.

Now there are certain other matters that we should consider before I give a definite reply to your call. First, what salary can you pay for my services? I would require an adequate sum at regular intervals, and, as I am unmarried, I would have to live at a hotel and, of course, I would want to know something about the accommodations. I usually put up at the best places where they have a safe and convenient garage for my automobile. I will, also, want to know something of the people with whom I am to labor, for I must be most careful and particular in my associations, so as to not injure my influence or jeopardize my future as a laborer in the Lord's vineyard.

You will understand that a preacher of my attainments receives calls from many large and influential congregations who are anxious to have only the very best and most prominent preachers in their pulpits to help them in the work of the Lord, therefore, my education and reputation as a gospel minister must be taken into consideration in determining whether or not you can meet the requirements for I can not afford to devote my time to a restricted field.

I hope that I have made myself clear and will expect an early reply.

Fraternally Yours,

Dear Brother Allen:

You know that there is a vast difference between the man who preaches because he can not help himself, and the man who preaches to help himself.

The Apostle Paul belonged to the first class. Our modern professional preacher belongs to the second class.

I never could understand why it is necessary for a man to spend his time and money going to a college to learn how to preach a doctrine that is so simple that: "The wayfaring men, though fools, shall not err therein."

Respectfully,

F. K. Bowers,

MUSIC: AN EXPLANATION

From Christian News

News from Hindley on page one of our 52nd issue has brought comment concerning the use of instrumental music in the church of Christ at Hindley (in England). Readers can rest assured that none of the churches listed in the directory which appears from time to time in this news letter uses instrumental accompaniment with the singing. We understand that the Hindley assembly has made use of an organ at times before taking a definite stand against the digressive movement; but since separating from the "Cooperation of Churches of Christ" in March the church has not used the instrument which has now been removed from the meeting house.

The only music known in churches of Christ today is the same as that of the churches described in the New

Covenant Scriptures—the product of heart and voice. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15.) We know that this is pleasing to our Lord but we dare not claim divine approval for a practice that is not sanctioned by the inspired writers of the Christian dispensation and which is neither necessary nor expedient.

This determination to "remain silent where the Scriptures are silent" was held by all churches of the Restoration Movement in the United Kingdom until the influence of the American "Christian Association" began to be felt earlier in this century. With the recognition of "Christian Churches" in the "Cooperation of Churches of Christ" in 1917 the growth of digression from the truth was assured in an organization whose constitution was already patently unscriptural. Today a thoroughly loyal church in association with the Cooperation of the Disciples is an *exception*, not a rule, nor is the constitution of the Cooperation with its multiplicity of committees and other extra-congregational machinery ever likely to be reformed. It is now recognized as one of the "constituent denominations" of the Free Church Federal Council. Little wonder, then, that the brethren associated with "Christian News" appeal to all professedly loyal churches to free themselves from the responsibilities and subtle influences of what is little short of a sect before it is too late.

In the darkest hour of ancient Israel there were men "of whom the world was not worthy." There always have been, and always will be, such men. Then let us not lose our confidence in men.

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

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All Communications Should Be Addressed to

THE APOSTOLIC TIMES

117 Fifth Avenue, North

Nashville, Tenn.

EDITORIAL

ARE THEY GOOD REASONS?

Dear Sirs: I am enclosing a clipping from my daily newspaper. I would like to have a comment on it through the Apostolic Times.

Yours truly,
A Reader.

The newspaper clipping above referred to is as follows:

GIVES REASONS FOR BEING CATHOLIC

Rev. John C. Bauer, C. S. S. R., spoke Tuesday evening in the mission he is holding this week in Immaculate Conception Catholic Church, on "Why I am a Catholic." He said: "In presenting the reasons, 'Why I am a Catholic', perhaps the reason too often given by Catholics and the easiest answer possible is 'I was bom of Catholic parents.' But my answer to the question could be the answer of all Catholics.

"I am a Catholic because I want to know with certainty what Christ taught. Therefore I look to the church that Christ founded, the church of today that can identify herself with the church that Christ built upon Peter, the Rock. The church that can do this historically and that is based on Protestant historians is the Roman Catholic Church. This is the church to whom Christ said, 'I will abide with you until the consummation of the world.'

"I am a Catholic also because I want to know with certainty that my sins are forgiven. And in the Roman Catholic Church I find the Sacrament of Confession wherein is exercised the power that Christ gave this church. I am a Catholic because my soul craves love and an intimate union with God, especially through His Son, Jesus Christ. No private opinion to change with each gust of the wind and with each whimsy of man, but in this Roman Catholic Church I find the one individual truth first promulgated by Jesus Christ."

The missionary urged his hearers, among whom were a number of non-Catholics: "Take up and read, and when you read, with open minds and with a prayer in your hearts, like John, like Henry Newman in his 'Lead Kindly Light', that you may see and above all have the courage to accept the Divine Truth."

This evening Rev. Bauer will speak on "Judgment and Hell", and visitors were invited to all services.

COMMENT ON ABOVE

A man's religious hope is the most valuable thing he has, or could have. If he has no religious hope his whole life is a failure. No amount of success in any line of

human endeavor can compensate for the loss of his soul. Jesus says: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? (Matt. 10:26.)

"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." (I Peter 3:15.) Only those who are taught the word of God can become Christians. Anyone who has become a Christian knows what he has been taught. He must keep the word of God. that he has been taught, fresh in mind and grow in the knowledge of it, and be ready at all times to cite it as the basis of his hope. What the word of God says furnishes the only reason upon which any man can build a hope. To base a hope on anything other than the word of God is to build upon the sand.

The speaker quoted above wears the title, "Reverend." Yet no inspired man in New Testament times ever wore this or any other title. The word, Reverend, applies only to God. "Holy and reverend is His name." (Ps. 111:9). Jesus forbids His disciples to wear titles. He says: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even He who is in heaven. Neither be ye called masters: for one is your master, even the Christ." (Matt 23:8-10).

No Christian in New Testament times ever was a Catholic. Hence there is no Bible reason any man could give for being one. Where does the Bible say anything about being a Catholic or about the Catholic Church? Everything, not in the Bible is false and based on falsehood.

Christ, not the church, is the Great Teacher. The church cannot change, either to add to or to take from, the teaching of Christ. I know that the Catholic Church does this but it is sinful presumption. The true church of the Lord would shudder at the thought of such a sin. If the church, instead of Christ, was the teacher; if the church, instead of Christ, had "all authority"; if the teaching of Christ, as proclaimed by His chosen, authorized and inspired apostles, was not fully, completely and perfectly presented in the Bible, thus enabling the man of God to "be complete, furnished completely unto every good work";—I say, if instead of all these divine provisions, the church has authority conferred upon it by the Lord to add to, take from and change the teaching of Christ, as the Catholic Church has always done, and is now doing, then there would be reason to discuss the merits of the various changes the Catholic Church has made in its apostasy from primitive, apostolic Christianity. But in the absence of such a right, the simple, overt act of departure from the ancient order of things, as introduced by the apostles, is of itself inherently sinful. The teaching of Christ is fully and perfectly presented in the Bible and hence the Bible is the only infallible and perfect standard of teaching. The church must conform to, and be guided by, the Bible. To the extent that the church deviates, or departs, from the teaching of the Bible, to that extent it goes into defection and apostasy.

Chosen and appointed by Christ, and authorized by Him, and, speaking "as the Spirit gave them utterance", the inspired apostles present the teaching of Christ completely and perfectly in the Bible. When the apostle John closed the last book of the Bible, the full revelation of the teaching of Christ stood complete and perfect. Since the inspired John finished the Bible, not one syllable has come from God to man. There has been a most significant silence since the close of the Bible canon. The revelation from God is complete. Not one word can be added or subtracted. The church cannot change the Bible. To as-

sume that people may do things that the Bible does not authorize, or that they may not do things that the Bible commands to be done, is to give up the Bible as their perfect and all-sufficient guide and is to be guided by "the precepts and commandments of men". It is to look to frail, fallible, sinful men, instead of to God, for guidance.

The Catholic Church does not teach the things that Christ taught. It teaches many things that the Bible does not teach, and also, on the other hand, it refuses to teach many things that the Bible does teach. In Matt. 23:9 Christ says: "And call no man your father on the earth: for one is your Father, even He who is in heaven." All the priests are called, father. The head of the Catholic Church is called, father. The word, pope, means, father. In Greek, it is "pappas", in Latin, "papa", in English, "father". Jesus Christ commands, "Call no man pope." Yet, disregarding Christ, they ordain a bishop and call him pope; and this pope assumes the title of "universal father" and claims to be the supreme head and governor of the church of Christ. He is referred to as "His Holiness" and is sometimes called, Lord God the Pope. The Roman Catholic Church is built on the false assumption that Jesus created the office of Pope of Rome. There is not one iota of truth in it. It is false, through and through. It sets aside the teaching of Christ. Yet it is the foundation upon which the Catholic Church is built. Every thing that is peculiar to the Catholic Church is based on this most obvious falsehood.

Only a woeful lack of Bible knowledge, upon the part of the rank and file of the Catholic people, has enabled the Catholic Clergy to propagate a thing that is so entirely fictitious and to claim that it is historical truth. There is not one sentence in the Bible that says that Jesus created the office of Pope, much less that He named Peter to be the first pope; nor is there one sentence that even intimates that Peter ever regarded himself as pope, or that any one else ever so regarded him. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17). The Word of God simply does not say it. How can there be any faith in it?

In reply to the "Rev." Bauer, we wish to especially emphasize that not one of the practices that are peculiar to the Catholic Church are taught in the Bible. A man cannot learn the teaching of Christ from the Catholic Church. Such a pretended "reason" is a mockery.

But our friend say that Christ built the church "upon Peter, the Rock". We kindly point out that this is a most obvious error. Let us read the passage: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, (Petros, in the Greek original) and upon this rock (petra, in the Greek original) I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:16-18). Kindly note that Jesus said that He would build His church upon **this** petra, and not upon **Petros**. "Petros" and "petra" are entirely different words and are also different in gender, case and person. The word, **this**, before petra,—"this petra"—shows that the **petra**, or rock, upon which Jesus said that He would build His church is the great foundation truth that was confessed by Peter, that "Thou art the Christ, the Son of the living God".

But "Rev." Bauer says, "I am a Catholic also because I want to know with certainty that my sins are forgiven." The supreme test of any man's religion is "to know with certainty that his sins are forgive." To fail here is to fail in everything. If a man does not have clear, posi-

tive and unequivocal proof from God that his sins are forgiven and hence that he will be admitted into heaven after death, then his whole religious life is a dismal failure. But the Catholic Church cannot speak for God. The voice of God is heard only through the Bible. When a Catholic priest forgives a man's sins, the only assurance he can have that his sins are forgiven is the unsupported word of a frail, fallible, uninspired man; and, most assuredly and certainly, what the priest says does not come from God. God speaks to man only in the Bible. If the Bible does not say that a man's sins are forgiven, then he has no evidence of pardon or forgiveness whatsoever. Jesus commissioned the apostles to preach the gospel to the whole creation and to proclaim to men and women the things they must do to be saved. "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 Avorld." (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 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.) On the day of Pentecost, when the apostles began to carry out this great commission from the Lord, 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.)

Now, it is very clear, that, in these, and in many other such passages, the Bible says that forgiveness of sins is granted to the man who believes the gospel, repents and is baptized. Is not God's Word sufficient assurance of the forgiveness of sins? Suppose a man has not believed, repented and been baptized, as God's Word requires, and yet a Catholic priest forgives his sins, are his sins really forgiven? No! The priest speaks presumptuously, speaks where the Bible does not speak. The priest's word, the Pope's word, is worth nothing, in opposition to the Bible. Only what the Bible says can be depended upon. **All else** is sinful vanity. So this "reason", as given by "Rev." Bauer, for being a Catholic is purely fallacious.

We should all diligently and prayerfully read and study the Bible. In it, and in it alone, God speaks to man. "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.)

J. A. A.

REFUSED TO BAPTIZE HIM

Dear Brother Allen: I should like to ask a couple of questions of you. If you have time to answer them I would appreciate it very much. For instance, if a couple are members of the Church of Christ, and have strayed from the truth, and have been attending the Baptist Church, but their children, when smaller, had attended Sunday School in the Church of Christ, and his mother talked to one about becoming a Christian, and he wanted to be bap-

tized in the Church of Christ, has our Church of Christ minister any right to refuse to do it when requested of him? It was refused and to this day the boy has never become a Christian.

This same lady asked about the Church being registered in the State Capitol and said if it wasn't that it wasn't any Church that they should be ordained ministers. Is that just the laws and regulations in the denominational churches? I said I did not think it made any difference as long as it was registered in Heaven. I may be wrong and would like to get straight. I would like if possible for the answer to this question be put in the Apostolic Times at some time so she can read it. If you don't have time to explain it, could you give it to some of the brethren?

Sincerely your Sister in Christ,
Mrs. Jean Johnson,
318 So. Indiana St., Hobart, Ind.

It is impossible to commit sin, whether of omission or commission, without painful results. To think of members of "the Church of the Lord which He purchased with His own blood" straying from the truth and giving their time, if not their allegiance, to a church that is unknown to the Bible and that is purely of human origin, is inconceivable from even a standpoint of the commonest kind of common sense.

No matter where the boy learned that Jesus commanded him to be baptized, and that it was his duty to be baptized, so far he was accepting Bible truth, and should have been baptized. If your minister is not very careful he may have the blood of that boy on his hands at the judgment. Without knowing, of course, I presume the boy must have refused to pledge himself to attend his congregation after he was baptized. But for your minister to refuse to baptize him on this ground is to confute repentance and reformation. The Bible commands people to *repent*, not to *reform*, before being baptized. Repentance is the turning and can take place momentarily and instantly; reformation is a life-work of righting our wrongs, correcting our mistakes and of rectifying our life. If a man had to wait to reform before being baptized, he could never be baptized. If he is sincere in his repentance before being baptized, after his baptism, as he learns and grows, he will right many wrongs as he learns what they are, and will eliminate many things from his life and also add many things of which he knew little or nothing back when he was baptized. Certainly the boy's mother and father, and the preacher, should strain every energy to right this wrong.

I know nothing of any law that requires a church to register, or to be registered, either with the city, county, state or Federal government. A Federal Bureau at Washington takes a census and publishes its findings in a neat little pamphlet that contains much information. But there is nothing compulsory. In this land of the free, the state has nothing whatever to do with ordaining either preachers or churches.

The many and various humanly originated denominations each have certain requirements that must be met before they permit any one to enter their ministry. They would not recognize any one as one of their ministers who had not met these requirements.

But of course there is nothing in the Bible about all this, and it is wholly of "the precepts and commandments of men."

In the New Testament there is no distinction between clergy and laity. In the primitive church every disciple

was a preacher, and an active worker, as far as he had the ability and opportunity.

Without looking up the laws of the various states, in Tennessee, the counties, for instance, each issue marriage licenses that authorize the Governor, a Judge, a justice, a Jewish Rabbi or any regularly ordained minister, to perform the ceremony. All the county requires is that a man be publicly recognized as a preacher by the religious body with whom he is affiliated.

.T. A. A.

DO YOU BELIEVE THAT?

By W. A. Ethridge

Paul, in writing to Timothy, said, "Preach the word; in season and out of season," (2 Tim. 4:2), and that means, all the time. Paul did not say preach the word only thirty minutes once a week, but all the time, and that could be done if the church was interested enough to do it. Paul did not say for me to preach my opinion of God's word; but to preach the word. Any man's opinion, theory, or think-so of God's word is valueless, unless it agrees and harmonizes with what God says.

Your salvation does not depend on feelings, emotions, or conscience. Saul of Tarsus, afterwards called Paul, persecuted the Christians in every conceivable way. He said he did it in all good conscience toward God. Saul of Tarsus thought he was doing right when he was doing wrong; showing conclusively that conscience has nothing whatever to do with your soul salvation, unless it is backed by the evidence found in God's word which produces a good conscience.

I was talking with a man not long ago. He put his hand over his heart and said, "I wouldn't give what I feel here for all you have". Poor deluded man! I could say it unreservedly and unashamedly. Depending on his feelings and emotions for salvation; depending on this lobe of flesh, the only function of which is to pump the blood through the human body; depending on that for his salvation, instead of the true pure, promises of the gospel. That is both pitiful and pitiable. Ignorance is the mother of prejudice. Eliminate ignorance from the world and there would be no prejudice.

Fifty days after the resurrection of Jesus Christ, 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. Thousands were converted on that day. They were converted by the gospel. They were converted by the preaching of the living word of the living God, as it was preached by the apostle Peter, inspired by the Holy Spirit. They were not wheedled by emotional sprees and man-made ways. God added them to the church that day, for there was no church before that time to be added to. Just a little while before Jesus died he said, "I will build my church". If there had been a Church before Jesus spoke these words, as some people claim, it would have been a headless church; a church or kingdom without a king; the stone had not yet been tried, and it would have been without the blood of Christ.

I want to get this thought thoroughly and firmly fixed in your minds. People do not differ and disagree on what the Bible says. Oh, no! They differ, disagree and contend for what the Bible does not say. I want to give you a few examples to shew you that is a fact and that is the truth. First, the Bible does not say "join" a church. There is no such expression found between the lids of the Bible. I never "joined" a church in my life; in fact 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; in other words when they do what He says do, in the way that He says do it; for the same thing that makes a man or woman a Christian, puts him or her into the church, (Acts, 2:47.)

Again, the Bible does not teach baptism "because of salvation. Peter said, "Repent and be baptized for, or unto remission sins, and the combined scholarship of the world, all agree that "unto remission of sins 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 your obedience to His commands. But there are different organizations in this country that teach that; for, when one of their number "comes through" at the mourner's bench, he asks for admission into their organization. Invariably, they ask him, "do you believe that God for Christ's sake has pardoned your sins?" The poor fellow says, yes, for that is the only way he has been taught. Saved before he has obeyed God's command to be baptized; before he has done what God told him to do, in the way that God has said do it. (Math. 28:19; Mark, 16:16; Acts, 2:38; Acts, 8:36-39; Acts, 22:16; Rom. 6:3-4; Gal. 3:27; 1 Pet. 3:21).

Again, the Bible does not teach the impossibility of apostasy. In I John, 1:10, "If we say that we have not sinned, we make Him a liar, and His word not in us." In Heb. 6:4, "For it is impossible for those who were once enlightened and have tasted the good word of God; if they shall fall away, to renew them again unto repentance; seeing they have crucified Jesus Christ afresh and put him to an open shame."

Again, the Bible does not teach salvation by "faith only". From the beginning of Genesis to the end (if Revelation there is not a single, solitary sentence, sentiment or syllable, remotely resembling the shade of a shadow of an intimation that God ever intended, that mortal man would ever think, that any man or woman ever might, could, would or should be saved by "faith only." Such heresy is blaspheming the name of God, and profaning the living word of the living God. The words or term "faith only" is used only one time in the Bible; and the only time the words "faith only" are used in the Bible, is found in James, 2:24, "Ye see how that by works a man is justified, and not by faith only".

Again, the church of Christ, the New Testament church, the church of the Bible, the Church of which I am a member, the Church of which Paul was a member, never wore a human name; it never made a human creed. It never gave a church entertainment, picnic, supper, social, bazaar or anything of the kind. It never used instrumental music in the worship; it never formed a human society. It never taught sprinkling or pouring for baptism; and if your very life depended upon it, you could not show in the Bible where the church of Christ, the Apostolic Church ever taught that a man can be saved without baptism. It is not there, despite the bickerings and wranglings of puny mankind. It is not there and cannot be found, denominationalism to the contrary notwithstanding.

DANGERS FACING THE CHURCH

By H- M, Phillips, Nashville, Tenn

There have been many dangers that faced the church in the past, but it seems to me that they have increased in the last several years. The war has left its stain on the

members and the standard possibly has been lowered, not only in the world, but among those claiming to be the Lord's. It surely will take quite an effort for the church to stem the tide and not be engulfed in the waves of the world. Will the church so stand? Well, I hope so.

Much has been said about the professional preacher and well may we ponder the subject. Preachers are very necessary to the prosperity of the cause, but the kind that is seeking to fleece the flock and not go out to increase the bounds of spiritual Israel will eventually wreck the purpose of the church. This slick, easy, soothing political fellow, who is trying to build around him a set of lovers, who, in the time of need, will outvote the settled decisions of the wiser ones in order to keep self in tact, is but a danger which will wreck the cause. He will do some, good but his motive, and influence in the long run will endanger the life of the church of the Lord. It will come to the point, that they will not work without him, and are about spiritually dead with him. He is the kind that takes charge and charges on his way, regardless of the elders, but not regardless of the young people and a few popular women.

However, I do not blame him as much as I do the elders, who profess to be the leaders, as they sit idly by or drift along with him and let the church become a tool in his hands for his own making. They are to oversee the flock, not see over the things being done. (Acts 20:28.) These professing elders are not, as a rule, as well informed as the professional preacher. He is looked up to more and soon the elders are in the background, because they are ground back. Preacher, elders and congregation all ought to work together with the Lord. (1 Cor. 3:9.) Elders are often asleep as the preacher is working hard on the machinery and oiling it, ready to run and take the church out of the hands of the elders, if, indeed, it were ever in their hands. Elders are there for life, but the preacher is there for only a few years, for the reports in the paper are so glowing that another congregation outbids the one where he is, and he must move, on account of his health. He will often raise his salary by telling them what another church has offered.

Discipline is an unknown item in most churches. Outsiders are not respecting the church much because of such. Why do we not do that which is commanded in the name of Christ, to withdraw from the disorderly? (2 Thes. 3:6.) Is it true that we could not find ten righteous to save the church? Are we afraid that there will not be any left? Are we afraid to start it for fear that we will be among the number? This is surely a danger facing the church.

Fine, costly houses come in for their part, to keep the church in debt for years so that calls must be turned flown. Then, when the large fine house is paid for, so many worldly members have come in for the nice house that they are about ready for a split. Raising money, and the number present, are so well grounded in the minds, that nothing else seems worth while to report. This soon results in a material thought and a lack of spirituality. Some places spend more on the house, and talk about it more than on the church. Sad but too true.

Only a few will act in the service in a public way, while many are ready to find fault, but will not raise the little finger to get a correction made. Many who do take public part ought never to do so, because of the way they live every day. Merely finding a fault is not all, but remedy it is the effective thing.

Jealousy and envy are two prominent brothers in most churches, I am told that jealousy is a species of insanity, and I am certain that envy is a part of devilanity. For

James declares that every evil work is where it is. (Jas. 3:16.) Song leaders are not free from it, and often will not lead when asked, because they had been asking others. Elders com in for a good share in that they are. fearful that another will get more of the prominence that they, and so demand that they have an equal share in the public appearance with others. Preachers could be included in this, as they desire to be the outstanding one. This will possibly never cease as long as people are people. Women are sometimes in this affair and disturbances are often in a community.

I have never felt that the young people and entertainment were as much a problem as we want to make it. In Bible times we read of no such problem in the church. Not till we were endeavoring to ape the denominations did we begin to have this: problem. If we would get back to the Bible, plan of letting the old and young be together, as the Lord made them, and both worshipping on the same level as Christians, we would be much more at peace and have less trouble. Taking young people off on a picnic, or an outing trip on Sunday, away from the churches, and, as a salve, taking the Lord's supper along, and, amidst the frolic, stopping and making a remembrance of the Lord, is surely not the main issue of the Lord's way. Why have we gone so far in the denominational methods that it will become so difficult to get back to the Lord's plan? But, if we will turn, even a little at a time, we will, in later years, come back. Till we learn that the church is not to entertain either the young or old, but to be of a more serious and important matter, our people will not advance very far towards the Lord's way. Some, things may have been made to entertain, but certainly not the church. The road to heaven is not made up of man's entertainings as a part of the church. Let us see to that.

REPLY TO JOHN FISKE BY CHAUNCEY

M. DEPEW, 1886

"I never felt so absolutely out of place. I am a practical man, overwhelmed with the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament, and the New Testament precisely as they are presented in Christianity. I am in antagonism to Mr. Wakeman, who dismissed the Bible as entirely a mess of legend, and Prof. Fiske, who accepts it with an interpretation entirely his own.

It was the atheism of France that taught license for liberty and led to the French Revolution. Where are the old philosophies and the old philosophers? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So pantheism and positivism have followed, only to be destroyed, and now we have the school of humanity and the cosmic philosophy coming close to the border of Christianity as expounded by John Fiske.

They tell us there is no more Creator, only Cosmic dust. Who made the dust? There is only protoplasm, indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple gospel of the humble son of Mary, preached by twelve fishermen, has survived the centuries and outlived all other philosophies of eighteen centuries. I am not versed in the terminology of the philosophies. I believe them to be of little use to reach the hearts and influence the actions of simple men- There is no liberty that lasts in the world.

and there is no government, which has the liberty in it that lasts, that does not recognize the Bible.

What is the object of all theology? It is to reach the human heart and to control the actions of men as they are. . . . How many of us can even understand what the philosopher says? . . . Not so with the teachings of the Golden Rule..... They tell us God must disappear; that prayer is begging; that the Holy Communion is cannibalism. When did such a religion send out a missionary? When you show me a colony of ten thousand people who have come to live decently by its teachings, I may believe it. But I say now, that the Christian faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve, and thereby do wrong, what of our future?"

NOT LOOKING FOR A JOB

The success of Paul was creating a fuss, anywhere and everywhere. He was in trouble all of the time. Why? Because he was not holding his peace. He was condemning sin. all the time - in the church and out.

Paul did **not** have the first shade of the modern PASTOR. He was not looking for a job. He always had one. He never once said, "Brethren, I have a little time open next summer. If you can use me, please write me at once." He never said that his time was booked ahead for two years, or three, or even one. He never left a church without competent help to carry on the Lord's work.

To get at the root of this matter, let me say that the church of Christ will never be what it should be until we have **faithful, competent, fearless, bold and untiring** men as evangelists and teachers. In our effort to overcome our shortness along this line, we are creating a lot of **SOFT SOAPERS, HANDSHAKERS, MEN PLEASING, JOB HUNTERS,** and this will put us in a worse condition than we are in at present.—Exchange.

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

The Church of Christ at Paris Ark., wants a preacher to work full time with the Church here. For further information write Clyde Rodgers, 701 N. 7th St., Paris, Ark.

H. G. Uhls, Woodburn, Ky., Sept. 10: This is to announce a series of meetings at Woodburn Church of Christ by Homer A. Daniel, of Paducah, Ky., beginning Sept. 23, 1045. Bro. O. B. Page of Tompkinsville, Ky., song leader.

Walter W. Leamon, Junction, Texas, August 20: Church here making progress, with frequent additions. We have had many tourists and expect more, now that peace has come. This is an all-year tourist center.

J. M. Cochran Little Huching, Ohio, Aug. 28th., was here on the 19th. There were two Baptisms.

Bros. R. E. Sams and Thelsea Reed, of Vienna, W. Va., were at Freeport, W. Va., on same date. There was one Baptism and three restorations.

Jim Cope, Henderson, Tenn., August 22: I recently closed an eight-day meeting at New Hope, Cannon County, Tenn. which resulted in eighteen baptisms and one restoration. I am now at Woodland Heights in Chattanooga and go next to Tompkinsville Ky.

Samuel H. Austin, Jackson, Mich., 719 W. Michigan Ave., Aug. 27: We are making encouraging progress in our new work here in Jackson. One was added by statement yesterday. Please write us of friends or relatives who may live in Jackson, giving us their addresses, we will look them up.

H. R. White, Watertown, Tenn., Sept. 11: The commerce meeting closed last Sunday night with a fine crowd. Homer A. Daniel, of Paducah, Ky., taught the Gospel in its fullness, much good being done in the name of Christ, two being baptized. Aldon Hendrix, of Appleton, Tenn., led the singing in a fine way.

Joseph Sherman, 1157 E. Mabel, Tucson, Arizona, Aug. 22: Eight more people have come forward here. I immersed three of them, and five placed membership. Largest audience this summer, attended last Sunday morning.

Homer Hailey scheduled to begin a protracted meeting about October 1.

Joe F. Jones, Jackson, Ivy., Aug. 29: We have just closed a sixteen day meeting here at the Hemp Hill Church in Jackson. Attendance was very encouraging each night, and the brethren from five or six of the smaller congregations in this sections supported the meeting in a fine way.

There were seven who made confession of faults, and three baptisms. My brother, Warren, has been assisting in a fine way for the last few days. We began a meeting at Virgie Ky., last Monday evening (Aug. 27), which will close this coming Lord's Day, September 2.

Irvin B. McFadin, Box 1164, Taylor, Texas, Sept. 13: Brother Leonard Bankhead preached here Monday evening in the interest of Sunny Glenn Home. He is the newly elected Superintendent. I predict a bright future for them.

Brother Ed Fry, of Conroe, Texas, will begin our Fall Meeting Sunday, Oct. 7. Local singers will be in charge of the song service. Pray for us.

Will W. Slater, Fort Smith, Ark: Meeting at Marked Tree, Arkansas, closed without visible results. Good attendance and fine interest. A preacher is needed in that town and community very badly. Will some congregation send one there and help to support him? Church is small in number, some 25 members, but are interested in the work. If interested write, C. L. Weaver, Box 232. I begin a meeting tonight in Charleston, Ark. near my home. Sincerely in the Christ.

Will W. Slater, September 10: The meetings in Marked Tree, and Charleston, Ark., closed without visible results but we feel that good was accomplished. Both congregations are only about three years old, small in number but rich in faith. I am to begin in Sterlington, Louisiana, tomorrow night. I did the preaching last fall which resulted in establishing this congregation with some 36 members. From there I go to Browing, Illinois, my third effort with the Browning church. Lots of work that needs to be done now. In His name.

H. E. Phillips, Box 535, Clearwater, Florida: "I left the Lake City congregation last August 5th, having worked with them since the first of February this year. The work there grew and is coming along fine. While I was there four were baptized into Christ, one was restored, and one placed membership. I left of my own free will and in good standing with the church there. I left that I may attend the University of Tampa. I am now located with the Church in Clearwater, Florida. I am looking forward to a year's good work in the Lord's vineyard."

E. E. Joynes, 730 North 41st St., Philadelphia 4, Penna., July 17: I have been preaching and working with the church at Moundsville W. Va., half time for a few months. Five have been baptized. One of these was an inmate of the state penitentiary. Bro. Charles Heath, one of the elders accompanies me and we gave away many tracts and copies of the Apostolic Times which the men are glad to receive. One colored man who has obeyed the gospel said he wants to become an evangelist when he enjoys liberty again. Expect to be back at Moundsville, Aug. 5th and 12th. I also gave copies of the Apostolic Times to colored brethren in Philadelphia.

L. M. McElyea, 2242 Caldwell Ave., Nashville, Tenn.: In the last issue of the Apostolic Times, we made a plea, to all readers of The Times, to do your part in the work and services of your Lord and the church, in which we know all real Christians are interested.

And am calling your attention again to the need of your help and financial support, in helping a small band of Christians in getting a building to worship in.

We have a very nice lot. The deed calls for one acre and it is convenient in every way. We are anxious to build a house before cold weather, for the reason we have no suitable place to gather for worship in the winter.

We have the logs all cut and ready to be sawed into framing but need some six or seven hundred dollars to complete the building, and are pleading that all members of the body of Christ will send a generous contribution for this cause, for we learn that God loves a cheerful giver, and God will bless every effort that all put forth.

If only 60 members will send 10 dollars, and 20 members will send 5 dollars, we all can see how easy it will be that this congregation can have a meeting house.

Send all contributions to J. W. Beasley, Bon Aqua, Term., Route 2, for the Spring Creek Church of Christ, a community in which the truth is desired and all souls be saved every where.

Our prayers and wishes are that the blessings of God will always be with all who are interested in the gospel.

Earl Arnold, Box 847, Bozeman, Mont.: This is a mission point and we are having a very good attendance thus far. We had a vacation Bible School here in June. The average attendance was 86. The record attendance was 106. Only about 15 of these were from members of the church and relatives of the members. We only have 7 members here besides my own family.

Anytime that you have a bundle of Apostolic Times to spare I can use them here in this place. It is a city of almost 10,000 people. Our attendance has been very good thus far. We have outsiders at every service. Thus far I have been unable to shake any of them loose At least the seed is being sown.

Herman L. Daniel, Hillsboro, Tenn., Aug. 27: Our meeting at Beans Creek closed last night with the house well filled. The preaching was done by Bro. Homer A. Daniel, of Paducah, Ky., and the song service was led by Bro. Leslie Wyatt. The gospel was preached in a forceful and understandable way. Leslie Wyatt is a student of Freed-Hardeman College. He is a fine singer and a promising young preacher.

Eight responded to the invitation. Five were baptized and three restored. Among those baptized were two aged men, one ninety-three and one seventy-five. A Bible class was taught each night and we believe the church is much stronger.

Joe F. Coppinger, Box 1549, Visalia, California, Sept. 3rd: The meeting at the Noble Ave. Church of Christ, which began Aug. 19th came to a close last night, results; Nine (9) precious souls were buried with their Lord in Baptism. In this meeting there was a different speaker each evening. Those that had part were as follows; and in the order named. H. P. Cooper, Palm and Dennett Church, Fresno, Calif. S. W. Sanders, Dinuba, Calif. Pat Broadus, Orange and F Church, Porterville, Calif., Porter Norris, Chowchilla, Calif., Voyd Ballard, Colinga, Calif., Vernon Morris, Visalia (Minister Church at Exeter, Calif.), Terry Mason, Dinuba, Calif., Hugh Ousley, Lindsay, Calif., W. M. Mann, Porterville, Calif., Tillman Prince, Sunnyside Church, Porterville, Calif., E. M. Borden, Sr., Armonia, Calif., Floyd T. Hamilton, Medera, Calif.

To all these we want to express our sincere thanks and appreciation, for their part in making this meeting a success. The lessons delivered by each of these brethren, was fine, and each seemed to be at his best.

The work here is progressing in a very satisfactory manner, in the two and half months that we have been here the attendance in all services, has increased a good

25%, and the contribution almost doubled: Every one seems to have a mind to work.

Now that the war is over, many who have been working in war plants, or boys who have been in service, will be looking for a place to settle down to private life again. Brethren, let me suggest that before you locate, that you see the San Joaquin Valley. Visalia is located in the heart of the cotton and fruit belt of this Valley, this is to my idea, the garden spot of the Valley, if not the state. A city of some 15,000 population, the County Site of Tulare County. Plenty of room and opportunities for expansion. If you are interested in a new location, write me at the above address, and I will be glad to lend any assistance possible in helping you find what you want.

Orville Wilson, Blue Ash, Ohio, Sept. 4, 1940: I have just completed a two weeks meeting with the Shady Grove Church of Christ, Sand Spring, Ky. This is an old established congregation, but through the efforts of some hobbyist it was divided, and only a very small number have met for worship in the past few years. This was this first meeting in years at this place and the results were wonderful, we had twenty six baptisms and fifteen restorations. This congregation needs help to build a building suitable to meet in. They have an old building up on top of a mountain that is almost inaccessible. The plans are all laid for a building on a gravel road that can be traveled all year by automobile, but they must have help before they can go ahead with their plans. Anyone wishing to contribute to this work may do so, and it will be deeply appreciated. Send all contributions to Henry Cromer, Sand Springs, Ky. For reference, contact the Church of Christ, Blue Ash, Ohio.

J. W. Smith, West Helena, Ark., Box 23: It has been some time since I made a report to the Brotherhood. For the last several months I have been preaching for the Church of Christ at Aubery, Ark. Also twice a month for the congregation at Coffee, six miles south of Marvelville, Ark. On my last trip to Aubery, one was restored and one baptized, both heads of families. With the help of the West Helena congregation, we established a congregation at LaGrange, Ark., to which I plan to give all of my time now.

Bro. Joe P. Spaulding, Minister of the West Helena, Ark. Church of Christ, will hold a meeting at LaGrange, Ark., beginning Sept. -5th through Sept. 16th. Bro. L. E. Garner, of the West Helena, Ark. congregation will have charge of the song service. This congregation is only four weeks old, has twelve members. Conditions are favorable for a successful meeting with Bro. Spaulding at LaGrange in September.

J. C. Noblitt, Collinsville, Okla: I have just closed a successful meeting for the church located in Chickasaw, La., 10 miles South of Oak Grove. Six years ago Bro. Jack W. Hawkins came to this community and located 4 Christians. His diligent labors for 2 years resulted in 23 obeying the gospel. Bro. Elmer Gobel came and held a meeting in 1942 and 5 were added to the church. The following meeting was conducted by Bro. W. W. Slater, and 7 obeyed the gospel in 1944. Out of this number 12 have moved away and served in the services of our country. This small but zealous group has done a commendable work, in the 6 years that they have worked in this community. We have just concluded a two weeks meeting with two additions, both men. One who has just been

discharged from the army, and quite an active worker in the Baptist Church, and the other a Methodist. There is promising material in both of these men as a leader in the cause here.

The brethren here are in need of help. To my knowledge they have done more for the cause of Christ than any other congregation I have ever contacted. In 6 years they have a building which cost \$1000.00 and there is no debt at present. The attendance of this meeting averaged 60 every night and the largest number was 87, and one man that has just bought a school bus, brought 41, and the largest percentage of those whom he brought was not Christians. Space will not permit to list the zeal, and earnestness that is being manifested here, where the cause is but little known. Brethren there is not another place in the country that is more worthy of our support than this place. Bro. Will W. Slater will, I am sure, recommend this work. Inquiries may be addressed to Bro. F. A. McDowell, Oak Grove, La., or Bro. J. J. Joyce, Kilbourne, La.

Bro. L. M. Musgrave, of Rayville, La. preaches here once each month, and has been laboring here for two years. His work is very satisfactory and is to be commended for his interest. I take up the work in Collinsville, Okla., that is under partial support of the N. Main St. Church of Christ, located 629 N. Main St., Tulsa, Okla. where Bro. Charles S. Tinius is the minister.

E. E. Wallace, Flint 4, Michigan, 1509 Prospect Street, September 4: Report of work at Grand Blanc, Michigan. Work is progressing very favorably here. We have just moved into our new building. We are justly proud of this building and the efforts that have been put forth to bring it into being. We only have about 60 members and the building is costing near \$20,000.000, so anyone can see we are really putting forth an honest effort. We have received some help from the outside for which we are very grateful and appreciative, and should any one feel that they wanted to help in a good cause it would be well placed here. We are sure that Grand Blanc has a great future. The feeling of the people there is very warm toward us and we are sure we shall prosper as a true working church should.

Leslie Wyatt, Cadiz, Kentucky, Sept. 1: My summer's work has been very pleasant, having led singing for five meetings.

I was with Bro. Homer Daniel at Dayton, Tenn.; Joiner's Chapel, my home congregation; Huntsville, Ky.; and Hillsboro, Tennessee. During this time there were a total of twenty-three additions to the church.

I was with Bro. Charles Pitner one week at Big Rock, Tennessee.

My plans are to return to Freed-Hardeman College this month.

THE WAY OF RIGHTEOUSNESS

By H. M. Phillips

This is a book of forty sermons, pointedly written on vital themes to the soul. They are short and giving a full discussion of the themes considered.

Get a copy of this book and one for some one else and help to spread the word of God in a manner that will attract the attention of all who read it. You may help to save a soul by so doing. Price is fifty cents postpaid.

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MONTGOMERY BIBLE COLLEGE BEGINS

FOURTH TERM

By Leonard Johnson

The present term promises to be the best school year in our short history. Our facilities are burdened with students. The more that one hundred students from **five** states have forced us to use every available space for dormitory and class use.

Several members have been added to the faculty, making the faculty the best in the history of the schools.

We have never refused to admit a student because of his financial condition if he were willing to work. We now have opportunities for students who need to work out part of their expenses.

TIME FOR AWARENESS

Editorial in The Christian Evangelist

The evangelical churches of America have reason to be grateful to Harold Fey for his series of articles in *The Christian Century* under the general heading, "Can Catholicism Win America?" The articles are forthright, fearless and factual but without ill will. Undoubtedly they have been prompted by the current all-out propaganda of the Roman Catholic church, its maneuvering for political power and its thinly veiled attacks upon Protestant positions.

The fact remains that the fundamental assumptions of the Roman Catholic political hierarchy are hostile to the essential principles both of New Testament Christianity and of American democracy.

On Dec. 3 an article appeared under the caption, "Not Good Enough for Heaven, Not Bad Enough for Hell." This is a subtle defense of the doctrine of purgatory as necessary to provide for the purging of souls from imperfections before they can enter into the presence of God. This teaching sets aside the absoluteness of Christ's redemption by His Cross and the gospel promise of forgiveness for those who repent and undertake a new way of life in Christ.

The doctrine of purgatory has been accompanied by the sale of indulgences, paid-for masses for the dead and a redemption purchased by money rather than by the free grace of God. The advertisement states that some who are "outside the church" "do not believe in purgatory. We would say that the whole Protestant movement since the days of Martin Luther has been a protest against this perversion of all Christ was and taught. Peter's rebuke to Simon the Sorcerer, "Thy money perish with thee," would be our answer to all who offer way to heaven for a monetary consideration.

Wake up, Protestantism!

Return to preaching and teaching the New Testament facts about Christ, his words, his spirit, his salvation, his way of life.

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OUR NEW ADDRESS

The Apostolic Times is now located in its own building at 1509 McGavock Street, Nashville 4, Tennessee.

In moving our presses and various equipment from 117 Fifth Avenue, North, to our new address we encountered obstacles and difficulties unforeseen and unpredictable. It would be interesting, and would also be a commentary on the out-of-joint times through which we are passing, to try to mention them. Under the circumstances it was impossible for us to print our November issues. Instead of getting out a double paper to compensate for this number, we will move the date of expiration on each subscription forward a month.

We believe that we are in position now to try to do more to propagate and to build up the cause of primitive, original, Bible Christianity, as it came from the apostles of Jesus Christ, who were, and are, its only authorized exponents. We intend, the Lord being our Helper, to hold The Apostolic Times, and all our other publications, true to the Bible from every standpoint.

All correspondents will please remember that our address is now 1509 McGavock Street, Nashville 4, Tennessee.

SHUNNING CERTAIN PASSAGES

All Scripture is of equal importance. One passage is as important as another passage. It could not be right to avoid or ignore, or to seek to minimize or explain away, any passage of Scripture. If a man accepts every verse in the Bible except one, he is an infidel or unbeliever. All of the Bible is the Word of God, or, on the other hand, none of it is.

Unlike books written by frail, fallible, uninspired human beings, the Bible cannot be partly true and partly false. If a human being writes a book, there is bound to be some mistakes and errors in it. But not so with a Book written by holy men of God, who spoke as they were moved by the Holy Spirit. If there was just one error in it, all claim to its having been written by inspiration of God would be immediately forfeited.

But there are certain passages of Scripture that the humanly originated denominations all around us ignore and refuse to teach and preach. When these passages are brought to their attention, they attack them, and endeavor to place a construction on them that most obviously nullifies what they really and actually say.

The passages of Scripture in which the inspired apostles of Jesus Christ tell sinners what to do to be saved are among those that are on the black list, so to speak, of the denominations. And while every passage of Scripture is of equal importance, and should all be equally emphasized, it is for this very reason that we feel called upon to repeat and reiterate the passages that the denominations, because of their doctrinal theories, strive bitterly to ignore.

Jesus commanded the apostles, "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.) "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 10:15, 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 24:40, 47.)

Now, let us note carefully what Jesus says in this Commission to His apostles:

(1.) He gives a positive command that all who believe in Him must be baptized. He states that baptism puts those who believe in Him "into the name of the Father and of the Son and of the Holy Spirit." This is a most serious and vital thing. No man can be a child of God, a Christian, before he gets into the name of the Father, Son and Holy Spirit. Hence, because the doctrinal theories of man-originated denominations assume that a man can be a Christian without being baptized, they shun and minimize this passage.

(2.) The Saviour pointedly says that a believer must be baptized to be saved. But because their doctrinal theories assert that a man can be saved by "faith alone," they evade and shun this statement made by the Lord Jesus Christ. Who ever heard a human denominational preacher proclaim the words of Jesus, "He that believeth and is baptized shall be saved"? When forced to face this saying of Jesus they endeavor to explain it away.

(3.) Jesus plainly says that the preaching under this commission was to begin at Jerusalem. "Beginning from Jerusalem." This beginning at Jerusalem was on the memorable day of Pentecost, which was the birthday of the church Jesus established. On this day at Jerusalem, Peter proclaimed, "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.) God added all who obeyed to the church. But because their doctrinal theories assume that the church was established at some other time and that a man may become a member of the church without

repenting and being baptized, they evade and shun this passage. And because Peter plainly says that baptism to the penitent believer is "unto the remission of sins," those who preach that a man may receive remission of sins without baptism, avoid this passage with a diligence worthy of a purer motive. Who ever heard a human denominational preacher say, "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."? Is not something wrong when a preacher has to dodge a part of the Bible?

This is just a sample of the way preachers of human denominational churches dodge parts of the Bible. Is God pleased with a man who accepts a part of the Bible and rejects other parts? If a man rejects a part of the Bible, does he not thereby reject it all as the complete and perfect Word of God? "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." (James 2:10, 11.)

The man who shuns and dodges one passage of Scripture thereby refuses to take God's Word as his Guide. He cannot be on the road to heaven. Only those who strive to do God's will, as it is revealed in His Word, will be accepted. Let men throw away their doctrinal theories and come to the Bible before it is too late.

J. A. A.

THINGS TO CONSIDER

By W. M. Davis, in Home Visitor

Only a few people ever learn the truth about the church. This is not because the truth is hard to learn, but because so many do not want to believe it. Jesus said he would build his church. Paul says the Lord added to the church daily such as were being saved. Jesus did what he said he would do. He built his church by the ministry of the apostles. It was completed on the day of Pentecost, when the Holy Spirit was sent down from heaven to guide the apostles into all truth.

This church is still in the world, and the Lord is still adding people to it. The Lord never adds people to any other church. Some people say they do not know what church to join. They do not have to worry about that; if they do the right thing, there is no danger of their getting into the wrong church. Nobody ever got into the wrong church by doing the right thing and nobody ever got into the right church by doing the wrong thing. God adds people to the church only when they do his will.

The church Jesus built is not a denomination. It had no denominational name. There is not a denomination on earth that can claim to be the church that Christ built. It had no human head, and was not an ecclesiastical society. It requires no human adjuncts to make it effective. The simplicity of the church has caused some people to turn away from it and look for something more complicated.

The church is essential to man's salvation. A denomination is not. A person can belong to all the denominations and not be a Christian. But if one belongs to the church Christ built, he is a Christian. If one does not belong to the church Christ built, he is not a Christian. When did the three thousand who were converted on the day of Pentecost become Christian? They became Christians when they did what Peter commanded

them to do. When did they become members of the church? They became members of the church when they became Christians. People now become Christians and members of the church, when they do the same things the people did on the day of Pentecost.

In the second Thessalonian letter Paul speaks of certain persons who received not the love of the truth. He further states that for this cause God sent them strong delusion, that they might believe a lie. When people do not love the truth, they look for a lie. Ahab did not like God's prophet because he told the truth, so he got four hundred false prophets to comfort him with lies. When men do not love the truth, they are not open to conviction.

The Bible is God's revelation to man, and it is all truth. The gospel of Christ tells men all that they need to know in order to be saved. Man's first duty is to love the truth. His second duty is to believe it. His third duty is to obey it. If a man does not believe the truth, he will not obey it and if he does not love it, he will not believe it.

Some people's hearts are so full of prejudice that there is no room for the love of truth. Nathaniel inquired, "Can any good thing come out of Nazareth?" Any truth Jesus might teach would not affect Nathaniel while he was under the influence of this prejudice. Many people reject the truth because it does not correspond to their way of thinking. And some think nothing is true if they do not understand it. Rubber tires on automobiles wear out concrete roads faster than steel tires on wagons. But many do not believe this, because it does not look that way. If truth is not compatible with reason, many turn away from it.

Peter says the soul of man is purified by obeying the truth. There is no substitute for the truth. Nothing else will purify the soul. And the truth will not purify the soul unless it is obeyed. Believing the truth is very important, but that does not purify the soul. Obedience is the outstanding theme of the gospel.

BECOMING A CHRISTIAN

To be a Christian is the most important thing in life. But before one can be a Christian, he must become a Christian. To become a Christian, one must hear the Gospel, the good news about the death, burial, and resurrection of Jesus Christ. "Faith cometh of hearing" (Rom. 10:17). Having heard the Gospel, it is necessary that one should believe it. This belief is more than intellectual acceptance, but includes confidence and trust.

This belief, or faith, is naturally followed by repentance. "At the time of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30), "Repent, and be baptized every one of you" (Acts 2:38).

Then one must follow the New Testament example and teaching of publicly confessing Jesus as the Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

Then the next step to build on faith is baptism. Jesus said "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent and be baptized every one of you" (Acts 2:38). Baptism is a burial in water (Rom. 6:3-5).

When one does these things he has the assurance of the New Testament that he becomes a Christian and that God adds him to the church. Now he is ready to grow in Christ. If he remains faithful unto death he shall enter into eternal life.—Home Visitor.

CONSCIENCE IS NOT ALWAYS A GOOD GUIDE

From The Gospel of Christ

We do with a good conscience anything that we have been led to think is right.

Sometimes by false teaching, men and women are led to do wrong—while their conscience does not condemn them. Sometimes sin may so harden the heart that men and women do wrong by habit with no sense of guilt.

But no man need think that just because his own conscience fails to condemn him—he therefore does no wrong. 1 John 8:20, "for if our heart condemns us, God is greater than our heart, and knoweth all things."

God sees and takes account of all the sins our own conscience never notices or realizes. Our Lord does not allow sin and rebellion to go unpunished. "Be not deceived; God is not mocked; for whatsoever a man soweth, t' at shall he also reap" (Gal. 6:7).

A man's conscience may be so seared over that it takes no account of sin. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2).

Certainly such a conscience would not be a trustworthy guide. A man with such a conscience might do many sins with no feeling of guilt, but he would be lost at last, because he did **not** follow the written and revealed will of God.

Again, a man's conscience may be so uniformed and uneducated as to be an ignorant conscience. Thus, a man might do the best he knows, and still not do the right, because he didn't know enough.

Paul showed himself to have been once in this condition. He says, in Acts 28:1: "I have lived in all good conscience before God until this day." During this time he was the very chief of sinners (1 Timothy 1:15). He explains his good conscience while guilty of sin, saying, "I did it ignorantly in unbelief" (1 Timothy 1:13).

Following an ignorant conscience does not give release from sin. "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48). Here we see that ignorance is no excuse for sins.

Again, a man may so live and move and act as to finally have a conscience that is defiled. Such a conscience would permit a man to do almost anything in the category of sin without holding him guilty.

"Unto the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:15,16).

Such a conscience would be unfit to guide any soul seeking the truth. He who follows such a guide will be lost eternally without any doubt. Yet his conscience would not condemn him.

From these and other examples, we learn how fickle a guide is any man's conscience. The Lord did not intend for us to do that which is contrary to our conscience, as long as our conscience is educated to condemn what God's word condemns, and educated to approve only those things that God in His word approves.

The truth is, God did never intend for men to follow their conscience in religion; He intended them to follow the Book. The very fact that God gave to the world

a Bible, is evidence conclusive that no conscience is a satisfactory guide in religion.

God gave the Bible to do what no man's conscience can do—that is, to serve as a guide from earth to heaven. Let us learn to follow the teachings of the Book without doubting or quibbling.

THE GREATEST INSTITUTION ON EARTH

Editorial in Gospel Digest

The church of our Lord and Savior Jesus Christ is beyond comparison the greatest institution that has ever been set up among men. This is true for a number of reasons, a few of which we mention, as follows:

(1) The church is of divine origin. It was not conceived in the mind of any man or any set of men; but was conceived in the mind and in the heart of man's Creator—the ever-living and ever-loving heavenly Father. Hence, the church as an institution is great because of its origin.

(2) The church is the world's greatest institution because of its nature, which is spiritual.

(3) The church is the world's greatest institution because of its position, which is intermediate—between the world and the final state of the redeemed.

(4) The church is the world's greatest institution because of its composition. It is composed of those who have washed their robes in the blood of the Lamb; whose names are written in the Lamb's book of life through obedience to the commands of the gospel of Christ.

(5) The church is the world's greatest institution because of the price that was paid for it: viz, the precious blood of the Son of God. No other institution was ever erected at such great cost.

(6) The church is the world's greatest institution because salvation from past sins can be obtained in no other.

(7) The church is the world's greatest institution because it encompasses the whole family of God upon the earth. Every person who is saved from his past sins is a member of it. God has but one family in the earth and all of His children are brethren and are urged by the Spirit to dwell together in unity.

(8) The church is the world's greatest institution because Jesus Christ is its head.

(9) The church is the world's greatest institution because of the exceeding great and precious promises that are vouchsafed unto its membership.

(10) The church is the world's greatest institution because there are so many blessings enjoyed by its members that are not obtainable elsewhere.

SCRIPTURAL BAPTISM

Leonard Johnson, in Sound Doctrine

"There is . . . one baptism" (Eph. 4:5). The New Testament speaks of "The baptism of John" (Matt. 21:25; Acts 19:3), of the baptism of suffering (Matt. 20:22,23), of the baptism of fire (Matt. 3:11), of the baptism in the Holy Spirit (Acts 1:5), and of the baptism commanded by Christ (Mk. 16:15, 16). In the year 64 A. D. the Spirit said "There is . . . one baptism." What is this "one baptism"?

John's baptism was superseded by the baptism commanded by Christ (Acts 19:1-5). Certainly the one baptism that is now binding is not that of suffering or of fire. Is this "one baptism" that of the Holy Spirit, or baptism in water as commanded by Christ? Holy

Spirit baptism is not a command, but a promise. The baptism commanded by Christ must be administered by man (Matt. 28:19, 20; Mk. 16:15, 16). Therefore, the "one baptism" is baptism in water as commanded by Christ, and administered by his disciples (Acts 8:30-39).

The Action of Baptism

"Except one be born of water and the Spirit, he cannot enter into the kingdom of heaven" (Jno. 3:5), "having our body washed with pure water" (Heb. 10:22). "... according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5). "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). "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).

Baptism is a birth, a washing of the body, a burial and a resurrection. This eliminates all sprinkling or pouring of water upon the candidate.

Who Should Be Baptized?

"He that believeth and is baptized shall be saved" (Mk. 16:16). "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). "... Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. ..." (Acts 8:36, 37). "Many of the Corinthians, hearing believed, and were baptized" (Acts 18:8).

Those who are mature enough to hear the gospel, who believe and repent are subjects of baptism. This eliminates infant and small children baptism.

Purpose of Baptism

Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit" (Matt. 28:19). "He that believeth and is baptized shall be saved" (Mk. 16:16). "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remissions of your sins. ..." (Acts 2:38). "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). "Which after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Pet. 3:21). "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death" (Rom. 6:3). "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). "For in one Spirit were we all baptized into one body. ..." (1 Cor. 12:13).

The purpose of baptism is to put one into the name of the Father and of the Son and of the Holy Spirit, to save, to remit sins, to wash away sins, to put one into Christ, to put one into His body which is the church.

Who will deny the following: The Bible teaches that to the penitent believer baptism is in order to the remission of alien sins.

SAVED WITHOUT BAPTISM?

By Benjamin Franklin

Jesus doesn't say, "He that is not baptized shall be damned."

Suppose he doesn't. Baptism is a commandment. To do a commandment is an act of obedience. To refuse to do a commandment is to refuse to do an act of

obedience. The Lord will take vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ.

But our friend says, "I believe if a man wilfully and stubbornly refuses to receive the ordinance of baptism, that man will be lost." What, then, of all those people who have the Bible in their houses, printed plainly in their mother tongue, and know that baptism is commanded, or may know it, as certainly as they know their names—and will not be baptized? And what of the preachers who encourage them in it? The Lord's will is that they should obey—be baptized. They refuse to do this. They know his will and do it not. Will they be saved?

But there are cases in which baptism is impossible. There are cases where the gospel cannot be administered.

Where the gospel cannot be administered, we can not have the promise of the gospel.

But what of those who cannot hear the gospel?

They are not gospel subjects. The gospel cannot be administered to them.

What will you do with them?

Nothing. Where the gospel can be made known, preach it to the people. Where they can believe and obey it, urge them to do it, that they may be saved. Gospel salvation is the only salvation we have anything to do with. It is freely and graciously offered to men who believe and obey the gospel. The work of the preacher is to preach the gospel to all, and exhort all to obey it, showing that "God commands all men everywhere to repent," and that this repentance is in view of the judgment.

But what of infants?

Gospel salvation, or the salvation of the commission, is salvation from sin, or remission of sins. Infants have never sinned, and need no remission of sins. They need nothing only precisely what a saint needs—to be raised from the dead, changed, immortalized and glorified.

REPENTANCE NO. 3

THE EVIDENCES OF REPENTANCE

By Buford Holt, Cleveland, Tenn.

True repentance carries with it evidences which cannot be questioned. The change of a man's life is seen by all who observe his actions. The Thessalonians showed their repentance in that they "Turned unto God from idols, to serve a living and true God, and to wait for his Son, from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." (1 Thess. 1:9, 10). The turning from idols to a living and true God was evidence of genuine repentance. The Ephesians gave evidence of their repentance when "Many also of them that had believed came, confessing and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; ... So mightily grew the word of the Lord and prevailed." (Acts 19:18-20). If many today "who believe" would come "confessing their deeds" which have been contrary to God's word and "burn their books" of wickedness; if they would show the same evidence of repentance which the Ephesians showed, the WORD of God would grow mightily and prevail as it did then. The jailor of Philippi gave evidence of his repentance when he "took them the same hour of the night, and washed their stripes; and was baptized." (Acts 16:33). God "saw the works" of the Ninevites "That they turned from their evil way"

(Jonah 3:10) and God spared them. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. 18:7, 2). To the Pharisees and Sadducees who came unto John the Baptist, John said, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentances" (Matt. 3:7, 8).

RESTITUTION AND REPENTANCE

Repentance also carries with it the idea of restoring that which has been taken wrongfully. "And Jehovah spake unto Moses, saying, 'Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, so as to trespass against Jehovah, and that soul shall be guilty; then he shall confess his sin which he hath done: and he shall make restitution for his guilt IN FULL, and add unto it the FIFTH part thereof, and give it unto him in respect of whom he hath been guilty.'" (Numbers 5:5-7). "If any one commit a trespass and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, . . . and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and he shall be forgiven." (Lev. 5:14-16). In one case the man had sinned against his fellow-man and God, in the other he had sinned against the holy things unto Jehovah. In both cases he was required to restore in full and give a fifth in addition. Zacchaeus said, "If I have taken anything wrongfully I restore fourfold" (Lk. 19:8). He had met the requirements of the law of Moses—he lived under that law. Jesus said to him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham." (Lk. 19:9).

In the New Testament it is, "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4:28). So both in the Old and New Testaments the thought of restoring is a part of repentance. Let him, who has taught false doctrine, teach truth to try to make amends for his error. Let that man, who has been out of duty and withheld from the Lord restore to his utmost ability.

"This leads us to observe, that the only unequivocal evidence of sincere repentance is the actual redress of the injury done; not only a cessation from the sin, but a restitution for the sin, as far as restitution can possibly be made. *No restitution, no repentance—provided restitution can be made.* And I may be permitted to add, *that without repentance and restitution, when possible, there can be no remission.*"—A. Campbell, in *The Christian System*, Page 223.

Continued.

HOW TO BUILD UP THE CHURCH

By Elbert M. Young, Lafayette, Tenn.

This is the second in a series of articles on the subject of "How To Build Up The Church". Since the church is made up of human beings who have been baptized into Christ it is our purpose to learn how to grow as individuals Christians. By so doing the church can grow and thus be built up. We cannot improve on the

divine side of the church, but we can improve the physical or human side. This is done by improving self. In the first article it was stated that the church could be built up by study, and attendance. That is by each Christian studying the word of God, and attending all services of the church. Now we study other means by which the church can grow.

Giving

God has always required that his people sacrifice unto him. Cain "brought of the firstlings of his flock and of the fat thereof" (Gen. 4:4) as a sacrifice unto God. Upon coming out of the ark Noah built an altar unto his God. Israel made many sacrifices unto God. Today men are to give a part of their possessions and blessings unto God.

Every thing that we have belongs unto God. The Bible says in Haggai 2:8 "The silver is mine, and the gold is mine, saith the Lord of hosts." And again, "For the earth is the Lord's and the fulness thereof". (1 Cor. 10:26) David in thanking the Lord and in praising him says "for all things come of thee, and of thine own have we given thee. (1 Chron. 29:14b.) Jesus says in Luke 12:15 "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth". Paul said "For we brought nothing into this world, and it is certain we can carry nothing out." (Tim. 6:7) God gives the power to get wealth. (Deut. 8:18)

God requires that we give him the best that we have. Israel was required to give an animal without blemish. Christ gave the best that he had, in fact all that he had, even his life. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Thus the least that I can do is to give God of my service, my time, my talent, my money, yea myself.

On each first day of the week Christians are to give of their money unto the Lord. Paul says in 1 Cor. 10:1-2 "Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

We are to give because God wants us to, (2 Cor. 8:7, 9:7); to be blessed, (Phil. 4:17); to lay up treasures in heaven, (Matt. 6:20); and to prove our love. (2 Cor. 8:8). Another purpose in giving is to help those in need. "Let him that stole steal no more: but rather let him labour, working with his hands that thing which is good, that he may have to give to him that needeth. (Eph. 4:28) And again, 1 John 3:7 "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Likewise we are to give to support the preaching of the gospel. Paul in writing to the church in Corinth said "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13-14). In 1 Cor. 9:11 Paul says "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Each Christian is to give according to his ability "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8:12) We are to give as we purpose. Every one must decide, or determine within his heart

how much he can give, and then do it. "Every man according as he purposeth in his' heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7)

The church can be "built up" by Christians giving as God directs. By so doing the congregation can have money to do good unto all men. Too, it will do every member **good to give**. "It is more blessed to give than to receive." (Acts 20:35b.) You are urged to give your **all** unto God. Give him of your service, your talent, your time and your money. By giving first **yourselves** all other giving will be cared for. Paul said that the churches of Macedonia "first gave their own selves unto the Lord." (2 Cor. 8:5)

(To be continued)

PERSONAL RESPONSIBILITY

By G. E. Woods

The Prophet Isaiah records the Most High as stating, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear". Isa. 45:22-23. The Apostle Paul quotes this statement in Rom. 14:11 and summarizes in verse 12 by stating, "So then every one of us shall give account of himself to God". This shows beyond doubt that our own responsibility obtains in the sight of our Creator. Almost without exception all New Testament writers have added to the wealth of information on this subject. James assures us, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin". James 4:17. The Writer of Hebrews states, ". . . it is appointed unto men once to die, but after this the judgment". Heb. 9:27.

Some would have us believe that man is no more than a machine, doomed to a fixed destiny, with out defense or excuse. That he is not morally responsible for his conduct not having any part to play in his destiny. To this we cannot subscribe. In the morning of time, God made man, made his a free moral agent, made him and gave to him the power of choice of action, but holds him responsible for the choice he makes. If man is not responsible to his God for his own personal actions, then, why a given plan of salvation with which the Lord calls upon man to comply? Why is the Bible filled with promises of God to His creatures upon His conditions? Why is the Bible filled with warnings for neglect of duty? Why is man called upon to do his "whole duty" (Eccl. 12:12) if he is not personally responsible to Jehovah? There is but one true answer. Man is responsible to his Maker. To Him one day we must render a true account and be judged accordingly. In consideration, then, of the fact that we are responsible for our earthly conduct, some questions are in order.

What are our responsibilities? In placing certain obligations upon His creatures, God has by revelation made known to man the sum and substance of those obligations. The Justice of God made revelations of His will necessary. It is God's will that the requirements which He has laid upon us all be made known to "every creature". It is our personal responsibility to assume those obligations and discharge then to the best of our ability. God holds us responsible for our **acts**—the deeds that we do, the works which we perform. John describing the judgement of the world said, "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. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them and they were judged every man according to their works." Rev. 20:2-13. This shows beyond doubt that we must answer to God for our works or deeds when we stand in His presence to give an account.

Not only are we responsible for the deeds of life but equally for the **words** that we utter. The Lord declares, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned". Matt. 12:37. Thus, the words that we utter may rise up before us in the Judgment to condemn our souls to everlasting destruction. James informs us, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain". James 1:26. To be saved finally, we must keep the words of our mouth pure. Filthy conversation has no place in the life of the child of God, but words that edify are uplifting both to the speaker and to the one that hears.

In the third place, we are responsible to God for the **"thoughts and intents of the heart"**. God looks beyond the acts of the individual, He looks into the hearts of men. "As he thinketh in his heart so is he". Prov. 20:7. Man looks on the outward man but God looks farther, He looks into the heart. To violate the civil statutes one must perform a wicked act, but we may be guilty of sin in the Sight of God by doing no more than thinking an unkind thought. One cannot be guilty of murder in the eyes of the law until he has committed the act of murder but John said, "Whosoever hateth his brother is a murderer". 1 John 3:15. It behooves then "to keep thy heart with all diligence for out of it are all the issues of life." Prov. 4:23. Just as certain as wrong deeds and wrong words will cause the displeasure of the Almighty to rest upon us, we may with equal certainty expect His Wrath when we stand in His presence guilty of evil thoughts. If we will keep our thoughts pure, our words will be pure and our acts acceptable to God. The deeds that we do and the words that we speak are determined by the thoughts that are in us.

The Bible is replete with examples of those that fulfilled the obligations to them given and of the blessings of God which attended them. Perhaps an equal number of examples of those that shirked their responsibilities are given and the consequences that followed. The experiences related are examples to us today. It is important first of all, to recognize the fact that we are utterly dependent upon our Creator, secondly, to learn the things for which we are held responsible, and finally, to discharge those duties to the extent of our individual abilities. When this we do, we can look to the fulfillment of the promises of God attendant upon the conclusion of the requirements which the Lord has laid upon us.

HAVE I BEEN BAPTIZED?

Not unless you have gone down into the water, as did our Savior, as did Philip and the Eunuch, and there been buried beneath the waters; not unless you have risen from the watery grave with a full purpose of heart to lead a new life; for Paul says those who have been baptized unto Christ have been buried with him by baptism; and, that as like Christ was raised from the dead by the glory of the Father, so they should arise to walk in newness of life.—Gospel Digest.

YE HAVE HEARD

By Gayle Oler, in Just a Moment

In the great sermon on the mount, Jesus said, "Ye have heard that it was said to them of old times. . . but I say unto you. . . ." It was there that he was showing the distinction between the new law of the gospel of Christ, and the old law of Moses. This is a distinction that many people have never gained.

Those people had not gone to the source of their information to find out with what authority their informant had spoken. Oftentimes people make the same mistake today, but it is a wise thing to "Believe not every spirit, but prove the spirits, whether they are of God, for many false prophets have gone out into the world." Paul warns us to "Prove all things, hold fast that which is good."

Ye have heard that it was said, "One church is as good as another." But what does Jesus say about that? He said exactly the contrary is true. He said, "Every plant which my heavenly Father planteth not shall be rooted up." Did you ever ask a person for his information when he told you that one church is as good as another, and that it didn't make any difference which church you were in? The next time you hear a fellow make a statement like that, ask him for his source of information, and watch him get embarrassed.

Ye have heard that it was said, "Baptism is not essential to salvation, and it has no connection with the remission of one's sins." But Jesus said, "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). Ananias, an inspired minister of the gospel, said, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). So while you have heard to the contrary, the Lord and his disciples state that baptism does have a connection with salvation, and that it is essential.

You have heard it said, "The church was established with John in the wilderness, or during the personal ministry of Jesus." But after John was already dead and buried, Jesus said in Matthew 16:18, "Upon this rock I will build *my* church, and the gates of hell shall not prevail against it." He gave rules and regulations for the government of the church, but Paul said in Hebrews 9:17 that these did not go into effect while Jesus lived—that there had to be a death on Christ's part before they were effective. If the church had been established during the personal ministry of Christ, it could not have been governed by the word of Christ.

Ye have heard it said, "A sinner can pray for salvation and get it." And it is a common thing for sectarian preachers to tell sinners to pray for salvation. But the Bible says in John 9:31, "Now we know that God heareth not sinners." And Jesus said in John 14:6 "I am the way, the truth and the life. No man cometh unto the Father but by me." But if a man be in Christ, he is a new creature.

Instead of a sinner being told to pray for salvation, the Bible tells him "He that believeth and is baptized shall be saved" (Mark 16:16). It matters not how much a sinner may pray for salvation, until he is bom of water and the spirit, he cannot enter into the kingdom of God. In this law or rule, there is no change, and beyond it there is no appeal.

Ye have heard it said, "Men can go to heaven outside the church." But the Bible says, in Acts 2:47, "The Lord added to the church daily such as should be saved."

Ye have heard it said, "God has more than one church, and more **than** one flock today." But Jesus said, in

John 10:16, "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd." It is not a common thing at all to hear sectarian preachers say that God today has one flock and one shepherd, but when Jesus said that his people would be one flock, he did not mean two. So there is only one church in the world by divine authority.

In Eph. 1:22,23, Paul said the church is the body of Christ. And in I Cor. 12:20, he said, "But now they are many members, but one body." Since this is true, certainly it is true that there can be no two acceptable churches in the world. Only one can be right.

When you hear people say anything about religion, and so much is said, remember the divine admonition, "Believe not every spirit." It is a wise thing to "Prove the spirits, whether they are of God, for many false prophets have gone into the world." The majority of religious teachers are wrong. The fields are white unto the harvest, and the laborers are few, but many false prophets have gone out into the world in contrast to the few laboring in the Lord's vineyard. You had better be careful lest you walk the wrong way.

MUSINGS

By Rue Porter, in Christian Worker

I have a friendly criticism from a reader of the Worker. He asks me, "If a preacher of the Christian Church baptized you, would he be baptizing you into the church of Christ or the Christian Church?" The answer is simple, If you were a penitent believer, and you were then baptized as per Mark 16:16,—Acts 2:38,—Matt. 28:19, 20, you were simply baptized "into Christ"—Gal. 3:27, and the Lord added you to "the church." Acts 2:47. If for any reason you then took up the habits of the Christian Church, you went into error and ought to "come out of her" and be separate. It is to be wished that people might learn that the faith of the man who administers the baptism is NOT essential to the salvation of the man baptized. Let the man who thinks so say it out loud. If that were true, there could be no such thing as certainty that any of us were properly baptized, because we cannot trace our baptismal line very far back until we run into a break. This is no apology for the Christian Church. It is admitted readily by most of their present day preachers that people can be saved entirely apart from her. She is not essential to the salvation of any soul.

LIPSCOMB HAS RECORD ENROLLMENT

By Willard Collins, President Lipscomb

Alumni Association

President Batsell Baxter delivered the opening address September 21, as David Lipscomb College began its fifty-fifth year. He spoke before an audience which overflowed into the halls.

In introducing President Baxter, Vice-President A. C. Pullias, who has charge of securing new students, announced that 647 students had enrolled for the fifty-fifth year. This is an all-time record, surpassing the record of 613 last year.

This will be the last time that David Lipscomb will open as a Junior College. The third year of college work will be offered next year and the fourth year of college work in 1947.

THE APOSTOLIC TIMES

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EDITORIAL

IS THERE ANY DIFFERENCE?

Dear Bro. Allen; About three months ago I wrote you a letter requesting that you write an article in your valuable paper, The Apostolic Times, of which I have been a regular subscriber since its birth.

I ask that you let the brotherhood know if there was any difference between organizing the United Christian Missionary Society to preach the Gospel and organizing Bible Colleges to teach the Bible, as both organizations are human organizations.

Up to this time I have not seen it in your paper and I know the brotherhood would like to be informed on this important question.

Hoping to see this in your paper soon, I remain,

Your brother in Christ.

Brookport, Illinois,

A. T. KERR

* * *

Brother Kerr asks, "if there is any difference between organizing the Missionary Society to preach the gospel and organizing Bible Colleges to teach the Bible." There is no difference. A human organization, separate and apart from the church, to do missionary work is not different in principle from a human organization, separate and apart from the church, to teach the Bible.

We repeat, that there is no difference between organizations or institutions of this kind. One is a human institution, designed by its originators to do one thing; the other is a human institution, designed by those who originated it, to do something else. If one is wrong, the other is wrong; if one is right, all such institutions are right. All of them are wholly without divine authority; all of them originated entirely in human presumption; and all of them are admittedly without either precept or example from the Apostles, who only are the authorized exponents of the Christian religion.

This plain, simple and undeniable fact should give pause to those in the churches of Christ who are fostering and promoting Orphan Homes, Old Folks Homes, Brotherhood Publishing Houses, and all such kindred institutions, other than the church. God, in His wisdom, designed and ordained the church, with its bishops and deacons, and its evangelists, to completely and perfectly cover every field in which any of these human institutions operate; and to set aside God's institution, and to supercede it with a multiplicity of human institutions, supplanting the church, and each one taking over some part of the work of the church, is to exalt the wisdom of men above the wisdom of God, and is to de-

clare that the inventions of men are better than the things that God has appointed and ordained. Such a sin is a sin of the most deadly nature and may easily become the one fatal form of iniquity for which there is no pardon in either this world or in the world to come. To attempt to defend such institutions on the ground that God has commanded his people to do anything, and has not shown them how to do it but has left them to their own wisdom and devices, is to deny the divine origin and perfection of the Apostles' doctrine. Expediency inherently remains within the scope of the divine command.

C. R. Nichol, of Clifton, Texas, who is one of the ablest and most outstanding preachers in the Christian Brotherhood, said:

"I am not willing to try to persuade myself that there is a distinction to be made where a difference does not exist. Is the Orphan Home under the oversight of the church of Christ—elders of any congregation? Are congregations working in or through it? If it is an organization other than a local congregation, and congregations of the church of Christ are functioning through it, why may we not have them function through that, or some such organization as that, in mission work? Brethren call me at times for debates, and occasionally the Missionary Society is brought into the discussion. It is an organization through which congregations function. On what ground am I to oppose such organizations, and then defend the organization of the Orphan Home?"

While Brother Nichol wrote the above to me in a letter received more than fifteen years ago, I am not aware of any change in his views. What he says is as true today as it was then.

No congregation that does any part of its work through any institution or organization, other than the church, with its elders, deacons and evangelists, can sensibly or logically object to the vicious and pernicious workings of that great Octopus that has its tentacles wrapped around the throat of thousands of churches, viz: the so called United Christian Missionary Society. Every such institution supplants and infringes upon either the work of the elders, the deacons or the evangelists of the church.

The Missionary Society, though organized and brought into existence to do work that God, in His wisdom, established the church to do, is nevertheless entirely dependent upon the church for support.

Now, such would also be true of the sort of theological School Bro. Kerr evidently has in mind. The very existence, as well as the workings, of such organizations is unscriptural and sinful. All such institutions are parasites on the church. They drink up its resources and usurp its place and work.

But the brethren who are engaged in teaching school and in operating colleges, in this section of the country, most sincerely and energetically deny that their schools and colleges are of this nature or that they have any such unscriptural characteristics. They are as much opposed to a theological school operated by the church to make preachers as Bro. Kerr is. They are also just as strong as Bro. Kerr is in opposing any institution or organization, other than the church, or separate and apart from the church, or over and above the church, and that bleeds the church of its resources on the pretext that it is doing the work of the church. They recognize that the school has no connection whatever, in any way, with the church, and that the church is not in the school business, any more than it is in the grocery business or the printing business. They regard the

school as a purely secular institution, operated for the purpose of affording an education to young people and serving as an auxiliary of the home, and not of the church.

It seems obvious that there has been something most unfortunate and tragic in the college controversy. I remember that a few years ago Bro. Daniel Sommer made a tour of some sections of the South. While he was in Nashville, it was my pleasure to have him one night in my home. He visited the Apostolic Times, the Gospel Advocate, and the David Lipscomb College. Besides preaching at the College, where he was a very welcome visitor, and where he had nothing to say that the brethren who were running the College did not themselves believe, he also visited the Gospel Advocate Office at a time Bro. Srygley was present. In fact, they thought so well of him at the Advocate Office that Bro. Leon McQuiddy desired the Gospel Advocate to have some fellowship with him in his labors. Before accepting it Bro. Sommer demanded to know what it was for, and when Bro. Srygley explained that it was simply to assist him in his labors in preaching the gospel, he accepted it without further objection.

Now, there is, indeed, a sort of cruel irony in all this to those of us who are familiar with the Bible College controversy. It is such a pity that Bro. Sommer could not have gotten acquainted sooner with the Bible School and the Gospel Advocate. After many years of bitter controversy, and of harsh and stern exposures of those branded as "new digressives", and after the body of Christ was actually divided over "the college question", doing injury and damage to the cause for which Jesus died, and for which dreadful sin somebody is going to have to answer at the judgment bar of God—I say, after all this bloody war fomented through religious papers, by editors who were not even acquainted with one another, and who did not understand each other, Bro. Sommer gets personally acquainted with those whom he has been fighting and finds that there is no issue whatever between them! These brethren were as strongly opposed to the church running a college as Bro. Sommer was.

I remember that when I was editor of the Advocate Bro. Sommer and Bro. Srygley had quite a struggle in the papers over the colleges. Bro. Srygley, in reply to Bro. Sommer, kept pressing him with this, "I have as much right to teach the Bible in a school founded by man as Daniel Sommer has to teach the Bible in a paper 'founded by Benjamin Franklin in 1854.'"

Then, in later years, Bro. Sommer gets personally acquainted with Bro. Srygley and they find that there is no difference whatever between them. While Bro. Sommer was sitting in the office of the Apostolic Times, after listening to him, I said, "Bro. Sommer, the only difference I can see between you and Bro. Srygley is that you are a Yankee and he is a Johnny Reb." He smiled and said he guessed that was about right.

It is very obvious, therefore, that if the Bible College controversy is divested of all confusion, misunderstandings and false issues, and that if all will candidly and unambiguously clarify the real issue upon which the whole question hangs, all can cordially unite on the true position. Certainly a man has as much right to teach the Bible in a school founded by man as another man has to teach it in a paper founded by man. But this is not the issue and does not touch the issue from any standpoint. The Bible ought to be taught in every school, every paper and everywhere else. And the issue is not teaching school or operating a school. Both teaching schools and running schools are very proper and neces-

sary things. The issue is, Can the church run a school or college, or, in any way, as a congregation, participate in running one? I might further clarify the issue by asking, Can the church run a grocery or a hospital? There would be the very same ground, as far as principle is concerned, for the church to devote its resources to running a grocery or a hospital or any other business that serves the public, as there would be for it contributing its money to a college; and there would be the very same reason to call it a Christian Grocery, operated to sell groceries at reduced cost to the poor, or a Christian Hospital, operated for the benefit of the poor and unfortunate, as there would be to call such a college a Christian School. All, who are familiar with the New Testament church, understand that it is not in either the hospital, grocery or school business. There should be no confusion here. The church is the only Christian College in which men and women may be educated in Christianity.

When schools or colleges begin to talk of the missionaries they have trained and sent out, and of their relationships to the missionaries, it is very proper to ask, upon what authority do they go into the missionary business? God, in His wisdom, has appointed that evangelists he trained and sent out by the congregation and no one who fears God can infringe upon it. When any one begins to talk of "selling the school to the brotherhood", or of conducting a campaign to have every church "put the college in its budget", then it is time to call a halt and to get back on the right track. Still, such absurdities and abuses should serve as an impetus to keep before us the true position upon which the schools and colleges should be conducted.

But we must have schools. Parents, with children to educate, find them to be a necessity. It would be sinful for any one to let his children grow up in ignorance. The value of an education to a young man or woman, in all after life, is inestimable. Even the pecuniary value of an education, in dollars and cents, can never be computed. As a very practical matter, may I ask. Where are they going to get this education? Slate schools? Private schools run by infidels? Let us be practical.

One of the greatest weaknesses on Bro. Sommer's side of the Bible College controversy was his plea to commit the education of our children to the State. This is so self-evident a fallacy, all I need do is merely mention it. To eliminate the deep, heavy line Christianity draws between the Kingdom of Christ and the Kingdoms of this world would be fatal to Christianity.

There are some things that would be even worse for a young man or a young woman than not to receive an education. It must be admitted that for them to receive the wrong kind of an education would be worse than for them to receive no education at all. The father who sends his child to an infidel teacher simply sins against the child, against society and against God. And to send a child to a school where the world, the flesh and the devil are concentrated to turn away the mind of youth from all that is good and pure is a sin of too great enormity for any human mind to ever adequately grasp. No man who is not motivated by ignorance and blinded by prejudice, or who is not sinfully indifferent and negligent toward the welfare of his son or daughter, will ever do such a thing.

Then, to what kind of school should fathers and mothers send their children? Where do you send your children to school? This is no mere academic question. It is a practical problem that confronts every parent. Do you send them to a state school, or to a city or

county school? Do you know anything about the state school, or the city, or county school, to whom you are going to commit the education,—which is to say, the destiny—of your child? Have you personally met the teachers or checked up on what kind of men and women they are? Or are you just blindly sending your children to school, without even knowing what they are going to study, who their teachers are going to be, or who they are going to be associated with? A child is going to be what he or she is taught to be. The teacher, the curriculum, the environment, and the fellow pupils, all have a very vital part in making a young man or young woman what he or she will be in life.

When I realize that many of the teachers of youth today are rank infidels, and that many of them are moral debauchees, and that others of them are wholly and utterly worldly, frivolous and vain, without a thought of God, and with no sense whatever of right and wrong, under these dreadful circumstances, and in this pernicious environment, I am simply amazed that the youth of today has resisted such contaminating influences as far as it has. When great universities, both state and private, have men on their faculties who do not believe in God, and who spurn and ridicule Christ and the Bible, I think it is time for parents to decide where they are going to send their sons and daughters to school.

No man or woman who is not a Christian is fitted or qualified to teach school. The whole Bible College issue is summed up in the simple fact that we want Christian men and women to run the schools we send our children to. These schools and colleges have no connection whatever with the church, one way or another. They serve the families who patronize them, not the church. Sometimes the church, in a community where there is a school, accepts the invitation of the school to use its auditorium as a meeting place. This is true of the church that meets in the auditorium of the David Lipscomb College. But the church is wholly and entirely under the oversight of its own elders. The school officials have nothing whatever to do with it, unless one or more of them happen to be appointed elders in the church, and then they function as elders in the congregation and not as school officials. The church does a great work among the student body. Yet there is no connection whatever between the church and the school.

Christian parents who do not patronize these schools are standing in their own light. There should be one or more in every county. I am aware that the whole educational system of today is under the domination of modernists, which is say, infidels, through the dictatorial powers of college associations, and such institutions as the Rockefeller Foundation, and that there are many evils that should be corrected. But nothing of this kind in any way touches the issue Bro. Kerr enquires about. If only Christians are competent to teach school, as is undoubtedly true, then parents should send their children to schools run by Christians.

J. A. A.

WAS PETER POPE?

By James D. Boles

A discussion of this fundamental claim that constitutes the foundation of the Roman Catholic Church. Did Christ make Peter Pope or is such a claim a wicked assumption without divine authority? This is a pamphlet of 48 pages in which the truth upon this great claim of the Catholic Church is very clearly and plainly presented. Price 25 cents.

BAPTISM FOR REMISSION OF SINS

By W. A. Ethridge

The person who plants a single scriptural thought in the mind of another, renders the world a greater service than that rendered by all the faultfinders combined. It is the Lord who made heaven and earth, who will bless and keep us, if we obey his commandments.

Do you believe the Bible? Do you believe the Bible is the living word of the Living God? If so, all right; if not, it will be useless for you to read this, or anything else pertaining to the Bible. I care nothing for any man's opinion, theory or think-so concerning God's word; all I want is just what it says; nothing more and nothing less. Show me one thing that I teach scripturally, not found in the Bible and I will quit that thing before I sleep.

How can we know that the blood of the cross has washed away our sins? When we are baptized into Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "Therefore we are buried with him by baptism into death; that like as Christ was raised by the glory of the Father, even so we also should walk in newness of life," (Rom. 6:4). When we are in Christ, we know that we are so close as we can draw to him and therefore have touched the soul-cleansing blood of the lamb. Just as certain as we believe God, just that certain are our sins washed away in baptism, "Arise and be baptized and wash away thy sins," (Acts, 22:16).

Sectarians say that baptism is not for remission of sins, but "because of" remission of sins. If a Baptist preacher should start preaching it as Peter preached it on the day of Pentecost and tell sinners to be baptized for remission of sins as Peter told them, he would be turned out of the Baptist church, head over heels, figuratively speaking. To the Baptists he would be preaching heresy. John the Baptist's head was cut off twelve months or more before Jesus said he would build his church. It was after the death of John that Jesus said, "I will build my church," (Math. 16:18).

Then, is the Baptist church a Bible church? Paul said in Gal. 1:9, "if any man preach any other gospel unto you than that ye have received, let him be accursed." A Baptist preacher in Chattanooga, Tennessee, said that baptism is not necessary to salvation in the face of Mark, 16:16; Acts, 2:38; Acts, 22:16; Rom. 6:4; Gal. 3:27; I Pet. 3:21, and others of like importance.

On the day of Pentecost fifty days after the resurrection of Jesus Christ, the apostles received the baptism of the Holy Spirit, (Acts, 2:1-4), in fulfillment of the promise of Acts, 1:5. This baptism gave them power to perform divers miracles, (Acts, 3:7). On the same day Peter preached to the multitudes and about three thousand souls were added to them, (Acts, 2:41). Did God add them to the Baptist Church that was never heard of on earth till 1607? The only sensible conclusion that can be reached is that the three thousand were added to the church that was established on that day, the Church of Christ, the New Testament Church, the church of the Bible. Sectarians say repent, believe, saved, and then be baptized. Peter said no such thing. The people heard the word and were cut to their hearts, they were convinced of the truth, convicted of sin, made to believe, and asked what to do. "And 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, 2:38).

It is hard to even imagine how a command as plain as this can be misunderstood. **The people to whom Peter**

preached understood it; they did not misunderstand it. The thousands who have been baptized since then for any purpose or reason than that preached by Peter on the day of Pentecost have not been validly and scripturally baptized.

In Acts, 8:1-25, we find that Phillip went to Samaria where he preached the gospel. In verse 12, "When they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women". Not a word said about infants.

Now come to the conversion of the Ethiopian eunuch in the eight of Acts. In verse 35 Phillip preached unto him Jesus. If Phillip had not preached baptism, the eunuch would not have asked to be baptized. The eunuch heard the gospel; he believed the gospel; he repented of his sins; he confessed Christ as the Son of God, and was baptized for remission of sins.

In Acts, 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Is it humanly possible to express the above in plainer language? Peter told the people to repent and be baptized for or in order to obtain remission of sins, and not "because of" as is erroneously taught in the world today.

"For as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27). Therefore, we obtain redemption from our sins when we are baptized into Christ, because redemption is in Christ. When baptism and salvation are mentioned in the same passage, salvation is always mentioned after baptism. Will you show otherwise? Yet sectarians say and teach that salvation comes before baptism. Yes, "they'll do it every every time." We are baptized into Christ, into his church which is his body, over which he is the head, (Col. 1:18), and not to a man-made concern called a church. Baptism is a plain, direct, positive command and no amount of argument can make it otherwise.

Rom. 6:3-5, "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 it we have planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If one is saved without baptism, he is saved without the power of God, for baptism is in the gospel, and the gospel is the power of God unto salvation, (Rom. 1:16).

THE WAY OF RIGHTEOUSNESS

By H. M. Phillips

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THE RICH MAN AND LAZARUS

By James E. Chessor

A "Theorist" Speaks His Mind

All hobby-riders and theorists like to talk—if they can get someone, any one or a dozen, to listen to them. They will magpie the gullible all day long. But their chatter is more interesting to their own minds than to the minds of simple people. They ought to imitate children—have their make-believe all to themselves; talk to their fellows when they will listen, or if they will not, then just talk to themselves, entertain themselves to their heart's content. They should be the greatest soliloquizers in the world; or the finest magpies, throwing their voices into the vacant air. The echoes bring back the sweetest answers to all their queries and the proper "amens" to their profoundest philosophies.

This article is written "more in sorrow than in anger." Brother E. L. Roberts, A.M., M.D., speaks his mind, venting his spleen against "Pyrologists" (whatever that means) and "hellomaniacs" (if there be such a tribe), in a series of published papers, titled "The Two Reigns," twelve of which have been issued and scattered about. If the Doctor wasn't angry, or if he really feared God, he would not employ these meaningless terms, applying them indiscriminately to those who believe in the Bible doctrine of eternal punishment for the wicked, as taught by Jesus in Matt. 25:46, and elsewhere. He employs the term "hell" in a repulsive manner; but so speak all the "theorists": they have little respect for the Bible. Brethren, be not deceived. I had much rather hear a worldling "cuss" than to hear a scholar use the word "hell" flippantly. There is more hope for the one than for the other; both classes are "in danger of hell fire"! But the Doctor is angry. Now, if all the angry "theorists" and all the foolish "cussing" world were let loose at one time with abandon in their jargon, I should conclude that "hell is empty and all the devils are here." But we ought to have sense enough to be reverent. The man of God and the true saint will be found employing the term "hell" carefully, with trepidation. Even Jesus used the word sparingly, and we know exactly what he meant when he used it, every place.

I now proceed to scrutinize the Doctor's "hobby-horse" a little, because the "rocking" thereof is truly disturbing. It were pitiful, if it were not so ridiculous, to see an old man try to mount such a little "horse" or pony, for we know that he is liable to mishap, and the only reward the rider gets is the laughter of the ringside. The sensible thing to do is to "bridle" the horse, else "muzzle" the rider. Let the Doctor dismount, count his stirrups, take off his saddle, and lead the wooden thing—his idol horse—into the woodshed; peradventure, it might serve to kindle a winter fire.

"A Certain Rich Man"—Dives

The Doctor sails into the story of the Rich Man and Lazarus, to find fault with the exegesis of Dr. Adam Clarke. Your Honor, the case of Dr. Adam Clarke versus Dr. E. L. Roberts, A.M., M.D., et al. Dr. Adam Clarke thought the narrative a true bit of history, that Dives had grave faults, and because of them, when he died and was buried with ceremony, he forthwith "lifted up his eyes, n hell, being in torments." Well, brethren, Dr. Adam Clarke wins his case, with credit to his scholarship; Dr. E. L. Roberts loses, and is adjudged guilty of a "misdemeanor" and a "breach of etiquette." So say we all, for so reads the verdict of the Great Judge. Further than this deponent saith not.

But Brother Roberts is worried about Dives. He attempts, therefore, to answer Clarke posthumously, an hundred years after Dr. Clarke had laid down his pen. Quoting here Dr. Roberts: "Dr. Clarke says: 'Let us note carefully: (1) The crime of this man; (2) his punishment.' If this man was guilty of any crime, it is not mentioned or even hinted at." Again: "In summing up he (Dr. Adam Clarke) says: 'What are his crimes?' It is impossible to give them. Why, (1) he was rich; (2) he was well clothed; (3) he feasted well." Again: "'And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores.' An interesting, though painful, picture is here presented—two men. One is guilty of three crimes. Who said so? Dr. Adam Clarke. But Jesus did not. The other possesses two Christian virtues. Who said so? Nobody. . . . Logic and consistency demand that he (Dr. Adam Clarke) go on and say that being a beggar was a Christian virtue and that being afflicted with a loathsome disease was another." We are not surprised at this misrepresentation of Adam Clarke; a "theorist" will as soon misrepresent Jesus also. The last part of Dr. Roberts' creed is a labored effort to show that hell doesn't mean eternal punishment in this story. At the masthead of his "editorial column" he keeps a standing statement affirming his belief in "annihilation."

Consistency, thou art a jewel! Logic, thou art a diamond!

The Character of Dives

The title of my first long article in the Gospel Advocate was "The Rich Man and Lazarus" (November 25, 1920), which I later incorporated into a chapter in "Short Bible Stories." Brother James A. Allen, then editor of the Advocate, read the manuscript of the chapter in my book and neither dotted an "i" nor crossed a "t." I now quote substantially from that article and story.

But before we get to that I will say that Adam Clarke was right in his allegation that Dives was guilty of three crimes. First he was that type of "rich man" so thoroughly described in the Scriptures—one who "trusts" in riches—for whom there is utterly lift entrance into heaven. Second, he thought too much of his fine clothes and environs—was lifted up into spiritual pride. Third, he feasted, or fared sumptuously, and held the suffering and poor in contempt. If the Doctor will re-read all the passages on the "rich man" found in the Bible (Jesus often speaks of him), who can no more go to heaven than a camel can pass through a needle's eye, he will be ashamed of his foolish assertion that "this man had no faults."

But the character of Dives may be discovered by noting his mistaken course during his "lifetime," as implied in the awful aftermath in his "deathtime," his eternity. There are, indeed, two distinct acts in this tragic drama: one staged in "this present world"; the other, in "that world which is to come." The fundamental weakness in Dives' character is noted in his mistaken course in this life, and the reward that followed as the manifest destiny of such a course. If this is not true, then Jesus wasted time in giving us so graphic and gripping a story or parable. But our Saviour never once spoke without solemn point and awful implications.

Dives was not a miser; he lived in luxury, with all that that word implies, lavishing good things upon himself daily. Therefore, he was utterly and selfishly indifferent toward the beggar at his gate. Note, Doctor, that the poor beggar was "laid at his gate." That was

not a mere "happen so"; it laid a responsibility before the rich man. You, therefore, miss the crux of Dives' guilt. And I tell you frankly, that, if "one of these, even the least" of the suffering outcasts of earth, or if any sick sufferer were laid at your gate, and you refuse crumbs of comfort—food, clothing, and shelter; and if you should administer no medical aid—refuse to bind up their wounds or to pour in oil and wine for healing, you would be guilty of a sort with Dives, though your affluence should be great and your reputation as a scholar even greater. Dives' crime was his scorn for the poor; his supreme interest in himself. He manifests no sympathy for Lazarus; if he had any sympathy it is not mentioned. Why does not Dr. Roberts enumerate his virtues, if he had any?

But Dives was too much interested in himself to bother about poor Lazarus.

"Despite those titles, power and pelf,

The wretch centred all in self."

Indeed, he was interested never so much as in the man Dives, and to him he paid the tribute of his idolatry. His world, his horizon, his life, were circumscribed within the same narrow limits of that idolatry. He bought clothing—rich, glittering apparel, "purple and fine linen"—but not to clothe the naked: it was for the man Dives, as befits his station. He provided food—extravagant banquets, perhaps—but not to feed the starving: it was for Dives and his pampered circle of friends. He received good things: he gave nothing to suffering humanity begging crumbs at his gate. His sinful selfishness, settling upon him like a disease, had blunted his sentiments of benevolence. So Lazarus lay in the shadow of Dives mansion, at the gate of luxury and "high living," yet he received, at most, no more than the crumbs which fell from the rich man's table. Even the dogs, which licked his sores, were customarily given that much. A sick beggar, helpless, dying, should have received more; for he bore the image of God. Yet the Doctor says this rich man had no crimes! Nothing that should be laid up to his charge—nothing to merit the flame of torture that came as a just retribution!

Lazarus in Abraham's Bosom

But the scene changes. The curtain is lifted, and we are permitted to see the two men in the next world. The beggar died. The Doctor sees no virtues in him. But God does. He is like millions of saints, who, without earthly rank or reputation—those so often despised and scorned for their poverty and their ills—shuffle off this mortal soil, and go to their graves "unwept, unhonored, and unsung." Yet God sees them all the while. He appraises them justly; angels are dispatched to manage some kindly ministration the world neglects—at least the last sad office which no mortal can fill. God knows, and Jesus cares, and the angels are not untouched at the injustice the lowly spirits suffer. As Lazarus breathes his last, and his free spirit leaves its shackles forever, angels, unseen to mortal eye, hover about him, and waft his soul to the bosom of the adored Abraham, the father of the faithful—to mansions ample and resplendent—where he is now rich beyond compare, and where he banquets with patriarchs. Let Doctor Roberts sneeringly remarks that to bear such sufferings and such ills with composure and humble resignation is no virtue! Lazarus needs no encomium. His eternal reward is his proper eulogium.

Dives—"in Hell He Lifted Up His Eyes"

Death is no respecter of persons. Dives also died, and was buried. But what became of his soul? No angels hovered unseen about his gilded couch to re-

ceive tenderly his¹ departing spirit. He went out in darkness and despair. Clothed in the rags of selfishness, covered with the ulcers of self-idolatry, the canker of his gold testifying against him, "in hell he lifted up his eyes, being in torments."

He knows somewhat of his error now! In his misery he cries for mercy. This implies crimes. He begs Abraham now, not for justice, but for mercy. What answer? It is too late! "Son, remember." That is, you know what brought you there—what crimes you committed. "Son, remember that thou in thy life time receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish."

For how long, Dives? Abraham answers: "And besides all this, between us and you there is a great gulf fixed." Your destiny is fixed forever!

Then Dives did remember. He recalls that he has five brothers who are coming there, if their course is not frustrated. He had gone there; they were coming. He knows why he is there; he wants them to avoid the flames of hell!

There is an awful finis to this tragic story. It ends in immutable destiny. Not a glimmer of hope is held forth for Dives. The gulf is fixed for all eternity. The idea of "the second chance" is refuted with awful solemnity. The doctrine of "annihilation" is also refuted with equal solemnity. Act I had ended in death; Act II ends with unalterable doom. The footlights of hell glimmer in the awful abyss as the curtain of eternity falls. The lesson is for us who linger on time's stage of activity. May we profit by Dives' mistake!

"And these (the wicked) shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25:46.)

EXAMPLE OF CATHOLIC LIBERTY

By B. C. Goodpasture, in Gospel Advocate

At this time the leaders of Catholicism are saying a great deal about religious liberty in countries not under their control. What they mean by religious liberty is freedom and power to do as they please, even to the suppression and destruction of all non-Catholic activities.

Recently the World's Evangelical Alliance addressed a letter, signed by Isaac Foot, J. Chalmers Lyon, and H. Martyn Gooch, to the members of the British Parliament, calling their attention to present religious conditions in Spain. The following is a part of the letter:

"In Spain, after long years of religious oppression, protestants enjoyed during the Republican government full liberty of conscience and worship, and it can be established that the Spanish protestants throughout were, and still are, of the highest integrity and loyal to the state. Under the regime of General Franco, religious liberty does not exist in Spain, although General Franco promised through the present Spanish Ambassador at the Court of St. James, the Duke of Alba, that in the event of a Nationalist victory in the last Spanish war he would grant full religious liberty to all classes and creeds alike in Spain. This promise was given at a conference of representatives of the united Christian churches of this country in London, and was subsequently repeated in a letter in the columns of The Times from the Duke of Alba (November 19, 1937). The promise, however, has not been fulfilled, and the religious conditions are such that nearly all Spanish protestant places of worship are closed. A number of pastors and evangelists have been executed, also a far larger number of church members;

and no protestant religious meetings, public or private, are allowed in the greater part of Spain.

"Except for the Roman Catholic version, with notes, the Bible is not allowed to be printed or circulated—in fact, a large number have been destroyed. The stock of the British and Foreign Bible Society in Madrid, amounting to 110,000 copies of Bibles, Testaments, etc., has been confiscated. Foreign missionaries have been obliged to leave the country, while about two-thirds of the Spanish pastors, evangelists, and colporteurs have been exiled, imprisoned, or executed as indicated above, while a number have died in prison. Children of protestant parents are compelled to learn the Roman Catholic catechism and worship images of the virgin Mary; in many places attendance at mass is compulsory in order to procure employment. Just recently a young protestant has been sent to a concentration camp, with hard labor and low diet, for refusal to attend mass. Further information can be supplied as to these and other cases of hard ship and actual persecution of protestants in Spain since General Franco came into power.

"We have informed the Foreign Office of these facts, and we feel that members of Parliament should now be in formed of the position, and we express the hope that your lordships may be able to exert your personal influence to secure for the protestants in Spain relief from the present intolerable burden of persecution, and liberty to worship without repression" (Baptist Times, December 14, 1944).

The foregoing is a description of what would happen in this country if the Catholic church had the power here that it has in Spain. That unhappy and decadent country is a victim of priestcraft and papal intrigue. It is a good example of what Romanism will do for a country politically and religiously.

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.

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, 1509 McGavock Street, Nashville 4, Tennessee.

James A. Allen.

FIELD REPORTS

Dan J. Othinger, Box 408, Searcy, Ark., Oct. 15: The Dora, Mo., meeting closed Oct. 9. Two were baptized. One was restored. I received an invitation to return next year.

Richard Donley, Ralls, Texas, Oct. 10: I closed a good meeting at Maple, Texas last night. There were two baptisms and one restoration, it was my third effort at Maple, and in many respects the best meeting of the three.

John M. Burnett, 405 N. Noble, Cushing, Oklahoma: I began full time work here Sept. 1G. The work is moving along nicely. Most every one seems to have a spirit to work. On Sunday the 28th of Oct. we had two baptisms, a mother and her daughter. We had two confessions of wrongs the same Sunday. Nov. 4th a young lady placed membership with us having moved here from Hugo, Okla. Nov. 20, Bro. Will Slater will begin a Singing School here. Brethren, remember us in your prayers.

I. H. Wheeler, Jr., Trenton, Ga., Oct. 17: Bro. W. A. Black, of Alabama City, Ala., has just recently closed a seven night meeting at the Trenton Church of Christ. 18 were baptized and 2 were restored. This was a record number of additions for any meeting ever held here and the house was full every night.

Bro. Black is to meet J. B. Igon, Baptist, of Long Island, Ala., in a discussion here on November 6th, 7th, 8th, and 9th. They are going to discuss water baptism, Falling from grace, the church of Christ and the reign of Christ. One subject each evening. Sessions beginning at 7 P. M.

W. T. Hines, 1825 Cheyenne Place, Cheyenne, Wyoming: The congregation here is small, and this is good for us, notice some are in Texas, but the members here are sending the paper there for mission work.

We came here about two months ago, to try to build up the work in this western state. The Lord's work has been neglected out here, so-wife and I will do our best to get the gospel before them before we stand before the Lord to give an account for our work on earth. We will have to have some help if it grows very fast, but if we don't get it, we will do all we can without help. Yours in the Lord. *

J. W. Davis, 2755 N. 3rd St., Milwaukee, Wis., November 8: From time to time I see Published, in the Apostolic Times, articles from various congregations, asking for help in some way. I feel sure, also, that you will feel disposed to help us when you know the conditions here.

I know of no place in the United States where the cause of Christ is so weak as in the state of Wisconsin. The state has a peace-time population of 3,137,587, and of that number approximately 200 are known as Christians. These are scattered over the state in *five small* congregations. The city of Milwaukee has a population of 587,472 of which about 50 are identified, with its *one* congregation, as true worshipers of God. This city is

the largest in the United States in which the Church of Christ does not own its place of worship. Where else can such deplorable conditions be found?

I have been working with the Church in Milwaukee for almost two years as its regular minister, during which time I have seen it grow from about twenty members to its present number. All of its members are young and inexperienced in Christ's work and badly need the guidance of a strong and willing hand. It is impossible for me to fulfill this need as I am in the service of the U. S. Navy. I am located at a point some 100 miles away, which I have been permitted to travel each Lord's Day thus far.

It is easily seen that conditions in this part of the country are desperate, and the need for a full-time preacher in Milwaukee is beyond question. So, I am asking you in behalf of the Church here to help us bring this matter before the brethren. I will be only too glad to answer all questions possible for anyone who may be interested in this work. Address me; J. W. Davis, % Milwaukee Church of Christ, 2755 N. 3rd St., Milwaukee, Wis.

E. M. Medley, Paducah, Ky., October 15: Bro. Homer A. Daniels, newly selected minister of the Clements Street Church of Christ, and his wife have returned to Paducah after having conducted a series of ten Gospel meetings in Tennessee and Kentucky, with forty-six additions to the church.

Bro. Daniels began his work here in May and after one month in Paducah left to fulfill his schedule of evangelistic engagements.

He formerly labored with one of the congregations in Chattanooga, Tennessee, and is an associate editor of the Apostolic Times.

Bro. Daniels comes to us highly recommended in the Brotherhood, and we are looking forward to a great ingathering of souls as a result of his labor with us.

When in Paducah worship with us.

Chap. John P. Fogarty 0 548 755, Hq. Div. Arty. APO 78, % P.M. N. Y., N. Y., V-J Day Near Kassel, Germany: No one can be more thankful to God than our troops for this day of Peace.

I have visited additional countries since the end of hostilities in Germany. The city of Rome was very impressive and scenery of Italy picturesque. The city of seven hills is truly the city of contrasts. The Pantheon as the temple of the pagan gods before the time of Christ is still standing not far from equally famous cathedral of St. Peters in Vatican City. The half destroyed Coliseum where early Christians Martyrs defied Nero in Death, is a typical background of the modern buildings of Roma University, and the Memorial to King Immanuel II.

It was soul stirring to walk down the Appian Way by the Catacombs to the prison where Paul was in bonds.

After having a late breakfast in Rome we flew over Corsica and the Isle of Elba to Nice, France for lunch and in the afternoon along the Swiss border in time for our evening meal in Paris.

N. E. Honeycutt, Biggers, Ark. Oct. 19: I have enjoyed a short series of meetings with the brethren at Bickel's Cove in the heart of Stone County, Ark. The church has been established there for many years but due to a number of circumstances and neglect it had drifted into the state of indolence. I taught them the word of truth

with all the power at my command and 16 responded, 11 restorations and 5 baptisms. They seem to have the interest and determination to go forward now and the brotherhood must see that they are not to want for sound teaching. I go back next year for a two week meeting and at that time we hope to accomplish much more good. I begin Lord's Day Evening Oct. 21 with the brethren at Valley Chapel, near Ravenden Springs, Ark. We are looking forward to a good meeting there.

The work here in Biggers is going forward and it is encouraging to see the interest that is being manifested by all the members in general. We are looking forward and planning to accomplish much more through the coming winter and next year.

SIMPLE AS AN OLD SHOE

By James L. Lovell, Los Angeles, Calif.

So far as places and persons are concerned, there are two major objectives in preaching the gospel, (1) to every nation and (2) to every person. It is certain that we shall never reach every person until we have first reached every nation, and we shall never reach every nation until we plan the work and work the plan.

Missionaries from America (excluding our boys in military service who are in many nations preaching Christ) are now engaged in work in more nations than ever before since New Testament days, yet we have just passed through a period of general coolness on the part of the church toward work in foreign fields. We shall not call attention to the reason for this at this time. If the church lives, we must forget the mistakes that are behind and seek to do what we can while we live.

I am not certain just how many nations there are in the world (possibly 115) but let us use 100 as a basis for the Dollar Plan. It will not be difficult to find 100 qualified families' who will go into these nations if support can be found for them. We know that \$5,000. a year would provide each family with a good living, equipment, literature and so on, but how may we find that much money for each? Simple as an old shoe! Find 5,000 individuals or churches in America, that will contribute \$100 a year—\$1 to each nation. Brethren, it can be done as sure as you live.

The first question that enters your mind is how we may go about collecting the money. Shall we organize some sort of a Missionary Society or maybe select some individual to handle all the funds? It would seem to me to be a peculiar God who sacrificed so much to show us the way who would leave us in the dark about any matter. All that is necessary in order to do it His way is to enclose your dollar for 1945 and address your letters to the following churches which are overseeing at least one family in each nation where we have workers as of today. I have not listed every church sponsoring workers in these nations as there are many, but I shall be happy to send you the complete list if you desire it—address: 3854 Ingraham St., Los Angeles 5, California.

As new workers go to other nations their names will be listed in APOSTOLIC TIMES, together with the church which looks after their support. Let the church or individual who wishes to see the gospel cover the earth list his willingness to cooperate with the following churches, and God's will will be done in God's way.

Alaska. Church of Christ, Craig, Alaska.

Australia. Church of Christ, 4100 Montrose Blvd.,

Houston, Texas

Canal Zone. Central Church of Christ, Cleburne, Texas.

China. College Church of Christ, Searcy, Arkansas.

Cuba. Nebraska Church of Christ, 709 James St., Tampa, Florida.

Germany. Broadway Church of Christ, Lubbock, Texas.

Hawaii. Church of Christ, Ferris, Texas.

Holland. Church of Christ, 7911 South Vermont Ave., Los Angeles, California (temporarily)

India. Church of Christ, Box 117, Munday, Texas.

Japan. Church of Christ, Dickson, Tennessee.

Mexico. Coliege Church of Christ, Sta. A, Abilene, Texas.

New Zealand. Church of Christ, Prince & Fulton Sts., Berkeley, Calif.

Northern Rhodesia. Broadway & Walnut Church of Christ, Santa Ana, Calif.

Philippine Islands. Church of Christ, 62nd & Normandie, Los Angeles, California.

Southern Rhodesia. Church of Christ, 5245 N. W. 7th Ave., Miami, Florida.

Union of South Africa. Church of Christ, Rogersville, Alabama.

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**, 1509 McGavock Street, Nashville 4, Tennessee.

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

* * *

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

GOOD BOOKS

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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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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THE APOSTOLIC TIMES

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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.)

QUESTIONS FROM THE TWO REIGNS

Dr. E. L. Roberts, editor and publisher of The Two Reigns, quotes Matt. 3:12: "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." Then asks the editor of The Apostolic Times (1) What does "his wheat" mean?

(2) What does "the chaff" mean? (3) What is the result if the chaff is "burnt up?" (4) Do you believe its burning will have no end, when John says it will "burn up?"

John the Baptist, speaking of the great work of Christ, in calling all the world to repentance, and in separating the righteous from the unrighteous, uses the threshing-floor as a metaphor or a figurative illustration representing the whole world. Just as on a threshing-floor the farmer separates the wheat from the chaff by using the fan, so Jesus separates good people from bad through the preaching of the gospel.

(1) "His wheat" represents those who accept and obey, who will be gathered into the garner. (2) "The chaff" represents, the impenitent and disobedient. (3) "Burnt up," like the other terms, "fan," "threshing-floor," "chaff," "garner," is a metaphor or figure and thus makes use of what the farmer does with the chaff to illustrate the worthlessness and destiny of those who refuse the gospel call. (4) Its burning will have no end. How could it? The fire is "unquenchable," never goes out. To "burn up" the chaff does not annihilate it or blot it out of existence. Not an atom in the universe can become non-existent. Would an "unquenchable fire" be prepared for something that becomes non-existent in a moment? Every atom has a use or function. God has not created anything that is superfluous. If "burn up" means non-existence, then what does the "unquenchable fire" exist for? Remember, nothing exists without a purpose.

It is dangerous and sinful to tamper with the sanctions of the gospel. The gospel "is the power of God unto salvation." (Rom. 1:16.) The only hope any man may have of being saved comes through obedience to the gospel. It holds before every man the blessing and the curse, eternal life or eternal death. As life does not mean mere existence, but relationship with God, and all the blessings that go with such relationship, so death does not mean mere non-existence, but separation from God, and all the confusion, disorder and suffering that go with such a separation.

Sin is a deadly, malignant thing. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." (1 John 3:4.) Chaos and misery would prevail if lawlessness was not overcome. Both the unrighteous and the righteous are made to sustain and exonerate the law: The righteous, by receiving its blessings and rewards; the wicked, by paying the penalties of violating it. The wicked thus exonerate the law as much as do the righteous. It is not a case of who gets ahead, God or the Devil, by comparing the few saved with the many lost. Satan himself exonerates the law by suffering the penalties of violating it.

If I understand my good friend, Dr. Roberts, he believes the wicked will be punished. He believes the statement of Jesus, that, "He that believeth not shall be damned," and that there is a punishment for the wicked beyond the grave. But his idea is that the wicked will be "burned up," annihilated, or become non-existent.

All any man can possibly know about it is just what the Bible says. I have frequently suggested to Dr. Roberts that, when it comes to the punishment of the wicked, as on any other subject, he state just what the Bible actually says; that, instead of isolating any passage from its context, and building up a theory on it, as on the metaphorical expression, "burned up," we take all that the Bible says on the subject, just as it says it.

The Bible plainly says that the wicked shall suffer an "everlasting punishment," and that, therefore, they never shall cease to exist. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25:46.) "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." (2 Thess. 1:8, 9.) Destruction from the face of the Lord is separation from God, which is separation from the Fount of all blessing. In that state "the worm dieth not, and the fire is not quenched."

Annihilation or personal extinction may be the end of punishment but could not be the beginning or the continuance of it. Destruction of consciousness or of personal existence, could not be called an eternal punishment. If so the brute animals that perished when Sodom and Gomorrah were destroyed, the reptiles and beasts that were drowned in the flood, suffered as much punishment as the wicked men and women who lost their lives in the fire or in the deluge. This would make the warn*

ing of the Bible, addressed to wicked men and women, involving their destiny, to mean no more than the fate of the most innocent and harmless animal. It would make the Bible stultify itself in holding up "the terrors of the Lord" as a caveat against sin and as an inducement to "flee from the wrath to come." "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25:41.) As the fire is eternal, and as the devil and his angels must suffer eternally, upon what ground can any one presume to say that the wicked whose punishment is commensurate with theirs, are to simply suffer for a moment and pass into non-existence? Besides, no one can show that anything that would instantly blot a man into non-existence, if there could be such a thing, carries any suffering whatever.

Eternal life is not merely eternal existence, no more so than eternal death is merely eternal non-existence. To so theorize, it would have to be assumed that the first death is first non-existence and the second death, second non-existence, which is to talk the language of absurdity. Dr. Roberts is too learned a man to entertain for a moment such an hypothesis.

"For we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God." (Rom. 14:10, 11.) The assembled universe will perfectly acquiesce in the righteous judgment of God. We may rest assured that the Judge of all the earth will do right. To endeavor to soften and mitigate the warnings of the Bible against sin, and its punishment, is to encourage people to live in disobedience to God. I am aware that Dr. Roberts does not aim to do this and yet this is the only thing that can result from the position he has assumed. The only safe course on this, and every other subject, is to "speak as the oracles of God." (1 Peter 4:11.)

J. A. A.

THE MODEL CHURCH

By G. E. Woods

The subject of this article is selected to indicate the church as the Lord would have it to be. It may be that none of the apostolic congregations can be designated as the model church—perfect in every respect. Yet there can be no doubt but there is revealed on the pages of the New Testament the divine model or standard as the Lord desires it to be. If one possessed not a complete organization at a certain time it is revealed that another did, or if it is not stated that the disciples of one congregation wore the name "Christian" it is specifically revealed that another did. Hence, it may be stated without qualification that the model church is revealed in the Scriptures and that we, though living nineteen centuries removed from the origin of the church, can know with certainty the truth of God concerning the church.

Paul speaks of the church as "a glorious church, not having spot, or wrinkle, or any such thing." (Eph. 5:27.) To enjoy the approval of Christ congregations today must be fashioned after the New Testament order. Modern day misconceptions such as "one church is as good as another" or "that the church never saved anybody" could have arisen only when men turned their backs upon the revealed will of God to follow after the "doctrines and commandments of men." (Matt. 15:9.) The church of the Lord Jesus Christ, purchased by his own blood (Acts 20:28) over which he is head (Col. 1:18) is the noblest institution the world has ever known.

How may we determine what constitutes a model church? This question logically arises in our minds when we view the condition of the religious world. We see hundreds of institutions claiming to exist with the approval of the Lord, each proclaiming their doctrines with the professed assertion that they are preaching Christ. It is evident from the very beginning that we can never determine that which constitutes the church as the Lord would have it by human standards. From the Scriptures it is certain that a large, wealthy, educated membership is not necessary to have a model church. We cannot learn from a worldly viewpoint for when churches exist by human opinion they cannot have the approval of the Lord. Someone has suggested that churches which are guided by human opinion are like department stores, "we have whatever you want or something just as good." That it is a dangerous procedure to cater to wishes of men is revealed in unmistakable terms in Holy Writ.

We have a divine standard. If one seeks information concerning a point of law then the place to seek is in a law book, or of medicine then go to a medicine book, or if one desires to know about a man-made religious organization then seek that information in their disciplines, church manual, and creeds. But the one sourcebook of the New Testament church is the Bible for it is in the teachings of Christ and His apostles that the characteristics of the model church are revealed.

Some things necessary to constitute a model church. Mere claims of faith in the Bible, sincere intentions, or even a scriptural name over the meetinghouse door is not enough to constitute a model church. A congregation must have a converted membership. When people obey the gospel thus becoming members of the church they are converted. They put off the old man and put on the new. They are "new creatures" in Christ. Jesus told His disciples, "Ye are not of the world." When people come into the congregation without being really converted they are members that are lukewarm, indifferent, and careless to their responsibilities. Such persons are those that are not loyal to the word of God but are willing to compromise with the world. These are the members that do not appreciate plain gospel preaching because they cannot fully enjoy Christianity for in their hearts they yearn for the things of the world, and they are miserable and unhappy in the world because they are stung by the pangs of an uneasy conscience. A converted membership is loyal, zealous, and awake to their duties in the vineyard of the Lord.

A church subject to Christ is another Bible characteristic. Some churches are subject to a pope, association, or a conference. Others may be subject to a preacher, one elder, or a sister. It is just as wrong for one elder to "run" the church as it is for the preacher. In a church subject to Christ no one tries to run it. To be subject to Christ simply means to submit to His authority, rule, and government. When the church does this the elders will rule, the deacons will serve, the preacher will preach the gospel, and the members will work out their salvation with "fear and trembling."

An indoctrinated membership is essential if the church is to function scripturally. We cannot serve the Lord in ignorance. Each member is responsible in following the injunction, "Study to show thyself approved unto God" but the responsibility for seeing that the right kind of teaching is done is delegated to the elders. They are to "feed the flock" and "watch for your souls." They are not required to do all the teaching for a congregation but all must be under their supervision. Under proper teaching the members can "grow in the nurture and admoni-

tion of the Lord." The Lord declares his blessings upon those who "seek after righteousness."

A liberal church. The spiritual condition of any congregation may be determined in part by its liberality. Recognizing that God "loveth a cheerful giver," the apostolic church was taught to share its substance with those that had need. They, therefore, ministered to the poor saints according to their ability. The liberality of the members of the church determine the measure of its ability to preach the gospel to the whole creation.

A church recognizing its God-given mission. Christ is so related to the church that the mission of the church is the mission of Christ. He declared that he came "to seek and save the lost." Luke 19:10. It is not the mission of the church to entertain its members, place them in the first circle or society, or to improve their financial standing. It is the mission of the church to work for the salvation of the souls of men. No other group on this earth will perform this mission and if the church neglects its obligation it simply will not be done. So very much depends upon the church recognizing its duty and faithfully doing it.

Finally, to be a model church a congregation must be a united church. The rapid growth of the Jerusalem church may be attributed in great part to the unity which characterized it. "They were of one heart and one soul." Paul rebuked the church in Corinth because of the dissension within its ranks. For unity to exist there must be love for truth, respect and love for each other, a competent leadership with a vision for service, and zeal for Christ and His cause on the part of all the members. A congregation must strive for perfection, that is, a steady growth and this it can do only when the individual members do their respective parts.

It should ever be remembered that the church exists wherever faithful Christians assemble to carry out heavens' divine plan. Any such congregation that so functions is a model church for it is the church as Christ would have it to be. No greater honor can come to any person than the privilege of working with others "in heavenly places in Christ Jesus."

Nashville, Tenn.

REPENTANCE NO. 4

WHO SHOULD REPENT?

By Buford Holt

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man 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.) All men must repent—ignorance excuses none, therefore every one should search diligently to know what God requires of him and having found the answer he should turn from the evil to do whatever is required. Except we repent we shall perish (Luke 13:3, 5.) We need to repent of every sin we commit and we should cry aloud for others to repent. Surely a thing commanded of every man, everywhere, should be proclaimed with such clearness and force as to persuade men to repent.

How Are We Lead to Repent?

What motives do men have to repent of sins? There must be motives to cause them to turn. First, there is the fear of punishment and second, the hope of reward. "Godly sorrow worketh repentance" (2 Cor. 7:10)—it is

that which is back of, or precedes repentance. It is the element that urges and insists and demands that we repent. When a man is sorry after the godly sort it demands of him to repent. "We must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). All the warning, which God has given us, conceiving the judgment and punishment causes (moves) men through fear of that judgment and punishment to repent. "Knowing the terror of the Lord we persuade men" (2 Cor. 5:11). On the other hand there is the hope of reward to lead us to repentance. This we receive through the goodness of God—"the goodness of God leadeth thee to repentance" (Rom. 2:4).

We are able to look about us and see the many temporal things which God has given and realize that "every good gift and every perfect gift cometh down from the Father of Light," but let us look into how the goodness of God leads us to repent. It was the goodness of God that sent Christ into the world. It was through Christ's coming and death upon the cross that we are able to be saved. The word of God, given through his goodness, enables us to learn of Christ and his coming, his death, resurrection, Testament and promises. When we read of these our hearts are touched and we are moved to turn away from evil (repent) and do good. One is constantly faced with things which are manifestations of God's goodness—these move him to repent. The desire which he has for the things promised leads him to repent and obey the commandments that he may live.

But with God's way some are not satisfied. They want something else; something different and as they would say something great. They say, "Send us an angel" or as the rich man of Luke 16 when he saw Lazarus in Abraham's bosom, "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment." This man reasoned (as many do today) that if something out of the ordinary should happen his brethren would repent, but admitted they would not hear God's commandments. Abraham said, "They have Moses and the prophets let them hear them. ... If they will not hear Moses, neither will they hear if one rise from the dead." (Luke 16:27-31). He who will not be led (by the goodness of God nor the fear of punishment) to repent would not repent if one should be raised from the dead. Men today have Christ and his teaching, let them hear him and through his word be lead to repent.

Cleveland, Tenn.

BEWARE OF PUBLISHER

On June 7th I ordered two books from Wm. H. Wise & Co., 50 West 47th St., New York, sending check of \$6.48 which was cashed by the firm. Seven months have rolled by and no books yet. I wrote 5 letters of inquiry (one being a registered letter, requesting a receipt), but no books yet nor a word of explanation concerning the consideration of my letters.

I want to send the firm a copy of this write-up to provoke them to action as well as warn my brethren everywhere of a disreputable firm.

E. N. GLENN,
R. 2, Ojai, Calif.

MY MEETINGS FOR 1945

By Homer A. Daniel

This year has found me busy, as usual, in the Lord's work.

In the month of April I preached in a fine meeting in Lansing, Michigan, with two baptisms and one restoration. There are some fine people who constitute the Banghart St. congregation in Lansing. Bro. I. M. Taylor, one of the members, was song leader. I am to return in September of '46.

From June 11 through 20, I was with the Church in Dayton, Tenn., with five baptisms, one having been a Methodist, and two restorations. Bro. Leslie Wyatt, student of Freed-Hardeman College, led the singing in a fine way. This was my second effort in Dayton and was the best meeting of the two.

The fourth Sunday in June, I preached for the Main St. Church in Murfreesboro, Tenn.

July 1-8 I was in a meeting with the Salem congregation at Aetna, Tenn., with three baptisms and good crowds. Brethren Aydelott and Grimes are two good song leaders, members of this congregation. I am to return for another meeting in '46.

The night of July 8, Bro. Leslie Wyatt and I were in a fine meeting with the Joiners Chapel Church, Bumpus Mills, Tenn. Eight were baptized, one having been a Methodist. Large crowds were in attendance each evening. This was my fourth meeting there and I promised to return in '47.

On the evening of July 15, I was with the Bethel Church, Franklin, Ky., with five baptisms and good audiences. Richard McGehee is the local song leader and did a good job. This was my second effort at Bethel and the best meeting of the two. I promised to return sometime in the future. This is the home of Sister Allen Phy. Bro. Phy is one of our outstanding gospel preachers of the brotherhood.

July 29-Aug. 5. Bro. Wyatt and I were engaged in an interesting meeting in Huntsville, Ky., without visible results. The latter part of the meeting the crowds were large and we believe much good was done. There are some fine people in Huntsville.

The second Sunday in August, I visited with and preached for the Shelby Ave. Church of Christ in Nashville, Tenn.

Aug. 19-29 we were with the Beans Creek Congregation, Hillsboro, Tenn., with five baptisms and three restorations. This was my second meeting there and the best of the two. It was my privilege to baptize two aged men, one 93 and one 75. I promised to return at some future date. Bro. Leslie Wyatt led singing a very commendable way. He is preaching monthly there while attending Freed-Hardeman College.

My next effort was with the Commerce Congregation, Watertown, Tenn., with good interest and two baptisms. I promised to return in '47. Bro. Hendrix, student of George Pepperdine College and whose home is at Appleton, Tenn., led the song service in an excellent manner. He is also a promising young preacher of much ability.

On the night of Sept. 10 I preached in a meeting in White County, Tenn., with the Athens Church with unusually large crowds and three baptisms and one restoration. I promised to return for another meeting in '47. Bro. Bussell led singing and is a good leader.

On Sunday morning, Sept. 23, I began at Woodburn, Ky., and closed the night of Oct. 3. Four were baptized and three restored. O. B. Page of Tompkinsville was song leader. Bro. Page preaches monthly at Woodburn and is

a good gospel preacher as well as song leader. If you need a good preacher or song leader, write Bro. Page at Tompkinsville, Ky. We had large crowds in this meeting.

I enjoyed the fellowship of some of our fine preacher brethren around that section of Kentucky.

My next effort was at Brookport, Ill., with three baptisms, one having been a Sunday School teacher in the local Christian Church. The largest crowds were in attendance that had been in the past twelve or thirteen years. Bro. Todd Miller of Paducah, Ky., was song leader in this meeting and rendered valuable assistance to the meeting.

My last meeting of the year closed at Smithland, Ky., with no additions. The largest local crowds in a number of years attended the meeting and we believe much good was done. Bro. Todd Miller did a good job in this meeting also as leader of congregational singing.

This concludes my evangelistic work of 1945 with the exception of some 5th Sunday appointments, High School devotional talks and a few funerals and weddings.

We are enjoying our new work here in Paducah with the Clements St. Church of Christ. This congregation has over 250 members and a mind to work. They partially supported me in the meetings at Brookport, Ill., and Smithland, Ky. The three congregations here alternate in a daily radio program which is doing much good. I go to Brookport, Ill., each Thursday evening and teach a Bible class, also Sunday evenings after our services and preach for them. One has placed membership and three have been baptized here recently.

THE BAPTISM OF JESUS

By Harlen Mellott, in Gospel Herald

Jesus was baptized by John the Baptist in the Jordan River. (Matt. 3:13-17.) I don't know of any one who has the courage to deny this, but many are ready to say, baptism is not important. Do you think our Lord went around doing things that are not important?

"A Voluntary Act"

The baptism of Jesus was a voluntary act. "He was about thirty years of age." (Luke 3:23.) He knew what He was doing. He was old enough to understand His Father's will.

Christian baptism is a voluntary act. It is for those who are old enough to understand the gospel. Before any person can receive a "scriptural baptism," he must be taught. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19.) The religion of Christ is a taught religion.

Baptism is for those who are able to believe in the Christ. "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. (Acts 8:36-37.)

Before we can receive a scriptural baptism, we must repent of our sins. Hear Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

Infants cannot be taught to believe the gospel. Infants cannot repent of sins never committed. They cannot confess with their mouth the Lord Jesus Christ. Infants are not fit subjects for baptism, and to baptize them is a sin against God and His word. Baptism must be a "voluntary act."

"A Separating Act"

At the baptism of Jesus, His private life ended, and His public life began. Baptism divided His private and ministerial life.

Baptism is a separating act for us. In baptism we put off the "old man" and put on the "new man." We become dead to sin, we bury the old man and are raised to walk, the new life. (Rom. 6:1-5.)

In baptism we leave Satan's kingdom and enter the kingdom of Christ. Paul said: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

In baptism a person is changed from a sinner to a saved man. I am sure our Lord knew what He was talking about when He said: "He that believeth and is baptized shall be saved." (Mark 16:16.)

"A Righteous Act"

Christ said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15.) Baptism is a righteous act because it is one of God's Commandments. "All Thy Commandments are righteousness." (Psa. 119:172.) "And he commanded them to be baptized in the name of the Lord." (Acts 10:48.) Yes, baptism is a command of God.

"Thorough Act"

"And Jesus, when he was baptized, went up straightway out of the water." (Matt. 3:16.) Christ was immersed in water. Sprinkling is not baptism.

Christian baptism is immersion in water for the remission of sins." In the primitive church the person to be baptized was immersed in a river or in a vessel." (Encyclopedia Americana.)

Jesus said: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3:5.) Can a man be born of something smaller than himself?

Baptism is a burial. Can we bury by sprinkling or pouring? Hear Paul: "Therefore we are buried with him in baptism." (Rom. 6:4.) I am sure you can understand this.

"An Appreciated Act"

"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.)

God was pleased with what Christ had done. God is pleased with us when we obey.

We become the children of God by faith and obedience. (Gal. 3:26-27.) God will not claim us as His children, until we obey Him in the waters of baptism. Dear friend, are you walking in the footsteps of your Christ? He is the "way" to heaven. (John 14:6.)

THE HOLY SPIRIT**J. W. Roberts, in Christian Worker**

There is a general atmosphere of mystery and superstition in the minds of many in regard to the Holy Spirit and his work. Why this should be I do not know. God's word surely doesn't teach these subjects are unintelligible. The Bible is as clear on the person and work of the Spirit as on any other subject.

Perhaps this attitude of mystery in connection with the Holy Spirit arises from the following sources. 1. The translation of the Greek word PNEUMATOS in the Common Version by the word "ghost." This word in seventeenth century meant "guest," and though not an exact

translation, it conveyed a thought not too far from acceptable. However, the word soon underwent a change and has for a long time signified a "spook," the kind of creatures which in fancy haunts old deserted houses. 2. Another reason for misunderstanding on the subject is the old idea of total depravity. This offspring of the theology of Calvin gave rise to the necessity for a mysterious "work of grace" on the hearts of men by direct influence of the Holy Spirit, which experience was held to be "better felt than told." These things may account for some of the difficulty.

If it be suggested that the word "spirit" is a little better, since we know little of the nature and operation of a spirit, it may be said that we accept the existence of such without a feeling of mystery. We know that we are spirits. The Bible teaches that God is spirit (Jno. 4:24) and that the Son existed in the "express image of" the Father (Heb. 1:3). Why pick on the Holy Spirit? I heard a preacher say with what I considered must wisdom, "The word teaches that God dwells in the Christian, that Christ dwells in a Christian, and that the Holy Spirit dwells in a Christian. Now it puzzles me why a man may think he has the Father or the Son dwelling in him and be perfectly normal and sane, but once he gets the idea the Holy Spirit is in him he loses control of himself and wants to roll on the floor or jump over a bench." The Holy Spirit, even when it influenced men in a miraculous way, did not make them lose control of their faculties. This Paul asserts in 1 Cor. 14:26-33. "For ye all can prophesy one by one that all may learn, and all may be exhorted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace." (v. 31-33.) If something gets hold of you, brother that will not let you be still you may be sure it is not the Holy Spirit.

The Holy Spirit is a personality, an entity. He is one of the Godhead. His work, both in creation and in regeneration, is set forth in the Bible. He was one of the agents, along with the Father and the Son in the creation of the world. Gen. 1:2; Ps. 104:30; Job 26:13, 33:4. The order of creation was miracle followed by law. By miracle all life was created. "Male and female made he them." There that process stopped. Since then the work of procreation has been going on. "Each after their kind." The special province of the Holy Spirit is that of law-giver, or revealer. "No man knoweth the things of God except by the Spirit." (1 Cor. 2:11.) God was the designer, the Word the executor, the Holy Spirit the Law-giver. I have not heard of anyone's being so foolish to insist that since Jesus Christ is "the same yesterday, today and forever," and since he created chickens by miracle once we must continue to expect him to do so else we limit his power. A prayer to that effect, we are led to believe, would be an abomination to God, since it would ignore his law.

In the work of regeneration the Father, the Son and the Holy Spirit each had a work to perform. Again God was the designer. (Eph. 3:10f.) Jesus came to earth to put God's plan into operation. His work he finished. (Jno. 17:4.) He told his disciples that it was necessary for him to return to the Father before the Holy Spirit could come to do his work. (Jno. 16:7.) Jesus outlined the work of the Spirit as a work of convicting the world and revealing the Truth. "When he, the Spirit of Truth, is come he shall guide you into all the truth." (Jno. 16:13.) Remember, Paul said that unless the Spirit revealed God's plan man could never know it. (1 Cor. 2:11.) This was the primary work of the Spirit. "But we (the Apostles J.W.R.) received, not the spirit of the world, but the

spirit which is from God: that we might know the things that were freely given us of God." (1 Cor. 2:12.) In the work of setting up the Kingdom as in the animal and plant kingdom, the original work was miraculous. The apostles were baptized in the Holy Spirit; they were given power to lay hands on others to enable them to have an infallible knowledge of God's will and to work miracles to confirm that will. (Mark 16:20.)

As a result of those miraculous events God's plan for salvation of the world was revealed and confirmed. Those miracles were never for the saving of the sinner. The Gospel is God's power to save. (Romans 1:16.) Jesus had said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Even on Pentecost the 3,000 never received the Holy Spirit, as a careful reading of the text will show, but they were convicted by the events of the day and by Peter's sermon. When they were convicted and wanted to know what to do to be saved Peter told them "Repent ye and be baptized every one of you in the name of Jesus Christ * *." God's plan now is "It pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21.)

Miracles were at the beginning; they were temporary. Paul received his knowledge of the Gospel by direct revelation. (Gal. 1:11.) Yet he told Timothy to study; to give attention to reading. Why did Timothy have to do this? Did God think more of one preacher than of another? The miracles that were given through the laying of the Apostles' hands once they had served their purpose of revealing and confirming the word were to be "done away," were to "Cease," were to "fail." (1 Cor. 13:8.)

The Spirit remains as Comforter. However, his work of revelation and confirmation is complete. If men are saved today they will be saved by hearing and obeying the gospel. We need no more expect a repetition or continuation of those miraculous events that accompanied the beginning of the work of regeneration than of those which accompanied that of creation. If it is ridiculous for a man to pray for a second creation of chickens we mentioned, it is also ridiculous for him to pray for a "Pentecostal, baptismal measure of the Holy Spirit." Why go through the process of incubating eggs today? Did God not once create chickens without that process? Is he not "the same yesterday, today and forever?" If a prayer containing that petition is an abomination to God because it overlooks the law "Each after his own kind," then a prayer for the direct operation or the baptism of the Holy Spirit today is an abomination to him because it overlooks God's law of pardon to the sinner. Instead of the sinner's waiting for the spirit to come to him, the Spirit invites you to come to Christ. (Rev. 22:17.)

ZEAL—BUT NOT ACCORDING TO KNOWLEDGE

By T. J. Derryberry

Zeal, briefly defined, is energy and enthusiasm. It is shown in many of the great social, political, and religious movements that ever so often, sweep over our country.

In the Bible, we learn, that our Saviour Jesus Christ, "Gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." (Tit. 2:14.) All who have been thus redeemed, and purified by the blood of the Lamb, can, by the teaching of God's Word, direct their zeal in acceptable service to God and man.

In our zeal for spiritual success, both for ourselves, as well as others, we must follow Divine instructions.

The Apostle Paul gives some valuable teaching on the application of our zeal. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." (Romans 10:1-3.)

Paul knew these people were devoutly zealous. He testified to their zeal. But he also knew they sought the praise of men, rather than the glory of God.

The first account we have on record of sacrifice being offered to God, we learn that, of the two offerings, one was rejected. Cain fixed his own standard of righteousness, to which God had not respect. Cain's failure to be accepted of God, was not from a lack of zeal, but his zeal was not according to faith, which it would have been, had he heard (taken knowledge) of the word of God.

Many honest and sincere men and women are taught that any system of religion, endorsed by good, moral and intelligent people, and preached by men of learning, must be right. But it is a fact, to which most of us can testify, that good and sincere people can be mistaken. Paul was mistaken. The host of Israel had been away from Egypt only a short time when Moses went up to meet the Lord and receive the Law. During his brief absence, his people forgot his whereabouts. In their misguided zeal, they demanded a leader to go before them. The result was the making and worshipping the Golden Calf. The zeal of Israel in this sin seems to have been so firmly impressed upon their lives that it became a source of God's displeasure, throughout their history, even to the coming of Christ.

From only a casual observation today, it is plainly evident, that much of our religious zeal, is the result of opinion, rather than a knowledge of the word of God. No one doubts the need of zeal; but a knowledge of the Word must direct it.

But today we are burdened with an ever increasing list of Aids, Associations and Assemblies, Boards, Bureaus, and Conventions, forgetting that the "Gospel is the power of God unto salvation to everyone that believeth." (Rom. 1:16.)

Nashville, Tenn.

SEVEN DANGERS IN ADVENTISM

(1) It is human, for it has an earthly founder. (2) It is modern hence it cannot represent the ancient order of things. (3) It is deceptive and delusive, for it disdains the "ceremonial law" yet clings ceremoniously to pork abstinence. (4) It is inconsistent, for it persists in changing some things about Sabbath keeping, yet contends the "Sabbath law" is unchanged and binding. (5) It is materialistic, for it denies the immortality of the soul. (6) It is sectarian and denominational in its origin, name, belief, and practice. (7) It is infidelic, for it denies the plain teachings of the Bible on hell.—Oneida Gospel Messenger.

"Union amongst the disciples of Jesus, in the faith once divinely taught, is supremely to be desired; but a union of sects is supremely to be deprecated. ... A union amongst Christians can be obtained only upon Scriptural grounds, and not upon any sectarian platform."—Alexander Campbell.

SOME FACTS

Faith, changes the mind, Repentance, changes the conduct, Confession changes the allegiance, Baptism, changes the relationship. Jesus placed both faith and baptism before salvation.

We are saved by the blood of Christ, but the blood does not cleanse the soul until we obey Christ in baptism. Baptism is one of Christ's commands. Acts 10:48, and obedience to Christ is essential to salvation.

When preachers say that baptism is not necessary, they contradict Jesus according to Mark 16:16.

It was water which destroyed the antediluvians, and by which Noah and his family were saved. It is the water of baptism by which we are saved under the Christian dispensation, and is that which prevents many people from entering God's ark, the church. (1 Pet. 3:20, 21.) That which saved the obedient was the means of destroying the disobedient. (2 Cor. 2:15, 16.)

Baptism is the dividing line between the Kingdom of Satan and the Kingdom of Christ.

No alien sinner ever read in the New Testament that he should pray for pardon of sins.

There is no authority in the New Testament for sprinkling water on either infants or adults for any religious purpose.

There is no such practice found or taught in the Bible of persons being baptized because they were saved. Baptism is required to save men. Mark 16:16. Acts 2:38; 22:16.

The command which completes man's acceptance of the gospel is, "baptism into the name of the Father, and of the Son, and of the Holy Spirit." In Baptism we put on Christ. Gal. 3:27.

In all ages God has made obedience to His commands a condition of salvation.

The act of baptism puts one into Christ which is His body, the church, His church, the church of Christ.

Baptism brings the penitent believer into Christ. "For as many of you as were baptized into Christ did put on Christ." Gal. 3:27.

Into His name: "They were baptized into the name of the Lord Jesus." (Acts 19:5.)

United with Him. "If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:5.)

—Clarence A. Westapher.

ROMAN CATHOLIC ABSURDITY

Editorial in The Vindicator

Among the many excellent literary and Scriptural passages by Alexander Campbell, in his famous debate with the Roman Catholic Bishop, Purcell, I copy the following as a masterpiece. It is excellently stated. It soars into the sublime. And, what is most of all, it is unanswerable by Roman Catholics'. It stops their mouths on the subject of Infallibility. Two infallible Versions differing in more than 2,000 places! Such is the flimsiness of Roman Catholicism.

Here is the passage, verbatim:

"The gentleman speaks often of the imperfections and difficulties of Protestant translations of the Bible. He says that we Protestants are in a deplorable state; always making new translations, and never, or not long satisfied with any of them: and seems to sympathize with us, as if we were without the Scriptures. This pretended condolence, I only notice because it gives me an oppor-

tunity to repeat with emphasis, that his church, with all her pretended infallibility, cannot produce a translation of any sort, in any living language on earth! With all the riches, and learning, and infallibility of the Roman hierarchy, she owns not an English New Testament, authentic or authorized either by Pope or Council, or the church diffusive or responsive. How supremely ridiculous, therefore, for the gentleman to talk of Protestant translations as imperfect! How does he infallibly know that any one of them is imperfect? Two infallible editions of the Latin Vulgate have been made by the authority of two Popes, not thirty years distant from each other, and yet they differ in more than 2,000 places! Sixtus V. issued a bull, with an anathema, against any man that would change his authorized Vulgate, even in the least particle (in minima particula), yet, Clement VIII. had the audacity in despite of said bull, to order a new translation, and did accomplish it, changing it more than 2,000 times, and sometimes very seriously, to the amount of clauses, and whole verses, as Dr. James in his *Bellum Papale* has amply testified. Thus the Clementine Vulgate, under the solemn curse of the Sixteen bull, carries upon it the seal of infallibility!"

By reading the Campbell-Purcell Debate, this generation would not only become posted on the wickedness of Roman Catholicism, but it would enjoy a literary feast; for the vast learning of Alexander Campbell, and his mastery of logic and eloquence, would truly educate the mind and make it capable of solid thinking—an asset this generation sorely needs! But this Debate is scarcely known, for sectarianism has so blinded the people by prejudice toward Campbell, that they are kept from learning truths that might have saved this country the horrors of the War just ended. But it was all done because Sectarian leaders, unable to meet the logic and Scripture of Mr. Campbell felt forced to turn the people against him in some manner. Hence this.

ON DOG-COLLARS

A parish minister in West Lothian says he often takes off the "dog-collar," and wears ordinary dress to get nearer to the people. We hear this is becoming a common practice with regular ministers. Yet we hear of some self-styled "ministers" wearing the clerical collar in order, as they say, to get a better reception among the people. Strange how eager some are to adopt things which the denominations have found to be failures, and have scrapped. The collar referred to above is called the "Roman Collar" which betrays its origin. Our forefathers in the faith described all clerical dress, titles, etc., as "rags of popery."

Mr. Augustine Birrell, author and statesman, whose father was a prominent Baptist minister, writing to the "British Weekly," said: "I wish all ministers of the Free Churches would abandon the shreds and rags of sacerdotalism (priestcraft) that still cling to them; that they would give up ordination services and the title 'reverend,' and that the sacraments should be frequently administered by those who are (absurdly enough) called 'laymen.'"

Yet, as Shakespeare wrote: "Man, proud man, drest in a little brief authority . . . plays such fantastic tricks before high heaven, as make the angels weep."—The Scripture Standard.

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.

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EDITORIAL

KNIGHTS OF COLUMBUS WANT APOLOGY

I am in receipt of a letter from the Supreme Advocate of the Knights of Columbus, Mr. Luke E. Hurt, LaSalle Bldg., St. Louis 1, Mo., advising me that the "oath" of the Fourth Degree Knights of Columbus, which I republished in The Apostolic Times, as copied from The Vindicator, of Fort Worth, Texas, is "bogus, false and fraudulent" and requesting me to "publish on the front page of the next issue of your paper an apology for the libel that you have uttered against the Knights of Columbus."

I am always ready to correct any mistake I may make, and to apologize for it. I am interested only in presenting the truth on all subjects and am not only always ready, but am also very glad, to correct anything in these columns that may deviate from it. The threat of a law suit by the Supreme Advocate has no influence with me, one way or another. Truth is what I want, law suit or no law suit. I am not easily frightened or scared by any threat whatsoever when I believe that I have done my duty. I leave consequences entirely to God.

Mr. Hart, the Supreme Advocate, encloses, for my information, a booklet containing a record of a number of law suits brought by The Knights of Columbus against various men in different parts of the United States for circulating this alleged "oath." Of course in all the law-suits that are recorded in this booklet, as a warning to non-Catholics, the poor defendants were all convicted. The court can only convict or dismiss according to the evidence presented. When we read, in this booklet, where reputable and respected citizens, who were members of the Knights of Columbus, took the witness stand and testified that the oath in question is not the Fourth Degree oath of the Knights, we can only accept their testimony. The Knights work in **secrecy**, and, because of this **secrecy**, we can have no ground upon which to impeach their testimony.

But with the doctrine and practice, and also the history of Catholicism, before us, -we also recognize that the oath is strictly Catholic, in spirit and character, even though they testify it is not used in the Fourth Degree initiation.

Their testimony that there is no oath in the Fourth Degree, demands serious attention. It is so contrary to the usual Catholic procedure that it inherently creates suspicion and raises a most pertinent question, Why is there no oath in this degree? Has it been diplomatically eliminated because of exposure, and also because, before reaching the Fourth Degree, a member is already bound hand and foot and sworn to all that Rome demands? The Cath-

olic Church is noted for its oaths. All who join its various orders or secret societies, such as the Jesuit Society, are compelled to take the most fearsome, searching and binding oaths. If as prominent a Catholic society as the Knights of Columbus does not require any oath at all, then its mere omission is off-color, out-of-form, and utterly incompatible with the nature of Catholicism. Will the Supreme Advocate say there is no oath in the First, Second, or Third Degrees? If there is an oath in any of these degrees, would he publish it?

The fact that the oath was copied into the Congressional Record, even if just as an Exhibit, as Catholics claim, makes it demand attention. The Supreme Advocate pronounces this oath, "bogus, false and fraudulent," and that anyone who publishes it as true, makes "a dastardly statement." Does not he know that this oath, diabolical as it is, is in every respect exactly in unison with dozens of standard oaths of the Catholic Church?

The indisputable fact stands before us that it has always been characteristic of Catholicism to **move secretly, to shuffle and evade, to deny authorities, to dispute translations, and to deceive and falsify.** Emissaries of the pope hold that **the end justifies the means.** St. Ligor, who was canonized by Pope Pius VII, says: "To swear with equivocation, where there is good reason, and equivocation itself is lawful, is not wrong. And if a person swears without a good reason, it is not to be considered a perjury; since, in one sense of the word, and according to mental restriction, he swears what is true." (Campbell and Purcell Debate, Page 27J.)

While it may be true, then, that the oath under discussion is not taken by Knights of Columbus entering the Fourth Degree, still the fact remains that the entire oath, as we copied it from The Vindicator, is strictly characteristic of, and in unison with, Catholic doctrine and practice, and Catholic history.

Let us examine this alleged oath, as we republished it, and note its purport: "I----- declare and swear that his Holiness, the Pope, is Christ's vicegerent, and is the true and only head of the Catholic or Universal church throughout the earth; and that, by virtue of the keys of binding and loosening given His Holiness by my Saviour, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatever." . . .

"I now denounce and disown any allegiance as due to any heretical king, prince or state, and Protestant or Liberals, or obedience to any of their laws, magistrates or officers.

"I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place where I shall be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and to destroy all their pretended power, legal or otherwise. . . .

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth and that I will spare neither age, sex or condition, and that I will burn, hang, waste, boil, flay, strangle and bury alive these infamous heretics, rip up the stomachs and wombs of the women and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done open-

ly I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard or the leaden bullet, regardless of the honor, rank, dignity or authority of the person, whatever be their condition in life, either public or private, as I, at any time, may be directed so to do by any agent of the Tope or superior of the brotherhood of the Holy Father of the Society of Jesus."

Now, as un-Christian, un-American, inhuman and horrible as all this is, it is most obvious that, whether or not it is the oath taken on entering the Fourth Degree of the Knights of Columbus, it is strictly Catholic, and is in perfect unison with the spirit and genius of the Roman Hierarchy. There can be no technical evasion or confusion here. The over-whelming mass of evidence and proof is indisputable and unimpeachable.

The Campbell and Purcell Debate on the Roman Catholic religion is a classic of the highest order. It is an exceedingly able discussion of the points at issue. A man of the standing of Alexander Campbell, in public debate with a man of the standing of Bishop John B. Purcell, could not be supposed to have trifled with the great questions under discussion by presenting "bogus, false or fraudulent" documents in support of the propositions in debate. Concerning the Bishop's oath, Mr. Campbell said:

"This ghostly despotism is to be sustained and defended too, by the whole church, by vows, oaths and pledges, the most solemn and binding that religion can suggest, or human ingenuity devise. It is true she governs by her bishops. The popes make bishops, on the recommendation of bishops, and these bishops serve the pope and govern the people. Their oath, which is the same in all countries, I will now read,—so far at least, as relates to this matter. I have the original, and different translations of it, and if it be disputed, I am prepared to sustain it. To reconcile it to the genius of our institutions, and to the safety and happiness of our country, will require the explanations and reasonings of my friend." Mr. Campbell was showing that the Roman Catholic religion "is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government." He quoted from the bishop's oath, showing that they are sworn to the pope, that "the rights, honors, privileges, and authority of the holy Roman church of our Lord the Pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advocate," and that, "Heretics, schismatics, and rebels to our said Lord, or his foresaid successors, I will to my utmost power persecute and oppose."

"Here then," said Mr. Campbell, "is the most solemn pledge and vow given by every bishop of Rome, that he will to the utmost of his power persecute and destroy heretics and schismatics. Does not this indisputable fact, alone, sustain my seventh proposition, and prove that the genius of the Latin church is anti-American and essentially opposed to the existence of all free institutions?"

The Knights of Columbus are under the jurisdiction of the bishop and every bishop is sworn to the pope and sworn to do his utmost to further and extend the rule of the pope, and that the pope is the only rightful political ruler of all nations, as well as the only rightful religious ruler. He is sworn to persecute and oppose all who rebel against the pope. Can the Knights of Columbus claim that their society is out of harmony with the oath of the bishop who is over them?

I again quote from another speech by Mr. Campbell in this great debate, as follows:

"Next comes the *Secreta Monita*; for we must circumnavigate another circle in this speech also. The *Secreta Monita*, then, is just as accurate and fair a view of the spirit, design, and policies, of that order, as can be given. Such is our faith: and that on no mean testimony either.

"We shall give some account of the discovery of this paid book:

". . . . We are indebted for this 'terrible book' of Jesuits' secrets, to the parliament of Paris. They passed the act to abolish the Jesuits society: and the execution came on the Jesuit college like a thunder stroke. Their palace was surrounded by troops, and their papers and books, and these "Secret Instructions" were seized before they had heard that parliament had taken up their cause."

Mr. Campbell pointed out that the Parliament of France extirpated the Jesuits Society, "which has **thirty-nine** times been proscribed," and gave the following reasons for its action:

"The consequences of their doctrines destroy the law of nature: break all the bonds of civil society: authorizing lying, theft, perjury, the utmost uncleanness, murder, and all sins! Their doctrines root out all sentiments of humanity: excite rebellion: root out all religion: and substitute all sorts of superstition, blasphemy, irreligion, idolatry."

Mr. Campbell further said: "Other reasons for the suppression of this order, will be found in the following extract from their oath:

". . . In the presence of Almighty God and of all the saints, to you, my ghostly father, I do declare that his holiness, Pope -----, is Christ's vicar-general, and the only head of the universal church throughout the earth: and that by virtue of the keys given him by my Saviour, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments: all being illegal, without his sacred confirmation; and that they may safely be destroyed. Therefore I, to the utmost of my power, shall and will defend his doctrine, and his holiness' rights and customs against all usurpers," etc.

"I do renounce and disown any allegiance as due to any heretical king, prince, state, named Protestants, or obedience to any of their inferior magistrates, or officers."

"I do further promise and declare that notwithstanding I am dispensed with, to assume any religious heretical for the propagation of the mother church's interest,—to keep secret and private, all her agent's counsels," etc.

"All of which I,-----, do swear by the blessed Trinity, and the blessed sacrament, which I am now to receive. And I call all the heavenly and glorious hosts above, to witness these **my real intentions**, to keep this my oath. In testimony hereof, I take this most blessed sacrament of the eucharist, and set my hand and seal." (Campbell and Purcell Debate, Pages 369, 370.)

According to Catholic doctrine, all who are not Catholics are **heretics**. The laws of the Catholic Church say, "Let the secular powers be compelled, if necessary, to **exterminate**, to their utmost power, all heretics denoted by the church." (Debate, page 273.)

On the same page, Pope Benedict XIV., is quoted as follows:

"A bishop is bound, even in places where the tribunal of the **holy inquisition** is in force, sedulously and carefully to purge the diocese that is committed to his care, from heretics; and, if he find any of them, he ought to punish them according to the canons; he should, however, be cautious, not to hinder the **inquisitors of the faith** from doing their duty."

After having read a bishop's bull, Mr. Campbell read a bishop's curse against a refractory priest in Philadelphia, Pa. He read from a Philadelphia paper as follows:

"We have at length obtained a correct copy of the excommunication of William Hogan, Pastor of St. Mary's Church, of this city. It is as follows:

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims; and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists of the Holy Innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy Elect of God ----- may he, William Hogan, be damned.

"We excommunicate and anathematize him, and from the threshold of the Holy Church of God Almighty, we sequester him, that he may be tormented, disposed and be delivered over with Athan and Abiram, and with those who say unto the Lord, 'depart from us, for we desire none of thy ways'; as a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction. Amen!

"May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the Holy and Eternal Virgin Mary, mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him!

"May the praiseworthy multitude of Patriarchs, and Prophets, curse him!

"May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! And may the rest of our Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their holy works are found pleasing to God Almighty. May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways; or in the woods, or in the waters, or in the church; may he be cursed in living and in dying!

"May he be cursed in eating and in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting and blood letting!

"May he be cursed in all the faculties of his body.

"May he be cursed inwardly and outwardly; may he be cursed in his brains and in his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers.

"May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach!

"May he be cursed in his reins and in his groins; in his thighs, in his genitals and in his hips, and his knees, his legs and feet, and toe nails!

"May he be cursed in all his joints, and articulation of the members; from the crown of his head to the sole of his feet, may there be no soundness.

"May the Son of the living God, with all the glory of his majesty, curse him! And may heaven with all the powers that move therein, rise up against him and curse and damn him; unless he repent and make satisfaction!

"Amen. So be it. Be it so. Amen."

Having read this bishop's curse, of the Catholic bishop of Philadelphia, against William Hogan, Mr. Campbell said:

"Ridiculous as this may appear—laughable or profane; it is nevertheless, but the echo of one of the one hundred anathemas commanded in the Council of Trent—one of the greater excommunications due to an obstinate heretic." (Campbell and Purcell Debate, Pages 417, 418.)

The Catholic Church is making herculean efforts to stage a come-back. It has lost much ground. In St. Louis, where the Supreme Advocate lives, they have spent money lavishly on newspaper advertising. They are also bringing every possible political pressure to bear. Their activity is a menace to the free institutions of our country, to the rights, liberties and freedom of its citizens. The increase and spread of knowledge among the people of the world is incompatible with the autocratic and totalitarian dominion of the Sovereign Pontiff.

Jesus says: "And call no man your father on the earth: for one is your Father, even He who is in heaven." (Matt. 23:9.) This settles it. No man who accepts the Bible as his Guide can bow to the Pope.

If the Supreme Advocate desires to address us further, we shall be glad to hear from him. We will publish his propaganda if he will publish our reply in a Catholic paper of equal circulation of The Apostolic Times. Of course he will evade and avoid all fair discussion, investigation and examination. The Kingdom of the Pope will not bear investigation. It keeps and controls its members' only by keeping them in ignorance.

J. A. A.

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, 1509 McGavock Street, Nashville 4, Tennessee.

James A. Allen.

WHAT IS BIBLE BAPTISM?

By Clarence A. Westapher

After much controversy among religious people over the question of baptism, let us drop the various opinions of men, and take the Bible only, without prejudice, as our standard of appeal. The New Testament is perfectly clear as to what constitutes the action of Bible baptism. It is the sacred rite of immersion in water of a penitent believer into the name of the Father, and of the Son, and of the Holy Spirit. Baptism is a test of faith in Christ, and Loyalty to him as the glorified head of the church. Coming to the threshold of the Christian life, baptism is the culminating oath of allegiance to the one Lord. Complete submission in the name of Christ is public evidence of complete surrender to Him. The Christian life is hid with Christ in God. This brings one into Christ, into the church, into God's kingdom. Gal. 3:27; 1 Cor. 12:13.

When we read the book of "The Acts of the Apostles," sometimes called the book of conversions, we can understand God's method of accepting alien sinners into the church, which is His body, and no one was ever added to the church without baptism in water, and this act was always preceded by faith and repentance.

Three great monuments bear witness to the presence of the Lord. These three are Bible Baptism, The Lord's Day, and The Lord's Supper. The Lord's Supper is a memorial of His death; Baptism is a symbol of His burial and resurrection, whereas, the Lord's Day celebrates His resurrection from the dead on the first day of the week. Rom. 6:3-5.

Scriptural Baptism

I love a baptism that does not have to be argued, defended or explained, but is in itself a living picture of the burial and resurrection of our Lord.

(1) There had been John's baptism, but it was for the Jewish nation only and under the law of Moses during the Jewish dispensation. The purpose of this baptism was to make ready a people prepared for the Lord. John's baptism is no longer valid. Col. 2:14; Acts 19:4, 5.

(2) The baptism of fire is for those who obey not the gospel. 2 Thess. 1:7-9. This baptism is a promise according to Matt. 3:11. Christ is the administrator. Matt. 25:31. The element is fire. Mark 9:45, 46.

(3) The third was that of the Holy Spirit. Acts 2:4. This baptism came to the twelve apostles and was by promise. Luke 24:49, and was fulfilled on the day of Pentecost. In Acts 10:44 the Holy Spirit came on the house of Cornelius to show that the gospel was given to the gentiles. This baptism occurred about A.D. 41 and about 23 years later, Paul declared: "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.) This scripture clearly shows that there is only one baptism for this Christian dispensation. It is wrong to teach that there is more than one baptism.

(4) This one baptism is performed in water, a complete burial of the person in water. Rom. 6:3, 4; 1 Pet. 3:20, 21; Col. 2:12.

Does Baptism Save?

Some men say: "We are saved by grace." But the Bible says: We are saved by grace through faith. Eph. 2:8. We believe that God's grace is His gift toward our salvation, but "through faith," indicates that there is something for us to do, and that is a living acting faith. The Pentecostans in Acts 2 realized this when they asked: Men and brethren what shall we do? When Peter told them what to do, they were baptized. Then, and not until

then, did the Lord add them to His church. Acts 2:47. We are saved by grace on God's part, and man's part in salvation is to obey God's commands. We repent, Acts 17:30, because we have faith in Christ, then we are willing to confess Christ, Matt. 10:32, and be baptized into Christ. Gal. 3:27.

Again: "The blood of Jesus Christ cleanses us from all sin," (1 John 1:7), and without the shedding of blood there is no remission. It was necessary on God's part for the blood to be shed, and it is necessary for the alien sinner to do his part by obeying the gospel. The blood must be contacted or it will avail nothing. To do this, one must go to the place where He shed it, and that place is the place of His death. This can be done if we obey the gospel. Rom. 6:3, 4. "All we who were baptized into Christ Jesus were baptized into His death." It requires something more than the Bible to convince people that there is salvation in sprinkling, pouring, or in faith only.

Baptism is a positive command of the Lord. Matt. 28:19. Baptism is for those who can hear the word and who can be taught to have faith, to repent and confess Christ before men. Therefore infants are exempt from baptism.

Some people have water sprinkled or poured over them in lieu of Baptism by obeying the precepts and examples of men, and then expect salvation from Christ. After baptism the faithful Christian will study the Word of the Lord carefully and do what the Bible tells him to do. Let us speak where the Bible speaks, and be silent where the Bible is silent, and when we consider Baptism, let there be a thus saith the Lord. "And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42). "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10.)

WAS PETER POPE?

By James D. Bales

A discussion of this fundamental claim that constitutes the foundation of the Roman Catholic Church. Did Christ make Peter Pope or is such a claim a wicked assumption without divine authority? This is a pamphlet of 48 pages in which the truth upon this great claim of the Catholic Church is very clearly and plainly presented. Price 25 cents.

THE WAY OF RIGHTEOUSNESS

By H. M. Phillips *

This is a book of forty sermons, pointedly written on vital themes to the soul. They are short and giving a full discussion of the themes considered.

Get a copy of this book and one for some one else and help to spread the word of God in a manner that will attract the attention of all who read it. You may help to save a soul by so doing. Price is fifty cents postpaid.

Address all communications to The Apostolic Times, 1509 McGavock Street, Nashville 4, Tenn.

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.

MAKING CRIMINALS

By F. E. Bowers

(Enclosed you will find an article on juvenile delinquency. In it I have gone into one of the main reasons why we have so many boys and girls going the wrong way. The picture, I assure you, is not overdrawn. I am in and about the courts and have an opportunity to see and know things that the average person cannot even imagine is happening.)

Professional welfare workers coupled with organized charity have moved in to do the work that God ordained that the Church should do, and the Church seems to be glad to shift the responsibility to them. We are fast becoming a nation "Having a form of godliness, but denying the power thereof." The end is inevitable if we do not return to God.—F. E. Bowers.)

Tommy is not a myth. He is a real boy and you may be acquainted with him. He is a happy fun-loving boy given to getting into childish mischief. His parents are poor but respectable and they are doing all that they can for Tommy and the other children, and the family is happy and contented, and love and respect for one another is not lacking in the home. Tommy thinks that he has the greatest Mom and Dad in the world, but Tommy grows up and he is now six years old, and must start going to a public school. You say "must?" Yes he must because there is a compulsory school law that compels him to attend a public school, and his parents, proud of their son, dress him up the best they can and send him on his way to school, but in a little time Tommy is back home. The teacher would not enroll him because he had not been successfully vaccinated, which means that his pure blood stream had not been poisoned by putting into it the pus from a sore caused by cow pox. Sounds foolish but it the law. Tommy was compelled to submit to this dangerous assault on his person and was thereby caused to be sick, sore and to suffer great physical pain before he could go to school and receive the benefits of an education.

Now no one, outside of the family, ever took much interest in Tommy until he entered school, and then one day one of the welfare women came around to see what kind of a home Tommy lived in. She found it neat and clean, but she asked Tommy's mother many questions about the family income and other matters of their home life, and then she immediately gave Tommy a new title. He was an "Under-Privileged Child." Then other people from the Child Welfare Society began to take an interest in Tommy and his family. His parents were induced to allow him to join a club for underprivileged children, and there they had games, and once each year there was a banquet supplied by some good people. There was a man social worker and he supervised the boys and took them on a camping trip once each year, and it all seemed to be a fine work and the children enjoyed it. On these occasions they sang patriotic songs and were told how fortunate they were to be born citizens of a country where each person was free and could do as they pleased. It was also implanted in the fertile minds of these little ones that they were under privileged children because their parents were unable to give them the recreation and other things they were entitled to, such as an allowance of money to spend as they pleased and take part in other things that cost money. Tommy's active mind soon began to cause him to demand things that his father could not afford, and from there Tommy soon became a "problem child," and he began to give trouble both at home and at school, and when his parents undertook to

correct him they were told that they must not interfere with his natural development for it would cause a frustration and would retard his progress, and that to whip him would be an outrageous assault upon his person that would brutalize him and destroy his regard for the finer things of life; that proper development of the child was dependent upon allowing him to follow his natural bent. Tommy's parents could also read all of this advice in the newspapers and magazines. They knew that it was not the way they were brought up, but when these "educated" people said let Tommy alone and everything would be all right, they let him have his own way, and soon he was demanding money for shows and other things and when it was not given to him he was sure that his parents were mistreating him, and he grew more unruly as time passed.

At school Tommy found that they had an iron bound curriculum that was like the laws of the Medes and Persians. It could not be changed. One of the required subjects was music and Tommy had no talent for that and he could not make the proper grades, and was held back because of it, and because he was falling behind he became discouraged and began to skip school, and besides he wanted to go to work and earn his own money. He knew that he had lost all interest in school and that it was best for him to get a job and learn a trade, but he found that the so-called "Child Labor Law's" prevented him from working and making an honest penny, and being determined to not submit to the tyrannical rules at school he ran away from home, but being unable to get a job on account of his age, he was compelled to pilfer to satisfy his hunger, and being caught he was arrested and brought into the Juvenile Court where he was charged with being a "Delinquent Child." The juvenile authorities would not admit that Tommy had been arrested and put in jail because that might further frustrate him, so they said that Tommy was just being detained, but Tommy was no fool. He knew that a man had caught him and locked him in where he could not get out, and that he was prisoner being held for trial, and he wondered about the whole set-up. Tommy was finally brought before the Judge of the Juvenile Court who had before him a record of Tommy's life compiled from his school records and other reports of his family connections, and from it all the learned Judge decided that Tommy should be detained at the reformatory (They called it a school) for an indefinite period or until he was twenty-one years of age. At the "School" Tommy found that he was under a very rigid discipline and bossed by guards that had no sympathy for him, and he soon finds that he has to work at hard labor and that was what he could not understand. When he was free he wanted to work and make his own way he was not permitted to do so because it was against the law, but here they paid no attention to the law and compelled him and others to work regardless of the child labor laws. Were these people violators of the law? Were there two laws? Tommy could not answer, but it was all very confusing, and Tommy decided to and did leave there the first opportunity he had. He had learned some things and he believed he could make it on his own, so he changed his name and said that he was seventeen years old. He wanted so much to have that freedom he had heard so much about that he now did not mind telling lies to obtain it. Tommy found a job where he could make an honest living, but it was here that he ran into trouble that was his undoing. He had to have a Social Security number, and this was something he did not know about, and then the boss wanted a birth certificate, and Tommy was trapped. There was **no freedom in this free country.**

He was sent back to the "School" where he was severely punished for running away. He ran away again, and when he was caught this time he was carried back before the Juvenile Judge and adjudged to be an "Incorrigible Child" and transferred to the State Prison to remain until he was twenty-one years old. Here he was compelled to associate with hardened criminals and he learned their ways and in a short time he hated the law and despised the government that permitted him to be denied the very things that every boy is entitled to under the Constitution, that is life, liberty and the pursuit of happiness.

That is the story of Tommy, and there are thousands of Tommies in the United States. They make up the criminal element of society, and no one, not even the Church, lifts a hand to prevent this system from continuing to make criminals of our boys and girls, and all the while we are crying out against "Juvenile Delinquency." Hypocrisy is to be despised, but we hug it to our bosom and revel in its false security.

It is not hard to understand why the world will have nothing to do with the Church for the salt has lost its savour. What is the Church doing for all the Tommies and their parents? Absolutely nothing worth while. A worldly religion has become the greatest money getting racket in the world while Christianity is being neglected by the very ones who claim to wear the name of Christ.

Parents, think. What will happen to your boy or girl? Have just as little to do with worldly influences in your family as possible, and bring your children up in the way God has directed or you will go down to your grave in sorrow.

Nashville, Tenn.

CHRISTIAN GROWTH

By Esten Macon

A look at the material things in life reveals that full development is not achieved overnight, but comes about as a result of slow changes. Hence, it is not surprising to learn that patience is one of the attributes of wise planning.

The farmer works his crops on a long period of time. The soil must be prepared, the seeds planted and the young plants worked before the harvest can be gathered.

The high school student finishes his high school studies, but only after twelve years of study and preparation. He next graduates from college, but only after four more years of research and study.

The engineer and the conductor have charge of the fast passenger trains, but first they must undergo training before they are entrusted with the operation of that huge vehicle.

The armed forces send millions of men into battles on the land, the sea and in the air, but only after each member of the service has been given a thorough system of training. The service men must be prepared to do the job ahead.

So it is with Christianity. We must prepare ourselves to work in the Master's vineyard. The job must be understood and clear visions must be had as to the objectives to be gained. Preparation is necessary for this undertaking.

Jesus has said: "Not everyone that sayeth unto Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that doeth the will of My Father in heaven."

We can best serve Christ by running with patience the race that is set before us, ever looking unto Jesus Christ as the author and finisher of our faith.

A DISCUSSION

By A Contributor

Mr. A: You people are narrow-minded. You don't think anybody is right except yourselves.

Mr. B: We try to be just as narrow as the Bible is narrow, and just as broad as the Bible is broad. That is, what the Bible teaches we wholly believe, and what it does not teach we are afraid to believe.

Mr. A: I believe there will be plenty of people in heaven from all denominations. There will be plenty of Methodists, Presbyterians, Baptists and Christians. And plenty not members of any church.

Mr. B: If you can show me Scripture for any denomination, then I too, will believe it.

Mr. A: You are prejudiced.

Mr. B: No, I am not. You said you believed there would be plenty of Christians in heaven. Well, I do too. In fact, only a true follower of Christ (a Christian) has any promise of heaven.

Mr. A: Don't you think Methodist, Baptist, and others can be true followers of Christ and therefore be Christian?

Mr. B: Can you show me in the Bible where any true follower of Christ (a Christian) is given any license to adopt some other name than Christ's, or teach the doctrines of men—add to here and take from there—in the worship?

Mr. A: You are just plain prejudiced and narrow minded. Why can't a Methodist be a Christian and be saved as well as a Campbellite?

Mr. B: Probably they can, if there is any such thing as a Campbellite. If there are any Campbellites I would be afraid of their chances to enter heaven as much as I would a Methodist, etc. For a true follower of Christ (a Christian) will not take the name of Campbell any more than he would other unscriptural names. Now let me ask you a question: You say people can be Christian and in favor with God and Christ, regardless of their belief or the name they wear.

Mr. A: Yes, sir-ee!

Mr. B: But he does not have to be a Methodist or any other "ist" or "ite" in name or doctrine to be a Christian.

Mr. A: -----Er---Um----- No.

Mr. B: But he does have to be a Christian (a true follower of Christ).

Mr. A: Yes.

Mr. B: Then since you can get to heaven without being any kind of "ist" or "ite" and can't get there without being a Christian (true follower of Christ), then why not renounce all man-made names and seek to be a real Christian, wearing only the name of Christ? Seeing you can't find any scripture giving you the right to wear other names?

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

Let us hope that Mr. A. becomes a Christian simply, and simply a Christian.

Think you know all about the Bible (?) College question?—Not until you've read those four pamphlets from The Review office, including two debates, and a whole flock of pros-and-cons you won't find elsewhere. (Price, 50c for the lot.)

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

FIELD REPORTS

G. M. Prosser, Oneida, Tenn., Nov. 2: We conducted four meetings this year, the first one beginning June 18 and the last one continuing through September 6, having nine additions and seven restorations. Brother J. B. Gaither did the preaching in two of them and I held the other two.

Joseph Sherman, .1157 E. Mabel, Tucson, Ariz., Nov. 5: I immersed a soldier from Ohio two weeks ago yesterday. I immersed a man and wife yesterday. She was formerly a Roman Catholic, and he a Methodist.

More than 100 people have come forward here since June 1, 1944, some of them were disciples placing membership.

If you are interested about locating work about June 1, 1946, please let me know.

Will W. Slater, Fort Smith, Arkansas, Dec. 12: I had to close my work at Gore, Okla., because of a Flu epidemic; hope to be able to finish the first week in January. This has been a busy year for me. Have taught nine singing schools and assisted in fourteen meetings. My work has carried me into nine states. Time is booked for 1946 up to November, have booked July and August for 1947. Work, for the most part, has been good, but had one or two complete failures. Brethren, I thank you for every kindness. Let us all "work while 'tis day." Sincerely in the Christ.

J. W. Brents, Columbia, S. C., Nov. 1: You are, perhaps, acquainted with my efforts to further the cause of our Lord in the Carolinas. For the past eight years I have given almost full time to this great field—having held between 50 and 75 mission meetings—starting many new groups, securing places to meet and I have helped to raise funds to support seven preachers over in this field. The possibilities and opportunities for doing good are unlimited.

Now comes a letter from Bro. H. H. Camp of Greenville, S. C., a city and community of more than 100,000 people. Some fifteen members have been meeting in an undesirable hall for four and a half years, during this time they have saved around \$1,000 to pay on a building.

Bro. Camp writes me that they have found a residence in a good section of town which can be purchased for \$5,000, as follows: a cash payment of \$2,000 and a loan for \$3,000. They need at present \$1,000.

This should be easy to raise, I have been asked to help raise this amount. I have more to do than I can do but if I can contribute my influence to the raising of this amount it will simply mean one more banner raised for my Lord.

Layton L. Hall, 1658 Keck Ave., Evansville, Ind., Nov. 17, 1945: I have just completed 37 months of pleasant work with the church at Henderson, Ky. When I began my work Oct. 1, 1942, at that time the church was meeting in a dwelling. Plans had been drawn for a new frame building, and blocks were being laid for the basement. **We had** help from other congregations, but were **compelled to sell** the dwelling. **The** \$1,500 received for the

dwelling was applied on the new building, and we had to borrow \$2,000. The property is now debt free, and the church has about \$600 in the treasury.

When I began work there three years ago, Sunday morning attendance was about thirty, and collections were seventeen dollars. Now the Sunday morning attendance is seventy, and contributions averaged \$39.72 for the last four Lord's days, which is a fair average for the year.

While I worked with the church in Henderson, I also worked six days per week in a factory. I have resigned my work at Henderson, to take up full time work with some zealous congregation. I am in correspondence with two or three congregations, but have not obligated myself yet.

Those interested write me at 1658 Keck Ave., Evansville, Ind., or Phone 2-1529.

R. O. Casey, Jr., 649 East Johnson Street, Madison 3, Wis., Dec. 15: This region northwest of Chicago is almost completely devoid of the Truth. This includes the states of Wisconsin, Minnesota, North Dakota and South Dakota. As late as 1943 there were no white gospel preachers here. Now, through the help of southern churches there are five white ministers and one Indian, and seven little congregations in this section. But this is a very small beginning. This territory is nearly as large as all the southern states from Kentucky to the Gulf of Mexico, and from Texas to the Atlantic Ocean. Think how it would be if there were ONLY SEVEN churches of Christ in all the South! That is the situation here.

I am in Madison now for three reasons; namely (1) to preach the Word in its purity and to establish another congregation here; (2) to gain experience in a virgin field, preparing myself for mission work which I am planning to do in Norway as soon as I finish my education (my wife received her education in Norway); (3) to finish my education here at a college where I can study the Norwegian language and associate with Norwegians. I am a graduate of Freed-Hardeman College, Henderson, Tennessee, and hope to enter the University of Wisconsin next fall.

Madison is the capital of the state and we feel much good will be accomplished if the church is made strong here. After six months of mission work here with Brother W. J. Stanley, we have found that it will be advisable to locate the second congregation in the suburbs. We have found a six-room house in the east end of town. With very slight remodeling the down-stairs can be used for worship services, seating 50 people, and we (my wife and I) can live upstairs. The house has been approved by the Central Church of Christ of Birmingham, Alabama, who is sponsoring the purchase of it, and who bought the three months' option in which to raise the down payment of \$2,500. The price of the house is \$6,300.

We need the \$2,500 by February 15, in order to get this house. We are appealing to the brotherhood for assistance, and ANY amount you can give toward the purchase of this building will be **appreciated**.

All money received will be acknowledged and an itemized report will be submitted to Central Church, audited by Brother W. J. Stanley.

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

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

A GREAT MOVEMENT

By H. W. Ford, in The Whiting Christian

You and I, being members of the church of Christ, are a part of a great movement, the movement to restore the church of the New Testament. It has been the purpose of this movement to bring into existence again the pattern and purpose of the church which is described in the records of Holy Writ. There was no question in the minds of our fathers that the movement was great and the restoration idea was the most significant concept that had struck the religious or Christian world for many centuries. They went to work, realizing that there was no one else to do the job. The church of Christ in Whiting is here as a result of their labors.

Now we are the possessors of the idea of restoring the original church of Jesus Christ. Much has been done on the task at hand, but there is yet more, much more to be done. Our predecessors in the faith have but scratched the surface of the divided church with the plea for unity by restoration. In many quarters the proclaimers of the faith seem no longer to realize the grand significance of the idea and are proclaiming instead the doctrine that we are no different than the denominations. The movement is still great, but many of its advocates have lost their greatness.

Let us realize here and now that there is a difference. The church of Christ, if it be the church of Christ of the New Testament having that sacred volume for its rule of faith and practice and its final reference for tests of fellowship, is no denomination, for it has no creed but Christ and rejects all man-made organizations and restraints upon its work. We are different from the denominations, for we are a peculiar people, having a peculiar message. On this ground we must stand or lose all reason for existing as a separate people at all. Therefore, let the First Church of Christ in Whiting stand upon that ground. The field in this section is ripe unto the harvest. The message is needed, gravely, and we are the only ones to proclaim it. With this vision of a work to be done, we can and will become a great church, to the glory of our Lord.

DOCTRINE OF THE DEIST

There are a great many men in the world, called Deists, professing to be very devout, who refuse to recognize the Mediator. Now the very essence of Christianity consists in the recognition and acknowledgment of our glorious High Priest—our precious Saviour and Mediator. There is no other Mediator—or medium—by or through which man's prayer can reach the throne of the Universe. Hence, speaking after the manner of men, we assert that the Deist's prayer cannot be heard or recognized in heaven. Does not Christ say expressly, "I am the way, the truth and the life; no man cometh unto the Father, but by me"? No man is presumed to directly address God the Father by prayer; or if he does he shows that he does not understand or appreciate the teaching of the Mediatorial system of Christ. There is no access to the Father except through the Son; hence, we say the prayers of the Deist cannot be heard, and he who in his petitions refuses to recognize the rights of Christ is an imposter.

The doctrine of the Deist would annul the law of the Pentateuch, for it denies the fact that the Jews were heard through the mediation or intercession of Moses, or through Aaron their High Priest, although when he appeared before the mercy seat, he bore the names of the

twelve tribes engraven upon his breastplate. In like manner, in the Christian dispensation, the people of God are heard through Christ—the Anointed Son of God and our High Priest—the High Priest of the Christian dispensation, who has the names of his followers engraven upon his heart. He needs no tablet—he wears upon his heart the names of those who were purchased by his blood. This in itself is a grand inducement to prayer, and a guarantee that our prayers will be heard and answered by our Father which art in Heaven.—A. Campbell.

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*,
1509 McGavock Street, Nashville 4, Tennessee.

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?

OUR NEW ADDRESS

The Apostolic Times is now located in its own building at 1509 McGavock Street, Nashville 4, Tennessee.

All correspondents will please remember that our address is now 1509 McGavock Street, Nashville 4, Tennessee.

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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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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.)

SIMPLY A CHRISTIAN

It would seem that every intelligent man or woman would want to be a Christian. Certainly in being a Christian all is to gain and nothing to lose. A man who goes through life without being a Christian has no hope of enjoying the blessings and protection of God and has nothing to look forward to. He goes the way of all the earth without God and without hope. If he spends his life seeking the honors or the pleasures of this world, if he obtains them, they are but fleeting and momentary and fade within his grasp. If he accumulates wealth, and keeps it till he dies, he will not have it long and cannot take it with him to the eternal world. Common sense demands that he center his attention upon something better than the evanescent things of this life. There is no substitute for being a Christian.

When a man realizes the despair and hopelessness of an irreligious life, and decides to live a religious life, he should be satisfied with being a simple Christian. "The disciples were called Christians first in Antioch." (Acts 11:26.) "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Peter 4:16.) To be a Christian is to be all that any man ought to be or that he can rightfully be. To be anything more than a Christian is to go beyond the Word of God and be too much. To be anything less than a Christian is to fall short of the Word of God and be too little.

Why should any man want to be more than a Christian? Can he receive any blessing from God by being a Methodist, a Baptist, a Presbyterian, etc., etc., that he cannot receive by being just a simple Christian? Why should any one refuse to be just a plain, simple Christian? Does being a Methodist, or a Baptist, etc., add anything to his Christianity? Every member of the church of Christ in New Testament times was just a plain, simple

Christian and belonged to nothing but the one body, the church, that every other Christian was a member of. If a man is less than just a simple Christian, he is less than he ought to be and misses blessings that he would receive if he was all the way a Christian. If he belongs to any other church, other than the church of Christ, he belongs to something that is doomed to destruction.

What does it take to make a man a Christian? Who has the authority to say? Does the Pope of Rome have the authority to say? Do the officials of any man-made denominational church have the authority to say? This is not trick question. It is a most vital and important question. We cannot know anything for certain unless we can find out who has the authority from God Almighty to tell us. We cannot accept the word of the Pope, or of the officials of any human denomination, unless they can show us infallible proofs that God has authorized them to speak for Him.

We know that the inspired men who wrote the Bible were authorized to speak for God, and that they were miraculously guided by the Holy Spirit, so that they would make no mistake in what they say in the Bible. Is there, then, any better or higher authority than the Bible? Can any man afford to listen to any one, other than the inspired men of the Bible?

Then what does the Bible say it takes to make a Christian? If a man is not a Christian according to what the Bible says, then he is deceived and is really not a Christian. A man thinking himself to be a Christian does not make him one.

Jesus said to the apostles: "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.) "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 to preach at Jerusalem on the day of Pentecost. "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." (Acts 2:38.) "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Verse 41.) "But when they believed Philip preaching good tidings concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) "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.) "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians' hearing believed, and were baptized." (Acts 18:8.)

So the Bible says a man is a Christian when he obeys the gospel, that is, when he believes in Jesus, repents, and is baptized. Can a man be a Christian without being baptized? Not according to the Bible. There was not one single unbaptized Christian under the leadership of the apostles in New Testament times. All were baptized.

All Christians belong to the same church. Two or more Christians cannot belong to two or more different kinds of churches. All Christians can assemble around the Lord's Table on the Lord's Day together. When they cannot, then one or more of them are more or less than Christians.

The same thing, viz: obedience to the gospel, that makes a man a Christian makes him a member of the church. Any church that does not include all Christians is unscriptural and sinful.

What we are contending for, then, is just plain, simple, Bible Christianity, as it was originally preached by the inspired apostles of Jesus Christ. Let us preach what the apostles preached, and practice what they practiced, and let us all belong to the same church they all belonged to. To do otherwise is to refuse to be guided by the Bible. If a man is not guided by the Bible, his religion is vain and is a mockery. If he is guided by the Bible, he is right and cannot be wrong.

J. A. A.

WHAT MUST I DO TO BE SAVED?

By G. M. Prosser

This is a question that is in the hearts of many honest souls, but they have been so confused by the doctrines of men and heard so many different answers that they don't know which one is right. There are some two hundred and fifty different ways taught in the religious world to-day; so it is not a strange thing to see people so baffled that they don't know where to turn religiously.

I would like to point to you an infallible proof. May I say first, do not take any man's word for your guide, only those things that you can read from the pages¹ of Holy Writ. If I can give you the words of the Master and his inspired apostles on this question then it is not what I think about the subject. So the only way we can find the answer is to go to the word of God and find out what was told to the people that asked this question about nineteen hundred years ago.

We find that the first time man, under the new covenant, asked what to do to be saved was on the first Pentecost after the resurrection of Christ, when Peter and the rest of the apostles had preached the gospel to them and pointed out how they by wicked hands' had crucified the Lord of glory. Acts 2:23, 36.

When they believed what Peter had said concerning the Christ, they cried out and said, "Men and brethren, what must we do?" Acts 2:37. Then in the next verse Peter tells them what they are to do. He didn't tell them to believe and give him their hand and they would be saved. No, Peter was directed by the Holy Spirit and he was not like a great many preachers today. He was not prejudiced against the truth with some biased ideas

of his own. He was willing to speak as the Spirit directed him. So, by that divine guidance, Peter said, "Repent." That was the next step for them to take, since they had already believed that the man they had put to death was the Christ. They must obey his divine commands, which consisted of faith, repentance, and baptism for the remission of sins. So when they asked what to do, Peter told them 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 Spirit." Acts 2:38.

Some will say that the word, "for" in Acts 2:38 doesn't mean "for" but means "because of." No doubt the God of heaven looked down the stream of time and saw men that would try to change the meaning of words in his plan of salvation; so he recorded more than one conversion. May we call your attention to others that were told how to get rid of their sins, and without the use of the little word "for."

Paul, or Saul of Tarsus, was a very religious man in the Jewish faith, so much that he made havoc of the church of Christ. When he was on his way to Damascus to bind Christians and bring them to Jerusalem and put them in jail; the Lord appeared unto him and asked Saul why he was persecuting him. Saul, or Paul had never believed in Christ until this happened, but when the great light shone round about him and the Lord asked him this question it was then he realized the great mistake he was making and wanted to know what to do in order to get rid of the awful sin he had committed in persecuting the church of our Lord. Then we hear the Lord tell Paul to go into the city and it will be told him what he must do. Acts 9:6. The Lord went to the preacher, who was Ananias and told him about Saul. Ananias went to the place where Saul was staying and there found him praying. The preacher didn't say, "Now Saul, you just pray on and you will 'come through' after a while." No, he knew that there was something that Saul must do. So he told him the next step to take to become a child of God. Saul had already believed in Christ three days before Ananias came to him, and we know he had repented, for he changed his purpose. He had come to Damascus to persecute the church, but now he was praying, which showed his penitent mind; so the next thing for him to do was to get rid of his sins, and the preacher just told him that which he lacked. That was to arise and be baptized and wash away his sins, calling on the name of the Lord. Acts 22:16.

I want you to note that Ananias did not use the word "for" as did Peter on the day of Pentecost. Instead he used the words, "Wash away." I wonder if someone will say that "wash away" does not mean "wash away," since they say that "for" does not mean "for" in Acts 2:38.

But another says, "I want to be saved like the Philippian jailor. He was told to just believe." No, he was not told to "just believe" or to "believe only." It is true that he was told to believe on the Lord Jesus Christ. Acts' 16:31. And if you or any other person under heaven is ever saved, you will have to believe on the Lord. 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. So that was the first thing that the jailor must do; but Paul did not stop there, as so many "faith only" preachers do. But he did what any honest preacher would do to-day. Acts 16:32 tells us that they spake unto him the word of the Lord, and to all that were in his house. Verse 33: "And

he took them the same hour of the night and washed their stripes; and was baptized, he and all his straight-way." Therefore we find the inspired man of God always began where the person needed to be taught and told him what he lacked being a child of God.

Let us hear the Christ himself when he gave the great commission to his apostles, according to Mark 16:15, 16, when he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

May God help us to tell people all that He wants them to do in order to become Christians. Then to observe all things whatsoever the Lord has commanded.

It takes more than faith, repentance, and baptism to carry us through the pearly gates. We must add to that faith in Christ, the seven Christian graces. First, to our faith, virtue; and to virtue, knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; to brotherly kindness, love. 2 Pet. 1:5-7. Now Peter says if we lack these things we are blind and cannot see afar off, and have forgotten that we were purged from our old sins.

Christ 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."

It is the will of the Lord that we meet upon the Lord's day and worship him as he has commanded in his word. We find that he has told us what to do when we come together on the Lord's day, in that we may worship him in Spirit and in truth. We are to sing, pray, teach or preach, take the Lord's supper, and give of our means. These are the items of worship that we find recorded in the New Testament, and it is in this book that Christ said for us to observe all things whatsoever he had commanded us. Not Moses; not David; not one of the Old Testament prophets; but the things that he had commanded in the New Testament.

So may we, by the guidance of God's word, do these things and be sure that in the sweet by and by, we will be saved eternally in heaven.

Oneida, Tennessee

UNITY IN RELIGION

By J. G. Binkley

"Unity" has always provided a topic for much discussion, this is especially true of late months with the carnal world seeking so desperately for a universal peace. We are concerned at this time, however, with Christian unity.

Let us read from John 17:20-23 a portion of the prayer of the Lord Jesus Christ on the night He stood in the shadow of the cross: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they may all 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. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Are we fulfilling the prayer of Christ when the so-called followers of Him are divided into about 300 different denominations or sects? Emphatically not.

How⁷ are we to fight the forces of infidelity if we who claim to be believers cannot achieve unity?

I noticed in the paper sometime ago where a man had gathered some facts from various denominations of the county showing the religious status of this county for the past several years. I was very glad to get this information, and I am quite sure it took some hard work to gather all the important details. On the surface of this it would seem that we have much to boast about. However, in describing the so-called Christians in the country, it took several human names to distinguish the one from the other, and be it remembered, that each peculiar name carries with it its peculiar doctrine; its peculiar organization and founder; each exalting some peculiar name. This means that we have had in this county over this period of years different kinds of doctrines being taught in the name of religion. One teaching one Lord, one faith, one baptism; another teaching "faith only" will save the sinner, etc. I am at a loss to know how several men, all claiming to be called preachers, each teaching a different doctrine, exalting some peculiar name, knowing that our Lord prayed that we all be one, also, that His word plainly teaches One Way; one body; one Spirit; one hope; one Lord; one faith; one baptism (not three); and one God, can come together in their union meetings and thank God that we have so many different denominations (divisions) among us.

The words, unity and union, are not synonymous as is sometimes thought. A unity is the blending together of particles which are identical and of the very same kind, whereas union is formed from things of a different nature coming together and yet not relinquishing their original differences. For example, in this most recent war the armed forces of this country were united, they possessed unity they were all one-all Americans. But when they united with the forces of other countries there was not unity, but union. Each country retained her individuality but united with others temporarily. Friends, Christ did not pray for union. When we speak of unity we quite naturally think of the opposite—division. Division was found in the early church at Corinth. Reading from 1 Cor. 1:11-13. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 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 you baptized in the name of Paul?"

Now how would Paul look at the religious status of this county? How is this applicable to us? We are to wear no name but Christ's. Was Martin Luther crucified for you? Did John Calvin or John Wesley die for you? Of course not. It is not from a desire to dishonor any great men of the world that I refuse to wear their names. It is wrong. Paul says; "for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one of you saith, I am of Paul; and another, I am of Apollos; Are ye not yet carnal?" So we find that those who wear human names and are divided into "parties" are "carnal" the opposite of spiritual. /

How can we attain the unity for which Christ prayed? Must we give up any truth (and all have some truth)? Certainly not. Truth never divided any people. We must accept the Bible alone as the only standard; Let the Bible be substituted for all human creeds; Facts, for definitions; Things, for words; Faith, for speculation; Unity of Faith, for unity of opinion; The positive commandments of God, for human legislation and tradition;

Piety, for ceremony; Morality, for partisan zeal; THE PRACTICE OF CHRISTIANITY, for the mere profession of it.

One can now deduce that there can never be "oneness" when each group clings to a creed that is some man's opinion. The true church is a spiritual institution. It is not a building but consists of those whom the Lord has added to His church due to their obedience to His commands, (see Acts 2:)

Christ wants us to be one, and he gave the testimony through his apostles. Will you, dear reader, leave off all error, and walk with God?

Salisbury, N. C.

JUSTIFICATION BY FAITH

By G. K. Wallace, in Christian Worker

The Bible teaches justification by faith. It does not teach we are saved by faith only. (Jas. 2:24). There is a vast difference between justification by faith and justification by faith only. The degree of faith that saves is the obedient faith. (Rom. 1:5; 16:26). It takes perfect faith to save and faith is perfected in obedience. (Jas. 2:22).

It is a plain contradiction of the Word of God to say that a man can be saved by faith only. Obedience is clearly taught in the New Testament. The following scriptures will prove conclusively this point.

1. One must obey to enter the kingdom. (Matt. 7:21).

2. One cannot be a servant of Christ without obeying Him. (Rom. 6:16).

3. The foundation of a Christian life cannot be laid without obedience. (Matt. 7:24-27).

4. Christ the author of eternal salvation only to those who obey Him. (Heb. 5:9).

It makes no difference what you believe nor how strongly you believe it, you cannot be a servant of Christ unless you obey him.

There is no distinction between "faith" and "belief" in the Bible. The common English dictionary gives a theological meaning wherein a distinction is made, but God's Book knows nothing of the theology of Wesley, Calvin, Luther et al. The words "faith" and "belief" both come from the same Greek word (pistis—a noun). See Thayer's Greek-English Lexicon.

Whatever justification by faith might mean—it is certain that it includes obedience. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1). When faith justifies, the believer has peace. However, Paul had faith several days before he had peace. If faith only saves, Paul would have had peace the moment he believed. Since he did not have peace the moment he believed it is proof conclusive that he was not at that moment justified. Faith was engendered in the heart of Paul while he was on the road to Damascus. (Acts 9). When the Lord appeared to Paul (Saul) on the Damascus highway he believed but did not have peace until three days later. Peace came to his soul when, in obedience to the will of God, he arose and was baptized. (Acts 22:16). Jesus says, "He that believeth and is baptized shall be saved," therefore, when Paul was baptized he was saved.

Sectarian preachers contend that Paul was saved on the Damascus road—the moment he believed. Paul was not saved on the road to Damascus as may be seen from the following:

1. If Paul were saved on the Damascus highway, he did not know it. After Paul had believed he cried out.

"What shall I do, Lord?" Is it not strange, in view of denominational teaching that the Lord did not say, "Do nothing, Saul, you are now a believer therefore you are already saved." Sectarian preachers say, "When you are saved you will know it." Their strongest argument is, "I am saved because I know it." If he were saved because I know it." If he were saved the moment he believed he did not know it. Since he did not "know it" the moment he believed, he was not saved at that instant according to their own argument

2. If Saul were saved at the point of faith the Lord did not know it. The Lord says, to Paul a penitent believer "arise enter into the city and it shall be told thee what thou must do." The very fact that the Lord did not recognize Paul as a saved man the moment Paul believed is proof beyond doubt that he was not at that instant saved. If Saul were a saved man surely the Lord would have known it. And if the Lord knew Paul was saved why did he tell him to go to the city where he would be told what to do?

3. If Saul were saved on the Damascus highway the Lord told a falsehood. Jesus said, "Arise and go into Damascus and there it shall be told thee all things which are appointed for thee to do." (Acts 22:16). The word was very specific as to where Saul was to be told what he must do. "Arise and go," says He, "into Damascus" and "there," not "here" but "there" in Damascus it shall be told thee what to do. It was therefore in Damascus where Paul learned what to do to be saved.

4. If Saul were saved on the Damascus highway Ananias did not know it. When Ananias came to Saul he said, "And now why tarriest thou? Arise and be baptized and wash away thy sins calling on his name." (Acts 22:16). Paul was yet in his sins if Ananias told the truth. Ananias did tell the truth, preachers to the contrary notwithstanding.

5. If Saul were saved on the Damascus highway he was the most miserable saved man I ever read about. Saul was led by the hand to Damascus, "and was three days without sight, neither did he eat nor drink." (Acts 9:9). Note the change in Paul after he obeys the will of the Lord. While yet in his sins, even though a penitent believer, he did not have peace. After he arose and was baptized to wash away his sins he took food and was strengthened. (Acts 9:18; 22:16). Paul had peace after he obeyed in baptism. Therefore, justification by faith includes baptism. When Paul believed and was baptized he had peace—was justified.

Since Saul, the Lord, and Ananias did not know that he was saved on the Damascus highway—pray tell me how sectarian preachers found it out.

CONFESSION OF FAITH

By Buford Holt

Most people believe in some kind of a confession before admitting one into fellowship of their religious society, but most of these do not know what that confession is as required by "their doctrine" nor are they required to learn of it. Ask many what they confessed before they became members of the religious body to which they belong and they could not tell you. Some even think they have made the confession as required by the Bible when they have joined the denominations. To say all religious people believe in a confession of faith in Christ would be inconsistent at least, for they make members of infants who neither believe nor are able to confess anything. Since so many do not know what

the Bible confession is nor the importance of a scriptural confession we desire to discuss these matters now.

IMPORTANCE OF THE CONFESSION

The human race had been told that the "seed of the woman" should bruise the head of the serpent. Abraham, Isaac and Jacob believed one of their descendants would be the one to bless the human race. David and others looked for the Messiah from the tribe of Judah. John the Baptizer said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John 1:23) and "Repent ye; for the kingdom of heaven is at hand" (Matt. 3:2). "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." (John 1:45). Philip confessed he had found the fulfillment of the predictions of the law and the prophets—he acknowledged Jesus as the Messiah. Nathanael said, "Rabbi, thou art the Son of God; thou art King of Israel" (John 1:49). God, acknowledged Jesus as his son, "And Jesus, when he was baptized, went 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. 3:16, 17). At the transfiguration God said, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). Jesus witnessed the good confession (1 Tim. 6:13)—"Pilate therefore said unto him, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.'" (John 18:37)

Angels confessed Jesus to be the Saviour. When the Christ child lay in the manger and the shepherds were watching their flocks by night "an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, 'Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord' . . . And suddenly there was with the angel a multitude of the heavenly host praising God." (Luke 2:9-13).

Devils confessed saying, "What have we to do with thee, thou Son of God." (Matt. 8:29)

The man, whom Jesus sent to the pool of Siloam to wash and come seeing, was cast out because of his belief in Christ. Jesus found him and said, "Dost thou believe on the Son of God?" He answered and said, "And who is he, Lord, that I may believe on him?" Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee." And he said, "Lord, I believe." (John 9:35-38) Peter confessed him—"Thou art the Christ, the Son of the Living God." (Matt. 16:16) Paul acknowledged Christ as the foundation, "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11) Timothy made the good confession before many witnesses (1 Tim. 6:12). Every tongue shall make confession, "For it is written, 'As I live; saith the Lord, 'to me every knee shall bow, and every tongue shall confess to God.'" (Rom. 14:11) Phil. 2:11 says, "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The man of Ethiopia said, "I believe that Jesus Christ is the Son of God." (Acts 8:37).

Thus the importance of confessing Christ to be the Son of God is shown in that God, Christ, angels, demons

or devils, Philip, Nathanael, Peter, the blind Man, Paul, Timothy and the man of Ethiopia and others confessed Christ to be the Son of God.

The confession includes two ideas—first the person: he is the Christ and second his position or office: the Son of God, made both Lord and Christ" (Acts 2:36).

(Continued).

Cleveland, Tennessee

DAVID LIPSCOMB COLLEGE

Athens Clay Pullias, 35, was elected president of David Lipscomb College, effective June 1, at a meeting of the college Board of Trustees, January 11. Pullias will succeed President Batsell Baxter who asked to, be relieved of his duties and recommended Vice-President Pullias as his successor. President Baxter has been named president emeritus and head of the Bible department.

Willard Collins was elected as Pullias' successor as vice president, J. P. Sanders was re-elected dean, J. C. Moore, Jr. was named business manager for the college, and James R. Tubb, Sparta, Tennessee, was elected to a five year term to the college Board of Trustees.

Pullias became affiliated with David Lipscomb College as a faculty member in March, 1934. He became head of the Bible Department in 1937 and was elected as executive assistant that same year. He became vice president in 1941. In October, 1944, he was named by the Board of Directors as the director of the Lipscomb Expansion Program. Under his leadership, over \$300,000 in cash has been raised within the past twelve months for David Lipscomb College. On Sunday, January 6, Pullias began his thirteenth year as minister of the Charlotte Avenue church of Christ in Nashville. He has been preaching twenty-one years. He is a nephew of C. M. Pullias of Murfreesboro, Tennessee, well known minister of the church of Christ. Pullias received his A.B. degree in 1931 from Cumberland University and his L.L.B. degree in 1932. In 1934, he received his B.D. degree from Vanderbilt University.

Collins has been president of the Lipscomb Alumni association since 1943 and has served as associate director of the Lipscomb Expansion Program since December 1, 1944. He has been teaching Bible and sociology at Lipscomb since September, 1945. He is a graduate of David Lipscomb College and has his B.A. and M.A. degrees from Vanderbilt University.

Sanders is now on leave of absence from David Lipscomb College to further his education at the University of Southern California in Los Angeles. He plans to return to Lipscomb in September, 1946.

J. C. Moore, Jr. graduated from Lipscomb in 1935 and has recently received an honorable discharge from the army. He was employed in the office of the international Harvester Company before entering the armed service.

Tubb is head of the Sparta Spoke Factory, Sparta, Tennessee and treasurer of the Sparta church of Christ. The third year of college work will be offered at David Lipscomb College beginning in September, 1946.

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.

CAN ONE BE SAVED WITHOUT BEING BAPTIZED?

Earl West, in Truth In Love

The act of baptism presents nothing to challenge the rational powers of a man. From pure reason no man would ever conclude that baptism is essential to salvation. Rationalism, the religion of reason, scorns baptism because it does not appeal to its standard; it is looked upon as a relic of an ancient superstitious age, a demand too absurd for the intellectuals. But true Christian people are not surprised at such an attitude.

Baptism, an act of faith

Baptism is preeminently an act of faith. Naaman the Syrian captain, balked at the directions of the prophet for the cleansing of his leprosy. He reasoned that no possible benefit could come to him by dipping in the Jordan river seven times. Several absurdities possibly seemed apparent to Captain Naaman. Why **dip** himself? Why not sprinkle or pour some of the Jordan on himself? Why the **Jordan** river? Why not one of the rivers of Syria? Were they not just as good? Why dip himself seven times? Why not once or twice, or even six times? Why **seven** times? The more Naaman reasoned, the more determined he was to ignore the directions of the prophet and go back to Syria. Only through the encouragement of a servant was he influenced to obey, and his obedience was rewarded by cleansing. (2 Kings 5:1-14)

So it is with baptism. On the grounds of sheer reason it can hardly be justified. But this is in harmony with God's system of dealing with man. Isaiah says, "For my thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:8,9) In all dispensations God has made the price of redemption to be Faith and Obedience. What man is to **believe** and what he is to **obey** have differed with the dispensations, but basically the plan is the same. God's commandments have always been so constructed that man can always understand the commandment though he may or may not understand the reason behind it. Abraham understood that he was to leave Ur of Chaldees for a new country, though at the time he did not know why. Likewise, every man can understand what is to be done in being baptized, though by pure reason he does not understand why. Hence, baptism is an act of faith: baptism in water for the remission of sins is salvation **by faith**.

More often than not baptism is rejected by denominational people on the ground that it is an act of works. Significantly enough, faith itself is spoken of as being a work. (Jn. 6:29) Yet, who rejects faith as essential to salvation on the ground that it is of works? A moment's reflection teaches us that the religious world is divided mainly over the authority of Christ. The question is one of authority, not one of works. Whatever a man does because Christ authorized it is done by faith, and if a man is saved through that act, he is saved by faith. Too, since it is the grace of God that provided salvation through faith, whatever a man does to obey Christ that secures his salvation, is not only salvation by faith, but salvation by grace as well. Jesus commanded baptism. (Mk. 16:15,16) **Baptism, then, is the response of faith to the authority of Christ.** Can a man be saved without baptism? If so, he can be saved without grace and without faith.

Christianity, a teaching religion

No man can ever become a Christian unless God draws him, Jesus said, "No man can come to me, ex-

cept the Father which hath sent me draw him, and I will raise him up at the last day." (Jn. 6:44) Too, no man can be saved unless God calls him. There is universal agreement here among all people who profess any sort of Christianity. But **HOW** does God draw a man? How does he **CALL** one? Jesus said, "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." (Jn. 6:45) God draws by the teaching of his word. Moreover, Paul tells us, "Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:14) So, men are called by the gospel.

In the great commission Jesus instructed his disciples: "Go, teach all nations, baptizing them in the name of the Father, Son and the Holy Spirit." (Mt. 28:19) The disciples were told to "teach", and then to baptize the ones they have taught. Truly, if people have been taught correctly, they will be baptized. Baptism always follows correct teaching, providing the teaching has been believed. The fact is well illustrated with Peter's discourse on Pentecost. Being pricked in their hearts, at least three thousand sinners cried: "Men and brethren, what shall we do?" (Acts 2:37) Peter answered, "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 Spirit." (V. 38) Verse 41 tells us that those who "received his word were baptized". Unquestionably, the reason men are not baptized today is because **they do not receive God's word**. This may be because the preacher does not preach God's word, or because men do not believe it when it is preached; nevertheless, every time a person refuses to be baptized, it is because he has not "received the word of God". There is never any other reason.

Phillip preached Jesus unto the Ethiopian eunuch, who had never before heard of Christ. (Acts 8:35) No sooner had he concluded his message until the eunuch said, "See here is water: what doth hinder me to be baptized?" (V. 36) The preaching of Jesus included the preaching of baptism, and the eunuch could not have received the message without being baptized.

Can a man be saved without being baptized? If so, he can be saved without "receiving the word of God".

Baptism, a "putting on of Christ"

Paul's introduction to his letter to the church at Ephesus starts with great praise to God. "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in Christ Jesus." (Eph. 1:3) Every spiritual blessing is "in Christ Jesus". What are these blessings? The same chapter lists among them salvation, redemption, forgiveness, adoption, inheritance, etc. — all of these are "in Christ". That to be in Christ means also to be in His church is plainly taught in the New Testament. The same process involved in getting into Christ is also involved in getting into the New Testament Church. Moreover, the church is spoken of as the body of Christ. (Eph. 1:22,23) To be in Christ is to be in His body, which is the church.

Scriptural baptism acts as an entrance "into Christ" or the church. Paul says, "For by one Spirit are we all baptized into one body. . ." (1 Cor. 12:13) Paul is saying that by the teaching of the Spirit and in obedience to it we are baptized into Christ. The same apostle says, "For ye are all the children of God by faith in Christ Jesus, for (even as) many of you as have been baptized into Christ have put on Christ". (Gal. 3:26,27) Clearly then, baptism is a door of entrance into Christ, and those that have been scripturally baptized have put on Christ.

In Christ there is salvation and the forgiveness of sins, and no man can receive any of these unless he is baptized. Hence, Peter said on Pentecost that baptism is in order to the remission of sins. (Acts 2:38) Ananias impressed upon Paul that it was a "washing away of his sins". (Acts 22:16) And again Peter tells us that baptism is a means of being saved. (1 Pet. 3:21)

Can a man be saved without being baptized? If so, he can be saved without ever getting into Christ and without "putting on Christ".

THE GREATEST INSTITUTION ON EARTH

By G. M. Prosser

The church of our Lord and Savior Jesus Christ is beyond comparison the greatest institution that has ever been set up among men. This is true for a number of reasons, a few of which we mention, as follows:

(1) The church is of divine origin. It was not conceived in the mind of any man or set of men; but was conceived in the mind and heart of man's Creator—the ever-living and ever-loving heavenly Father. Hence, the church as an institution is great because of its origin.

(2) The church is the world's greatest institution because of its nature, which is spiritual.

(3) The church is the world's greatest institution because of its position, which is intermediate, between the world and the final state of the redeemed.

(4) The church is the world's greatest institution because of its composition. It is composed of those who have washed their robes in the blood of the Lamb; whose names are written in the Lamb's book of life through obedience to the commands of the gospel of Christ.

(5) The church is the world's greatest institution because of the price that was paid for it—the precious blood of the Son of God.

No other institution was ever erected at such great cost.

(6) The church is the world's greatest institution because salvation from past sins can be obtained in no other.

(7) The church is the greatest institution in the world because it encompasses the whole family of God on the earth. Every person who is saved from his past sins is a member of it. God has but one family in the earth and all his children are brethren and are urged by the Spirit to dwell together in unity.

(8) The church is the world's greatest institution because it has Jesus Christ as its head.

(9) The church is the world's greatest institution because of the exceeding great and precious promises that are vouchsafed unto its membership.

(10) The church is the world's greatest institution because there are so many blessings enjoyed by its members that are not obtainable elsewhere.

(11) The church is the world's greatest institution because the destiny of those who live faithful in it is eternal glory with God.

Oneida, Tennessee.

OUR NEW ADDRESS

The Apostolic Times is now located in its own building at 1509 McGavock Street, Nashville 4, Tennessee.

All correspondents will please remember that our address is now 1509 McGavock Street, Nashville 4, Tennessee.

WHAT JESUS SAID

Editorial in Grace and Truth

"And Jesus came and spake unto them, saying, All power hath been given unto me in heaven and in earth. Go ye therefore and teach all 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 have 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 every creature, he that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.)

"And he said unto them, Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:46-47.)

And thus we have (1) teaching, (2) faith, (3) repentance, (4) baptism, (5) salvation. That is what Jesus said.

The denominations say: (1) teaching, (2) faith only, (3) salvation, (4) baptism because you are saved. And thus the denominations promise the people hope where there is no hope, salvation where there is no salvation. Friend, which do you want—what our Lord says or what the denominations say? It is up to you to make the decision.

What Jesus said was executed by the Holy Spirit through the apostles on the first Pentecost after the Lord's resurrection: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, 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 Spirit." (Acts 2:36-38.)

And thus we have (1) faith—"let all the house of Israel know assuredly" (2) "pricked in their heart"—convicted of sin (3) "Men and Brethren, what shall we do?" (4) "Repent" (5) "be baptized" (6) "for remission of sins" (7) "receive the gift of the Holy Spirit." The very things that Jesus said teach and command, faith, repentance, baptism, and then remission of sins. The apostles were true to our Lord's command.

Sinner friend, if you want salvation you can get it on the Lord's terms and no other way. He is the only one that can save you. But he saves His way and not man's way. Faith in him as your Saviour, repentance turning away from sin, and baptism. These are the Lord's terms of your salvation. You have no promise of salvation, forgiveness of sins until you do these things. When you do these things from the heart, you then a member of the body of Christ, His church, a citizen of his kingdom. There is a gospel preacher near you that will help you in your obedience to the Lord.

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.

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

THE APOSTOLIC TIMES

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All Communications Should Be Addressed to

THE APOSTOLIC TIMES

1509 McGavock Street

Nashville 4, Tenn.

EDITORIAL

THE RIGHT CHURCH

Dear Bro. Allen: Received your paper, The Apostolic Times. I read it from cover to cover before I quit.

I think it is a fine paper. All I have against it, if I understand it right, is that you think that the Church of Christ, as you call it, is the only right church. I believe it is a denomination just like any other sect. For instance, the Methodist, Lutherans, Nazarenes, Christian Missionary Alliance or the Church of God or any other. I believe there are good, clean, saved, blood-washed people in all Church Denominations. The only true church is the truly new-born, blood washed people, whether they belong to the Church of Christ or any other man-made organization.

God, Jesus and the Holy Ghost, and I myself, and you, know if we are a child of God or belong to the Church of Christ, or the Church of God, God keeps record of all the blood-washed in the different churches and denominations. I know there are good and bad people in all the denominations. But God sees in the hearts and only the born-again and those washed in the blood of Jesus Christ are members of His Body, the Church of God, or you may call it, the Church of Christ. Its all the same to me. I might have my name on the Church of Christ record, or the Church of God, and still not be saved, unless I am born again, washed white as snow in the precious blood of Jesus. Only when this happened to me did I belong to the one true body, the Church of Christ or whatever you may call it. So I expect to get an answer from you to my letter and let me know if I am right or wrong. I am willing to learn. I hope this will not in any way make you feel bad at me.

Please let me hear from you at once and I will do the same. I am yours very truly, for the one Body the Church.

S. W.

REPLY

There is something uncomplimentary, and that excites prejudice against any one, to have it said, that he thinks he is right and everybody else is wrong, or that he thinks he is going to be saved and that everybody else is going to be lost. Just so, our friend says all he has against The Apostolic Times is we think that the church of Christ is the only right church. It seems only proper and fair that those who offer this as a criticism of us should hear what we have to say about it. Especially can we claim the right to be heard on this matter, as

no one can truthfully accuse us of being clanish or egotistical, or Pharisaical, or that we have ever shown the slightest symptom of feeling that we thought we were better than any body else.

An understanding of what the Bible teaches on the subject of the church would set this matter before us in its true light. All we say is that the teaching of the Bible is right and that everything else is wrong. Our only desire is to hold to what the Bible actually teaches about the church.

It is true we believe the Bible teaches that the church that Christ established is the only right church. We candidly confess that we do not believe any other church is, or can be, the right church. If Jesus did not establish it, and, therefore, it is not mentioned in the Bible, we frankly say it cannot be the right church.

There cannot be more than one church that is right. All truth is in harmony with itself and it is certain, when all disagree with each other, as each one does, that only one can be right. If there was no disagreement and difference between churches, there would not be but one church. Every new church has been started by men who taught a different doctrine from the church they left. There are as many separate, distinct and different doctrines as there are churches. The doctrinal difference is the foundation upon which each church was started. If any one contends that the doctrinal difference is unimportant, the fact remains that it was important enough, in the eyes of the men who started the new church, to justify starting it. To say that the doctrinal difference is unimportant is to say that the new church ought not to have been started.

To say that all churches are right is to say that all contradictory doctrines are true. How can any sane man do this? All people are what their doctrine is, or, in other words, every one is what he is taught to be. "For as he thinketh within himself, so is he." (Prov. 28:7.)

But all churches have the Bible upon their pulpits. This shows that all recognize that the Bible is the Word of God. But to recognize that the Bible is the Word of God, and to be guided by the Bible are two separate and distinct things. Does any one believe that the Bible tells one man to be a Catholic, and another man to be an Episcopalian, and another to be a Presbyterian, another to be a Baptist, another to be a Methodist, etc. etc.? If so, what kind of Book does he think the Bible is, anyway? Does any one think that the Bible tells one man that the Pope of Rome is the Vicar of Christ and the only rightful Ruler, to whom every one should submit, and that it turns right around and tells another man that the Pope is an impostor? Does any one think that the Bible tells one man that sprinkling is baptism and that it turns right around and tells another man that nothing but immersion is baptism? And so on, through the list of denominations and doctrines. All the denominational churches are built upon some one of these contradictory doctrines. Are they all right? Candidly, but kindly, I say, No!

If people would be guided by the Bible, there would be no church but the Bible church. This church we read of in the Bible is the only divine institution. All other churches were conceived, originated and founded by fallible, sinful men. They were not authorized by the Lord to start new churches but acted entirely and wholly on their own presumption. They may have been good men, and their intentions may have been good, but it was clearly and plainly their duty, if they wanted to bring about a reformation, to return to the church that

Christ founded, instead of each one starting a new church of his own. Candidly, I cannot see why any fane man or woman would want to be a member of any church that was not established by Christ.

Does God approve a man joining any of these churches that admittedly have human founders? The only way God makes his approval known is through the Bible. And all of them are wholly unknown to the Bible. Hence no man can possibly know⁷ that God approves them. He can know⁷ certainly that God disapproves every religious institution and organization on earth except the church that He Himself set up. "But He answered and said, Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15:13.)

The ancient, primitive, original church that Jesus established, concerning which He said: "Upon this rock I will build My church," (Matt. 16:18.) is still upon the earth. Jesus established it in Jerusalem, A. D. 33. "And the Lord added to the church daily such as should be saved." (Acts 2:47.) "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." (Acts 9:31.) Concerning this church, Jesus said: "And the gates of Hades shall not prevail against it." (Matt. 16:18.) The church is the kingdom that the God of heaven set up, which "shall never be destroyed" but "it shall stand forever." (Dan. 2:44.) Jesus said to His apostles: "And lo, I am with you always, even unto the end of the world." (Matt. 28:20.) It is very clear, therefore, that the original, primitive, ancient, New Testament church, that was established by Christ, and that the apostles and all of the early Christians were members of, is still here on earth today. We kindly submit that this is the church we are interested in and that we want to be members of.

Now, the Bible very specifically and plainly lays down certain **marks of identity**, by which this original, true, ancient church of Christ may be distinguished from all other institutions and by which it may be pointed out and **identified**. In addition to clearly and specifically designating these **marks of identity** that God has placed upon the true church, the Bible also very plainly calls attention to, and points out, certain **characteristics** of the true church that are not, and cannot be, **characteristic** of any other institution on earth. While I need not now, in this place, discuss the **marks of identity** of the ancient, true church, although such would most forcibly preclude every man-made denominational church from claiming to be the true Bible church, I wish to deal with the problem presented by our correspondent by calling attention to only a few of the things that are **characteristic** of the church that was established by Christ and that no one claims are true of any denominational church. Let us note:

(1.) That every man and woman on earth who is saved, all who have been pardoned of their sins and who will go to heaven when he or she dies, is a member of the true, Bible church. "And the Lord added to the church daily such as should be saved," or, as the Revised Version translates it, "those that were saved." Any church that is forced to admit that a man can be saved, pardoned, and go to heaven when he dies, without being a member of it, is not, and cannot be, the true church of Christ. Let us look around at the religious world. Take any of the greatest and most prominent religious denominations. It will itself admit that a man can be saved without becoming a member of it. This conclusively shows that it is not **the church** to which the Lord

adds every one who is saved, but is merely a man-made denomination among the denominations of the world. A man cannot be a saved man without being a member of the church of the Lord. Not that the church saves him. Jesus is the Saviour. But because as soon as he is saved, God adds him to the church.

(2.) The church that Jesus built 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.) "But ye are fellow-citizens with the saints, and of the household of God." (Eph. 2:19.) A man becomes a child of God when he is "born anew,"—"born of water and the Spirit." (John 3:3-5.) When a man becomes a child of God, in the same way and at the same time, he becomes a member of the family of God, which is the church. All of God's children are members of God's family. God does not have any children that are not members of His family. "And I will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6:18.) If a man is not a member of the church, he is not a child of God, because the church is God's family and includes all of His children. The same thing that makes a man a child of God makes him a member of the family of God or the church. Now, any church that is forced to admit that it does not include all of God's children, or that a man may be a child of God without belonging to it, as all of the human denominational churches are forced to admit, is precluded from making any claim to being the true church, which is "the household of faith." (Gal. 6:10.)

(3.) The church is the body of Christ. "And He is the Head of the body, the church." (Col. 1:18.) "For His body's sake, which is the church." (Verse 24.) All Christians are in Christ and members of His body. A man cannot be a Christian without being a member of the body of Christ, "which is the church." The same thing that makes a man a Christian makes him a member of the church, because to become a member of the body of Christ is to become a member of the church. Hence all Christians are members of "the body, the church," because a man cannot be a Christian without being in Christ. And here is where all the human denominations are fatally exposed and are estopped from claiming to be "the church, which is His body," (Eph. 1:22, 23.) because every one of them is forced to admit that a man can be a Christian without being a member of it.

The above things are true of the ancient, apostolic, New Testament church of Christ. (1.) It includes all who are saved. No denomination can claim this. (2.) It includes every child of God, every Christian. No denomination can claim this. (3.) It includes all who are in Christ and who are members of His body. No denominational church can so claim. The church of the Lord cannot be a denomination because it itself is the only true church, or as our correspondent may say, "the only right church."

A man is saved, becomes a child of God, a Christian, a member of the church, when he obeys the gospel, which "is the power of God unto salvation." (Rom. 1:16.) He obeys the gospel when he, believing in Jesus, obeys the divine command, as given by the Holy Spirit, through the apostle Peter: "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.) 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.) When a man thus obeys the gospel, he is saved, and when he is saved, God "adds him to the church" to which He adds all saved people. "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.) The only way to get into Christ, into the family of God, into "the church, which is His body", is, "through faith" to be "baptized into Christ". No man is in Christ who has not been baptized, because to be "baptized into Christ" is the only way to get "into" Him.

Our correspondent says, "I believe there are good, clean, saved, blood-washed people in all church denominations." As for as being personally pure, good and clean, I do not doubt that there are some very exemplary citizens in all of the denominations. But how can a man tell when he is saved, or blood-washed, washed in the blood of the Lamb? Only God can tell when a man is saved or when his sins have been forgiven. And God speaks to men only through the Bible. And the Bible, which is the Word of God, says that a man is not saved until, "through faith," he is "baptized into Christ." (Gal. 3:26, 27.) "In Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." (Eph. 1:7.) Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16.) 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." (Act 10:2.) If being a good, clean man would save a man, then Cornelius could have entertained such a hope. But the angel of God commanded him, "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.) "And he commanded them to be baptized in the name of Jesus Christ." (Acts 10:48.)

We wish to very humbly submit that all the world must come to the Bible and to the church of the Bible. In no other way can division and disunity be eliminated and all of God's people, in one great universal brotherhood, "stand fast in one spirit, with one soul striving for the faith of the gospel. (Phil. 1:27.) All can conscientiously get together upon the Bible, upon a "Thus saith the Lord." They cannot all get together upon any thing else. May the time soon and speedily come when the religious world will whole-heartedly lose all interest in "the precepts and commandments of men," and earnestly and sincerely return to pure, primitive, original Christianity, as it was preached and practiced under the leadership of the inspired apostles of Jesus Christ and to the church that the Saviour built upon the Rock and that every Christian was a member of in New Testament times.

J. A. A.

CHRISTIANS SHOULD NOT USE MECHANICAL INSTRUMENTS TO WORSHIP JEHOVAH

By Richard Donley

The question of whether to use mechanical instruments in the worship of Jehovah is of great importance to all who love the truth and want to please the Lord. We might also add, that it is of equal importance to all who desire to go to heaven. There is so much involved in this question that man's eternal destiny may well be determined by how he answers it. If this seems to be placing too

much emphasis on the subject, we need to remember the difference that exists among religious people on this subject.

The church of Christ teaches, that it is sinful to play on a mechanical instrument as worship to Jehovah. The denominations about us teach that we are wrong, and that Christians may rightfully offer praise to Jehovah with a piano, an organ, a horn, or a fiddle, or all combined. If they are right, then we are wrong; and if wrong, guilty of making our opinion a test of fellowship. If we are right, they they are wrong; and if wrong, guilty of turning away their ear from hearing the law of God. In that case, even their prayer is an abomination to God (Prov. 29:8). It is evident, that those who are wrong will find themselves among those consigned to a devil's hell, unless they repent.

I believe that the real difference on the mechanical music question is a difference in attitude toward the Scriptures. The church of Christ holds that we may offer to God, as worship, only the acts that are authorized by the New Testament. Those who use the mechanical instrument hold that they may perform any act, as worship to God, that is not specifically prohibited by the New Testament. Some, however, have labored long and hard to try to prove that the New Testament does authorize the use of mechanical instruments in the praise of Jehovah. At this time, we shall notice, a few of those arguments, briefly, for they are only worthy of brief notice.

PSALLO—It is said, that, the English word sing, comes from the Greek word Psallo; and that psallo means to play on an instrument. We need only to point out that the New Testament specifies the kind of instrument to be used. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord. (Eph. 5:19.) Making melody is a translation of psallo. Christians are to psallo, and their hearts are specified as the instruments to be used.

DAVID USED THEM: He also offered animal sacrifice; burned incense; and committed adultery.

THE PRODIGAL SON: It is said that in the parable of the prodigal son, the father's house represents the church, and that they played on instruments when the son returned. If the father's house represents the church, the playing on instruments must represent something done in the church. That being true, the praise offered in the church cannot be offered on mechanical instruments, for the fact that which is represented is never identical with that which represents it.

IMPROVES THE SINGING: It is said that it improves the singing to accompany it with a mechanical instrument. Whether it does or not depends upon the purpose for which we are singing. If the purpose for singing is to please men, the mechanical instrument may improve the singing. Jesus said that those who prayed to be heard of men were hypocrites (Matt. 6:5). Since both singing and praying are fruit of the lips that make confession to God (Heb. 13:15), that which is true of singing is also true of praying. To use a mechanical instrument in the worship of Jehovah simply because it sounds good to men is to put oneself in the class of those who prayed to be heard of men.

THE NEW TESTAMENT DOES NOT SAY THOU SHALT NOT PLAY ON AN INSTRUMENT: When shown that the New Testament does not authorize the use of mechanical instruments in the worship, those who use them usually fall back to the position, that, Christians may rightfully offer any kind of worship, that suits the fancy of the worshippers, to God, just so it is not specifically prohibited. This was the position of those who

divided the church of Christ over this question about half a century ago. This was the plea of those men, who brought the mechanical instruments into the churches over the protest of their brethren. They were determined to be one with the denominations about them. The denominations had organs, therefore, they wanted them. The same plea is still made by the advocates of mechanical music, but it is still true, that, the silence of the New Testament, as to mechanical worship, prohibits the use of mechanical instruments in the worship.

God has revealed his will to the apostles, through the Holy Spirit (I Cor. 2:10.) The Bible is a record of that which was revealed, and there is no other way for man to know what is in the mind of God. "For who among men knoweth the things of a man, save the spirit of man, which is in him? even so the things of God none knoweth, save the Spirit of God." The Bible does not tell Christians to worship God on mechanical instruments, therefore he who says that such will please God is following the tradition of men, and not God.

Jesus said, that God should be worshipped in truth (Jno. 4:24). He also said, that, the word of God is truth (Jno. 17:17). He told the apostles that the Holy Spirit would guide them into all the truth (Jno. 16:13). The truth received by the apostles did not include any instruction for worshipping God on mechanical instruments. Therefore, their use is not according to the word of God; it is not according to the teaching of the apostles; it is not in truth; it is not what Jesus said God desired.

When Christians sing praise to God, they worship him in truth, but when they add the music of a mechanical instrument they pollute the worship of Jehovah. They are in the same position as Nadab and Abihu who offered strange fire upon the altar of Jehovah (Lev. 10:1). God destroyed the priests who corrupted his worship. There is no good reason to think that he will fail to destroy those who corrupt his worship by adding that which he has not authorized. The playing of mechanical instruments not only corrupts the worship, but in many instances actually keeps people from doing what the Lord has said for them to do. The Bible says, "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace into your hearts unto God." (Col. 16.) No one who uses a piano in the worship can consistently oppose the use of a pipe organ or even an orchestra. No man can blow on a horn and at the same time sing with the lips.

Some Objections Considered

It is some times pointed out, that, members of the church of Christ have musical instruments in their homes. That is true, but our objection is not to the instruments as such, but to their use to corrupt the worship of Jehovah. If some one likes to entertain himself by playing a piano or a horn that is his business, but he should not offer his entertainment to the Lord as worship. Furthermore, he should have enough respect for his fellowman to refrain from disturbing his worship with his music.

It is claimed that our Bible Schools are on a par with the use of mechanical instruments of worship, but this is not true. Our Bible Schools are simply a means of grouping people for the purpose of teaching them God's word. We do not make the classes. We merely recognize the classes that already exist, and teach them accordingly. In a properly conducted Bible School, God's word is taught, and nothing is added to it. When a man plays a horn as worship is not taught in God's word.

Another objection offered is that some of the members

of the church of Christ visit churches where the instruments are used, and sing with them: that some take part in singing conventions, where the instruments are used: that others entertain themselves at home by singing spiritual songs accompanied by mechanical instruments. To this last objection, I can only reply, that, it is my honest conviction that those who do so are guilty of sin. He who sings a song of praise does so either reverently or irreverently. If a song is sung reverently it is worship and should not be corrupted with a mechanical instrument. Any song sung for passtime is sung irreverently. All Christians should be careful to see that no song sung for passtime contains the name of Jehovah, nor of His Son. That some members of the church of Christ are not true to the teaching of the New Testament cannot be denied, but the public worship is not corrupted by the use of mechanical instruments of music, in the churches of Christ. If the reader is a member of a church that corrupts its worship with the instruments, will you not give earnest thought to your position. Why not take your stand for the truth. Obey the gospel, then worship God in Spirit and in truth.

Ralls, Texas.

MODERN AMUSEMENTS — THE MOVIES

By Homer A. Daniel

Last Spring this writer began a series of articles on the above caption. Due to my being in evangelistic work all summer and fall and other reasons over which I had no control, this series was discontinued.

My first article was on, "The Modern Dance" and now we are continuing on, "The Movies."

The modern moving pictures are perhaps the greatest source of ungodliness in the church today. In a few short years the movie industry has grown until it is now one of the largest industries in the country.

There is not an evil force in existence that has done more to corrupt good morals than the picture show. It is my firm belief that you never attended a picture show, without seeing some immoral sight. If there is no immoral scene in the picture you see they will advertise one that is to come by using some immoral scene.

Wherever I go so-called members of the church are found spending more money for entrance into these modern halts of sin than they spend in preaching the gospel of Christ to a lost world. Many will give more to the harlots, adulterers and adulteresses to entertain them than they will to the Christ who died for them.

Satan is very busy working to destroy the influence of preachers, elders and godly men. Thus a free pass is given to preachers so that he will be stopped from condemning the evil that is brought into town.

Paul said to a young preacher, "Be an example." That is true today as when written. When preachers as well as all the other members in the church forget this admonition and go to these dens of sin they need a good case of conviction of sin and repentance toward God with prayer in order to be forgiven.

The modern pictures are flashed upon the silver screens throughout the land. They reek with carnality, and everything that is vile. Many times sanctity of the home is laughed to scorn while divorce and adultery are glorified and exalted. Girls are taught the ways of sin. Boys are taught

to gamble, rob, kill and to do everything that is ungodly and sinful.

One out of every six marriages contracted in the U. S. ends in divorce. The modern movies are responsible for most of these divorces. Forty-seven percent of the boys, under sixteen years of age, who are confined in our reformatory institutions, say they received their first training in crime from the movies. Fifty-four percent of the girls confined in institutions for sexual delinquency attribute their down fall to the influence of the movies.

But someone says, "I can separate the wheat from the chaff and attend the good shows". This is the cry every place I go. May I ask: Can a corrupt tree bring forth good fruit? Can harlots, adulterers, whore-mongers, etc. produce that which is good and wholesome for you and your children to see? Good shows catch the gullible and make it easier for them to attend more often. If there were some good shows, it would be like finding a good biscuit down in an old garbage can. Would you go down through the slime and filth of an old garbage can to find one good biscuit. I'm afraid that is what you are doing when you attend such questionable and ungodly places. Much and lasting good could be done through the moving pictures, but not under the present set-up. We as Christians cannot afford to lend our influence or spend our money to encourage the sins of Hollywood, which is the cess pool of the world.

The sin is not necessarily in attending but rather in what the movies leads one to do—**evil thinking, evil acting, evil speaking. It is an influence toward sin.** My attending, however, might influence another to attend and encourage them to sin.

Now in conclusion, let us notice a few scriptures that will serve as a criterion for Christians always to follow. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, **denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.**" Tit. 2:11-12. In Jno. 2:15-17 we read: "**Love not the world, neither the things that are in the world.** If any man love the world, the love of the Father is not in him. For all that is in the world, **the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." James says it like this: "Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a **friend of the world is the enemy of God.**" Jas. 4:4.

Any pleasure or pastime that promotes sin and ungodliness is of the world and cannot be approved or practiced by members of the Body of Christ.
210 S. 19th. St., Paducah, Ky.

CARRIED ABOUT BY EVERY WIND OF DOCTRINE

by Maurice A. Meredith

(This article, originally printed in the "Christian Courier", is quoted from the "Gospel Digest" of U. S. A. It will strike a sympathetic chord among our readers; the usual comments on the Scripture passage are unavoidably missing this week).

Religious error is just like any other effort of man;

it is fanciful and capricious. Thousands may solemnly swear that a doctrine is right today, but tomorrow all that is left of it is the paragraph given to it on the pages of some church history. And yet, while that doctrine was in vogue many would gladly give their all to spread it. The Bible is the only safe guide. Some think that this popularity which accompanies some doctrines is an indication of its correctness. They should realize that the opposite is generally true. Truth and right are most generally on the side of the minority.

There are people who are perfectly willing to be carried away by some whimsical teaching. Furthermore, it seems that the more ridiculous the dogma, the more impossible its logic—the more gullible some folks are to receive it. Jeremiah asked for the "old paths", but most men and women want something new and different. All wild theories have swept like wild fire for a while. No clearer demonstration could be asked for than that in the case of Mormonism. The doctrine that God is a man—Adam, in fact—and that he has "parts and passions" like mortals, is certainly one of the most preposterous ideas of which a man could be possessed.....

The theory of evolution has recently swept the country. Every scientist and almost every theologian thought, and generally taught that it was an indisputable fact. There are a number that still hold to this blunder of science, but the world's leading scientists have deserted the theory. Sir George Darwin, son of the illustrious advocate of evolution, studied the effect of the moon on the tides and concluded that the world was not old enough to allow for the theories of his father. Dr. Austin Clark, of the Smithsonian Institute, says "There is nothing to show that man was in any way connected with monkeys. He appeared suddenly and in substantially the same form as he is today. There are no such things as missing links. Such things are misrepresentations". Dr. Etherington, curator of the British Museum, has also said, "Evolution is not true. In all this great museum there is not a particle of evidence of the transmutation of species. This museum is full of the proof of the utter falsity of their view's." This authority is the foremost expert on fossilology to be found. Other authorities claimed by the evolutionist could be cited, but one more must suffice. Prof. Rendle Short summed it all up, when he said, "The further we look for early man, the more like ourselves he appears to be. We thus reach the surprising conclusion that 'home sapiens' is as old as, or older than, any of his alleged ancestors." Modern science has dealt evolution some thrusts from which it is not likely to soon recover."

From Germany came a "wind of doctrine" some years ago called "Higher Criticism". This was the theory that at about the time of Jeremiah and Ezra someone compiled the Old Testament Scriptures from numerous fragments and scraps of earlier writings. David wrote very little of what is attributed to him, and some even doubted that Moses actually knew how to write. Simply, this theory was the guest of evolution applied to the Bible and the religion revealed therein. But now, Archaeology steps to the fore with hundreds of disclosures that serve to corroborate the Scripture narrative. Contrast the Critics' doubt of Moses' ability to write with the fact that Archaeologists now know that there were libraries, banks and schools in Ur of the Chaldees, even as far back as the time that Abraham lived there. Many Higher Critics studied archaeology

and forsook their speculative criticism. Prof. A. H. Sayce did, and further stated that the Babylonia of the time of Abraham "was a more highly educated country than the England of George III". Archaeology had done to Higher Criticism what Modern Science has done to Evolution. Anyone trying to teach either theory any longer is about like a wheat rancher trying to till his soil with a forked stick and a yoke of oxen.....

The church has never accepted the doctrines of Polygamy, Evolution or Higher Criticism. A few of her members may have apostatized into these errors but her foundation is the eternal Rock of Ages.

DIVORCE

By John R. Kennamer

Hear the words of the Gospel written by Mark, (Chapter 10, verses 2 to 9), "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? Tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

It has been said, and truly, that it is impossible to use too strong language on the subject of Divorce. I feel my inability to adequately treat the subject; at a loss for terms to correctly state the kind and degree of the peril now menacing the social order and Christian civilization. I am doubtful whether it is not now too late to rouse men and women to a sense of danger and check the perilous movement of this age. For evil, growing and becoming strong, may get such headway that to stop it requires more than human strength.

The forces of evil appear to be without number, their onset all but irresistible in assailing our honor, and our purity, and strike at the heart, the key-stone of our civilization,—the home. The moral poison of Divorce is in the air we breathe. It threatens the very life of our people. It stifles, chokes, and makes the heart faint. It also withers and kills the love of chastity, virtue, and honor.

The Judges in the Divorce courts are crying out against this fast growing evil. Judge Emory H. Wright, of Kansas City, Mo., said that "divorces reached 500 a month, because of moral laxity."

Judge Ray G. Cowan said, "that 75 per cent of the delinquent children who appear before him in juvenile court come from families whose parents are separated or divorced."

Judge George W. Smyth of Buffalo, N. Y., said that, "easy-to-get, undefended divorces in Nevada, Arkansas, and Florida were sordid traffic and a shameful blot upon the American scene."

This loose Divorce movement increased in momentum in central Europe a century ago and has spread to America, and was greatly increased just after the War between the States. Every prophecy of evil then made has been more than fulfilled. This evil movement has steadily advanced in the wrong direction.

The facts as given by statistics show the absolutely appalling rate the nation is traveling toward the destruc-

tion of the sanctity of the home—God's first divinely instituted means of preserving the family.

In 1860 there was one divorce to about fifty-one marriages, with about five causes for which divorces could be obtained. Twenty years later the number of causes for which divorces were allowed had advanced to nine, and the ratio to one divorce for every twenty-one marriages.

The practical result of this increasing the causes for divorce has greatly increased the ratio of divorces to marriage today to about one divorce to five marriages.

Crimes against chastity, morality, and decency have been steadily increasing, as legislation becomes less strict against them.

Communism, which aims at abolishing marriage, and making all children the wards of the State, to be reared at public expense, is at our door now. So I say I am at a loss how to deal with this soul-chilling subject without the help of God.

The promoters' of easy divorce are not as much concerned for the relief of persons unhappily joined together, as they are with obtaining the privilege to make a new alliance.

The desire of men to have the right to put their wives away for any cause, and of women to dismiss their husbands at will, is a moral cancer undermining our civilization and destroying the home. Public decency and the saving power of religion are the restraining influences.

The conflict between the world and the church on marriage is that the world insists that marriage is only a civil contract, and the State has a right to terminate such a contract for various causes. The church insists that marriage is a Divine institution and has a sacred character, implying religious duties, or involving, as a third party, God, whose Will and Word must be heeded.

Young people should be taught the sacredness of the marriage relation as revealed in God's Word. No warnings of the hour are more grave or more urgent than the evils of Divorce.

A nation which has neither faith in God nor respect for the home, is doomed to speedy destruction, to a death from which there is no resurrection, to a night which has no morning beyond.

Woodville, Ala.

WAS PETER POPE?

By James D. Bales

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HELD REPORTS

Irwin B. McFadin, Box 1164, Taylor, Texas, Jan. 8, J 946: Two were restored at Bartlett last Lord's Day. (a man and his wife). Our work with the congregations at, Bartlett and Taylor continues. Much illness, mostly "Flu", has hindered the attendance of recent weeks. Pray for us.

Ron. T. Balding, Decatur, Ala., Jan. 16: The Church at, Hartsville, Ala. desires the help of a preacher full time, I have been preaching for them since last September but unable to move there so I am anxious to see them secure a man that can move there and devote his entire time with them, any one interested write Bro. E. H. Bennett, Hartsville, Ala.

Lawrence Reed, Barnesville, Ohio: On December 15, 1945, I began regular work with the W. Main St. Church of Christ here in Barnesville, Ohio the work has started off in a fine way. And the brethren plan on doing a greater work through 1946 than ever before, with both the W. Main and E. Main churches working together we plan on doing much good for the cause of Christ in Barnesville and vicinity. Bro. Hailey Smith, is with the E. Main St. Church, Bro. Smith is' a fine young man and has done much for the cause of Christ here.

I take this pleasure of thanking the brethren M. B. and G. L. Comer for the bundle of the Apostolic Times that they send each month for free distribution and I try to place them where they will do the most good.

R. T. Horton, Post Office Box 1, Frankfort, Indiana, January 7: The little band at Frankfort rejoices that a new goal has been reached in the long struggle to acquire property. Today we are paying the last \$125 of \$600 we borrowed last August. The cash which was required on our property is now paid. Our next objective is a house of worship. In 1946 we hope to raise enough money to erect such a house. We are meeting in the 7 room dwelling on the property we have acquired. This work is being sponsored by 40th & Capitol in Indianapolis. Sweetwater, Texas is sending my support. What church or churches will include this needy field in their 1946 budget? Contact either A. G. Hobbs, Jr. 4216 Sunset Ave., Indianapolis or F. B. Shepherd, Box 819, Sweetwater, Texas.

Charles Crosier, Brookport, Ill.: The Church here in Brookport has recently closed one of the best meetings in its history. With Homer A. Daniel, Evangelist of the Clements St. Church in Paducah, Ky. doing the preaching and Todd Miller of Paducah leading the song services.

Three were baptized, one coming out of the Christian (digressive) Church, having been a Sunday School teacher in that denomination. The largest crowds in twelve or thirteen years attended the meeting. Many outsiders came for the first time and became interested.

Bro. Daniel did a lot of personal work during the meeting and others are expected to obey the Gospel later.

Bro. Todd Miller is a splendid song leader and did his work well.

There is another group here in Brookport meeting on 4th Street. Known as the "Sommerite Group", which is a great hindrance to the cause.

Clements Street in Paducah is to be commended for their interest in and desire for the souls of men. They sent Bro. Daniel to assist us in our recent meeting and Bro. Daniel, their Minister, is one of our younger preachers and did a splendid work in condemning error of all kinds and preaching the Gospel in its purity and simplicity.

When passing through, visit and worship with us.

TEN REASONS WHY A BELIEVER MUST

BE BAPTIZED

By Clarence A. Westapher

1. Because baptism is a positive, divine command. Jesus, having all authority, said, "go disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 28:18,19.

2. Because Jesus said, "he that believes and is baptized shall be saved." Mark 16:16.

3. Because Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

4. Because baptism enables us to "put on Christ." Gal. 3:27.

5. Because baptism is "for the remission of sins," after which the Holy Spirit is given. Acts 2:38.

6. Because baptism puts one "into Jesus Christ." Rom. 6:3.

7. Because Peter, under divine inspiration, said to the people, "Repent and be baptized." Acts 2:38. This order has never been repealed.

8. Because baptism "does now save you." 1 Pet. 3:21.

9. Because in baptism, our sins are washed away. Acts 22:16. Leaving a good conscience.

10. Because there is rejoicing in the Lord after baptism. Acts 8:39; 16:34.

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,

1509 McGavock Street, Nashville 4, Tennessee.

James A. Allen.

Ten Reasons Why The
CHURCH OF CHRIST
Is Nonsectarian

By Clarence A. Westapher

1. Because it is a divine institution patterned after the New Testament. (Acts 2:38-42).

2. Because the church of Christ does not go beyond the things which are written. (1 Cor. 4:6).

3. Because it was established in the right place—Jerusalem; at the right time—the first Pentecost after Christ's resurrection; and under Jewish leadership guided by the Holy Spirit. (Acts 2).

4. Because it rejects all human names which cause divisions. (1 Cor. 1:12), and wears only scriptural names. (Eph. 3:14,15).

5. Because Jesus purchased it with His own blood. (Acts 20:28).

6. Because Jesus is the glorified head of the church. (Col. 1:18), which is His body. (Eph. 1:23).

7. Because a divine institution must have a divine creed needing no revision, nor man made. (Matt. 16:18).

8. Because it has no other officers but those we find in the New Testament—elders and deacons. (Tit. 1:5; 1 Tim. 3:8,10,13).

9. Because it insists upon a unity based upon the Bible only. (Eph. 4:1-6).

10. Because it will stand forever. (Dan. 2:44).

Ten Facts Concerning The Church

1. The church belongs to Jesus the Christ by right of purchase. (Acts 20:28).

2. The church will continue to be His church until He shall deliver up the kingdom to God. (1 Cor. 15:24).

3. The church includes all of God's children.

4. The church should wear His name because party names and party organizations are condemned in the Bible. (1 Cor. 3:4).

5. As Jesus is the head of His church; it would not be fitting for the head to have two hundred and fifty bodies, nor for the body to have two heads.

6. Jesus said, "Every plant which my heavenly Father planted not shall be rooted up." (Matt. 15:13). "Come forth my people out of her that you have no fellowship with her sins." (Rev. 18:4).

7. Christ never authorized any of the denominational creations.

8. The church of Christ is free from man-made laws, conferences, conventions, synods, and all other ecclesiastical machinery.

9. All spiritual blessings come to the Christian through the church.

10. Christians are promised eternal life. (Matt. 25:46; Jas. 1:12).

Eugene, Oregon

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?

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,
1509 McGavock Street, Nashville 4, Tennessee.

UNPROFITABLE SERVANTS

Looking at the eternal benefits Christianity has conferred upon us, and the rich inheritance it proposes to confer in the world to come, the little a poor mortal can do in a short lifetime sinks into nothingness, and deserves not to be mentioned. When we think of him who became poor, that *we* through his poverty might be rich—that he became a little lower than the angels, that he, by the grace of God, should taste death for every man—that he had not where to lay his head—that he died for us—and think of the holy apostles and martyrs of Jesus, with all their labors and sufferings—all we do, or can do, dwindles into perfect insignificance. To God, over all, blessed for ever and ever, through Jesus Christ, we owe eternal gratitude, praises and thanksgiving, that he has ever received us and permitted us to labor in his gracious cause at all. To his name be honor and power everlasting.—Benjamin Franklin.

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

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 cents a year.

GOOD BOOKS

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.

- The Bible vs. the Theories of Evolution.**
By E. A. Elam _____ Price \$1.50
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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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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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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

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THE APOSTOLIC TIMES

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Nashville 4, 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. Unman 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 RED HATS

The Catholic Church is being given thousands of dollars of free publicity by the newspapers of the world. The Pope of Rome has appointed thirty two Catholic Archbishops to "the Sacred College of Cardinals." Unlimited front-page space in the great newspapers of the world is devoted to glowing propaganda describing their trip to Rome to receive the Red Hats from the hands of the Pope. A personal representative of the President of the United States to the Vatican assists in receiving and welcoming the Cardinals—Designate to Rome. Newspaper reporters are converging on Rome to "cover" the colorful ceremony.

The appointment of the new Cardinals by "His Holiness, the Pope," is both political and religious. The Pope claims that, as the Vicar of Christ, and as the Sovereign Pontiff, he is the only rightful ruler of the world, both politically and religiously. He claims that no government on earth has a right to exist except with his approval.

So the appointment of these thirty two Cardinals was skillfully proportioned among nineteen nations, on "six continents," according to the prospect of bringing these various nations under the dominion of the Pope.

A world-wide Hierarchy, with the wealthiest, most highly trained and most efficient organization on earth, constitutes the Empire of the Pope. It has the most subtle, carefully trained, and thoroughly schooled ambassadors at the various capitals of the nations of the world.

Now, all the world admires the enterprise and ingenuity of newspaper men. And in view of the energy, industry and skill of newspaper men in seeking out the facts, and in ferreting out the truth, it is truly astounding and amazing that not one of these otherwise brilliant gentlemen has ever thought to check up on the proofs

of the claim that Jesus Christ appointed the Pope of Rome and made him His Vicar.

Here is the one thing upon which is based the whole Roman Catholic Hierarchy. Did Jesus Christ appoint and ordain the Pope of Rome? This is the one question upon which the whole Roman Catholic Church is founded. If Christ did not appoint Peter to be Pope, then most obviously Catholicism is built on the sand and all are compelled to agree that all this colorful ceremony, with its Red Hats, with its costly vestments and expensive robes and with all its rich and gaudy fanfare, is a farce of the first degree.

Few citizens of any country are fully aware of the magnitude of the Empire of The Pope. Let us take just a single glance at the huge and colossal Roman Catholic Hierarchy. There is the Pope on the Throne at the Vatican. He claims that he is the only rightful Ruler of all the earth, both politically and religiously. He also claims that he has the keys of heaven, hell and purgatory. He has his Secretary of State and his ambassadors are at the capitols of every nation that will either permit or tolerate their presence. He is surrounded by a College of Cardinals, appointed from the various nations, and by a cloud of Hierarchs, Princes and Prelates. He has his Bishops and Arch-Bishops, his Deacons and Arch-Deacons, and the head of every diocese, in every country on earth, is irrevocably sworn to uphold and to defend his sovereignty and to protect his revenues. An army of priests, monks, nuns and friars; a multiplicity of Colleges and Convents, Monasteries and Secret Societies, with untold wealth, untaxed real estate, and property of every description, all belong to him and are pledged to his service.

And absolutely the only foundation upon which this whole gigantic system rests is, first, the claim that Jesus Christ made Peter to be Pope; and, second, that there has been a chain, or succession, of Popes from Pope Peter down to Pope Pius XII today. If either of these two claims is unprovable, or fails of substantiation, then the Pope of Rome stands naked and exposed before the eyes of all mankind as the most brazen and colossal Impostor in the history of the world.

Even our good Catholic friends, in spite of all their early training, should be able to see that if Jesus did not make Peter to be Pope, and if He did not appoint a Succession of Popes, from Peter down to today, then there is no hope for their salvation. The priest who grants them absolution, or forgives their sins in the Confessional, does so upon the claim that authority comes to him today from Christ through the chain of Popes from Peter to Pius XII. If Peter was not Pope, or if Pius XII is not a lineal successor to Pope Peter, then the Catholic people today are without the forgiveness of sins and are put in the embarrassing position of basing their hope of salvation upon a pure fiction.

There can be no misunderstanding or confusion on this point. Pope Boniface VIII, in his Canon Law.

decrees as follows: "Moreover we declare, and say, and define, and pronounce to every human creature, that it is altogether necessary to salvation to be subject to the Roman Pontiff." Hence the claim that Jesus created the Office of Pope, and ordained a line of Succession of Popes, is basic and fundamental. If the Catholic Church can present no proof to sustain this claim, then it must admit that there is no ground whatever upon which to justify its existence.

Now, is it true, or is it not true, that Christ appointed Peter to be Pope? All Bible readers know that there is not one word of truth in it. The Bible does not say it. It says the very opposite. The assertion that Jesus made Peter to be Pope is as false as a falsehood can be. Jesus commanded: "Call no man your father," or pope. (Matt. 23:9.) "Pope" is an Anglicized form of the Latin, "papa", or English, "father". The command of Jesus to, "Call no man pope," is plain, specific and positive. How can any one who believes in Jesus bow to "His Holiness," or call him, "the Holy Father"?

Why does not some intelligent newspaper man discover that there was no Pope of Rome for six hundred years after Christ and the apostles? Do these keen-scented gentlemen not know their history? Cardinal Barronius, an authentic historian of the Catholic Church, says that the Roman Emperor, Phocas, gave the title of Pope to the Roman Bishop, Boniface the 3rd, in the year 606. Before this time there was bitter rivalry between the Bishops of the leading cities as to who should be supreme. Phocas, a centurion in the Roman army, assassinated the Emperor Mauritius, and his family, and usurped the throne. Hence the man who gave the title to the first pope was a murderer and a usurper. He did it to pay a political debt.

From Pope Boniface, 606, to Pope Pius XII, of today, the chain of popes has been broken twenty-nine times. Roman Catholics themselves, admit at least, twenty-two schisms, some admit twenty-six. As a matter of fact, it is twenty-nine. The first six hundred years of the chain is non-existent. From then, till the present day, the succession has been broken twenty-nine times.

For seventy years there was no pope at all in Rome, besides all the other intervals. For almost half a century there were two popes, and two lines of popes, existing at the same time, and each claiming to be the true pope and the true line. Again, there were three popes existing at the same time, each claiming to be the true pope. Then the Council of Constance met, A. D. 1414, and made a fourth pope, and deposed the other three. Mr. Campbell, in the Campbell and Purcell Debate, page 172, says:

"Such was the 29th schism in the papacy! Is there—may I not ask with all these facts before us, Is there any man on earth that can have the least confidence in any pope as the successor of Peter? A thousand questions the most learned and intricate, which no living bishop has time or means to examine, must be decided before he could rationally or religiously believe that the succession from Peter has any existence at all: or, in truth, it cannot be believed but upon mere authority."

Mr. Campbell said: "I have said the Romanists have never been uniform in electing their popes. I can show! some six or seven different modes of filling the chair of Peter, equally approved by the church of different ages. The chair has often been filled by bribery, by force, by the bayonet, and by all sorts of violence. It has been filled by men and boys, and by all sorts of characters." (Campbell & Purcell Debate, Page 149.)

He showed from Catholic historians themselves that some of the popes were the most sensual, lustful, wicked and ungodly men on earth. Mr. Campbell said:

"Genbrard, in his chronicles, under the year 904, says, the virtue of their predecessors, being apostate, rather than apostolical."

"For nearly 150 years, about fifty popes deserted wholly

He quoted Barronius as relating "that Pope Alexander was elected by cardinals some of whom were bribed, some allured by promises of promotion, and some enticed by fellowship in his vices and impurities to give him their suffrages. He refers to various authors who complained that he was famous for his debauchery; he tells us of his vile example in keeping a Roman strumpet, Vanozia, by whom he had many children; that he conferred wealth and honors on them, and even created one of them, Caesar Borgia, (an inordinately wicked man) archbishop of the church." (Barronius, Vol. 19, page 413.)

Again, Barronius says of the 10th century:

"What then was the face of the Roman church? How very filthy, when the most powerful and sordid harlots then ruled at Rome, at whose pleasure sees were changed and bishoprics were given, and—which is horrible to hear, and most abominable—their gallants were intruded into the see of Peter, and made false popes; for who can say they could be lawful popes, who were intruded by such harlots without law? There was no mention of the election or consent of clergy; the canons were silent, the decrees of popes suppressed, the ancient traditions proscribed,—lust, armed with the secular power, challenged all things to itself."

Barronius adds: "What kind of Cardinals do you imagine must then be chosen by those monsters, when nothing is so natural as for like to beget like? Who can doubt but they in all things did consent to those that chose them? Who will not easily believe that they animated them and followed their footsteps? Who understands not, that such men must wish that our Lord would have slept continually, and never have awoken to judgment to take cognizance of, and punish their iniquities?" (Barronius, Vol. 10, year 912.)

Mr. Campbell said: "Now if the gentleman objects to any of these quotations which I have hastily, but I believe most correctly made: the originals are here and let them be examined: For, these being admitted, it is useless to object to Du Pin, who never uses so severe language against the popes as Barronius and Genbrand, Platina and others." (Campbell and Purcell Debate, Page 171.)

Bishop Purcell could not defend these wicked popes. He confessed, "I should not be surprised if these bad popes were at this moment expiating their crimes in the penal fires of hell." (Debate, Page 180.)

To which Mr. Campbell replied: "The bishop admits Barronius to be an authentic historian. Now, neither Barronius nor Du Pin even admitted so much in reference to the demerits of the popes, as Bishop Purcell has admitted in the presence of this great congregation: For he says, 'I have no doubt but these bad popes are now expiating their crimes in the penal fires of hell.' While these words were sounding in my ears, the question simultaneously arose, with the sensation produced, What! Has the Lord Jesus his Vicars—his representatives on earth, now roasting in the flames of hell? I put it to intelligent men, whether such an idea is not repugnant to every principle of the Christian religion?

"When Simon proposed to purchase the gift of the Holy Spirit, what did Peter say to him? 'Thy money perish with thee!' Does this look like winking at such enormities? Were not the apostles all persons of unblemished reputation? And if such holy men, the models of every virtue, were first appointed by the Lord to conduct the affairs of his kingdom, how comes it to pass that he has changed his administration and trusted it to such a succession of pretended representatives? Has Christ changed his purpose with respect to his church, that he will allow its supreme head on earth to act every species of crime, and yet be his acceptable vicegerent! May I not say, that the darkest hour of midnight is not more opposed to the light of noon, than is the general character of the Popes of Rome to that of the apostles!" (Debate, page 190.)

We kindly submit, therefore, that it is startling and amazing that Catholic propagandists can parade through the first-page columns of the newspapers of the world, the fiction that the humble apostle Peter was the first Pope of Rome and that the present Pope Pius XII is his lineal successor, and that no one calls it in question. It is a most daring, baseless, one hundred per cent lie. Where are the editors of great metropolitan dailies? It is simply astounding that apparently no one knows any thing about either the Bible or profane history. Or is it that the general public is too dead to the love of the truth to care?

We repeat, that, instead of the Lord Jesus Christ making Peter to be the first Pope of Rome, there was no Pope at all until 606. The first Pope was given the title more than five hundred years after the completion and close of the Bible canon, by a very wicked Roman Emperor, who was a murderer and usurper, to pay a political debt. And since Boniface received the title at the hands of Emperor Phocas, in 606, the line of succession has been shattered and broken twenty-nine times. No honest man can stand up today and say that the present Pope Pius XII is a true successor to the first Pope Boniface.

And where does this leave the great show that Rome is now putting on before the world!? Kindly, but firmly, and advisedly, we are compelled to testify that the Red Hats are an unmitigated fraud and cheat, and a humbug that only a gullible and an uninformed people would tolerate. We mean no personal reflection on any Catholic. Some of our friends are Catholics. But we must tell the truth. If any one will find a verse in the Bible that calls Peter the Pope, or that ordains a succession of the Popes of Rome, I will retract it all and humbly and publicly apologize. Is this fair? If not, why not?

J. A. A.

FROM HEAVEN OR MEN?

Many people have come to believe God does not care what church a man is a member of, nor care to what doctrines he holds. But the Bible shows God has never looked at religion that way. The Almighty did not accept the sacrifices of both Cain and Abel. Genesis 4:4. Both boys went to some church, so to speak, and both worshipped the true God. People today say if a man goes to any church and worships, that such a fine enough. But the Almighty turned Cain down flat. Why? He did not have Heaven's authorization for his special kind of sacrifice. God had commanded a lamb be offered;

Cain offered produce from the field. Some today would thou to reply against God?

say, "Surely God would not be that technical." Who art

Jesus never did lead men to believe that just because they were religious that the Heavenly Father approved them. Rather, the Master showed that if a religious practice or doctrine did not come from Heaven, it came from men and was vain. (Luke 20:1-8; Mark 7:7). Was the baptism of John from Heaven or from men, He asked. "But," objects somebody today, "baptism is just an outward ordinance, and is really not essential." Jesus believed that to reject John's baptism to reject God himself: Luke 7:30. So with the baptism, not of John, but of Jesus, which He has commanded for everybody: Matt. 28:18-20. Is it from Heaven or men? If from Heaven, one rejects God to reject it; if from men, one sins to submit to it-

When people do that which is right in their own eyes, they are not doing Heaven's will, but their own. Sprinkling for baptism, is it from Heaven, or from men? The heavenly command is to be buried (Rom. 6:4) in baptism; men say something else will do as well. Baptizing babies, is it from Heaven or from men? In the eyes of some it is beautiful and sentimental. In God's eyes it makes void the word of the Father, for it is only a man-made doctrine.

Incense burning and organ playing are both pleasant. For ourselves we certainly may use them to our heart's content. But as acts of worship, they must be from Heaven commanded, or they are from men and therefore vain worship. Jesus told his twelve apostles (Matt. 18:18) whatever they bound on worshippers would be bound in Heaven: it would be from Heaven. The apostles bound the Lord's supper but not footwashing; they bound singing, but not playing on mechanical instruments; they bound praying but not incense burning. What they bound is Heaven's law; what they did not bind must be omitted, for it is from men, not from Heaven. "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God. Whosoever abideth in the doctrine hath both the Father and the Son." 11 John 9.—Selected.

UPON THE FIRST DAY

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

NOTE: The first day of the week is a new institution, not a new "patch" on the old seventh-day "garment." It was not "changed" from anything, but was "made" for the Lord. To the Adventists' challenge that we show by the Bible where the Sabbath was changed, we simply answer that no real Bible student ever claimed that the Sabbath was changed to Sunday! The Sabbaths (every one of them, including the "seventh-day Sabbath") were nailed to the cross of Christ (Col. 2:14). There is no record in the gospel where **any** faithful apostle, Christian, evangelist, or congregation ever kept the Sabbath as a New Testament institution. The disciples observed the first day of the week man centuries before Constantine's "Sunday law" or any pope of Rome. Thus neither Constantine nor the pope started the practice! —G. M. Prosser.

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

TOLERANCE

By Gardner S. Hall

A Sermon Delivered Over WSLI, Jackson, Miss.

Our subject this evening is Tolerance. Webster says the word tolerate means, "To suffer to be or to be done without prohibition or hindrance; allow or permit by not preventing; put up with." The subject will be discussed as it applies to religion. I am sure every person in this audience will readily agree that no person's expression of religion or religious activity should be suppressed by law or by force or by persecution. That is especially true as long as such activity is not harmful or injurious to others or does not transgress the rights and liberties of others.

But our investigation this evening deals with a different phase of the subject of tolerance. It has to do with the new-fangled idea that no reference should ever be made to the doctrines and beliefs of other people—that it is positively wicked to attempt to show others the errors of their views; that people of all faiths should ignore all differences of doctrine and enter into full fellowship and cooperative activity. My question is: Should we exercise this kind of tolerance? I go to the Bible for the answer. To be perfectly frank, I would like personally to be just that tolerant. My personal inclinations, I might correctly say the weakness of my flesh, pulls me in that direction. But I can't settle the question by my inclinations. "To the law and to the testimony; if any man speak not according to this word, it is because there is no light in him." (Isa.8:20.) So what is the Bible teaching on this point? What was the practice of Jesus and His apostles?

When Jesus was upon the earth, the chief religious leaders were the Scribes and Pharisees. They had departed from the word of God in many things, and had added the traditions of their fathers—the doctrines and commandments of men. Did Jesus ignore their errors? Or did He attack them and expose them? We are told that if any man have not the Spirit of Christ he is none of His. (Rom. 8:9.) Therefore whatever Jesus did regarding false teaching, we would do. So let us study and learn what He did. In Matt. 15:6-9 He is talking to them, and here are some of His words. "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." "Then came the disciples, and said unto him, Knowest thou not that the Pharisees were offended after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, they shall both fall into the ditch." (Verses 12-14.) Thus we see that Jesus was not tolerant of the false teachers of His day. But let us look again. The Pharisees taught some false views regarding swearing. Did Jesus ignore these views and fellowship the Pharisees? Let us read again, "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the

gift, or the altar that sanctifieth the gift? . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, justice, mercy, and faith: these ought ye to have done and not to leave the other undone." (Matt. 23:16-28.) To the lawyers, those who were the teachers of the law of Moses, He said, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52.) Thus we see that Jesus used the most forceful language imaginable against the false teachers He encountered. But today if a preacher challenges error and turns the searchlight of truth upon modern false doctrines lots of people profess to be shocked, and they say the preacher is not a gentleman and has not the Spirit of Christ. The fact is, Jesus contended for truth and against error, and all who have the Spirit of Christ will do likewise. Is a person who has the Spirit of Christ like Jesus or unlike Him? Those who speak well of everybody and fellowship every kind of doctrine are most assuredly unlike Him.

But now let us see about the apostle Paul. How tolerant was he? In Rom. 16:17 he wrote, "Now I beseech your brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." In Gal. 1:6-9 he wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 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. 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." Thus we see Paul was intolerant of any other gospel besides the one he preached; furthermore, he was intolerant of any change or perversion of it. He said that even an angel from heaven would be accursed if he preached a different gospel. If Paul would not tolerate anything different from his gospel should you or I tolerate anything different from that gospel? That is, should we encourage, help, and fellowship anything contrary to or out of harmony with the gospel Paul preached? Surely we should not.

In Paul's day there was a group that sought to pervert the gospel of Christ by mixing certain doctrines of Moses' law with it. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1.) What did Paul do about such teachers? Did he tolerate them and fellowship with them? No. He went into action. It says, "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about the question." (Verse 2.) The apostles and elders at Jerusalem, men who were inspired of the Holy Spirit, were also very intolerant of those who had taught that false doctrine. Here is a part of their answer. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment: . . . it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." So Paul was vindicated and the false teachers **were rebuked.**

In I Tim. 1:3 Paul tells Timothy he besought him to abide in Ephesus that he might charge some that they teach no other doctrine. No, Paul did not ignore erroneous doctrine and cover it with the mantle of charity, and fellowship its teachers. His was not a policy of appeasement toward error. He always began digging it up by the roots.

In II Thess. 3:6 Paul wrote, "Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us."

In Titus 3:10 the same writer says, "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Now Paul does not say to bum heretics or to persecute them. But he does say to admonish them, and then, if they do not correct their error, reject them.

Again to Timothy Paul said "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (I Tim. 6:3-5.)

Why was Paul intolerant of any who preached a different gospel from that which he preached? Did he think he was wiser than other men, hence was the only one who was right? No, not that. He held that gospel up as the only true gospel because it came from God. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. 1:11, 12.) He begged everybody to accept the gospel he preached because he wanted them to be saved, not because he wished to embarrass and irritate them. He did not refuse to fellowship those who refused his gospel because he disliked them or did not love them, but because he knew they could not be saved while rejecting the gospel. So he told them of their lost condition because he loved them, not because he hated them.

We have no right, neither did Paul, to tolerate digression from God's teaching or word. If I make a law in my **own** business, I have the right to tolerate deviation from that law if I wish to. But who has authority to say it is all right to depart from a law God has made? Certainly no one has. God said of some of the ancient prophets, "They say continually unto them that despise me, Jehovah hath said, Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they, No evil shall come upon you." (Jer. 23:17.) Those prophets were tolerant. They had smooth words for everybody. But God condemned them.

Our toleration of those in error does not mean at all that **God** will tolerate them. If some of Noah's neighbors had built themselves arks to save themselves from the flood, and Noah had been ever so tolerant and said, "Everybody has a right to his own ark, or to the ark of his choice," that would not have made their arks float. They might have done a lot of bragging on Noah, **and** commented lots on how broadminded he was, and how sweet he was to everybody, but their arks would not have floated. Noah was their friend in building the ark **God** commanded and inviting evoryon. Into it.

He would not have been their friends if he had been so nice he just could not tell them they would be lost out side the ark commanded of God. My friends, your real friends now are those who preach God's way and condemn all your strayings therefrom. Those who uphold you in error and will not show it to you lest they offend you are not your real friends. No man is my friend if he stands by and lets me drink that which he knows is poison, without telling me. No man is my friend who tolerates my error and lets me die living contrary to God's will. My best friend and your best friend is the one who will tell us the vital truths we need to know.

I close with the words of John the apostle of love, "whosoever goeth onward and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John 9, JO.)

MUST BE BAPTIZED

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. Jesus answered: "Verily, verily, I say unto you, except a man be born of water and the Spirit he cannot enter into the kingdom of God."—John 3:5. "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 Ghost."—Acts 2:38. "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."—I Peter 3:21. "As many of you as were baptized into Christ did put on Christ."—Gal. 3:26, 27. "And many of the Corinthians hearing, believed, and were baptized." Acts 18:8. "Arise, and Be Baptized, and Wash Away, Thy Sins, Calling on his Name."—Acts 22:16.

What Is Baptism?

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder and the Spirit as a dove descending upon him."—Mark 1:9, 10. "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 8:38, 39. "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 "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. "Let us draw near with a true heart in fullness of faith having our hearts sprinkled from an evil conscience, and our body washed with pure water."—Heb. 10:22.—John O'Dowd.—in Sound Words.

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

THE JUDGMENT

By Richard Donley

What is "the judgment"? Who will be there? What will occur? When will it be? These are questions that attract the attention of all men who seek for truth. There is considerable difference of opinion on these questions among many religious people, yet I believe that the Bible answers all these questions so positively that there need be no doubt as to the answers, if one be willing to accept what God has said.

WHAT IS THE JUDGMENT? In the New Testament the word judgment is a translation of the Greek krisis, which is defined in Thayers Lexicon as follows: 1. a separating, sundering, separation 2. selection 3. judgment, i. e. opinion or decision given concerning anything. 4. the college of judges. 5. right, justice. Many times the word is used of events on the earth, sometimes acts of man, and some times acts of God. There is a sense in which man is forbidden to judge (Rom. 2:1), and a sense in which man is told to judge (Jno. 7:24). There is however, an event designated as "the judgment". It is not just judgment, but a definite event. It is in the future. An event before us.

WHO WILL BE THERE? We shall ALL be there (Rom. 14:10) "For we shall all stand before the judgment-seat of God." Whoever is included in "we" will be there. It might be argued that Paul refers to only Christians, and that only the church will be at the judgment. The context does not sustain that position, but even if it did, it would give no comfort to the evil doer who thinks that he may be excused from the judgment, for, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." (Acts 17:31) One of these passages affirms that the church will be at the judgment: the other affirms that the world will be judged on that day. If that misses any accountable man, I would like to know who he is.

The writer of Hebrews argued that the judgment is just as certain as death. "And inasmuch as it is appointed unto men once to die, and after this cometh judgment." (Heb. 9:27) The certainty of mans appointment with death is the premise from which the writer draws the conclusion, that, judgment is sure for all, and it is after death. I am sure that many of the passages of scripture which some apply to the final judgment do not really apply to it at all, but the ones that I have cited to beyond reasonable question. They establish that the judgment is a future event which will be attended by all men, both the church and the world.

WHAT WILL OCCUR? All men will be made manifest. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10). To make manifest is to make visible. The innermost thoughts of the heart will be open before the eyes of all. So Paul states again, "In the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." (Rom. 2:16).

Every man will receive reward according to his works, "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous of God; who will render to every man according to his works; to them that by patience in well doing seek for glory and honor and incorruption, eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall

be wrath and indignation, tribulation and anguish, upon every soul of them that worketh evil, of the Jew first and also of the Greek." (Rom. 2:5-9) Eternal life is to be given to those who seek for glory and honor and incorruption. All who do evil will receive tribulation and anguish.

WHEN WILL IT BE? After death. (Heb. 9:27). The day of wrath. (Rom. 2:5) When the dead come forth from the grave, "For the hour cometh, in which they 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." (Jno. 5:28-29) Judgment is used here in the sense of condemnation. Both good and evil will be raised; the good to life, the evil to condemnation. When the Lord comes for the redeemed, "For the Lord himself shall descend from heaven, with a shout, and with the voice of the arch angel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4:16).

Some Common Mistakes

1. The judgment will be a trial to determine guilt. I once heard a Baptist preacher preach on the judgment, and in his sermon he depicted the judgment as a trial in which witnesses would appear for and against each man. The Bible teaches no such foolishness. Man's destiny is determined by his life on earth. When that life is over, his destiny is sealed, for God knows our life . nd will not have to call witnesses to determine our guilt.

2. Only the church will be at the judgment. This idea also is false. Some quote Jno. 3:18 to sustain the idea that only the church will be judged, "He that believeth not hath been judged already." This passage clearly refers to the state of condemnation in which the unbeliever lives, and not to the final judgment at all. If it referred to the judgment, no unbeliever could ever become a believer and be saved, for his judgment would be past.

3. Only the wicked will be judged. This also is false. The advocates of this theory quote Jno. 5:24, "He that heareth my word, and believeth him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life." If this refers to the day of judgment then Jno. 3:18 (where the same kind of language is used) must also refer to the final judgment. In that case no unbeliever could become a believer; no believer could become an unbeliever; and the preaching of the gospel to the lost would be a farce, for they could not believe it. That is downright silly. The judgment of Jno. 5:24 has reference to the state into which he enters when he obeys the gospel. It is a state of life, not of judgment or condemnation, as it is rendered in the King James translation.

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By H. M. Phillips

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BIBLE BAPTISM

Sincere preachers of various churches have been so overwhelmed by His love "wherewith He loved us," and by the greatness of his grace so freely bestowed, that they have announced sinners have nothing to do in order to be saved. But no matter how sincere those preachers are, if you do not do something, namely, "obey" the gospel of the Lord Jesus Christ, you will be punished "with an everlasting destruction from the presence of the Lord." (11 Thess. 1:8-9). But men should not have to be threatened to get them to obey Him who did so much for us. They should be eager to hear the good news, the gospel, that someone died that we might live, the just for the unjust, was buried, and rose the third day. Paul said three facts are the gospel: the Lord's death for our sins, his burial, his resurrection (1 Cor. 15:1-4). Have you "obeyed the gospel?" Approved of the Almighty are they who have "obeyed from the heart that form of doctrine" (Rom. 6:17). What is the form? Paul says baptism is a form, a "likeness" of the gospel: in it we "were baptized into his death," "buried with him by baptism," raised from the water "in the likeness of his resurrection." (Rom. 6:3-4). Isn't that a beautiful service? Everyone should be eager to obey "that form" or mould of pattern of the gospel.

If you have only been sprinkled for baptism you have not been "buried with Him by baptism," nor shown "the likeness of his resurrection." If you were baptized when you were a baby, you could not have done it "from the heart." If you thought you were saved before you were baptized, you have not realized what Paul said in Romans 6:16-18: before baptism, you were "servants of sin;" then you obeyed the form of the gospel; "then" you were "made free from sin" and became "servants of righteousness." If you say, "such an idea makes baptism all of conversion," you have failed to remember Paul said it must be "from the heart." Thus when you, old enough to believe in Jesus with all your heart, convicted enough to repent of every sin from the heart, go down in the watery tomb, and rise to "walk in newness of life," you have obeyed the gospel and are saved by His blood.

An eloquent minister told his hearers he would like to go to the Holy Land, find the very tomb in which our Lord lay, and there lie where Christ had lain, thus showing the whole world he was not ashamed of his Lord. Yet that preacher had only been sprinkled for baptism. Christ has not commanded us to lie in the Jerusalem tomb, but he has commanded us to lie in the watery grave.

Buried with Christ and dead unto sin;

Dying but living, Jesus within . . .

Risen with Christ, my glorious Head,

Holiness now the pathway I tread . . .

Beautiful, sacred, memorial ordinance!

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Selected.

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IS THE SECOND COMING OF CHRIST NEAR?

By R. A. Craig

Premillennialists who teach that the second coming of Christ is near can never be sure of their position on the question. They know that in the absence of Bible teaching on the question one must first know the exact date of His coming before he could possibly know it is near.

A certain well-known evangelist preached all over the country during World War I that, "This is the end", and during the late war he was still crying aloud, "This is the end."

Ask one of these hobby riders to tell you how near His coming is, and he just won't say. Ask him if His coming will be within a certain period of time, say, ten years and he won't say. Give him plenty of time, ask him if He will come within a hundred, a thousand, yea, even a million years still he won't say. Why? Just because he knows absolutely nothing about it.

These hobby-riders seem never to tire of their speculative teaching. The longer I live the more thoroughly convinced am I that all hobby-riders are unbalanced mentally. If they were not unbalanced, then they wouldn't be hobby-riders.

We need not be surprised at anything that comes from our Premillennialist Brethren. A short while ago I heard one of them broadcasting from Louisville, Ky., and he was preaching as a member of the Ministerial Association there. I venture the assertion that if he should at any time while preaching under the direction of that Association, use as his theme, "The Second Coming of Christ," and should dress his sermon in all speculative glory that not once would he hear a word of reproof from the Association. But just let him begin to preach what Christ says about baptism, the Lord's Supper, the church and the sin of division and then you will see the fur fly. I know he wouldn't be able to go on very long. The pressure would be too great.

Premillennialist Brethren, remember that the cross-burning, candle-lighting, Easter-worshipping so-called Christians began their departures in a small way, viz. by adding something to God's Word.

I have little hope that we can do much with these prophesying and falsifying brethren who have gone so far.

Jesus says Matt. 24:36: "But of that day and hour knoweth no man, no, not the angels in heaven but my Father only."

Shelbyville Ky.

WAS PETER POPE?

By James D. Bales

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EDITORIAL

REPLY TO DR. ROBERTS

Before reading this, please see the article by Dr. Roberts elsewhere in this issue.

Dr. Roberts is contending that the wicked will be instantly annihilated, that they will become non-existent and hence will not suffer eternal punishment.

Jesus says: "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.) "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." (2 Thess. 1:8, 9.) To become instantly non-existent is not to suffer eternal punishment. Annihilation, or non-existence, in the nature of things, is an impossibility. But if there could be such a thing, no man could possibly produce data or proof that there is any suffering whatever attached to it.

Dr. Roberts says: "I publish a little four-page monthly paper to prove to the world by the Bible that no man God ever created will spend 'eternity in the flames of hell fire.' I have repeated over and over my belief that 'only the mind that wishes it so can preach such a doctrine as this.' (eternity in hell fire)."

God loves man infinitely more than any love that one human being can feel for another. But sin and rebellion against God are malignant and catastrophic. And even with man in rebellion against his Creator, in an unfathomable mercy and love, of which finite mind can form no adequate grasp, through the death and sufferings of His only begotten Son, God proffers to man the gospel or glad tidings of redemption. "The Lord is not slack concerning His promise, as some count slackness; but is longsuffering to you—word, not wishing that any should perish, but that all should come to repentance." (2 Peter 3:9.) If man chooses disobedience and sin, and allegiance with the Devil, the Arch-Enemy of God and man, despite all that God, in limitless love and mercy, has done for man, then those who make this choice can expect no other destiny than to share the final abode of the Devil and his angels.

"Only the mind that wishes it so"!! This is strange and erratic language. Jesus certainly does not wish it so, and gave Himself, in unspeakable sufferings, to prevent it. But there is no hope, there can be no hope, and there ought not to be any hope, when men choose disobedience, evil and the devil. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed,

into the eternal fire which is prepared for the devil and his angels." (Matt. 25:41.) It would be wicked to say that our Saviour wants it so. It can only do evil and harm, and encourage sinners to remain in disobedience, to seek to explain away the punishment of sin. At the final judgment every knee shall bow and every tongue shall acquiesce in the justice and righteousness of the judgment of God.

Bro. James E. Chessor "has presumed to review" an article by Dr. Roberts, in his paper, on "The Rich Man and Lazarus." Dr. Roberts feels very aggrieved and misrepresented, and threatens a law suit, because Brother Chessor, in reviewing his article said he had painted the rich man as having no faults.

In criticising Adam Clark's comments on the rich man and Lazarus, and calling Clark a Pyrologist and a hellomaniac, Dr. Roberts says: "If this man was guilty of any crime, it is not mentioned nor even hinted at." Again, he says: "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores." An interesting though painful picture is here presented—two men. One is guilty of three crimes. Who said so? Dr. Adam Clark. But Jesus did not.

Now it seems to me that Brother Chessor, or any one else, could not have understood such language otherwise than as saying the rich man had no faults, but Dr. Roberts says that he made no such statement and of course we accept his statement.

I regret that he speaks so harshly of Bro. Chessor. The reader will note that he calls him a willful deceiver, "a malicious falsifier," and that he refers to "Mr. Chessor's perfidy", "his word is worthless," "in the shrewd deception and veiled mendacity he employs." Again, he says: "Mr. James E. Chessor is so accustomed to handling the truth loosely that he indulges in this pastime", etc." "Silly, pointless and mendacious and no one knows it better than James E. Chessor, and he knew it when he wrote it." We can only regret such an attitude and such expressions. Neither Brother Chessor nor I make any reply to such things.

James E. Chessor needs no defense from me. Besides being a preacher of the gospel and enjoying the very highest esteem and affection of a large circle of admirers and friends, and especially so in his home county of Hickman, his record as a faculty member of Burritt College, and also as one of the most brilliant writers in the Christian brotherhood, is enough to show that his character and standing are beyond reproach. Brother Chessor is loved for his humble honesty and purity of life and greatly admired for his literary ability and talents and for his soundness in the faith.

Concerning the rich man, Dr. Roberts says, "If this man was guilty of any crime, it is not mentioned nor even hinted at." I kindly submit that this is a great mistake. Jesus shows the sort of man he was by showing his self-centered, selfish, heartless and wicked neglect of the poor beggar. It is a horrible mistake to say that any Church of Christ has such a man in it. A man too filled with greed and selfishness to see the distress of those who are suffering and in need, cannot be a member of the body of Christ. It is not a question of being "well-dressed" nor of "setting a good table." If such an argument is not a defense of the sensual, pleasure-loving, self-centered and selfish rich man, what is the point in it? Nor is it only a question of a poor, sick man, full of sores and reduced to beggary. A man "clothed in purple and fine linen, faring sumptuously every day," in the presence of such suffering and distress without making a move to relieve it, certainly

cannot have God in his thoughts, nor feel his dependence upon God, nor his obligation to "fear Him and keep His commandments."

To say that Jesus simply meant to teach, in what He said of the rich man and Lazarus, that a man may have the best there is this life and the worst in the life to come, or the worst here and the best there, is a great mistake. Jesus did teach, indeed, that "the first shall be last, and the last shall be first", but He did not teach that any man could be "clothed in purple and fine linen and fare sumptuously every day," to the neglect of those in distress and want, and be His disciple at all. Such a life of sensual, pleasure-loving selfishness is the antithesis of what a disciple of Jesus must be. There would be no room in such a life for fasting and prayer, or for the worship and service of God, or for doing good to men. The presence of such men in the churches would be a liability and would lead them into apostasy and sin. There are, indeed, men and women in the church today who have money, and "wear good clothes and have an abundance of good food on their tables," but they are not living the sensual, selfish, godless life that is indicated by what Jesus said of the rich man.

I happen to know a few men of this kind and it is refreshing to me to think what any of those I know would do if he discovered a poor, unfortunate, sick, beggar at his door.

"And in Hades he lifted up his eyes, being in torments." This statement from Jesus shows that Dr. Roberts is mistaken. His idea of the punishment of the wicked, in the eternal world, is that it will be **instant annihilation**, a blotting out of existence, or non-existence. But the words, "being in torment," show that to enter Hell, or Hades, is not to be **instantly annihilated**. To assume that the disobedient and wicked who, in Hades, await the final judgment, will become, after that judgment, when "cast into the lake of fire," **instantly non-existent**, is comparable to assuming that when entering Hades immediately after death, they become **non-existent**. If entering the first Hades is not **instant annihilation**, upon what ground can it be assumed that to enter the eternal state is to cease to exist?

Concerning the appearance of the whole creation before the great white throne, the apostle John says: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:13-15.)

Was the beloved John a **pyrologist**, or a **hellomaniac**? Did he speak of the second death and of the lake of fire because he was vengeful and wanted to wish such a destiny on his fellow-men? Was it not the Spirit of God who spoke through John? And who are we, poor worms of the dust, to set ourselves up to pass sentence on the justice of the judgment of the great God?

"And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet: and they shall be tormented day and night for ever and ever." (Verse 10.)

"The last enemy that shall be abolished is death." (1 Cor. 15:2(i).) No more will men die. "Death and Hades were cast into the lake of fire," say John.

Dr. Roberts says: "In refutation of the effort to make it appear that Dives' destiny is fixed forever, I said this: Nobody said the rich man's destiny is fixed for-

ever." Is not a man's destiny "fixed" at death? Does not he die as he lives? Surely Dr. Roberts does not mean to say that there is a second chance beyond the grave. When Jesus said that the angels received the spirit of Lazarus at death, was that not saying that his destiny was "fixed" forever? And when He said, of the rich man, after death, "And in Hades he lifted up his eyes, being in torments," was that not saying that the rich man's destiny was "fixed" forever? There can be no change after death. As we die, the judgment of the great day will find us.

As to the makers of some of the translations of the New Testament preferring, in some places, the word, "Hades", instead of the word, "Hell," I confess I can see no bearing on the point at issue. There is no difference whatever in the meaning of the two words. How could a change from the word, **Hell**, to the word, **Hades**, show that the wicked become non-existent after the final judgment?

This is the point our friend, Dr. Roberts, undertakes to sustain. Do the wicked become non-existent after the final judgment? This is the thing upon which to center attention. Has he proved it? Look over his article. There is not a word of proof on this one point that he undertakes to prove. It cannot be proved, for there is no proof. It is contrary to all truth and hence cannot itself be true. All had better flee the wrath, to come, instead of trying to minimize it.

J. A. A.

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, 1509 McGavock Street, Nashville 4, Tennessee,

GO, TEACH

By G. E. Woods

Our Lord commanded, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 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. 28:19, 20). These words spoken by the Son of God immediately preceding His going away and therefore with special claim to our attention, shows the emphasis He placed on teaching as the means of spreading his doctrine among men. Three points stand out in our Lord's commission to his disciples: (1). Go, teach all nations, that is, disciple the nations, (2). Baptize—those taught, and (3). Teach—those baptized "to observe all things whatsoever I have commanded you". At least forty-five times the Lord is called a teacher in the New Testament. This does not minimize the importance of preaching, that is, public proclamation of the word but it does show the Lord's estimate of teaching as a means of making known his Will.

Who shall do the teaching? Recognizing the command that "all nations" be taught the logical question that follows is, who shall do the teaching? Our Lord did the teaching while on earth. But when he was ready to go away he committed this responsibility to his disciples. Men should teach. Our Lord selected men when he chose the seventy and sent them forth. The apostles were men charged with preaching Christ even "to the uttermost parts of the earth". (Acts 1:8). Elders of the church are men and one of their qualifications is that they "be apt to teach". But the responsibility for teaching is not committed to men alone. Women are to teach too. Paul wrote Titus that the aged women were to be "teachers of good things" and that they were to "teach the younger women". (Titus 2:4, 5). Priscilla along with her husband Aquila taught Apollos "the way of God more perfectly". (Acts 18:24-28). The only prohibition of women teachers is that they must not teach in the assembly. It follows, therefore, that all the disciples of Christ, both men and women, are to teach. We are bound to pass on the information we possess. Knowledge not only is a blessing but it is a responsibility, for when we have learned a truth of God, He holds us responsible for making it known to others.

Who shall be taught? There can be no teacher without someone to teach. When teaching is done someone is taught. We shall teach those for whose existence we are responsible. Abraham taught his children. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord". (Gen. 18:19) The Old Testament Law required that children be taught. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up". (Deut. 6:7). Parents are commanded to bring their children up "in the nurture and admonition of the Lord". (Eph. 6:4). But teaching is not limited to instruction of children, the scope of Bible teaching is shown in the words of Christ as he commanded that "all nations" be taught. "All nations" include people of every race, of every class, of every moral condition, and of every age. Truly the field "is white unto harvest".

By what method shall we teach? We are permitted in teach by word, spoken or written. Some would "bind" a certain method upon us where the Lord has

not bound. Inspired men used both the spoken and written word. No method used by them is denied to us. Some have great ability as public proclaimers of the Word, the Lord expects them to use that ability, some have exceptional ability as writers, the Lord expects them to teach by the written word. Still, others, may not possess special talent in preaching or in writing but talented as a classroom teacher they can there serve. We all can be teachers by example or walk and such the Lord expects us to be. We may make it possible for others to learn the truth by supporting in a material way those that are teachers of the word and hold their hands high. We need to find our place in the Lord's scheme of things and there serve to the best of our ability.

What shall we teach? Paul warned that the time would come "when they will not endure sound doctrine (teaching) 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". (2 Tim. 4:3, 4). We have but to look around us to see that we are living in a time in which Paul's warning has come to pass. Some thinks the telling of jokes, recitation of poetry, and lecturing on atomic energy is gospel teaching. Lecturing belongs on the platform but teaching the gospel of Christ belongs in the pulpit. Only the gospel of Christ can save the souls of men, and preaching and teaching that gospel ought to be the most serious business in all the world to the disciples of Christ. We should teach the Gospel of Christ, the whole Gospel. Our Lord commanded that we teach "all things" whatsoever he had commanded. We must not, then, neglect any part but preach a full gospel. But not only must we preach the gospel—all of it, but we must preach nothing but the gospel. Some preach a perverted gospel. Paul declares the wrath of God upon all that pervert the gospel of Christ. (Gal. 1:6-9).

Why should we teach? It is doubtful if one can reach heaven without taking someone along with him. By this is meant that a true follower of Christ in working out his own salvation will be instrumental in leading someone into the "strait and narrow" way. To Timothy, Paul enjoined, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee". (1 Tim. 4:16). To save ourselves we must teach to save others. The people of God are the Lord's main dependence for making known His word. If we fail in our duty to teach men there is no reason to believe the world will of its own accord turn to the Lord and His way. If we do our duty in this regard souls of men will be redeemed and the Lord Jesus Christ will have a bountiful harvest.

THE RICH MAN AND LAZARUS

Review of James E. Chessor's Review of His Article

By Dr. E. L. Roberts

Editor Apostolic Times:

You express surprise that I object to the publication of such articles as¹ the one under discussion. You say that I have been inviting such. No, I have not. I used the football game to illustrate my point. No coach could develop a team without having a team to play against. He does not want and can not **use** an opposing team of gangsters with blackjacks up **their sleeves** to **use** on

his own men when the opportunity arises. No, he wants a team that will play according to the rules of the game. Mr. Editor, if you do not see my point already, you will if you will read on.

Now to James E. Chessor's article reviewing mine on the Rich Man and Lazarus. A sin-sick and truth-hungry world neither knows nor cares anything about James E. Chessor or E. L. Roberts. What they should have is truth as presented in God's word. I publish a little four-page monthly paper to prove to the world by the Bible that no man God ever created will spend "eternity in the flames of hell fire." I have repeated over and over my belief that "only the mind that wishes it so can preach such a doctrine as this" (eternity in hell fire).

In the November issue, 1945, I had an article on "The Rich Man and Lazarus." James E. Chessor has presumed to review that article in this paper and it is his review that is now under review.

To begin with he says his article is written in sorrow, and if half I hear from his neighborhood is true he has enough to plunge him into the depths of sorrow. His revolting and unscriptural doctrine of "eternity in the flames of hell fire" is being utterly destroyed and the few misguided souls that hold to that doctrine are crying to him to "do something about it." Yes, he has enough to make him sorrowful when he sees that somebody has courage enough to show that his doctrine is not supported by God's word, and that he is making a success of his effort.

He says that Dr. Roberts is a.n..g.r.y. That is the stock cry of the defeated debater whether on the platform or in the press. "My o.p..p.o.n.e.n.t is a.n..g.r.y." They hope thus to distract attention from their own pitiful plight of defeat. I have as much to make me happy and as little to make me angry as any man who ever took up a fight in a good cause. I have been informed that Mr. Chessor says my paper is attracting much attention and "doing much harm" in his community. That makes me happy indeed.

If I can only get people to read the paper the victory is won. For centuries a sin-sick world has been depressed by the teaching of the revolting doctrine that nearly all of the human family will spend "eternity in the flames of hell fire," and have been led to think the doctrine was taught in the Bible. So when this doctrine is exposed and shown to have no Bible support, "they" say my paper is "doing much harm." Yes, it is doing much harm to this awful doctrine—it is utterly destroying it, wherever the paper is read.

No, Dr. Roberts is not angry—he is extremely happy. A winner is never angry.

But now to be more specific and take up some more points as noted in Mr. Chessor's article. He says Dr. Roberts keeps standing at the top of his editorial column a statement affirming his belief in "annihilation." I do no such thing. The note under the heading "annihilation" is a dialogue that actually occurred. Instead of saying what I say it teaches why does he not answer it himself.

Next he says: "If Dr. Roberts will read.....he will be ashamed of his foolish assertion that 'this man had no faults.'" Just to show you that James E. Chessor is a wilful deceiver I ask him to show where I said that, and if he does not furnish the source of his false quotation he must stand convicted as a malicious falsifier.

The father of fabrications never uttered a more untruthful one than the following: "Yet the doctor says this rich man has no crimes! Nothing that; should be

laid up to his charge, nothing to merit the flame of torture that came as a just retribution." Every syllable, of this statement is maliciously false.

Mr. Chessor says Dr. Clarke considered this narrative a true bit of history. Did Dr. Clarke say so? No, Mr. Chessor is the only one whose word we have for that and we have already seen that his word is worthless.

But the climax of Mr. Chessor's perfidy is reached in the shrewd deception and veiled mendacity he employs in his effort to make Abraham say "Your destiny is fixed forever." At the masthead of this paper it says: "For the Propagation of Primitive Christianity." Has it become necessary for this propagation to employ deception and mendacity and make Abraham say something he never said? That is what Mr. Chessor has attempted to do. His effort can not be explained on the ground of ignorance, for it is too clearly a deliberate effort to deceive his readers. Read this paragraph from his article:

How long Dives? Abraham answers: "And besides all this, between us and you there is a great gulf fixed." Your destiny is fixed forever.

This short paragraph is taken entirely as it occurs in his article. Abraham's words are quoted. Then whose are the words of the next sentence? "Your destiny is fixed forever." Grammatically and rhetorically they belong to Abraham's statement, and there is no way to get around that conclusion. Mr. Chessor knew they were not Abraham's words, but he thought his readers would not know it.

Abraham missed a good opportunity—when Dives made his appeal—to tell him that there were three "crimes" registered against him in heaven and to tell him that Lazarus had two virtues registered to his credit. But he let the opportunity go by, and neither he nor Jesus ever suggested that Dives went to Hades because he was rich or that Lazarus went to heaven because he was poor.

The publisher of this paper owes it to his readers to renounce this effort and to denounce the man **who** practiced this shrewd deception and veiled mendacity on his readers.

Mr. James E. Chessor is so accustomed to handling the truth loosely that he indulges in this pastime where it is obvious that it can not be of any great benefit to him or his unscriptural doctrine of "eternity in the flames of hell fire." He says Dives "was buried WITH CEREMONY." Jesus says "was buried." Why did Mr. Chessor add to the language? He did not think about what he was doing and this addition was simply a spontaneous offshoot from the theological fungus with which his brain is so corrupted.

Again, "The last part of Dr. Roberts' creed is a labored effort to show that "hell" doesn't mean eternal punishment in this story." This statement is only one hundred per cent inaccurate. What I said on this point lacked a great deal of being "the last part." It is never hard or laborious to quote scripture. In refutation of the effort to make it appear that Dives' destiny is fixed forever, I said this: Nobody said the rich man's destiny is fixed forever. All Bible students are willing to hear the Bible.

Jesus did not say his destiny was fixed forever. Abraham did not say his destiny was fixed forever, though Mr. Chessor makes a contemptible effort to leave the impression that he did.

Jesus said "in Hades," etc. Then the **man was in** Hades. John the Apostle says some fifty years later (Rev. 20:13) "death and Hades gave up the dead that

were in them." Then it is obvious that the rich man left Hades. That is my labored effort and it never is hard to quote scripture. It is sometimes hard to refute it as Mr. Chessor has probably learned.

But let us consider this story exactly as given by Jesus. That is what I did in my article. I took into account only what the Bible gives. Jesus presents two men. One of these men is given three attributes. He is rich, he dresses well, and he eats well. The other man has two attributes. He is a beggar and is full of sores. I said not one word in theorizing on these attributes. (Mr. Chessor has done that in abundance though he denounces me as a theorist.) I simply took what Jesus said. He told us that the man who was rich, dressed well and ate well died and "in Hades" found himself in torment. He simply told us that the other man, who was poor, went to Abraham's bosom.

Jesus did not say that the attributes of either man were the cause of his future fate. He did not say that the rich man's attributes constituted a crime. Adam Clarke is the one who said that. He said the rich man was guilty of three "crimes." I did not say that he was guilty or not guilty of any crimes. I merely said with emphasis that Jesus specified nothing as a "crime" and that Dr. Adam Clarke was the one who did. Then James E. Chessor, brilliant logician that he is, says I said "this man had no faults." This statement is at once silly, pointless and mendacious and no one knows it better than James E. Chessor, and he knew it when he wrote it.

Then let us consider the attributes of the second man. He was a beggar and full of sores. Jesus says he went to Abraham's bosom, taken by all to mean that he went to heaven. Jesus did not say that he went to heaven because he was a beggar and was full of sores. He merely states his financial and physical condition and his fate after death, just as he had stated the rich man's financial and social position and his fate in the world to come. In neither instance did Jesus hint that the present condition and standing had anything at all to do with his future fate.

Some years ago Adam Clarke, a great scholar and Bible commentator came along. He says the rich man had three "crimes" in his record. He was rich, he dressed well and ate well. I called attention to the fact that the language of Jesus did not justify the language of Dr. Clarke. I said not one word to indicate what I thought about the rich man's attributes. I merely stated in as neutral language as possible the fact that Dr. Clarke's characterization was not even faintly supported by the words of Jesus.

Nevertheless what I did say provoked Mr. James E. Chessor to make the following charge: "Yet the Doctor says this man had no crimes! Nothing that should be laid up to his charge—nothing to merit the flame of torture that came as a just retribution." This statement is false in every syllable and no man can find any word I ever wrote that will justify such a charge. It was fabricated by the distorted mind of James E. Chessor.

Now a word further about the second man. Did his physical and financial condition constitute the virtues that took him to heaven? Jesus did not say so. He merely stated them and said that at death he went to heaven. If the attributes ascribed to the rich man took him to Hades, the inevitable conclusion is that the attributes ascribed to the beggar took him to heaven. But neither Dr. Clarke nor James E. Chessor makes such a claim though they have to sacrifice all logic not to do it. In my article I merely stated the facts as given by

Jesus, and did not theorize on them as Mr. Chessor and Dr. Clarke have done so extravagantly.

Mr. Chessor says the last part of my article is a labored effort to prove that "hell" in this story is not eternal, or words to that effect. He did not touch on the last paragraph in my article at all. I said just about this: The parable or true story was given to show the world that a man could have the best here on earth and the worst in the world to come; or he could have the worst in this world and the best in the world to come.

Jesus did not say in either case that the man's condition here was the cause of his condition in the world to come. Some Bible teachers claim that Jesus meant to teach that being rich sent Dives to Hades. But I have yet to learn of any teacher of exegetics who claims that he meant to teach that being poor sent Lazarus to heaven. This latter doctrine is inevitable if the former is true.

Now a word on "hell." He says Dr. Roberts employs the term "hell" in a repulsive manner. Why did he not quote what I said to prove his statement, since he has been so liberal in quoting other things that I did not say? Then his readers could see who is telling the truth. His statement is at once silly, pointless and untrue. He ought not to object to telling the truth sometimes. Then why does he not tell his readers that he and his school of theology have so abused the use of the word "hell" that practically all translations of the New Testament other than the King James have discarded the word and rejected it and why? Because it is no longer a translation of any word in the original language.

The American Revised (1901) has discarded it in this passage under discussion and in about half the other places in which it occurs in the New Testament. It has discarded it in all passages in the Old Testament. Yes, that is true. The American Revised does not contain the word "hell" in the Old Testament at all. Mr. Chessor may be "angry" because I show how he and his school have forced honest translators to treat "hell," not in a "repulsive" manner as he says I have done, but to discard and reject it altogether.

By extensive investigation I have found no translation besides the King James that uses "hell" in the parable of the Rich Man and Lazarus.

FINALLY

My paper has contended all along that if exegetists would read more OUT OF the Bible and less INTO the Bible, the world would know more of the truth. To illustrate this custom I cited Dr. Adam Clarke's exegesis of the parable of the Rich Man and Lazarus. He is not satisfied with what the Bible says and so he reads much INTO the story. Because I call attention to the fact that neither Jesus nor Abraham specifies the Rich Man's "crimes," James E. Chessor immediately makes the silly, pointless and false charge that I said the man was guilty of no crimes.

(For a reply to the foregoing article, see editorial page.)

GODLINESS WITH CONTENTMENT

By T. J. Derryberry

In his letter to Timothy, the Apostle Paul, guided by the Holy Spirit, gives us some teaching which solves the problem of peace among men and nations.

In his first letter to Timothy, his statement on this subject, is plain and to the point:

"But 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." (I Tim. 6:6; 8.)

The principles set forth in the above Scripture, gives the basis for lasting peace and security.

There is evidently more material wealth in the world today, than at any time in history—also more ungodliness, greed, and strife.

We have our laws of restraint; we have a long and ever increasing list of associations, clubs, leagues, orders and Societies for the prevention and correction of crime and delinquency.

Yes, those in position to know, tell us that social evil, crime and wickedness in general, are steadily and definitely on the increase.

From every quarter comes the anxious inquiry—"what, must we do?"

In the first place, let every one who makes any claim to a godly life, make sure his life is patterned after the Divine standard.

The apostle spoke of some who have only a "form of godliness." He further teaches, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

This however did not discourage Paul; neither should we be discouraged. We must live, "soberly righteously and godly, in this present world."

True godliness tends to a contended mind, and helps to curb the spirit of covetousness and envy.

As children of God, we owe it to ourselves to prayerfully study His Word, that we may become more godly and Christ-like.

The godly life to be approved of God, must be prompted by a sincere desire to glorify his Holy Name, in all that we do. "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.)

In another place Paul warns us against a certain type of godliness. It existed then; it is still with us. He speaks of some as "having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5.)

Second Timothy, chapter three, verses 1 to 7 tell us of the kind of men who use this form of godliness to cause the downfall of those who, in their weakness, are led into sin by these "wolves in sheeps" clothing.

The Savior while on earth, strongly condemned the Scribes and Pharisees, for their pretended piety, by which they sought to gain favor and honor from the people, for no other purpose than their own profit.

He gave a scathing rebuke in Matthew, 23rd chapter. In verse 28 of this chapter he shows their true character. "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23:28.)

"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.)

Let our godliness be in obedience to God's will, so that our contentment may rest upon his promises.

"WILL A MAN ROB GOD?"

By Roy Burgess

These words challenge our thoughtful consideration. Robbing God should be the very last thing a Christian should desire to do. Israel robbed God in "Tithes and offerings". This is not the only way they robbed God. Moses robbed God of glory by his disobedience.

Many Christians fail to give "as they are prospered" because they say the church has enough already in the treasure. It does not change God's law in (I Cor. 16:1, 2; II Cor. 9:6, 7). God's law here is as unchangeable as it is in Mark 16:16 and Acts 2:38.

I. Giving

We must give as God prospers us and if the elders choose to "lay it up" for the Lord, instead of preaching and teaching the Gospel to the lost, they will have to account for that before God in the last day. The Christian who fails to give, is surely doing wrong, and the elders who never rightly use the Lord's money, cannot claim justification. We cannot take the big treasures to heaven with us, but we can lead others to heaven by rightly using the treasures.

II. Our Time

There are other ways that we may rob God. Our time is very short here on earth. We are taught to, "Redeem the time because the days are evil." Are we not robbing God, when we do not use our time in the service of God? Time is precious—Souls are dying unprepared. Are we concerned? We have the truth. No living human being can successfully deny this. But, are we using that truth? In view of this, what about the so-called Christian, who spends so much time in the movies, and other vile places unfit for worldly people, much less Children of God?

III. Our Talents

Another way we man rob God is by not using and increasing our talents. Not all can do the preaching, leading prayer, and singing, but all can and must do something. The elders should know, or find out what people can do and then give them a chance to use their talent. Those who fail to use talents are called "unprofitable servants", and their doom is "outer darkness" (Matt. 25:14-30). But what of the young man who obeys the gospel, and is never given a chance to do anything in the service? Very often I am made to wonder if we do not have quite a few left like Diotrophes, who "loveth to have the preeminence" (III John 9). New converts are in the Lord's vineyard and need to be put to work. (Matt. 20: 1-16).

IV. Holding The Truth

Still, we may rob God by "holding the truth". When the gospel is preached, as it was in the early days, it will save precious souls, and glorify God. Though the gospel is the power of God "unto salvation" (Rom. 1:16); though it will "sanctify" (John 17:17), "make free" (John 8:32) "save" (Jas. 1:21), and "reconcile" (II Cor. 5:19), it will do none of these things unless it is heard believed, and obeyed. If we are not making an honest effort to preach it we are guilty of "holding" it. Brethren, if we want to grow, we must quit holding the word, and GO.

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.

FIELD REPORTS

Hobart E. Ashby, Anderson, Ind., Feb. 12: The work at 226 E. 31st Street is progressing slowly but surely. Added interest is in evidence at every service.

R. A. Craig, Shelbyville, Ky., Feb. 5: Church work here is fine. Interest and attendance are on the increase. If nothing happens to prevent I hope to come to Nashville in the spring.

H. V. Cole, 2330 Rosedale, Port Arthur, Texas, Jan. 31: The work is going good here in Port Arthur. We have five places of worship and the sixth is being built. I sure like your paper, I am sending it to some people and I believe it is doing good. They are folks who will not come to church.

John 11. Gerrard, 1719 1/2 Avery St., Parkersburg, W. Va., Feb. 13: Another precious soul has been baptized into Christ here at Lynn St. Interest is growing steadily. Bible classes on Sunday morning have increased considerably. A fine spirit of fellowship is manifested in the Tuesday night song drill held at the various buildings of the churches of Christ here. Bro. Boyd Fanning is doing some straightforward preaching in a good meeting at South Side.

Will W. Slater, Fort Smith, Arkansas, February 4: Closed meeting in Needles, California, last night. No additions, but good was accomplished, a program outlined and work started in real earnest. Arrangements are being made for Bro. W. M. Mann to move there and work with them. They were kind enough to invite me to be with them again next January. I have three more meetings and one singing school out here before returning home. Sincerely in His name.

J. L. Hines, 611 So. Mont Clair, Dallas, Texas, Jan. 28: I am to engage Doctor J. Frank Norris in debate Sunday nights from Feb. 10, skipping March, and April. 7:00 P. M. for two hours in Dr. Norris' auditorium and at 10:00 p. m. for two hours over radio station KFJZ Fort Worth, Texas. Three propositions to be discussed, namely: "Premillennialism", "Baptism" and "Apostasy." Three books are to be published and sell for \$1 per copy. Remember that we are to debate on Sunday nights ONLY.

Lloyd E. Ellis, 2328 West 74th St., Los Angeles 43, Calif.: Recently I made a trip through the states as far as the Mississippi Valley. This was my first trip through that section for over six years and I was well pleased with the increasing zeal and interest being shown in the work of the Lord. I visited a number of congregations and spoke, among other places, in the new building of the Central congregation in Little Rock, Arkansas, Sunday evening Dec. 23. They have an excellent attractive building in use now and almost completed. It is my observation that the brethren are being aroused to greater efforts for the cause of Christ and the salvation of souls.

Report for January by Evang. (Jus Winter, 826 Sixth St., North Braddock, Pa.: Sermons and Bible studies held 17; House to house calls 92; Gospel papers and tracts distributed 100; Testaments 25; Gospels 5. Two fine ladies, one raised a Roman Catholic, the other a Lutheran, made the good confession. Owing to sickness, the former Catholic lady could not complete her obedience I baptized the Lutheran lady into the ONE body the last Lord's Day of Jan. Our Thursday evening Bible study is well attended, with twenty present last Thursday. We are meetings in homes. Inquiries always welcome. For further information write to Evang. Gus Winter.

Will W. Slater, Fort Smith, Arkansas, February 13: This leaves me in a singing school in McFarland, California. I will be here up to and including Feb. 24th. I began a meeting in Tulare, Feb. 25th. meeting in Delhi, March 12th. meeting in Modesto, March 25th. meeting in Pixley, April 8. After that, I hope to "head back" towards "God's country".

I will get mail here, McFarland, Box 222, to Feb. 24th. Then at General Delivery, Tulare, Calif, up to March 9th. Then Gen. Delivery, Delhi, to March 24th. Then Modesto, Route 5, Box 2122, to April 6th. If you will send me some papers, I'll try to send in some names. I sent in more than a hundred names last year.

Lloyd E. Ellis, 2328 West 74th St., Los Angeles 43, Calif.: The Pepperdine College Lectureship for 1946 closed last night, climaxing a week of profitable and enjoyable studies together. Talks and addresses by some 75 speakers from Southern California and other places were heard by several hundred people daily. There are no "official" decisions or resolutions during these meetings, and no questions are "settled" in an official manner, but such meetings are profitable from a number of standpoints. There is an opportunity for fellowship and becoming better acquainted. We meet many of whom we have heard, and come to know them better. The free exchange of ideas helps us to understand one another better; assists in clarifying our own thoughts; and helps to correct some erroneous ideas which we may have. Many thoughts which are presented stimulate our thinking, and spur us on to greater efforts. We should welcome such opportunities.

Monroe E. Hawley, 611 41st St., Rock Island, Ill.: We would like information regarding any Christians in Iowa or northern Illinois, especially in the Tri Cities of Davenport, Iowa and Rock Island, and Moline, Illinois. If you know of any members of the church who are in this area we shall do our best to locate them and if they are not close to us, to let them know where the closest place of meeting is. Also, if you know of any attending the Palmer Chiropractic School here, let us know.

With the exception of one Sunday, the church in Davenport has had larger attendance the last three Sundays than at any time since we started meeting in Davenport last June. Attendance last Lord's day was slightly over forty. The closest congregation to the Tri Cities is at Clinton, Iowa, about forty miles away where a group of a dozen Christians faithfully meet to worship God. Interest has increased and we believe that the future of the church in this section is bright.

GIFT TO LIPSCOMB

Mrs. Helena Johnson, who is affectionately known to Lipscomb students as "Grandma," has given \$96,000 to be used in building a new 98-room girls dormitory on the David Lipscomb College campus.

The new building, which will be named Johnson Hall as a tribute to the donor, will cost approximately \$190,000, including furnishings, and will provide for 196 students. Construction will begin as soon as possible and the dormitory is expected to be ready for the opening of school in September. It will be similar in design to the dormitories already on the campus and will be located on the west of the present girls' dormitory and will face the new administration building.

Athens Clay Pullias, director of the Lipscomb Expansion Program in making the announcement of this gift said, "Johnson Hall will always be a monument to the good works of Mrs. Helena Johnson and a symbol of her love for young people. The Board, Administration and all friends of Lipscomb are made to rejoice by her generosity."

Mrs. Johnson, formerly Miss Helena Haralson, has made her home on the Lipscomb campus since 1932. She was born in Wilson County, Tennessee but moved to Nashville at the age of two. She is one of the five founders of the Life and Casualty Insurance Company. She was associated in business for more than a quarter of a century with A. M. Burton, president of the Life and Casualty Insurance Company and vice-chairman of the Lipscomb Board of Directors.

Mrs. Johnson was a member of the Methodist church until 1915 at which time she obeyed the gospel.

When Lipscomb's dormitories burned in 1930, Mrs. Johnson gave \$1,000 toward rebuilding the boys' dormitory and \$25,000 for the erection of Sewell Hall for girls, with the understanding that she could make her home in the latter.

According to Pullias the \$96,000 given by Mrs. Johnson becomes a part of the matching fund of the Lipscomb Expansion Program, which has recently been raised

from \$300,000 to \$500,000. Pullias said, "It was the assurance of this gift and the willingness of the original group of business leaders to continue to give that made it possible for the Board of Directors to raise the final goal from \$600,000 to \$1,000,000." The program is conducted on a match dollar for dollar basis, with Pullias directing the raising of a sum up to \$500,000 and business leaders matching the money as it is raised.

ALTO WORK IS TWO YEARS OLD

By A. B. Finley

On February 6th, 1944 the church in Alto, Texas met in a private home for the first service. After four weeks the church moved into a store building on Main Street. Later the first Christian church building was rented and occupied for about three months. A tent was next used for more than six months. On June 17th 1945 a church building was completed and opening services were held in the new building on that day.

In the two years in Alto, forty-nine have been added, twenty-eight of that number were baptized.

The Alto work is a part of the program of the Irving, Texas church where Brother Carl Spain is the preacher. The church there, with the eldership and Brother Spain, has stood behind the Alto work in a very fine way.

Irving is my old home, having been born and reared there. The Irving church sent my wife and me into this field to establish the New Testament church. I am still preaching there, although we are now residing in Grapeland, Texas and working with the church in Grapeland also.

The Grapeland church has a very nice church building just completed and occupied in October 1945. The work in Grapeland is starting off in a very fine way.

When passing through either of these places, stop and worship with us as the church buildings in either city is located on the main highway through the town.

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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 tilings; hold fast that which is good." (II Thess. 5:21.)

FROM GOD OR MEN

"And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things." (Matt. 21:24-27.)

In all our efforts to live a religious life we must know whether the religious teaching *we* believe and practice, and thus the church with which it identifies us, is from God or men. If our religious life consists in believing and practicing "the precepts and commandments of men," thus identifying us with a church that was originated and established by men, we can have no assurance whatever from God of salvation and happiness. If, on the other hand, our religious life consists in believing and practicing the teaching of the Bible, thus identifying us with the church we read of in the Bible, that Christ established, we have the assurance of the Author of the Bible of being saved and of enjoying the blessing and protection of God.

Much of what is taught and practiced in the religious world is admittedly not from God but is from men. Many churches and religious institutions and organizations in the world today confessedly did not come from heaven but are purely and certainly of human origin.

It is indeed difficult to see why any intelligent man would be willing to waste his time and life, and commit sin, by practicing a religious doctrine, and belonging to a religious institution, that came from men and not from God. Such a course in life can be explained only on

the ground of a blinding prejudice or a dense ignorance of the teaching of the Bible.

During his personal ministry, Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18.) Before his ascension, during the forty days in which "he also showed himself alive after his passion by many proofs," in giving his apostles their final instructions, he said: "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. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (Luke 24:46-49.) "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me." (Acts 1:4.)

The church that Jesus Christ established had its beginning at Jerusalem, on the memorable day of Pentecost, in A.D., or the year of our Lord, 33. The apostle Peter 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." (Acts 2:38.) "And the Lord added to them,"—or, as the King James Version translates it, "to the church"—"day by day those that were saved." (Acts 2:47.)

"So the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." (Acts 9:31.) Now, this is the church that the Bible recognizes and speaks of. It is clearly and plainly from God. It teaches and practices the Word of God, and it alone.

It is the church that was established by Jesus Christ at Jerusalem, on the day of Pentecost, A.D. 33. No other church on earth had its origin at Jerusalem in the year 33.

The first pope took his seat as Universal Patriarch A.D. 606. He was given the title by a Roman Emperor who was a murderer and a usurper. Was there a full-fledged Catholic Church before there was a Pope? There was a complete and perfect Church of Christ, composed of all Christians beginning in the year 33 of the first century. But there was not a full-grown Roman Catholic Church until the Catholic Bishop of Rome was made Pope by Emperor Phocas, A.D. 606. Does any intelligent man think that the Roman Catholic Hierarchy is the same in either origin, doctrine or practice as the church that Christ established at Jerusalem, A.D. 33? If not, is it from God or men?

The Episcopalian Church was started by King Henry VIII, in the year 1521, because the Pope of Rome would not give him a divorce. There was not an Episcopalian, or an Episcopalian Church, on earth before this date. But there was the Church of Christ, **and** Christians. Are

they the same? Did God or King Henry start the Episcopal Church?

The Presbyterian Church was started by John Calvin, in the year 1537, at Geneva, Switzerland. Before this date there was not a Presbyterian, or a Presbyterian Church on earth. But there was the Church of God, or the Church of Christ, and Christians. Are they the same? Did God or John Calvin start the Presbyterian Church?

The Baptist Church was started at Amsterdam, Holland, A.D. 1607, by John Smyth. Before this date there was not a Baptist, or a Baptist Church, on earth. All talk of John the Baptist, of New Testament times, being a Baptist, or starting the modern Baptist denomination is puerile and childish in the most juvenile degree. Does any one think that the church that Christ established at Jerusalem A.D. 33, and the Baptist Church are the same thing? Did Christ or John Smyth start the Baptist Church?

The Methodist Church was started by John Wesley, at London, England, A.D. 1729. Before this time there was not a Methodist, or a Methodist Church, on earth. But there was the Church of Christ and Christians. Are they the same? Did Christ or John Wesley start the Methodist Church?

And so on, and so on, down the list of man-made denominational churches. All intelligent people can easily see that any teaching, other than "the apostles' teaching", and any church, other than the church that Christ established, is not from heaven but is from men.

But some one may say, Did not Alexander Campbell start a church? If he did, he committed as great a sin as did the Pope of Rome, King Henry VIII, John Calvin, John Smyth, John Wesley, etc., etc. But he had as much right to start a new church as any of them had, which was no right at all. And his church would be just as good as theirs, which would be no good at all.

I am aware that it is a misrepresentation of Alexander Campbell, and a slander on him, to say he started a new church. He was one of those grand and good men, perhaps the most able and prominent man among them, who incurred the animosity and opposition of the whole denominational-world, by striving to abandon and abolish all man-made churches and to return to the church that Christ established. His plea was for "the Bible, and the Bible alone." Is returning to the Bible, and to the church of the Bible, the same thing as starting a new denominational church?

All these things are plain truths and facts that are susceptible of incontrovertible proof and that no intelligent man will attempt to deny. They involve our salvation and happiness, here and hereafter, in time and eternity. We can be saved only by accepting the guidance that comes only from God. That guidance is found only in the Bible. The burden of our plea, its whole sum and substance, is that all take "the Bible, and the Bible alone," as their Guide. To follow any other course is to be led by blind guides and is to follow the course that inevitably leads to the pit. To be guided by the Bible is to pursue the course that is infallibly safe and that is right and cannot be wrong.

J. A. A.

DOES BAPTISM SAVE?

By Clarence A. Westapher

Some men say: "We are saved by grace." But the Bible says: We are saved by grace through faith. Eph. 2:8. We believe that God's grace is His gift toward our

salvation, but "through faith", indicates that there is something for us to do, and that is a living acting faith. The Pentecostans in Acts 2 realized this when they asked: Men and brethren what shall we do? When Peter told them what to do, they were baptized. Then, and not until then, did the Lord add them to His church. Acts 2:47. We are saved by grace on God's part, and man's part in salvation is to obey God's commands. We repent, Acts 17:30 because we have faith in Christ, then we are willing to confess Christ, Matt. 10:32, and be baptized into Christ. Gal 3:27.

Again: "The blood of Jesus Christ cleanses us from all sin," (1 John 1:7), and without the shedding of blood there is no remission. It was necessary on God's part for the blood to be shed, and it is necessary for the alien sinner to do his part by obeying the gospel. The blood must be contacted or it will avail nothing. To do this, one must go to the place where He shed it, and that place is the place of His death. This can be done if we obey the gospel. Rom. 6:3,4. "All we who were baptized into Christ Jesus were baptized into His death." It requires something more than the Bible to convince people that there is salvation in sprinkling, pouring, or in faith only.

Baptism is a positive command of the Lord. Matt 28:19. Baptism is for those who can hear the word and who can be taught to have faith, to repent and confess Christ before men. Therefore infants are exempt from baptism.

Some people have water sprinkled or poured over them in lieu of Baptism by obeying the precepts and examples of men, and then expect salvation from Christ. After baptism the faithful Christian will study the Word of the Lord carefully and do what the Bible tells him to do. Let us speak where the Bible speaks, and be silent where the Bible is silent, and when we consider Baptism, let there be a thus saith the Lord. "And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42) "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10).

Eugene, Oregon.

THE DESIGN OF BAPTISM

By James M. Tolle, in Truth In Love

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38)

Every divine institution has its own specific design. This is, of course, true about the institution of baptism. God has not commanded men to be baptized and left them in ignorance as to the reason for their obedience to this doctrine. As the Bible clearly informs men as to the element and action of baptism, so it also presents with the same clarity and simplicity the design of the "one baptism".

There is an idea extant in the religious world that baptism is not necessary to man's salvation, that it is non-essential. Non-essential, indeed! When has God ever commanded man to do anything that is non-essential? The whole idea that baptism is a non-essential commandment of the New Testament is presumption to the last degree. It lays the charge before God that he expects men to do unnecessary things. But God in his divine wisdom has never commanded anything unnecessary for man to obey. The very fact that God commands anything of men makes it a necessity. When God com-

mands it is essential and necessary that men obey him.

"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) "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9) "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46) "Seeing ye have purified your souls in obeying the truth . . ." (1 Pet. 1:22) "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:8)

The problem of the design of baptism is solved in the answer to this question: "Is salvation from sin conditional or unconditional to man's obedience?" The passages just cited all prove that man is saved conditional to his obedience to God, and baptism is one of the commands that man is to obey.

True it is, that God saves men through the sacrificial offering of his Son, Jesus Christ (Eph. 1:7; 2 Cor. 5:17-19), and nothing that the Bible says about man's obedience will minimize this verity. But keep this pertinent fact in mind: Everything that man does in obedience to the gospel plan of salvation is a matter of God's grace, for it is through the great favor of God that the perfect plan for man's salvation from sin has been made. Baptism is an ordinance created by God, not by man. When one is baptized he is submitting himself to God's plan created by Divine grace.

Men are saved by the merit of Jesus Christ, not by any merit of their own; and they receive the benefits of Christ's meritorious life and death by submitting themselves to the gospel plan of salvation—faith in Christ, repentance of sins, and baptism for the remission of sins upon a simple confession of their faith in Jesus Christ. In all things Christ to exalted, for even the plan that men obey in order to the securing of His salvation is not of man but of God. Read Gal. 1:11, 12.

TESTIMONY OF THE NEW TESTAMENT

1. "He that believeth and is baptized shall be saved." (Mark 16:16)

Stated in terms of a mathematical formula this passage would read, "Belief plus baptism equals salvation." When men teach that baptism is not essential to salvation they would have it read, "Belief minus baptism equals salvation." Which do you accept: the doctrine of Christ, or the dogma of man? When Jesus in Mark 16:16 combines baptism with belief as conditional to man's salvation, that once and for all refutes the human idea that baptism is non-essential.

But one replies that the conclusion of Mark 16:16, "but he that believeth not shall be damned," teaches that a failure to be baptized will not condemn or damn a person, but only a lack of faith, thus insinuating that the passage does not teach that baptism is essential. Such a conclusion is definitely fallacious. When one fails to believe he is automatically condemned. "He that believeth not is condemned already." (John 3:18) One who does not believe in Christ couldn't be baptized if he would, wouldn't be baptized if he could, and it wouldn't do him any good if he did. To see the logic of the entire verse, Mark 16:16, and to show that it teaches the essentiality of baptism, the following comparison is presented: "He that eats his food and digests it shall live; but he that doesn't eat shall die." It would be absurd to present this kind of a conclusion to the preceding statement: "but he that doesn't eat his food and **doesn't digest it** shall die." The lack of food would automatical-

ly de. troy the person (one cannot digest food that he doesn't have), but food in itself will not sustain life unless it is digested. It takes faith "digested", as it were, in baptism to save a person, but a lack of faith will automatically condemn. All the faith in the world will not save an individual unless he is baptized, and no amount of quibbling can change this fact.

2. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38)

The word for in this passage is a preposition meaning in order to. It does not mean because of, as those teach who do not believe in the essentiality of baptism. The American Standard Version has put unto in place of for in this passage, which is a more literal translation of the original Greek word eis. There is not a reputable Greek scholar in the world who will deny that the literal meaning of eis (translated for in the above passage) means into, or in order to.

The very fact that repentance is combined in this passage with baptism proves that the word for cannot mean because of, for to accept the meaning of because of would put men in the ridiculous position of repenting of their sins because their sins had already been forgiven! Who would accept such a conclusion as this? The same thing that repentance points unto in the passage also applies to baptism. All accept the fact that repentance is in order to the remission of sins. (Lk. 13:3;24:47) The same passage that puts repentance in order to the remission of sins, Acts 2:38, does the same with baptism.

To further prove that Acts 2:38 literally says, "Repent, and be baptized in order to the remission of sins," the following parallel passage is presented: "This is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28) The expression, for the remission of sins, in this quotation is identical with that in Acts 2:38. Who would say that Christ shed his blood because the sins of men were already remitted? Christ shed his blood in order .to, in prospect of, the remission of sins. And so it is that men repent and are baptized in order to, in prospect of, the remission of sins.

3. "Then they that gladly received his word were baptized." (Acts 2:41)

Those who received the word were baptized. Suppose a person refuses to be baptized. Would it not be because he rejects the word? There is only one reason why one fails to be baptized after hearing the gospel message, and that is because he refuses to accept the word. "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) To say that one can be saved without being baptized is the same as saying that one can be saved without receiving the word of Christ. Such a conclusion would make John 12:48 a contradiction of the truth. But there are no contradictions in God's word. Baptism is essential!

4. "And he commanded them to be baptized in the name of the Lord." (Acts 10:48)

This passage refers to the conversion of Cornelius and his household. When Peter later related the story of this case of conversion, he told of the angel who had appeared to Cornelius and informed him of the apostle who "shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14) The command for Cornelius and his household to be baptized was part of the "words, whereby thou and all thy house shall be

saved." Yes, baptism is essential for man's salvation.

5. "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

This was the command made by Ananias to Saul. Notice that baptism comes before the washing away of sins. This command was the fulfillment of the demand previously made by Saul of Jesus, "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 8:6) The passage under consideration here certainly teaches the essentiality of baptism in order to the washing away of sins.

6. "For ye are all 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)

Those who teach the false doctrine of the non-essentiality of baptism are disposed to read the first sentence of this quotation and overlook the latter one. But verse 27 is a commentary on verse 26. Yes, men become children by faith, but by faith expressed in obedience to the ordinance of baptism. Being baptized into Christ, according to this quotation, is justification by faith. How do men get into Christ? By baptism! Is salvation in Christ, or out of Christ? In Christ! Then baptism is necessary for salvation. Those who refuse to be baptized never get into Christ and, therefore, fail to receive the blessings of salvation.

7. "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." (Rom. 6:3,4)

This passage clearly teaches that men walk in the new life after they have been baptized and not before. The unbaptized person walks in the old life of sin.

8. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

The expression of Rom. 6:5 used in connection with baptism, "even so we also should walk in newness of life," leaves no doubt in the mind of the honest truth-seeker that being bom of water refers to baptism, for when one is bom, either in the physical or the spiritual realm, he is introduced into a new life.

Even the scholars in those religious bodies which do not believe in the essentiality of baptism will agree that "being bom of water" refers to baptism: George Whitfield (Methodist), "Does not this verse urge the absolute necessity of baptism? Yes, when it can be had." Albert Barnes (Presbyterian), "Born of water—by water here is evidently signified baptism." Timothy Dwight, "To be bom of water here means baptism." Dr. Wall, "There is not any one Christian writer of any antiquity in any language, but what understands it of baptism; and if it be not so understood, it is as difficult to give an account how a person is bom of water any more than bom of wood."

Should one fail to be baptized he cannot be bom into God's family, or be a member of His divine kingdom.

DO YOU BELIEVE MEN CAN BE SAVED WITHOUT BEING BAPTIZED? IF SO, YOU DO NOT BELIEVE IN THE AUTHORITY OF THE NEW TESTAMENT, FOR THE SCRIPTURES CLEARLY TEACH THAT BAPTISM IS ESSENTIAL TO MAN'S SALVATION.

CHURCH MEMBERSHIP IS ESSENTIAL

By Richard Donley

Sometimes we hear people say that one may be saved, live a Christian life, and go to heaven at last, without being a member of any church. This idea may give comfort to some, but it is dangerous comfort, **for** it is false. No honest man will make such a statement, unless he is totally ignorant of the New Testament. As proof of this, we submit the following:

THE CHURCH IS THE WAY THAT LEADS TO LIFE. There are just two ways that man may live. One leads to life; the other to destruction. "Enter ye in by the narrow gate! for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter thereby. For narrow is the gate, and straightened the way that leadeth unto life, and few are they that find it." Matt. 7:13-14. Every responsible person is in one or the other of these ways. If he is not in the straitened way, he is in the broad way that leads to destruction. The church of Christ is the straitened way. In Acts 9:1-2, we learn that Saul asked letters from the high priest, that he might bind those who were of the way. In Acts 8:3, we read that Saul laid waste the church. It is quite evident that the church was those who were of the way. Some people call the church of Christ a sect, but Paul called it the Way, "But this I confess unto thee, that after the way which they call a sect, so serve I the God of our Fathers." Acts 24:14.

CHRIST IS THE WAY: One is in the way when he is in Christ. He enters Christ by baptism. Gal. 3:27. He enters the body of Christ by baptism. I Cor. 1:13. The body is the church. Col. 1:18. Therefore when one is baptized for the remission sins, that puts him in Christ; in the body; in the way; and in the church. To affirm that one can be saved out of the church is to affirm that one can be saved out of the way; out of the body; and out of Christ. To make such an assertion is to deny Christ, for he said, "No one cometh unto the Father, but by me." Jno. 14:6.

If the church is non-essential, Jesus died in vain. He gave himself for the church. Eph. 5:26. He purchased the church with his blood. Acts 20:28. (American Standard Version). If the church is worthless, as some claim, then Jesus made a poor bargain. Since his blood was the purchase price of the church, to receive any benefit from his blood one must be in the church. Then, to say that the church is non-essential is to say that the blood of Jesus Christ was a non-essential.

Christ is the savior of the body. Eph. 5:23. The body is the church. Eph. 1:23. Therefore if a man is saved out of the church, he is saved without a savior.

Obedience to the gospel makes one a member of the church of Christ. The gospel includes the death, burial, and resurrection of Christ. I Cor. 15:1-3. These facts were first preached on Pentecost after the resurrection. Acts 2. Those who heard and believed were told to repent and be baptized for the remission of their sins. Verse 38. Those who received the word were baptized. Verse 41. The Lord added them to the church. Verse 47. What church were they added to? The one that belongs to Christ, Matt. 16:18, which is the church of God, I Cor. 1:2, which is the church of Christ, Rom. 16:

16. If one can be saved without being a member of that church, he can be saved without obeying the gospel.

The word of God says, that those who obey not the gospel are to be destroyed with fire. II Thess. 1:7-9. Do you believe it?

It is sometimes said, that, the church cannot save you. Such statements are made to try to evade the truth. The church does not save, to be sure. The church is the saved. Eph. 5:23. Now friend can you be saved, and at the same time not be one of the saved. If so, you can be saved without being a member of the church.

It is true that one can be saved without being a member of any denomination, but the church of Christ is not a denomination. People join denominations, but not the church of Christ. They obey the gospel, and the Lord adds them to his church. That does not make them members of any denomination, but simply members of the body of Christ; the church of Christ; the church of God; or one of the way. If one who as done this goes and joins a denomination, he does that for which there is no scriptural authority. He goes beyond the doctrine of Christ, and in so doing forfeits all the blessings that are in Christ. II Jno. 9. When a man obeys the gospel, his obedience makes him a Christian, which is the name that God gave to the disciples of his Son. Acts 11:26. No man needs a better name; nor should he defile that worthy name by placing before it a name of human origin.

Ralls, Texas

THINGS TO CONSIDER

By W. M. Davis, in Firm Foundation

Believing A Lie

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thes. 2:11, 12).

Delusion means to be deceived about a thing and suffer the consequences of wrong action. If men choose to believe a lie, God does not compel them to believe the truth. God told Adam and Eve the truth in the garden of Eden, but he did not force them to accept it. They chose to believe a lie. God sent them strong delusion. God does not send strong delusion to cause men to believe a lie. He sends it because they do believe a lie.

And sometimes we hear people say that if one honestly believes a thing is right, and follows it, he will be saved. But Paul says, "that they might believe a lie and be damned," and "believe a lie and be saved." If one has a thousand dollars in a failing bank, his believing that his money is safe does not make it safe. He believes a lie and suffers the consequences. Fortunes have been lost by men who had faith in the wrong thing. And thousands of souls will be lost in the last day for the same reason. Many people believe what they ought to doubt, and doubt what they ought to believe.

Many battles have been lost because those in command believed a lie. The great steamship Titanic sank on its first voyage from England to America because the officers in charge believed a lie. The builders said they made it so it could not sink, but it collided with an iceberg and went down with thirteen hundred people. The operators of the vessel knew they were in the region of icebergs, but they thought the ship was stronger than any iceberg. In 1 Kings 13, we read of a young prophet who believed a lie and lost his life.

To believe a lie and practice it hardens the heart. Paul says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron" (1 Tim. 4:1, 2).

The Lord's Way

Why do some men despise the Lord's way and give heed to seducing spirits and doctrines of devils? It must be because there is momentary pleasure in unrighteousness. God has never had a way of salvation but what some people were opposed to it. It required many prophets and teachers to keep the Israelites half-way straight. There have been sacrilegious scoffers from the days of Noah to the present time. God's way is constantly under protest.

People want to judge the Lord's way by the way it looks to them, not by what God says about it. When the Israelites came to the Red Sea, the situation looked very gloomy to men. But all was clear in the mind of God. The people thought Moses had made a blunder in leading them into a critical situation—the Red Sea on one side and the Egyptian army on the other side.

The wisdom of man would have suggested that they leave the Red Sea out of their route. There was a shorter route by land (Ex. 13:17). A good reason is here expressed why they did not go that way. They would get into war with the Philistines, and would want to return to Egypt. So the people thought they were following the wrong road because it led through the sea. People still think that any way that includes water in its plan is the wrong way. God's way is not the shortest and easiest, but it is the best. It is the only one that leads to the right place. And we should remember that a perplexing emergency in the eyes of men is clear as day in the sight of God.

Men can be saved only in God's way. It may not be the way they like best, but they cannot be saved in any other way. No doubt there were people who thought the ark Noah built was a crude affair, but it was God's plan of salvation. For lack of faith, only a few people were saved in the ark.

CAN ADVENTISTS FIND THAT ONE VERSE?

Front Grace and Truth

Adventists say that Christ kept the Sabbath, and, therefore we should keep it. Answer: Christ also kept the Jewish passover. (Matt. 22:17-19.) Do Adventists keep the passover?

When Jesus was eight days old he was circumcised. (Lk. 2:21.) When Jesus was thirty days old his mother offered the sacrifice, the turtle doves or pigeons for her purification. (Lk. 2:22-24.) Does the Adventist Church do likewise? If not, why not? "Oh," says they, "that was under the law of Moses." Exactly so, and so was the Sabbath. Now show the consistency in keeping the Sabbath and not the rest.

The Bible says, 'The law was given through Moses, but Grace and Truth (the name of this paper) "came through Jesus Christ." (Jno. 1:17.) Don't Adventists know the difference in "law" and "grace and truth"? Don't they know that the "law" is the Old Testament and that "grace and truth" is the New Testament? Don't they know that Moses was the mediator of the law? (The text just quoted says so.) Don't they know that Christ is the mediator of "grace and truth"? (The text just quoted says so.) And also Heb. 9:15. And that it was after Christ's resurrection that he said, "All authority hath been given unto me in heaven and on earth"? (Matt. 28:18.)

Don't Adventists know that the "authority of Christ" began to be made known to the nations of earth on the

first Pentecost after his resurrection and through his apostles after the Holy Spirit had come upon them? Acts 2. If Adventist know these things, then let them begin at Acts 2 and go to the last verse of Revelation and see if they can find just one verse in which the "authority of Christ" through the apostles commands that the Sabbath be kept. Here are twenty-three books in the New Testament for them to find that one verse. Can they find it? Never!

But instead of the Holy Spirit through the apostles commanding us to keep the Sabbath, we are commanded to "let no man judge us in it"—that is, to let no man command us to keep the Sabbath. And here is the text: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath day; which are a shadow of things to come; but the body is of Christ." (Col. 2:16-17.)

The Sabbath along with "meat"—"drink"—"new moon" were Jewish and not Christian. They were but "shadows"—says Paul. And when the "body"—Christ and His church came, the substance to which the "shadows" pointed, the "shadows" passed away. Adventist would have us observe "shadows" and not the substance.

We now have the Lord's day (Rev. 1:10), the first day of the week, the day that Jesus arose from the dead having "abolished death, and brought life and immortality to light through the gospel" (2. Tim. 1:10); the day that he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. 1:4.) Shall we exchange the Lord's day—the substance, for the Sabbath—a shadow?

IS THE CHURCH OF CHRIST A DENOMINATION?

By John O'Dowd, in Sound Words

To what denomination did Peter, Paul, James, John, the Three Thousand, Cornelius, the eunuch, Lydia, the Corinthians and the Jailor belong? Were they not Christians? Did they not form a part of the church of Christ? If a sinner believes in Christ with all his heart, repents of his sins, confesses Christ, is baptized—or does just what Peter, Paul, James and Cornelius did—will that make his a member of any denomination on earth? If so, please inform us to which one did Peter and Paul belong? Will this not make him simply a Christian? If a great number did no more than this, would they not be just a number of Christians? Should this number come together, call themselves by the same name as did the Apostles and first Christians, adopt the same rule of government—the New Testament, believe in the same creed—(Christ), exercise the same discipline required by the New Testament, choose the same servants, observe the same commands in the same way, confess Him by being present around His table in His House upon His day every week as they did, will that make them a denomination? If so, which one? When a man does this someone is ready to ignorantly yell "Campbellites." Then will you please tell us WHY IT DID NOT MAKE "Campbellites" out of Peter, Paul and others?

Will any preacher in this city and the congregation he meets with DO THE THINGS mentioned above and let the writer and members of Christ body, or any other preacher and congregation of Christians only, come over and worship with them? If so, say YES, and we shall all stand firmly on Bible ground. (Amos 3:3; (Psa. 127:1, Psa. 133:1).

THE BIBLE AND SCIENCE

From The Christian News Service

Bible believers appreciate science, knowing Jehovah is author of every wonderful thing in nature. However, many scientists, refusing "to have Jehovah in their knowledge," have erred greatly, both in religion and in science. But when scientists, after much changing, do get to the truth on any subject, THAT TRUTH invariably agrees with the Bible. Jehovah's Bible and Jehovah's Nature cannot collide.

ORIGIN OF THE WORD. Formerly respected men on science contended and "proved" the earth had no origin, that it has always been here. Now they contend the earth did have a beginning. It was recorded in the Bible all the time. When men get to the truth, they agree with the Bible. Gen. 1:1.

FOUNDATION OF THE EARTH. At one time educated men thought the earth rested on some foundation, speculating we rode on a gigantic turtle. Now all men know the earth hangs "on nothing," just as the Bible has said it all the time. Job 26:7.

INVISIBLE PLANETS. Bible believers know that in the heavens are planets and principalities now invisible, Colossians 1:16, but unbelieving scientists have to wait and find them one by one.

ORIGIN OF LIFE. For many years smart scientists believed in "spontaneous generation," that a snake could be raised from horse hairs. The Bible affirmed that the generative forces for a snake or a tree lay only in the snakes or trees, "wherein is the seed thereof." Gen. 1:11. Now scientists have rejected spontaneous generation, and agree with the Bible.

REPRODUCTION. The Bible affirms every plant and animal reproduces after "its kind." Evolutionists affirm plants and animals have brought forth different species than their kind. Darwin admitted that of two or three million species that had been observed, no one had brought forth other than "its kind." When men find the truth, they will find their Bibles.

WHERE IS LIFE? A man can live unconscious, paralyzed, partially amputated, or with alimentary tract inoperative, but no man can live without his blood. It took scientists a long time to discover where life is located, but the Bible has always said that blood is "the life." Gen. 9:14. When men get to the truth they get to their Bibles.

ALL MEN KIN. Those scientists who refused to have God in their knowledge have strived to show diverse origins for Chinese, Negroes, Caucasians, Indians. The Bible affirmed all men to be of one blood. Acts 17:26. Scientists admit the blood of a yellow man indistinguishable from the red man, the black from the white. When men admit the truth they admit the Bible, because the Bible is truth.

LIGHT BEFORE THE SUN. "No light is possible without the sun" was a scientific (?) dictum. The Bible affirmed that light was possible without the sun. All men now say the Bible was right all the time.

CHIROGRAPHY. Learned men charged the Bible with a fraud when it declares Moses could write, Exodus 24:4. They said the art of writing was not known for many years after Moses' day. Now they take back that accusation and admit the art of writing was known and practiced at least 500 years before Moses lived. When men accept the truth they accept the Bible.

When, O when, will the children of men learn? Never has the Bible had to be corrected. Time after time, smart men have to correct their ideas.

"The words of the Lord are pure words, as silver tried in a furnace of fire, purified seven times." "Forever, O Jehovah, thy word is settled in heaven."

CONFESSION OF FAITH

NO. 2

By Buford Holt.

What Is The Confession?

With the importance of the confession before us, as found in the former Article, we should be very careful to make the confession the Lord reveals in the Bible. All we know about the confession is found in the Bible. We are not to confess anything out of harmony with revealed truth, for we would then confess error. For one to confess, "I believe that God for Christ's sake hath pardoned my sins" when that one has not obeyed the Lord's command to "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38) is for that one to confess a lie. The one who confesses "I believe in faith only as a most wholesome doctrine and very full of comfort" confesses that he does not believe James' statement: "Ye see that by works a man is justified, and not only by faith." (Jas. 2:24) For a man to tell a "Christian experience" when he is unconverted is for him to confess something which is not true. I have never taken a ride in an airplane and for me to tell my experiences while riding in a plane would be for me to tell something untrue—so with the man telling his "Christian experiences" while still a sinner. The important question is—"What saith the Word?" Peter made confession and said, "Thou art the Christ, the Son of the living God." (Matt. 16:16) The man of Ethiopia said, "I believe that Jesus Christ is the Son of God." (Acts 8:37) 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) Inspiration has given us the truth—why not be satisfied with revealed truth? Only such a confession as found in the Bible is UNTO salvation.

How The Confession Is Made.

The Bible must supply the answer. It says, "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; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10) The confession made by the man of Ethiopia was in harmony with what Paul said in Romans 10:9, 10. He said, "I believe that Jesus Christ is the Son of God."—That is the proper confession and made in the proper manner. Jesus said, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him

will I also deny before my Father who is in heaven." (Mat. 10:32, 33) Timothy made the confession before many witnesses. The confession is then to be made with the mouth before witnesses (men) and must be that which is stated in the Bible. Without such a confession we would not know when one is a proper subject for baptism. Philip so determined the matter with the man of Ethiopia.

Cleveland, Tenn.

(Continued.)

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James A. Allen.

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EDITORIAL

OF WHAT USE IS THE BIBLE?

A Nashville daily paper, quoting an Associated Press dispatch from Vatican City, says:

"The Roman Catholic Church today created 32 new cardinals, the largest and most cosmopolitan group ever raised to the purple in the 1900 years of church history.

"The new cardinals, representing 19 nations and six continents, were created at a history-making secret consistory, the first to be convened since 1940 and the first to create new Princes of the Church in the seven-year reign of Pope Pius XII.

"Today's action brought the membership of the sacred college to 69—one short of the maximum 70—and made the college more universally representative than at any time in history."

We kindly ask, in the light of the reports of this great Conclave. Of what use is the Bible to the Roman Catholic Church? Did it make an effort to be guided by the Bible in this affair? Is there either precept or example in the New Testament authorizing such a religious ceremony? If there is not, is not the whole procedure unscriptural, and hence wicked and sinful?

God has ordained the worship and service that is pleasing and acceptable to Him. Repeatedly, time and again He warns men and women not to add to or take from what He has appointed and ordained. "That in us ye might learn not to go beyond the things which are written." (1 Cor. 4:6.) "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.) "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.) "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.)

It stands out most clearly and plainly that God has not ordained that there shall be a Pope of Rome or a College of Cardinals. The Church of Christ had no Pope in New Testament times. The apostle Peter was not a Pope of Rome. No apostle or early Christian was a Cardinal. There was no Roman Catholic Church in the days of the apostles, Jesus commanded the apostles,

"Call no man pope." The congregations that the apostles established, as they were guided by the Holy Spirit, are the models to be patterned after for all time. The office of Pope of Rome is not in the New Testament pattern.

Where is the verse in the Bible that furnishes authority for the great show recently put on in Rome? If there was no Bible authority for it, was it not presumptuous and sinful? "Whatsoever is not of faith is sin." (Rom. 14:23.) No one can offer any religious worship or service "by faith" except by doing what the Word of God authorizes and commands, for "faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) In what passage does the Word of God speak of the Pope of Rome or of a College of Cardinals? If we are to have the Pope, and the Papal Hierarchy, of what use is the Bible?

It will not do to endeavor to alibi the lack of Bible authority for all this pompous and colorful religious ceremony by claiming that it is a conformance to an ancient tradition? Whose ancient tradition? Certainly not the Bible's; and certainly not one that came from the apostles. No apostle ever took part in such a procedure. The Word of God does not authorize or command it. It was not done "by faith," which can only come "by hearing, and hearing by the Word of God." The whole procedure, as is the Catholic Church itself, is purely a matter of human presumption. No one claims any Bible authority for it. How could it be regarded as worship or service that God would be pleased with, and that He would accept? God reveals to us only through the Bible the sort of worship and service that He will be pleased with, and that He will accept. When men proceed to offer things to God, that the Bible does not direct them to offer, they do it purely on their own sinful presumption and can have no hope that God will accept it.

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.) When men presumptuously originate rituals and ceremonies, religious worship and service of their own devising, they engage in a religious procedure that is displeasing to God and that God will not accept. They thus make void what God has commanded and perform services instead that God has not commanded. They thus commit sin and bring on themselves a curse, instead of a blessing. All such worship and service is "in vain," empty, accomplishing nothing good and receiving no recognition from God.

No part of the colorful and gorgeous ceremony recently performed at the Vatican has either precept or example in the New Testament to sustain it. From beginning to end it was of human contrivance and origin. Not one of the offices held by the official dignitaries who participated in it from the Pope down, is a New Testament office. No such offices or officers existed in the New Testament church. So we ask, Of what use is the Bible to people who make no effort whatever to be guided by it? If people are not guided by the Bible, do they have any ground whatever upon which to believe that the worship and service in which they engage is pleasing and acceptable to God?

We kindly reiterate and re-emphasize the very vital and fundamental truth that we must be guided by the Bible if we wish our worship and service to be acceptable to God and to bring upon us the blessings of God.

All who follow religious leaders who are not being guided by the Bible are being led by blind guides. Jesus said: "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15:14.)

J. A. A.

THE BIBLE WAY OF SALVATION

By W. A. Ethridge.

In John 8:32. Jesus said, "ye shall know the truth and the truth shall make you free." The Apostolic Times is published for the sole purpose of helping the people to know God's word as it is found in the Bible. It adheres strictly to the Bible and the Bible only as its authority. The Apostolic Times is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the church of Christ; the church that Christ established on the day of Pentecost, the New Testament church, the church of the Bible. It invites careful and unprejudiced examination of its contents in the light of the Scriptures, and only the Scriptures.

There are two things to do in preaching the gospel; tell people what to do to be saved from past sins, and how to live the Christian life. That includes the life, death, burial and resurrection of Jesus Christ, (I Cor. 1-4). Without that there would be no gospel.

The first step is hearing. "So then faith cometh by hearing and hearing by the word of God, (Rom. 10:17). That shows that one must hear, read and study God's word to know God's way.

Next is faith. It is erroneously taught in the world today that man is saved by "faith alone." There never was anything further from the truth. James says, "Ye see then that by works a man is justified and not by faith only." (James 2:24). Hebrews 11:6: "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." Then all I might do on earth that was humanly possible to do without faith to begin with, would be as a sounding brass or a tinkling cymbal. Your sectarian friends and neighbors believe and teach salvation by "faith only"; that when one "comes through" at the mourner's bench he is saved. It is strange how human intelligence can believe such in the light of the Scriptures.

Repent. In Luke, 13:3, Jesus said, "except ye repent, ye shall all likewise perish." Acts, 17:30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Repentance then is a plain, direct, positive command.

Confess Jesus to be the Christ the Son of God. Rom. 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Yes, unto, or in order to, obtain Salvation, and not, "because of" salvation, as is erroneously taught in the world today.

Be baptized for remission of sins. Acts, 2:38; "Repent and be baptized for remission of sins." In Acts, 10:48, baptism is commanded. Mark 16:15-16, shows that baptism is necessary to salvation. In 22:16, "And now why tarriest thou? Arise, and be baptized and wash away thy sins." 1 Peter 3:21, says that baptism saves. Baptism brings one into the kingdom, (John, 3:5). Baptism brings one into the one body, I Cor. 12:13. "For by one Spirit were we all baptized into one body." Gal.

3:27, "For as many of you as have been baptized into Christ have put on Christ." We are baptized into Christ. In Romans, 6:4, "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."

When you have obtained remission of sins, been saved from past sins, and become a Christian; then live the Christian life. Do the things that God has said do, in the way that God and God alone has said do them. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (I Pet. 1:5-8)

This is the Bible way of Salvation.

A PROPER SUBJECT FOR BAPTISM

By Joe F. Coppinger

I think all will agree that there are different degrees of faith. True, there is only "one faith"; but there are different degrees of this one faith. One man may believe more than another. The Bible speaks of "little faith." "great faith", etc., but before one is a subject for baptism, I am sure that he must have a "great faith." Phillip, the evangelist, states very definitely the degree of faith that one must have in order to qualify for baptism. Acts 8:36-37: If thou believest with all thy heart." That excludes the half-hearted believer, the infant, or the infidel: or to be baptized to satisfy husband, wife, or any other except God. That kind of faith will not even qualify one to be baptized in order to join the church of their choice." This weak faith is not sufficient to entitle one to baptism for any purpose. His belief must come from the heart; he must believe with "all his heart." The Apostle Peter adds a little more to this, in 1st Pet. 3:21: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God" One being baptized just to wash, or removed the filth of the flesh, is no scripturally baptized. One being baptized to satisfy another is not being scripturally baptized. One cannot be taught wrong and baptized right.

Our conscience cannot be clear, or good, unless we do the things God commands. Paul said in Heb. 9:14, "Having our conscience PURGED through obedience to the truth."

Preachers have a right to refuse to baptize anyone, if he knows his heart is not in the act. To such a person, baptism is merely an expediency; if his heart is not in the act, it is not an act of faith; therefore is sin. Rom. 14:23. Such a baptism could not be an "answer of a good conscience," hence not acceptable to God.

My friends, why were you baptized? Are you sure you were baptized for a scriptural purpose? If not, are you willing to face God in the judgment? Jesus said, "Ye shall know the truth, and the truth shall make you free." John 8:32. If it requires truth to make free, do you think you can be sure of your soul's salvation, if taught a false doctrine?

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.

ETERNAL PUNISHMENT

By James E. Chessor

"Pyrologists" Clash With "Antis"

"The Two Reigns" is a peculiar publication. It is a monthly religious paper published in Nashville, and is designed to set the religious world—Protestant, Catholic, or Whatnot—right as to doctrine concerning eternal punishment. It would even chide the preachers of the churches of Christ who believe and teach exactly what Christ and his apostles taught in reference to eternal punishment for the wicked or impenitent. It may believe in baptism in water for the remission of sins; but it does not believe that Jesus, the righteous Judge, shall baptize "in fire" fallen angels and wicked spirits at the last day. (Matt. 3:11,12.) It believes, or professes to believe, in some "easier" way for sinners—annihilation, a complete obliteration, that they shall be consumed or destroyed! Who can conceive of an immortal soul ceasing to be? It is not, therefore, a question of "To be, or not to be"; but where shall we be in eternity!

The twelfth number of this publication drew the writer's attention, and the attention of others, to this false theory of annihilation. At the top of the front page glared the avowed purpose of the publication, these words: "THIS PAPER is published to prove, by the Bible: (1) That no man will spend eternity in the flames of hell or any other form of punishment. (2) That every man may obtain that immortality which Jesus brought through the gospel." But it is not a natural gift. He must 'seek for' it to get it." At the masthead of its editorial page it keeps a standing declaration of the editor's affirmative views on "Annihilation." It coins a new term—"Pyrologist"—and applies it indiscriminately to all those who believe in eternal punishment. In its leading editorial (November issue), titled "The Rich Man and Lazarus," the term "Hell-o-maniac" is repeatedly hurled at "Pyrologists" who teach the doctrine of eternal punishment for the wicked and incorrigible. These opprobrious terms—expletives, epithets, explosives—fairly bristled in the columns of the previous issues. We didn't like such language, but said nothing.

The writer published a review of the article, alluded to in Apostolic Times, December issue, refuting the main arguments and answering the "slings and arrows" outrageously aimed at us—we poor "Pyrologists" and "Hell-o-maniacs"—with some spirit, yet we thought in a "becoming spirit," giving blow for blow, in the same even temper which possessed the editor to attack us. We thought the editor's teachings were calculated to do harm—no good—whether he thought so or not. We concluded that he was one of those "hobby-riders" whom David Lipscomb solemnly warned us against in the very last days of his long, devoted life. (Read "Mote Hunters and Hobby Riders," by D. Lipscomb, "Queries and Answers," pages 307-310.)

But the editor would not be warned, for he was not convinced. Cooling some from his fervor, yet nursing a hurt feeling, he issued his January and February numbers, and distributed them about generally, as before, but couched his creed in calmer and more guarded terms. The "posture of his blows" were blunted, like the dull edge of a sword; "but as for his words, they robbed the Hybla bees, and left them honeyless." He even left off his "two-fold" declaration of purpose from the top of the first page, replacing it with that precious invitation of the gospel which preachers' delight to conclude a sermon with, addressing it to sinners: "And the

Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." (Rev. 22:17.) But how shall the editor make it "easier" than that? Or freer? Or more compelling? Jesus said again, to unbelieving Jews: "and ye will not come to me, that ye may have life." (John 5:40.) Then, what, seeing that many will not come? The editor thinks that they will be burned up, totally consumed, annihilated, rather than "go away into eternal punishment," as Jesus also taught. At the head of the editorial page he still retains his standing statement of theory on "Annihilation." He believes in it yet, and this "doctrine" he would promulgate to the ends of the earth.

Now, the teaching of this false theory is the very cause of my review of his article. Not that I had any bitter or unkind feeling toward the editor, then or now, and I even cherish a feeling for the amenities of his advanced age, an admiration for his blameless character; but when he, or any other man, essays to teach a doctrine so diametrically opposite to the teaching of Jesus in reference to the punishment of the wicked, he may expect to be answered by someone. The writer is not alone his opponent; the pulpit, even the sectarian pulpit, will denounce his theory as false, hurtful, dangerous, subversive of faith, and will make reply. That his theory is opposed to the true teaching of the "oracles of God," even the words of the Lord Jesus, note the following arrangement:

"This paper is published to prove, by the Bible: that no man will spend eternity in the flames of hell fire or other form of torment."—Editor.

"And these shall go away into eternal punishment: but the righteous unto eternal life."—Jesus (Matt. 25:46.)

"Depart . . . Under a Curse"

The editor, in his calm February number (he forgot his favorite epithets), heads a "leader" on the front page: "Has the Prince of Peace Been Rejected?" and proceeds to make reference to an article by this writer, titled "Death and Beyond," published in the Gospel Advocate in December. "The above heading," he says, "is suggested by an article in a local religious paper. At the end of one paragraph this sentence occurs: 'The Prince of Death will reign and none shall dispute his right.' Notice the writer personifies Death and calls him a Prince. It would be impossible to write a single sentence that would so nearly negative the entire New Testament at one stroke. 'And none shall dispute his right.' To what extremes will 'they' not go?"

The editor is courteous and good-humored now; he employs the pronoun "they," but does not qualify it as formerly, with the terrific explosives, "Pyrologists," "Hello-maniacs"; and this for once is to his honor. He is much kinder than he was! But if he thinks that "the prince of this world" shall have no ruling existence in eternity or no everlasting punishment, he is much mistaken. Jesus cast him out, overcame him, defeated him time and again, but he exists yet with his cohorts. Methinks they will abide in hell in eternity. Let testimony be submitted to candid minds.

First, Jesus says: "Then shall he (the righteous Judge) say also unto them on his left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25:41.) Marginal phrase reads, "Depart from me under a curse." Depart to the place prepared—the place of a **curse**. Then, note

what Peter and Jude said about his angels. "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment . . . " (2 Pet. 2:4.) "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." (Jude, verse 6.) The "sentence" on that "great day" will include not only disobedient angels, but the menials of Satan. It will include the devil, the prince of demons, also. "Depart from me under a curse!" No annihilation intimated. "Depart . . . into the eternal fire which is prepared for the devil and his angels." The devil will abide there with his angels, whether he rules the realm or not. That awful existence is described as "the second death"—the death that has no end! "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (Rev. 20:10.) "But for the fearful, and unbelieving and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8.)

To Be Continued.

DANGERS FACING THE CHURCH.

By H. M. Phillips.

In some former articles, some things have been pointed out as real dangers facing the church. Such as institutions, schools setting the pace for churches to follow and training men to take charge. Large fine houses, the pastor system almost developed in most churches, so they do not want their preacher away a Sunday to hold a mission meeting even. And they are not to stand for the elders to do the teaching or speaking for one or two Sundays. Possibly because very few churches have elders capable of doing public teaching with much power for the preachers have about held that to their own sway. And if an elder should get so he is a very good teacher in public preaching, he is soon going off to another congregation preaching and leaving the work where he is an elder. Is it because that a prophet is without honor in his own country or congregation? So it is really high time to call a halt and see where we are going and what is to be the results of the same.

Preacher meetings are about to become a synod for settling deep matters and go back to the churches with that as though they had been to Jerusalem before the apostles, elders and the church. Here is a time for one to exploit his new theories, giving the Greek word and show his masterful learning, making the preachers who do not have Ph.D. degrees see what they have missed and what mysteries they could solve if only they had such degrees. In such it is only the one as a rule who has as his note, preaching for a large congregation that gets on the speaking program. Thus leaving it to appear that they possibly contain all the wisdom needed for the putting over the great preacher program. I wonder if Christ could have a very prominent place on the list. But good may come of all this if it is well guarded. However it is a little hard for politics not to enter in on these programs. For some places it might be that one who got several students to attend the school would be on the program. That seemed to be the way some gut to be on the staff of some religious papers in times past.

There is fast coming to pass, that a preacher without a degree from some noted college will hardly be selected to preach for these large fine housed congregations. This may cause some to think that degrees are the essential things for preaching the gospel. Degrees are fine for their purpose, but he who gets one just to be accredited by man and not to help him please the Lord is better without it.

Then there is getting to be a system of one church sponsoring a work and then appealing to others to fall in line under them so to speak, and if one chooses not to do so, there is the effort to whip in line as fast as can be done. One may want a meeting, and a certain man to hold it, but another church might not want to help at that time or maybe that man, not that they would say he was not preaching the gospel but not liking his method, should not that church be let make her own choice, and be respected as to her wishes? I do not know so much about a church being the sponsor of a thing that she is not able to carry out herself. If others want to help may be so, but what right does one church have to try to be a power almost forcing other churches to carry out their own plan?

Then there is the element now entering in of entertaining the people with different side lines as the Boy Scouts for the boys, Red Cross units for the older, and a few other things for others. This if not watched very careful will open up the flood gates for quite a few things to come in. Worldliness of course has been all along in the past, it seems to be a growing in the last few years, and most churches take it as a wholesome thing it seems. But surely all who consider what the word teaches will well be able to see the wreck it will bring. Yet worldly members are not dealt with not withdrawn from of course. May it be that some are fearful to get a start at these things lest it might not stop with some of the leaders and teachers in the church work. Better think and see.

Possibly there will never be any time to stop teaching about the work and qualifications of elders. There surely ought to be a great interest in developing some to become elders and developing some who are already appointed to that place. Lack of leadership in the eldership is at the root of most all lagging in the work and the drifting from the God given course. But it is the line of least resistance to let the preacher be the actor and they set back and sometimes look on. Great many times the ones posing as elders are not there even to look on except Sunday morning. Then too the one who is an active elder generally gets it in his mind that he is the one to direct the others and he becomes the deciding elder. Business meetings are often used to let the elder pass on all issues regardless of the wishes of the other elders or members of the church. Very seldom have congregations had elders that one did not take the lead in the affair and become the deciding elder. Now how to get that stopped and get him out is a question I much prefer you to answer than for me to tell the way.

Lectureships are now becoming one of the popular programs in the churches. It used to be enough to just preach the gospel and let it go at that, but now that does not sound as well and prominent as having a LECTURESHIP. These may sail on in the right direction, but there is the danger of getting the idea that something is a little different in that and preaching the gospel and sometimes I would not be surprised if that becomes true. However I do not know whether Paul, Peter, and John sponsored that high sounding program

or not. May be they just called it preaching. Might be that there is not much in a name and so we just go on in the most attractive way, using the term that gets to our liking and possibly the denominations had something similar and we are not to be too far behind or out of date. There is something about the term that leaves some other meaning than just preaching the gospel. May be it is just as good, but let us watch the dangers and stop if need be.

Nashville, Tenn.

CHRISTIAN LEADER CHANGES HANDS

We copy the following from the Christian Leader of February 26:

With this edition the Christian Leader changes hands. From this date forward new names will appear as publisher, editor, and writers. Though important in its place, more important is this fact: The Leader goes marching on; and it is about this that we write at this moment.

Brother Rowe has reached the age where it is impossible for him to continue publishing this paper that has come into many of your homes as long as you can remember. For some time he has sought responsible agents to carry on. Last spring several brethren in Ohio and the writer began thinking and planning to keep the Leader alive. We believe that the Leader ought to live, and not only live, but to grow and fill a vital place in the great brotherhood of Christ. The Leader has done too much for it to die in the very time when it is needed most. There are many reasons why the Leader must live.

The North needs a good gospel paper. A vast section of our land is known as our North and Northeast. Great states like Ohio, Indiana, Pennsylvania, and a host of others, are miles from the great papers of the Southland. Over this vast territory the problems are not the same as those in the other sections.

The work of carrying the gospel is difficult, and the churches in some sections are miles apart. Men who work in these sections are in need of a paper that can give attention to their problems and furnish encouragement by a broadcasting of their needs. They need to be drawn together in the work that is before them. The churches need to be welded together in the common task that demands the best that is in them. It is not our contention that the Leader can do this, but it can help. It can do its part in the building up of the kingdom in the territory that it serves. By a devotion to the old paths it can hold high the torch of primitive Christianity and call men back to the word of God as the only basis for scriptural unity.

Bro. F. L. Rowe, after a service of nearly sixty years, ceases to be editor and publisher of the Christian Leader. Bro. Rowe began work on the Leader under his father, John F. Rowe, who was its founder and first editor, and since his father's death many years ago he carried it on with great faithfulness, some times, especially in more recent years, under very trying and difficult circumstances. But the years, with their burden of toil and care, as well as sickness, have demanded of Bro. Rowe, after his long and faithful service, that he turn the burden over to younger shoulders.

We understand that the new editor, Bro. James P. Miller, of Evansville, Indiana, is a young preacher of fine character and ability and that he is sound in the faith. And we also understand that Bro. D. F. Anguish, of Cleveland, Ohio, the new publisher of the Leader, has

had more than twenty years' experience as a newspaperman and editor.

Our best wishes go with Brother Rowe, as he turns the burden over to others, and we most sincerely hope that he may regain his health and that he may still have many years of usefulness ahead of him in the service of the Lord.

We also wish the new editor and publisher, Brethren Miller and Anguish, and all concerned in carrying on the work of the Christian Leader, the greatest success possible. The Christian Leader changes its address from Cincinnati, Ohio, to Box 218, Dresden, Ohio.

J. A. A.

DAILY RADIO PREACHING

By Homer A. Daniel

Each member of the Church has a responsibility for preaching the gospel and if we do not preach Christ, the blood of others will be on our hands at the judgment.

The radio is perhaps one of the greatest mediums of gospel preaching. In giving the commission, the Savior said, "Go." Hence, we use this medium in the spread of gospel truths.

For nearly eight years the Churches of Christ in and around Paducah, Ky., have been supporting a regular daily broadcast. This program may be heard every week-day at 9:45-10:00 A.M. on your radio dial at 1450 kilocycles, and every Lord's Day at 9:00-9:15 A.M. This station, W.P.A.D., was established in 1930 and our program is the second oldest religious program from its beginning.

A few years ago a check up was made as to the results of this program and it was found that hundreds of people were listening daily and several had obeyed the truth.

The three Congregations in Paducah with their evangelists alternate in this great work. Recently this writer concluded a month of daily preaching through this medium and the results were gratifying. Letters, cards and telephone calls were received almost daily. We heard from people in Tennessee, Illinois, Missouri and Kentucky. A few days ago a lady wrote me that she had some Methodist friends who had been listening to our program and were almost persuaded to become a Christian. This is one of the many examples for good that is being done through this medium. Many sectarian preachers hear our programs, but do not write and tell us!

This station has a coverage, reaching North into Illinois, West into Missouri and Arkansas, South into Tennessee and East into Kentucky. It has an estimated listening audience of seventy thousand (70,000) radio homes daily. One of the announcers is a member of the church of Christ. Since the station has a very good coverage and our opportunity is so great, we would like to suggest that the Churches in this radius make an announcement before the public that others may learn the truth.

Our time is convenient for many—9:45-10:00 A.M. every week-day and 9:00-9:15 on Lord's Day.

At the present time, Trine Starnes, Minister of the Broadway Church, Alonzo Williams, Minister of the Murrel Blvd. Church, and I, Minister of Clements St., Church, are the speakers.

Your prayers are needed. Also your cards and letters of approval or criticism are appreciated.

210 South Nineteenth St., Paducah, Ky.

MUST BE A FREE-WILL OFFERING

Dear Brother Allen:

We wish to ceil our house and do some other things that would require more means. I appointed a committee to look after our financial need. They have asked me to write to you this question: If the ladies piece a quilt top, then charge so much to allow persons to place their names in a box to be drawn out by some child, the first name drawn gets the top, this in connection with a box supper— is it wrong to have this entertainment in the church building for raising means?

We regret to have to give any answer that is not what the querist wants, and do so only when we cannot do otherwise. We want to agree with everybody as long as we can stay with the Bible and so do. But we must stay with the Bible if we have to stand alone.

The element of chance, of itself, is not what constitutes gaming or gambling. There is an element of chance even in farming and all honest trades. But to risk money on an event or contingency in an effort to get more than its legitimate worth is gambling. The many lose all, while the few unduly profit. There would be no harm in the sisters, as individuals, making quilts and selling them for a legitimate price, and then giving the money as their own free will offering. They could, as individuals, conduct any legitimate business and give a part, or all, or none, of the profits, as they may elect. But it would be purely their own business enterprise, not that of the church. The work of the church cannot be commercialized or put upon a profit-and-loss basis. All money for the work of the Lord must be given, must be a freewill offering, contributed freely as each one purposes in his or her heart. The early Christians did this weekly. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16:2.) There can be no assessing the members, no charging them with what others think they ought to give, but each brother is to give "according as he hath purposed in his heart." (2 Cor. 9:7.) While to solicit the citizens to purchase tickets for an entertainment would be commercialism, I see no harm in allowing the citizens to make donations or gifts toward completing the meetinghouse.

J. A. A.

H. LEO BOLES

In one sense I am saddened very much by the death of Brother Boles. To think that we will not see him again, or hear him preach, causes us to feel sad indeed. But a moment's reflection on the great assurances and promises of the gospel, concerning those who die in the Lord, brings a feeling of happiness and joy that completely eliminates the sting from such a sorrow.

I have known Brother Boles long and well. The thing that attracted me most to him was his ability as a Bible scholar and his persistence and industry in doing the work of a preacher. Even though he was climbing up in years, he went from place to place, holding meetings. Though he was a great educator, and for many years President of David Lipscomb College, and also Editor-in-chief of the Gospel Advocate literature, I believe that the greatest work of his life was his work in writing and preaching. I have never known a teacher or editor to more faithfully and diligently continue his work as a

preacher of the gospel. And Brother Boles was wise in this: For no undertaking, in any sphere of human, endeavor, can accomplish the good or do more towards the uplift and salvation of the world, than to be just a plain, busy gospel preacher.

Many thousands of people have right and reason to rejoice that H. Leo Boles lived on this earth. The world is better by his having passed through it. Many have been brought to Christ, and many Christians have been built up and strengthened in the faith, through his preaching and writing. "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14:13.)

J. A. A.

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried all sorts of devices—fairs, festivals, suppers, mock marriages, and socials. Would he suggest something to keep the struggling church from disbanding?

"Why not try religion?" the editor wrote back.

—E. E. Edgar

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,
1509 McGavock Street, Nashville 4, Tennessee.

FIELD REPORTS

We are inviting you to attend our meeting at the Dickerson Road Church of Christ, Nashville, Tennessee, to be conducted by Harris J. Dark and to begin Sunday morning, May 26.—Signed, Dickerson Road Church of Christ.

R. O. Casey, Jr., 649 East Johnson Street, Madison 3, Wisconsin, February 16: I preached at the downtown church here last Lord's day, in the absence of brother Stanley, and when the invitation was given, a young man came forward with these words: "I want to become a member of the body of Christ," and was baptized into Christ that afternoon. He had been coming regularly to the services here for some time.

C. F. St. John, 230 S. Manning Ave., Muncie, Ind.: Have been preaching some for the Belmont church, Ball Ave. and working with this church. Any one that is going to locate in Muncie will find a welcome here and a good and faithful congregation that believes in the word of our Lord. Much to be done here in the great work and we hope to be found holding the word of God above mans ways.

O. E. Moss, 1005 Baltimore St., Mobile 20, Ala., Feb. 28: Mobile churches will sponsor Union Meeting beginning April 7th with Lindsay Allen doing the preaching and Austin Taylor directing singing. Buses will run to the tent each night. Send us names of people in Mobile whom we may contact. Work here at Oakdale fair. Have lost a large number of our families on account of cessation of war work. Such conditions make it difficult to build solidly.

E. Winston Burton, 326 North College Street, Auburn, Ala., Feb. 28: We would much appreciate it if you would make the following announcements of our homecoming in the columns of the Apostolic Times.

Former students of A. P. I. and others who have attended Church here in the past are asked to note that we plan to have a Homecoming in Auburn from June 20th. through June 23rd. Further plans as to speakers and the program will be announced later. If in the history of this congregation you have worshiped here you have a cordial invitation to attend.

Thank you.

John M. Burnett, Cushing, Okla. March 4. I closed my first year of work at Cushing Jan. 21-1946. It was a very successful year for the Lord here in Cushing with 40 additions, seven baptized, eight restored and 25 moved here from other congregations. The work here seems to be moving along very nicely. Cushing is a town of about 9,000 population, having a daily paper. We are using the press by publishing a short sermon in each Sunday edition. We started this method of preaching the Gospel the first of the year. It seems to be a very successful way of teaching the public. Brethren, we need your prayers.

Joe A. Taylor, 724 First St., S. E. Winter Haven, Fla.: I am now located in Winter Haven working with the New congregation of Eloise.

Last Sept. Brother Geo. W. Flack, a member of the Central Church secured a house in a good location and with the consent of the Central Church he started meeting with six or seven others, and they together with the Central Church employed me to work with them in establishing the cause of Christ in Eloise, the work has started off in a fairly good way. We have twenty five to twenty six meeting with us for communion on Lords Day.

We have just closed a good meeting with the whole hearted cooperation of the Central Church. Bro. D. H. Hadwin their minister led the singing and did his part well.

Three were Baptized, we also enjoyed the fellowship of Lakeland brethren with their minister Bro. Denton M. Neal, Haynes City with their minister Bro. W. F. Park. Auburndale, and Eagle Lake. We are looking forward to a continual growth in the congregation.

Pray for us, and to God be all the praise.

Stanley J. A. McNery, 1308 S. Monroe St., Muncie, Ind., Mar. 5: The Central Church of Christ is now worshipping in its new home at 1211 Burlington Drive. The work here moves along nicely and we look forward with great hope that many souls will be saved in this part of the Lord's Vineyard.

The greatest drawback to the church in this city is the "Sommerite Sect". These people must be treated the same way in which LOYAL brethren treat the Digressives, and MUST BE MARKED as those who cause division in the brotherhood. Not only should we mark those are outright followers of this heresy, but also those who fellowship them by calling on them to take part in the services of the church, it would be just the same as having a Digressive or Baptist take part and this we know is WRONG.

In this city there are two congregations that have left their "first love", and we name them to the brotherhood; The Belmont congregation, Ball Ave., Muncie, Ind. J. M. Horney, Minister; the 10th and Hoyt Ave., congregation, Muncie, Indiana, Clyde C. Sloan, Minister. While we do not say that all who attend 10th & Hoyt are "Sommerities", nevertheless they know that the preacher and elders (?) are not sound in the faith and will and do fellowship the sect know as "Sommerites". LOYAL brethren beware those that teach and hold to this heresy.

BRISTOL CALLING

By Thos. H. Burton

Our work moves along in a reasonably satisfactory way along most lines in the twin Cities. It is good to know that we have passed the half way mark in our building fund. At the first of the year \$14,340.69 had been contributed. Expenditures up to that date totaled \$4,206.12.

When weather conditions permit, the work will be pushed rapidly and the building will be completed at the earliest date possible. Our contract calls for all bills to be paid first of every month. When loads of material begin arriving and with a reasonably large pay roll every month, it will not take long to exhaust our bank

account. Therefore, in order to have sufficient funds with which to meet our bills so the work may continue without unnecessary interruptions, we are asking individuals and congregations which are interested in REAL MISSION WORK, to assist us in a financial way "till the job is done."

One congregation which has been interested in this work three years, which interest has been manifested by several substantial contributions, said, "We are going to stay with you until the job is finished." I received fifty dollars from them recently and expect other donations to follow from time to time until the building is completed.

Another congregation said, "We are not going to let you down, Brother Burton." During the past three years these brethren have contributed \$7,587.50 to this work, of which, five thousand went into the building fund. Do you think they let us down? If three other congregations will do that much our financial worries will be in the past.

Following is a letter received by the treasurer of the building fund.

Dear Brother Brumbelow:

Herewith you will find check for \$1,000.00 to be applied to your church building fund.

A few weeks ago Brother Thomas H. Burton was here and asked East Main Street Church for a contribution. Following this visit he sent some additional information according to our request.

The elders and deacons decided to make the contribution believing that it will be used to accomplish a great and lasting work in behalf of the church of Jesus Christ.

We shall be glad to have your reports relative to progress that is being made from time to time.

Sincerely yours—Secretary of the elders.

A vast number of encouraging letters have been received and I would like to publish every one of them, but lack of space prohibits. May it be sufficient to say, we truly appreciate every one received.

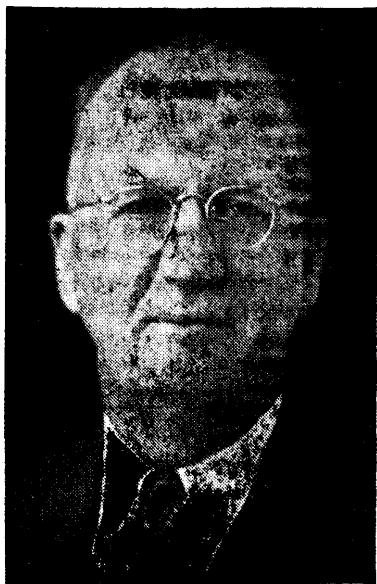
We have reasons to believe that this congregation will become self supporting when the building is paid for and will also continue missionary, both in spirit and reality.

For any and all information desired concerning any phase of this work, you may write W. O. Brumbelow, Treasurer, Box 222, Bristol, Tennessee, or the writer of this article, 512 Sixth Street, Bristol, Tenn.

Infant baptism makes the basis of the covenant to be generation and not regeneration. Baptism did not come in the room of circumcision, for circumcised people had to be baptized. Circumcision was for the males, and the church is composed of both males and females. Water unmixed with anything else was never commanded to be either sprinkled or poured on any man, woman or child, in any age since Adam, for any purpose. There is neither command, precept, example nor necessary inference in the Bible, for the baptism of infants. Protestants borrowed this dogma from Rome. It introduces into denominations those who have neither faith, repentance, confession, and who do not act for themselves, and effectually blots out the line between the church and the world. A Catholic priest, and a Protestant preacher, can make members of their churches without the knowledge or consent of the babe, and use the same bowl of water. This must be water salvation, if there is any such thing. There is no faith, no obedience; only water and very little of that.—Peoples Bible Advocate.

A CORRECTION

Kindly note error in our date line on front page of this issue. The date is given as March, instead of April. The Volume Number is correct and the date in page headings is correct. This error was not discovered until too late to correct it.



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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 embrace some of the best books ever published. Look over them and send us an order.

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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."

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The APOSTOLIC TIMES

DEVOTED TO THE PROPAGATION OF PRIMITIVE CHRISTIANITY

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JAMES A. ALLEN

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Nashville, Tenn.

Nashville, Tenn.

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Springfield, Tenn.

THE APOSTOLIC TIMES

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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.)

HOW CHRISTIANS ARE UNITED

Some of the plainest truths taught in the Bible are overlooked by the denominational churches. Because the denominational idea fills their minds, men and women are blinded to the truth that the same thing that makes a man a Christian also at the same time automatically makes him a member of the church. This plain Bible truth cuts off the idea of denominational churches and points only to the one "church, which is His body." (Eph. 1:22, 23.) When a man becomes a Christian he automatically at the same time and in the same way becomes a member of the church. All who become Christians become members of the same church. The same thing that makes one man a Christian makes every man a Christian. Becoming Christians does not put people into different churches but makes all of them members of the same church.

Obedience to the gospel that Jesus commissioned his apostles to preach in all the world to every creature is the thing that makes a man a Christian. All who obeyed the gospel under the preaching of the apostles were Christians. Obedience to the gospel does not make any one more than a Christian or less than a Christian. When people are more than Christians they are too much; when they are less than Christians they are too little. Obedience to the gospel makes people Christians, nothing more, and nothing less, and in becoming Christians they automatically become members of "the body of Christ, which is the church." (Col. 1:24.) A man cannot become a Christian without getting into 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.) To get into Christ is to become a member of his body and to become a member of his body is to become a member of the church. All these things are truisms stated so plainly in the Bible that only those blinded by religious prejudice can fail to see them,

Nothing but obedience to the gospel can make a man a Christian. What is obedience to the gospel? It is most important to know. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." (2 Thess. 1:7, 8.) To "obey not the gospel" is a dangerous and fatal thing. What is it to obey the gospel? What do people do when they obey the gospel? Let us study the following scriptures for the answer.

"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 disbelieveth shall be condemned." (Mark 16:15, 16.) The apostles began to carry out this commission on the day of Pentecost. "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." (Acts 2:38.) "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) "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.) "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) "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.)

These and many other scriptures show what obedience to the gospel is and what people do when they obey the gospel. Let the reader ponder them carefully. Obedience to the gospel, as portrayed in these scriptures, is what makes a man a Christian. When people "repent, and are baptized in the name of Jesus Christ unto the remission of their sins," they receive the promise of salvation. Jesus said: "He that believeth and is baptized shall be saved." "And the Lord added to the church daily such as should be saved." (Acts 2:47.) A man cannot be saved without becoming a member of the church because when he is saved God adds him to the church. God adds all who are saved to the same church. That church is "the church, which is his body." (Eph. 1:22, 23.)

It is very plain that a man becomes a Christian when he obeys the gospel, that is, when, having heard the

gospel, he believes it, repents of his sins, and, upon making the good confession of Jesus as Lord, he is baptized in obedience to the commandment of Jesus. In New Testament times every one who became a Christian did so by repenting and being baptized. A man who does not obey the gospel may be a good man, a good husband, father and neighbor, and a good citizen, but the fact remains that he is not a Christian. The only way to become a Christian is to obey the gospel.

How are Christians united? How⁷ is Christian union brought about? Jesus prayed for his disciples, "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.) The Spirit, through Paul, forbids division. "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.)

There must, then, be Christian union. It is sinful to be disunited and divided. But how⁷ may people have Christian union?

Before answering this question, I wish to point out that an amalgamation of denominations is not Christian union. An example of this is the recent merger of three different kinds of Methodist Churches. Now there are a dozen or more separate and distinct kinds of Methodist Churches. None of them work with or fellowship each other.

But three of these more than a dozen began negotiations with each other to form a merger. When negotiations were completed, each of the three ceased to exist as separate and distinct churches. A new church was formed by the amalgamation of the three. The three ceased to exist and were merged into one that had had no previous existence.

Now, this merger of the three denominations into one, was that Christian union? Was that the union for which the Saviour prayed?

No, this merger was not Christian union. It was a consolidation, an amalgamation, a merger in which the three were merged into one, but from no standpoint and in no sense of the w^ord was it Christian union. Nothing is Christian union that does not include all Christians. As I have already noted, there are more than a dozen kinds of Methodists, and yet this merger included only three of them. It excludes a greater number of Methodist Churches than it includes. No denominational federation is Christian union. Human wisdom cannot state the grounds upon which Christians can unite. Only Christ is the author of Christianity.

Christian union cannot be brought about by frail, fallible, uninspired human beings negotiating, trading, or compromising with each other. Men can form human organizations and institutions that way, but the church of God is not a human institution or organization.

The Bible very clearly and very plainly shows how people may have Christian union. It shows that by becoming Christians people are united together in Christ. By becoming a Christian a man becomes a brother in Christ to every other Christian. Anything that divides brethren in Christ is wicked and sinful. The closest, most enduring union known to earth is the bond that binds brethren and sisters in the Lord. To become a Christian is to enter into union and communion with every other Christian. The same thing that unites people to Christ unites them to all Christians.

Obedience to the gospel that Jesus commanded the apostles to preach to every creature is what makes

Christians, members of "the church, which is his body," and brings harmony, communion and union between all who love and obey the Lord. The way to have Christian union is for every one to become a Christian and the way to preserve and cultivate it is for all who become Christians to live faithfully the Christian life.

J. A. A.

THE JERUSALEM CHURCH

By G. E. Woods

The church in Jerusalem being the first congregation of Christians united in Christ is worthy of the distinction it has enjoyed through the years that have followed. Inaugurated and nurtured under the direction of the apostles who were guided by the Holy Spirit the church made most rapid progress. In its earliest existence it was not only the only local congregation of Christians but it was the church in its universal application for the Lord's disciples were limited to the members of the body of Christ in the city of Jerusalem. But this was not to remain true for long because with the scattering abroad "they went everywhere preaching the word" and the Cause of Christ was to be firmly planted in many distant lands.

While the church in its universal sense is big enough and broad enough to include all the saved of earth, all that have "purified their souls in obeying the truth," and have been translated into the kingdom of Christ, it is in the local sense that we are here considering. In this sense the church includes all gathered together in a particular locality in submission to the principles of the Lord Jesus Christ. The church in Jerusalem included all the baptized believers in that city. Luke declares "all that believed were together." (Acts 2:44.) Jesus promised "w^here two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) Hence, w^herever a number of the faithful gather in Christian work and worship the church exists in a local or limited sense. Such w^{as} characteristic of the church in Jerusalem, Antioch, Corinth, and the many other congregations of Christians whose activities are recorded by Inspiration.

The Jerusalem church possessed a number of characteristics that local congregations can well adopt today. Inspiration has placed its approval upon certain attributes of that congregation and in these respects it stands as a model local congregation. Briefly we note some of the characteristics:

Organization. The history of this church dates from the first Pentecost after our Lord's resurrection. Paul declares, "God hath set some in the church, first apostles . . . (1 Cor. 12:28.) Without doubt the apostles were miraculously placed in the church at its inception and hence, may be considered charter members of the Jerusalem church. Their apostolic office enabled them to speak in the affairs of the church with the voice of authority. They continue to so speak today, though dead for many centuries their work lives on in the revealed word. When the church in Jerusalem was fully organized it had elders, "to rule" the same as did other congregations (Acts 15:22). It had those that served as deacons (Acts 6:1-6), and a membership that multiplied greatly. (Acts 6:7.) The increase in membership resulted as "the Lord added to the **church daily such as should be saved**" (Acts 2:47). But who did **He** add? Those that "gladly received his **words were** baptized, and the same day there were added **unto them about**

three thousand souls." (Acts 2:41.) The early church in organization consisted, then, in elders to oversee, deacons to serve, and members serving in every good work. This was and is God's order as to organization, we cannot improve on it and it is a dangerous thing to try to set aside that which the Lord has ordained.

In work and worship. Every local congregation today should indoctrinate itself completely concerning the activities of the Jerusalem church. "They continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) The church has the same obligation today to continue in the teaching of Christ, working together, eating the Lord's supper regularly, and of approaching the throne of mercy through the medium of prayer. When we consider the unity, zeal, spirit of sacrifice, gladness of heart, and the fact that they were on the Lord's side we can then get an insight into the phenomenal growth that, was characteristic of this congregation. With a fairly small beginning they were to spread the things for which they stood throughout the world in a single generation. Where they had twelve preachers and a few thousand members at the end of the first day, the churches of Christ today have hundreds of preachers and thousands of members and we do not experience the growth that the early church did. It is significant that they first gave themselves to the Lord and thereafter the most important things in their lives were spiritual in nature. Far too many members of the church in our time are so busy with material things that they do not have time to serve in doing the things that count not only for time but for eternity.

In evangelism. The Jerusalem church is the mother church of every congregation of Christians in the sense that it was the first one in existence and through its faithfulness the gospel story was carried into all the earth. The great persecution which perhaps found its climax in the death of Stephen was intended to once and for all bring to nought that hated sect, but instead it resulted in a great ingathering of souls for the disciples so fervent in spirit and determined in heart, "went everywhere preaching the word." The result was just the opposite expected by the enemies of our Lord. The following years saw the gospel spread to "the uttermost parts of the earth." The early church had no easy time in their efforts to evangelize the world. They were assailed on every hand, persecuted even unto death, but they pressed ever onward in that which they had set their minds to do. The words of Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13) might well have been their motto.

The church that existed in Jerusalem can exist in any part of the earth where there are those who hear, believe, and obey all the commands of the Lord; who continue steadfastly in, all the teachings of the New Testament concerning our eternal redemption; who are willing to minister to the needs of others, and go about preaching the Word—such constitutes a church of Christ in the complete sense of the term. The church is the one institution in and through which the mission of Christ can be accomplished, i.e., the salvation of the world. No congregation is any stronger, spiritually, than the spiritual condition of the members that compose it. The church in Jerusalem was able to succeed in its endeavors only because the members served the Lord night and day. We can do well to emulate their example today.

Nashville, Tenn.

WHAT DOTHTHE LORD REQUIRE OF ME?

Deut. 10:12-13

By Joe F. Coppinger

Every Christian should give serious consideration to this question, "What doth the Lord require of me?" If the Lord requires something of me, then it should be by my sincere desire to know what it is, and then strive with all my might to do it.

Let us notice some of the things that the Lord requires of His children.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and (he prophets)." Matt. 22:37-40

This the Lord requires of every Christian; do we obey it? Jesus said, "If ye love me you WILL keep my commandments." John 14:15 R.V. Brother, Sister, are YOU keeping the commandments of God? "Forsake NOT the assembling of yourselves together, as the manner of some is, but exhorting one another, am', so much the more as you see the day approaching." Heb. 10:25. If we fail to observe this command, are we doing what the Lord requires of us? This cannot be restricted to the Lord's Day assembly only. I am sure that it includes any assembly that the Church may see fit to call, whether it be Sunday morning, Sunday evening, Wednesday evening, or any other time. Jesus said, "Where two or three are gathered together, I will BE in the midst of them," and he did not say SUNDAY MORNING.

The Lord requires that we let our LIGHTS SHINE. Matt. 5:14-16. We can do this by taking up our cross daily and following Him. Luke 9:23. Peter said, "He left us an example that we should follow in his steps." 1st Pet. 2:21.

We are to walk in his ways, Deut. 8:6. But how can we walk in his ways, except we be agreed? Amos 3:37.

We should seek the "Old Paths", Jer. 6:16. "Thus saith the Lord they God, Stand ye in the ways, and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: But they said, We will not walk therein."

The old paths are BLAZED, well marked, and we should not stray therefrom! "Neither remove the old land marks." Prov. 23:10.

If I am sincere in my profession, I will seek to know' what the Lord requires of me, then regardless of cost or sacrifice, strive with all my might to do it. The things I once loved and practiced, if questionable, I will gladly forsake. As example, I once loved to sing with instrumental music, but I learned that that was contrary to God's will, so I quit it. I attended the picture shows, but that, too, is very questionable, so I left that off. And so it must be if I am to follow the example of Jesus. I must seek to please God in all things. Jesus said, I did always those things that were pleasing to Him. Jno. 8:29. Then "Even Christ pleased NOT himself." Rom. 15:3.

The Lord requires of us to "love one another." "Let love be without dissimulation, abhor that which is evil; cleave to that which is good. Be ye kindly affectioned one toward another: In honor preferring one another." Rom. 12:9-10.

"If any man say I love God, and hateth his brother, he is a liar; For he that loveth NOT his brother whom

he hath seen; How can he love God whom he hath NOT seen. And this is the commandment that ye have from him, that he that loveth God love his brother also." 1st John 4:20-21.

Again I say, "What doth the Lord inquire of me?" I must make it my duty to learn His will, that I might know what He requires of me; lest I be "weighed and found wanting."

Finally the Lord requires of me, "To fear God and keep His commandments, for this is the whole duty of man." Eccl. 12:13.

CONFESSION OF FAITH NO. 3

By Buford Holt

When Make The Confession?

No one can possibly make the confession the Bible requires until he has faith, for he must confess: "I believe that Jesus Christ is the Son of God." (Acts 8:37) "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) Supposing that man should be forced to say, "I believe that Jesus Christ is the Son of God" it would not benefit him without faith, for "without faith it is impossible to be well-pleasing unto God." (Heb. 11:6) Therefore, the time to make confession of our faith is after we believe. Infants and infidels (unbelievers) are unable to make an acceptable confession of faith in Jesus Christ. You may say, "I can see why an unbeliever could not make the confession, but doesn't the infant believe?" Since "faith comes by hearing and hearing by the word of God" (Rom. 10:17) we must answer—he does not believe in the sense the Bible uses the word, even if he is old enough to believe in any sense.

When Philip was riding along in the chariot preaching to the man of Ethiopia concerning the Christ (he preached concerning the kingdom, the name and baptism—Acts 8:12) they came unto a certain water. The eunuch said, "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) Philip, why have you refused to baptize this man? "O! he has not made a confession of his faith" he would have said—but after he made the confession—"he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38) You will readily see from this account that before he made the confession of his faith there was something which hindered him from being baptized—after he made that confession the hindrance had been removed and baptizing took place. Thus the confession is to be made before baptism. When make the confession?—after faith but before baptism.

The question may be asked, is there ever any time after this when a man must confess faith in Christ? There may be many such occasions, but it would be impossible to state when they might be. Suppose a stranger should ask you if you are a Christian—you must either acknowledge you are or you are not—to say yes is to confess faith in Christ, though it is in a different manner to the one you made before baptism. Every time we partake of the Lord's Supper we show to the world our faith in Christ—this too, is an acknowledgement of our belief though we do not usually think of it as such. Our Christian life is a living demonstration of our faith in

Christ. The confession before baptism is with the mouth; those after that may be in manner of life or orally.

Why Make The Confession?

We make the confession because Jesus said, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10:32,33) Paul said, "With the mouth confession is made unto salvation." (Rom. 10:10) Confession is unto—in the direction of—salvation. Salvation follows confession and baptism. The lack of the confession prevented the eunuch from being baptized—it will prevent men today from being baptized into Christ. Therefore it is essential for men to make the confession. Make the confession the Bible instructs you to make, in the manner the Bible says make it, when it says make it and for the purpose the Bible says make it, then you will make no mistake. Your confession will be acceptable with God.

'BEHOLD, I THOUGHT

Possibly one of the greatest mistakes that Naaman, the great captain of Syria, ever made was in his determining for himself how God should heal him of his leprosy. God's prophet told him to dip in the river Jordan seven times, and "thy flesh shall come again to thee, and thou shalt be clean." II Kings 5:10.

"But Naaman was wroth, and went away, and said, Behold, I thought . . . " He had some ideas of his own about this matter. And because God's prophet did not say what he thought he ought to have said, he went away mad. He just did not want to dip in the river Jordan. He wanted the prophet to come out and stand and call on him, strike his hand over the place and recover the leper that way. This was the more reasonable and convenient to him. How like men today!

But when he went away, refusing to dip in the river, remember that he went away with his leprosy still on him. Only until he humbled himself to do the will of God could he be cleansed.

But his manner of rejecting the Lord's will and way is still used. How often do we hear, "But I think this or that." And when men do not think as God does, they usually do as they please, rather than as God pleases. And yet God says, "My thoughts are not your thoughts, neither are your ways my ways."

Many souls in sadness will finally say, "I thought." The thing we need to do is believe Jesus Christ and do just as he says. Paul said to King Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. But though he thought it, he was wrong.

And think of this, HOW DO YOU KNOW THAT YOU ARE RIGHT IN GOD'S SIGHT?

"I think" is the power of Satan to condemnation. A knowledge of the truth is God's power to freedom.

The word of God is His power to save a sinful and dying world. (Romans 1:16). It is necessary that men know the truth of Jesus Christ in order to be saved. "Ye shall know the truth and the truth shall make you free." (John 8:31).

Erroneous ideas about the Lord's religion are not from God, but from Satan.

What We Thought . . .

1. One church is as good as another. It does not make any difference, you are all right in any of them.
2. We are saved by "faith only."

3. There are lots of saved people not in any church and one can be saved out of the church.

4. There is nothing in a name.

What God Says . . .

1. "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up." Matt. 15:13.

2. "Ye see then how that by works a man is justified and not by faith only." Jas. 2:24.

3. "And the Lord added to the church daily such as should be saved." Acts 2:47.

4. "But if any man suffer as a Christian, let him not be ashamed: but let him glorify God in this name." 1 Peter 4:16. RV.

DOES IT MAKE ANY DIFFERENCE?

By Chas. Degenhart, Jr., in the Christian Soldier

How often we hear that expression today: "It doesn't make any difference!" I wonder if those who thoughtlessly say that really mean it. It seems to me that it makes a difference in everything but religion with them. But when it comes to religion, they will say, "It doesn't make any difference!" One automobile is better than another, one political party is better than another; one country is better than another. But with religion? NO! Churches? Na!

"It doesn't make any difference what you believe, just so you are honest, earnest, and sincere. Just so you live a clean moral life." "That is all that God requires of one. If one does that it won't make any difference, heaven will be their final abode."

But let us examine some Bible examples where it did make a difference! In Romans 15:4, and 1 Cor. 10:11, we are told that the things that happened back in the Old Testament times were written for our learning, and admonition. We can read of what happened to people when they ignored the word of God. Let us look at some of the cases in the Old Testament and in the New Testament, too, where it did make a difference!

Does It Make Any Difference

If We Don't Give God the Glory?

In Numbers the 20th chapter the children of Israel were wandering in the desert of Zin, and as there was no water there, they accused Moses of leading them there to die of thirst. Moses and Aaron were instructed by God to assemble the children of Israel, take the rod and speak to the rock before their eyes, and it would give forth water for the congregation and their beasts to drink. Moses said unto them, "Hear now, ye rebels; must we fetch you water out of this rock?" And Moses **lifted** up his hands, and with his rod he smote the rock thrice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spoke "unto Moses and Aaron," Because ye believed **me not**, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Moses went beyond the command of God by striking the rock, which was a sin, but he robbed God of His glory when he said, "must we fetch water from the rock?" Many preachers today are robbing God of glory by allowing people to call them "Reverend," "Father," etc. Yet we find in Psalms 111:9 that it belongs to God. If we could ask Moses if it makes any difference what do you think his answer would be?

Again in Acts 12 we find Herod making a great **speech**. He must have been a wonderful orator for the **people said it was "the voice of a god and not a man."**

Think of the souls one could lead to Christ with ability like that! But because Herod gave God not the glory, an angel of the Lord smote him and he was eaten of worms and gave up the ghost. What a terrible way to die. Because he gave God not the glory! Brother, you and I cannot amount to anything in the church without God so blessing us. If we get a compliment on a good sermon let's not get puffed up, "let's give God the glory! If we were to ask Herod if it makes any difference, what do you suppose his answer would be?

Does It Make Any Difference How We Worship God?

We are told by Jesus in Jno. 4:24 that God must be worshipped in spirit and in truth. He is a Spirit and demands spiritual worship. In John 17:17 we learn that God's word is truth! Therefore it must be a spiritual worship and according to God's Word. The New Testament commands the singing of psalms, hymns, and spiritual songs, Col. 3:16; Eph. 5:19; giving as prospered, 1 Cor. 16:2; praying, 1 Thess. 5:17; observing the Lord's

Supper, Matt. 26:26; 1 Cor. 11:23-24; Acts 20:7; reading, teaching, and exhortation, 1 Tim. 4:13. Yes, my friend, we read in Acts 2:42 that the first church continued steadfastly in the apostles' doctrine, and the apostles' doctrine is found only in the New Testament! and fellowship, in breaking of bread, and in prayers. We can do that in spirit and in truth, and God will accept it, but if we go beyond that God and Christ will not accept it. II John 9. In Lev. 10:1-2 we are told of Nadab and Abihu, the sons of Aaron who offered strange fire before the altar of the Lord, which He had not commanded. And the Lord destroyed them. How about the "strange fire" which the Lord has not commanded, yet is being offered to him for worship today. Instrumental music, suppers, socials, etc. Does it make any difference? If we were to ask Nadab and Abihu, what would they tell us?

Does It Make Any Difference Whether We Believe a Lie Or Not?

Read Gen. 2:16-17 and Gen. 3:11-24, where God said one thing and the serpent another; find out for yourself whether it makes any difference whether we believe a lie or not. And then read 1 Kings 13, and it should convince any honest soul it does make a difference what one believes.

In Deut. 18:18-19, Moses said God would raise up a prophet like him, and the people should hear Him. In Acts 3:22-23 Peter quoted that prophecy. That prophet was Christ. Moses was a law giver and Christ was like him, a law giver. We should hear him in all things. In Heb. 10:28 we are told what happened to those who despised Moses' law. What will happen to those who despise Christ's law? Read the 29th verse.

Does It Make Any Difference Whether We Are Baptized Or Not?

Many say we are saved before we are baptized. Sec-tarian preachers will say you do not have to be baptized to be saved. But Jesus said you do. In Mark 16:16 Jesus said he that believeth and is baptized shall be saved! Our teacher in the third grade used to say, "children, one and one equals what?" We all said two. And then she would say, "one minus one equals what?" We would answer "nothing." That is right, isn't it friend? Jesus said belief and baptism equals salvation! If the teacher was right so was Jesus! And if he was right then belief minus baptism equals nothing! Work that problem a hundred times and you will get the same answer.

My friend, were you saved before you were baptized? Jesus said you weren't! No baptism, no salvation! Rom. 6:17-18.

Does It Make Any Difference Which Church You Are a Member Of?

Can you be saved in one as well as another? If your answer is "yes" then you say that God had his only Son suffer the terrible agony of the cross, when **He didn't have to!** In Acts 20:28 we learn the church of the Lord was purchased with his own blood. God wouldn't **have** had to let his son die on the cross if men could be saved in any other way. Would you accuse God of that?

Beloved brethren and friends, in the light of God's word, a heaven to gain, and a hell to be shunned, do you honestly believe **it doesn't make any difference?** Yea truly, "Blessed are those that do His Commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

HOW TO BECOME A CHRISTIAN

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" (Mark 16:15, 16). Again, "Repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:47). Obviously the Lord intended for the apostles to preach faith, repentance and baptism as conditions of salvation from alien sins. They did that.

Many examples of how people became Christians are given in the Acts of Apostles. In every case the command to believe, repent and be baptized was obeyed. On the day of Pentecost many Jews believed, repented and were baptized unto the remission of their sins (Acts 2:37, 38). The Samaritans (Acts 8:12, 13) believed, repented and were baptized. So did the eunuch (Acts 8), Saul of Tarsus (Acts 22), Lydia and the jailor (Acts 16).

In answer to the question: "What shall we do?" 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).

Obedience to these commandments is indispensable in God's plan for saving men from alien sins. Jesus said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). The first example of the new birth after the church was" established reveals how men are born anew. In preaching the gospel to sinners Peter said, "Ye men of Israel, hear these words" (Acts 2:22). He knew they must "hear these words" because the word is the seed of the kingdom (Luke 8:11), and one cannot be in the kingdom of God, or be born again, except the seed first be planted in the heart (1 Pet. 1:23). In the same discourse (Acts 2:36) he said to them, "Let all the house of Israel therefore know assuredly, that God had made him both Lord and Christ, this Jesus whom be crucified." Peter wanted them to believe that this crucified Jesus had been made both Lord and Christ, because faith is a part of the new birth and the man who does not believe bad no right to become a child of God (John 1:12). Having heard and believed the word, they Risked for further instruction, and Peter said, "Repent ye, and be baptized" (Acts 2:38). Therefore repentance and baptism are a part of the new birth; and when these Jews in Pentecost heard the gospel, believed it, repented of their sins, and were baptized: they were born of water and the Spirit; they were Christians; God added them to his church or kingdom (Acts 2:47).—Cecil B. Douthitt in Grace and Truth.

THE SECOND COMING OF CHRIST

By Homer A. Daniel

The second coming of Christ is a live topic in this present day and must speculation is being done.

Some have been teaching for sometime that the coming of Christ was imminent, that is near at hand. The Bible teaches the same thing about the second coming when it was written that it does now. If it teaches that it is imminent now it taught it then. No one verse has been added since John's amen on Patmos Isle. Whatever it teaches now it taught then. Now, with all speculation laid aside, let us study for a few minutes what the Bible says about the second coming of Christ.

How Do We Know He Is Coming?

Jesus lived here a long time ago and no man on earth dares to say that such a man never lived. His wonderful works were many while he labored on the earth. Many times he was scorned, tempted, tried, persecuted, but true he remained to the purpose for which he came.

All our longings, waitings, hopes, and expectations depend on this question—Is he coming again?

He plainly said, "If I go and prepare a place for you, I will **come again** . . . (Jno. 14:1-3). He did go away, so we have his word that he is coming again.

Angels said he would. (Acts 1:10-11.) "And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, **shall so come in like manner as ye beheld him going into heaven.** Apostles said he would. Read 2 Thess. 1:7-9. Of course the apostles were directed by the Holy Spirit. God had sent Christ. Hence, we have the testimony of God, Christ, Holy Spirit, Angels and Apostles that the Son of God is coming again.

How Is He Coming?

As he went. (Acts 1:11.) With the clouds, "**Behold he cometh with the clouds.**" Rev. 1:7. **In glory, . . . When he cometh in his own glory,** and the glory of the Father, and of the holy angels." (Luke 9:26.) With fire, 2 Thess. 1:7-9. "And you that are afflicted rest with us, at the revelation of **our Lord Jesus from heaven with the angels of his power in flaming fire.**" Unexpectedly, (Matt. 24:42.) "Watch therefore: for **ye know not on what day your Lord cometh.**" Read 2 Pet. 3:10. Sinless, "So Christ also, having been once offered to bear the sins of many, **shall appear a second time, apart from sin.**" (Heb. 9:28.) With his saints, (1 Thess. 3:12.) "**. . . at the coming of our Lord Jesus Christ with all his saints.**" With a shout, "**. . . 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.**" (1 Thess. 4:16-17.) With Angels, "**. . . The Son of man shall come in his glory, and all the angels with him.**" (Matt. 25:31.)

Why Will He Come and What Will Happen?

Jesus had a definite purpose in his first coming. He came to do God's will. (Jno. 4:34; 6:38.) He came to seek and to save the lost. (Luke 19:10.) He came to build the Church. (Matt. 16:18.) "**. . . I will build my church . . .**" The Jews and disciples misunderstood him but **he did what he came to do.** In Jno. 17:4 he said, "**I glorified thee on the earth, having accomplished the work thou hast given me to do.**" His second coming will **not** be to do something he did the first time. Premillennialists tell us he **came** to set up a kingdom the **first time** and because the Jews rejected him making that impossible, he deferred or postponed that work till he

comes again at which time he will set up the kingdom. Well, if he came to set up a kingdom the first time that then was a part of the work the Lord had given him to do and in his prayer to the Father (Jno. 17:4) he said he had accomplished or finished the work he was given to do. When the Master says he has finished the work he was given to do my faith does not waver when I hear preachers say he did not. That would be denying God's word, the Bible.

Some Things He Will Do When He Comes

He will raise the dead (Jno. 6:39). He will raise all the dead—the good and the bad, “Marvel not at this: for **the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth.**” Jno. 5:28-29). He will judge the nations. “And inasmuch as it is **appointed unto man once to die, and after this cometh judgment.**” (Heb. 9:27; Acts 17:30; 1 Tim. 4:1-4; Matt. 25:31-46). “. . . and these shall go away into eternal **punishment; but the righteous into life eternal.**” He will, therefore, separate the good and the bad. He will reward the good and condemn the evil. Jesus will take vengeance on all who know him not in the forgiveness of sins. (1 Thess. 1:7-9.) He will come to receive his people. (Jno. 14:3.) Lastly, but not least, he will deliver up the kingdom to God. “For as in Adam all die, so in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's at his coming. Then cometh the end, when he **shall deliver up the kingdom** to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies' under his feet.” (1 Cor. 15:22-26.)

When Will He Come?

No one knows when our Lord is coming again. The Bible teaches now what it did when it was written. Even Christ himself did not know when he was here. Neither angel nor man knew. No one but God knew then and there is no evidence that he has revealed it to anyone since then. Get the force of this statement: “**But of that day and hour knoweth no man, not even the angels of heaven, neither the Son, but the Father only.**” (Matt. 24:36.) Read Luke 12:40, 1 Thess 5:2.

What Should We Do Till He Comes?

We should show faith in death (1 Cor. 11:26.) (“For as often as ye eat this bread, and drink this cup, ye proclaim **the Lord's death till he comes.**” We should be steadfast. (1 Cor. 15:58.) “Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in **the work of the Lord**, for as much as ye know that your labor is not in vain in the Lord.” We should be patient. (Jas. 5:7.) “Be patient, brethren, until the coming of **the Lord.**” May we work while it is day. (Jno. 9:4.)

Are You Ready for His Coming?

We all know that he is coming because the Bible so teaches. He is coming to take vengeance on those who have not obeyed the Gospel. (2 Thess. 1:7-9.) We know not when he will come. (Matt. 24:36.) Let me beg you today to obey Christ by hearing his Word. (Matt. 17:5.) Believe it (Rom. 10:17.) Repent of every **sin.** (Luke 13:3; Acts 2:38.) Confess your faith in **Christ.** (Rom. 10:10; Gal. 8:37.) Be baptized into **Christ.** (Gal. 3:27; Rom. 6:3-5; Mark 16:16.) You will then be a member of the Church of Christ. (Acts 2:41-47; Rom. 16:16.)

My prayer is that you will do that and live faithful until death, (1 Pet. 2:1-2; 2 Pet. 1:5-11; Mark 7:13-14.)

IMPORTANT QUESTIONS YOU WANT ANSWERED

By John O'Dowd, in Sound Worker

To what denomination did Peter, Paul, James, John, the Three Thousand, Cornelius, the eunuch, Lydia, the Corinthians and the Jailor belong? Were they not Christians? Did they not form a part of the church of Christ? If a sinner believes in Christ with" all his heart, repents of his sins, confesses Christ, is baptized—or does just what Peter, Paul, James and Cornelius did—will that make him a member of any denomination on earth? If so, please inform us to which one did Peter and Paul belong? Will this not make him simply a Christian? If a great number did no more than this, would they not be just a number of Christians? Should this number come together, call themselves by the same name as did the Apostles and first Christians, adopt the same rule of government—the New Testament, believe in the same creed—(Christ), exercise the same discipline required by the New Testament, choose the same servants, observe the same commands in the same way, confess Him by being present around His table in His House upon His day every week as they did, will that make them a denomination? If so, which one? When a man does this someone is ready to ignorantly yell “Campbellites.” Then will you please tell us WHY IT DID NOT MAKE “Campbellites” out of Peter, Paul and others?

Will any preacher in this city and the congregation he meets with DO THE THINGS mentioned above and let the writer and members of Christ body, or any other preacher and congregation of Christians only, come over and worship with them? If so, say YES, and we shall all stand firmly on Bible ground. (Amos 3:3); (Psa. 127:1; Psa. 133:1).

Oftentimes we are charged with being selfish, narrow and exclusive, respecting the position we, as a religious body, occupy, stating that we are in favor of unity, providing all others come to us. This is an unfair and unjust criticism, arising from a misunderstanding or misrepresentation of our teaching. One said: “You are as narrow as the Catholics.” I replied: “Much narrower than the Catholics, friend, they have the Bible and Tradition, while we won't have anything but the Bible.” (2 Pet. 1:3; Mark 7:7-9.) To show you this is true we submit the following facts: Let the Catholics, Baptists, Methodists, Lutherans or any of the others select a group from each church. Let these appointed members come together and adopt a plan for uniting, that will be agreeable to all of them, independent of us, and we will go right in with them—adopt the same plan without a question. Is not this a fair proposition? Let us look at this by a mathematical problem.

$$25 + 25 + 25 + 25 = 100$$

$$C + B + M + L = \text{What?}$$

What will be their common denominator, Catholic, Baptist, Methodist or Lutheran? The only name that could be common to all of them would be CHRISTIAN. Therefore, they would not be coming to us, they would be coming to the BIBLE basis of UNITY, the basis upon which we, as a religious group, have already come, and it is the only ground upon which they (these denominations) could possibly unite independent of us.

Please read, ponder and obey: (John 17:20-21; 1 Cor. 1:10-11; Rom. 16:17-18).

Wear the right name—Christian; belong to the right church—Christ's; Obey the teaching of the right Book—God's Bible. (1 Pet. 4:14-17; Matt. 16:18; John 12:48).

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EDITORIAL

CHRIST IN PROPHECY

The Christian religion is the fulfilment of the ancient prophecies of the coming of the Messiah. In the prophecies, in the introduction of religious institutions, and also in great historical events, the kingdom of the Messiah was portrayed from the most ancient times of antiquity. Upon the very day that the fall of man occurred God foretold the coming of Eve's Son of blessing. God said: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) From the day upon which God made this declaration until his appearance, the coming of the Saviour became the theme of every divine oracle and the substance of every shadow that was cast by the types and metaphors of both the Patriarchal and Mosaic ages. It became the one grand desideratum toward which the overruling hand of the Almighty was shaping the history of not only the chosen family but also that of all the world.

The antiquity of the prophecies places them beyond the reach of question or cavil. No infidel can deny the ancient existence of these prophecies. That these many, many prophecies concerning the promised Messiah, uttered by the oracles of God, were well and widely known from the earliest times is too obvious and too certain for any reasonable or intelligent person to deny it today. It is also perfectly demonstrable that the most gifted and the most learned men on earth cannot see one moment into the future. No man can know what a day will bring forth; no human being can tell what will be in a week, a month, a year, or a hundred years, to say nothing of thousands of years in the future. Only God sees the future. Only his eyes see all nature through and only he can see the happenings and events that are to come. And as all agree that no power but the power of God can reveal the persons and things of the future, it becomes most obvious that in the fulfilment of the prophecies concerning the Messiah; in the appearance of the institutions and ordinances that were foreshadowed and prefigured in the types and shadows of ancient times; and in the shaping of the history of the world from the earliest ages to comport with the advent of the Messiah and the inauguration of his kingdom, there were many, many incontrovertible and overwhelming proofs of the presence and power of God. And the presence and power of God bears incontrovertible witness to the great, fundamental truth of the remedial system that Jesus was, and is, the divine Christ, the Son of God.

Upon the birth of another son, born to take the place of Abel at the head of the genealogy or list of the chosen ancestors of the Child of Promise, the mother of the human race "called his name Seth: For, said she, God hath appointed me another seed instead of Abel; for Cain slew him." The most learned scholars of the Hebrew nation, the fullest and best informed rabbis of the Jewish Sanhedrin, recognized the authenticity and integrity of the genealogies and never called them in question. The keenest eyed critics, those who were in position to know, and who were on the ground, acknowledged the accuracy and correctness of the rolls of lineage, in the archives of the Hebrew nation at Jerusalem. And these national records traced the genealogy of Jesus Christ, "the son of David, the son of Abraham," back through the most remote ages to "Seth, the son of Adam, the son of God." Here are historical facts of the most unimpeachable nature. Only the power of God could trace the chosen family from the time of the utterance of the promise to the appearance of the Chosen Seed. Only the power of God could preserve authentic records of such an ancestry or genealogy through all the vicissitudes of centuries and maintain them intact until they bore their testimony of Jesus of Nazareth. And the clearly discernible and indisputable presence of the power of God constitutes infallible proof that Jesus is the Christ, the Son of God, the divine Saviour of the world. Having accomplished their purpose these carefully and scrupulously kept records perished with the destruction of Jerusalem by the Romans and there is not a Jew on earth today who can show even to which of the twelve tribes he belongs, much less from which ancient family he has descended. There is much food here for voluminous thought. Those who reject Jesus Christ are estopped from looking for any other. From every standpoint it is "Jesus only."

No one can gainsay that many centuries before the birth of the Babe of Bethlehem, the prophet foretold that his mother would be a virgin. "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." The incarnation, "God manifested in the flesh," "a body didst thou prepare for me," "the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth," the coming into the world of the long-promised Saviour, could be brought to pass only through the miracle of the virgin birth. No mere man could have the power to save. And as God has created no other route into the world than to be born of a woman, God could be manifested in the flesh in no other way. Hence from the most ancient times, beginning with the declaration that was made by God himself on the day that the fall of man occurred, the prophecies of the Messiah embraced his virgin birth.

No intelligent man can doubt the antiquity of the Old Testament. The burden of its thirty-nine books is the coming advent of the Messiah. God said to Abraham, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The promised land was to be the home of the chosen people among whom he was to come, and that land is today called "the holy land" because he lived upon it. Many, many marks of identity were thrown around him and around his coming. He thus literally came through a door reared by the prophets, many ages before his birth, through which it would have been impossible for an impostor to enter. He was to spring from the tribe of Judah and the genealogies were preserved in the archives of the nation to bear him this testimony. He was to be born in Bethle-

hem and the chief priests and scribes so replied to the enquiries of King Herod, when the wise men came to Jerusalem; "for we saw his star in the east, and are come to worship him;" and the babes were to be slaughtered at his birth because the bloody king feared a rival. "Then was fulfilled that which was spoken through Jeremiah the prophet, saying, A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not."

The return of the infant Jesus from Egypt, after the flight from King Herod, and his dwelling in Nazareth, was specifically portrayed by the Lord through the prophets and was fulfilled before the eyes of chief priests and scribes, who were thoroughly familiar with the prophecies and who would have pointed out any discrepancies if such had existed. The appearance and work of John the Baptist, his forerunner, was designated and described by the prophets. His own personal ministry, every step of his career, his betrayal for thirty pieces of silver, his crucifixion between two thieves and his burial by a rich man, all were pointed out and portrayed by the Lord, through the prophets, many ages before his coming. His resurrection from the dead, his commissioning his apostles, his ascension and coronation, and the inauguration of his reign, were foretold and marked out with such perspicacity as to make it impossible to mistake his identity. All of this was written and had stood for ages on the pages of the Old Testament. There can be no evasion or equivocation here. It would be infinitely worse than juvenile and puerile in a most imbecile degree to suggest that mere men could have been the authors of all these designating prophecies, uttered from the earliest times till the close of the Old Testament canon, or that mere men could have directed, through the centuries, the over-ruling hand that brought them to a complete and perfect fulfillment.

There is no forgiveness of sins and no salvation, here or hereafter, in looking to Jesus as a great and wonderful man. The "modernists" fall far short when they say that he was the world's greatest and best man. No mere man, of any type or character, can be the Savior of sinners. Only God has the power and is mighty to save. If Jesus was a mere man, and not the divine Christ, the Son of God, around whom are gathered all the oracles of God, uttered in past ages by the inspired prophets, then he is not now "the first and the last, and the Living One," the Saviour of the world. If he did not rise from the dead, then he is still dead and cannot be the world's Redeemer. Such a concept, however learnedly and solemnly advanced by the modernistic "experts," is wholly and utterly chaotic and nullifies all reason and intelligence. It is at war with an innumerable number of actual facts that are the most thoroughly certified and the best proved events that ever occurred in the history of the world.

The Christian religion is built on the living Jesus, who today holds in his hands "all authority in heaven and earth," and who today sits on the throne of God in the heavens as the "head over all things to the church, which is his body, the fulness of him that filleth all in all." He is today ruling and reigning over all Christians through the administration of his twelve apostles whom he seated upon twelve thrones, and whom he inspired with the Holy Spirit to guide them in giving his commandments to saint and sinner until time shall end. The apostles are today doing this through the inspired scripture, the Bible. To say that Jesus is a mere man howsoever good and great, is to deny that he is Christ the Lord, and is to deny that the Bible is God's Word.

The Bible presents "the many infallible proofs" that show that Jesus is "the Christ, the Son of God." The world needs today to read and study the Bible itself, not books about the Bible, purporting to give an "interpretation" of it by infidel professors. The Bible itself rests securely upon "the firm foundation of God that standeth sure." The "modernists" may present their "concepts," they may concur in the views of self-styled "experts," but the indisputable fact remains that they are wholly and entirely incapable of offering any rebuttal against the many incontrovertible proofs that demonstrate that Jesus of Nazareth is the Lord and Christ. Those who become disciples of Jesus have something tangible, and intelligible, and provable, upon which to rest in peace and happiness and upon which to look forward to the future in the fullest assurance of faith and hope.

J. A. A.

THE CURSE OF DENOMINATIONALISM

From Truth in Love

We believe that denominationalism is the greatest curse that disgraces the cause of Christ; it is the most fatal enemy of truth and right that exists; it is indeed Satan's most useful tool of destruction. To see the curse of denominationalism we must see some of the results.

(1.) Confusion and Division—God is not responsible (1 Cor. 14:33), so men are responsible for whatever division exists among the professed followers of Christ. DIVISION IS A SIN. (See John 17:20-21; 1 Cor. 1:10-13; Eph. 4:1-6. Each denomination claims to be the true church; each claims to be right and to teach the truth of the Bible. This results in confusion. The honest, serious-minded person quite naturally asks, "Which is right? Which way shall I take?" Many take the easy way out and decide religion is a farce, that professed Christians are all hypocrites, and so they turn to infidelity and atheism.

(2.) A Tremendous and Tragic Waste of Money and Energy—Each denomination builds its own houses, pays its own preachers, publishes its own supplies, propagates its own peculiar doctrines, supports its own institutions. Think how easily the world could be evangelized and converted the Christ with the money and energy wasted oiling the machinery of denominationalism!

(3.) Evangelism Is Made Ineffective—Jesus taught world evangelism (Matt. 28:18-20; Mark 16:15-16). Each denomination attempts to evangelize the world, not with the teachings of Christ and the Apostles, but with its own peculiar doctrines. The doctrines of one denomination contradicts the doctrines of other denominations. Instead of unification of efforts we have division and waste of efforts. Furthermore, it results in causing the people being evangelized to question the sincerity of the Christian religion. There is the story of the old Chinaman who told a missionary to go back to America and find out who was right, and then come preach to him. Frankly, we have more respect for the Chinaman's judgment than for those who go there to preach contradictory doctrines.

(4.) Homes Are Troubled and Torn Apart—Many homes are sadly divided religiously; oftentimes this is the cause of divorce. Every preacher who will be honest with himself and others will testify to the truthfulness of this statement. Many who read this will know by heart-breaking experience that this is the truth. This is also contrary to God's will (See Matt. 23:6). If the New Testament plan for unity existed no home

could be divided over religion. In this terrible result denominationalism gnaws at the very foundation of Americanism.

(5.) **Infidelity Is Encouraged**—Professed followers of Christ, by their division and denominationalism, have made the religion of Christ the laughing-stock of infidels and atheists. The unity of the New Testament will rout infidelity and atheism; denominationalism encourages them. Picture a child reared in religious division, later attending a university where infidelity is taught and the Bible ridiculed. What foundation does that child have for retaining his faith? No man can defend religious division and defeat an infidel in public discussion. **WHEN HAVE YOU HEARD OF A DENOMINATIONAL PREACHER MEETING AN INFIDEL IN PUBLIC DISCUSSION?** Denominationalism is the greatest boon to infidelity in existence today.

(6.) **Many Will Be Lost**—This is the saddest result of all. Many are honest and sincere, but sadly deluded and mislead. The blind are leading the blind. One teaches one thing, another teaches another thing; they contradict one another. All cannot be right. **SOME-ONE IS WRONG!** No reasoning person will contend that all are right—it is impossible. False teaching means vain worship (Matt. 15:1-14), vain worship means condemnation, which in turn means eternal loss. Many are going to be lost. Let us face the facts!

THE CHURCH OF CHRIST IS NOT A DENOMINATION. MAKE AN HONEST INVESTIGATION!

A CORRECTION

In our December issue we published an article from Mr. James E. Chessor reviewing an article by Dr. E. L. Roberts on "The Rich Man and Lazarus." In Mr. Chessor's article there were several incorrect statements and two in particular, which we desire to correct.

1. "If the Doctor will reread all the passages on 'the rich man' found in the Bible (Jesus often speaks of him), who can no more go to heaven than a camel can go through a needle's eye, he will be ashamed of his foolish assertion that 'this man had no faults'."

2. "Yet the Doctor says this rich man had no crimes! Nothing that should be laid up to his charge—nothing to merit the flame of torture that came as a just retribution."

We consider these charges very serious, reflecting on the Doctor's common sense, if nothing else. Since they were published we realize that there was no foundation in fact for making them and that their publication does Dr. Roberts a great injustice. We therefore retract them in toto and apologize for having published them.

Signed:

JAMES A. ALLEN, Publisher,
JAMES E. CHESSOR, Author.

Mr. Allen:

If you will publish this in your next issue let me know by phone or special delivery mail and so far as I am concerned the incident will be closed. If not, my supplement will be immediately published and mailed out.

E. L. ROBERTS.

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INSPIRATIONAL AND FUNDAMENTAL TEACHING

OF THE SCRIPTURES

By Leonard Lewis, in Firm Foundation

Faith is an essential prerequisite in all pursuits of life. It would be difficult to get a clear conception of the confusion and chaos which would prevail in society if people had no confidence and trust in each other and in what they say and write. This thought has a special significance in religious life and thinking. Our whole system of moral and spiritual values is based upon the fundamental principles of divine truth which God has revealed in the Bible. "Without faith it is impossible to please God," said the writer of the Hebrew letter, and without faith in the divine inspiration of the Scriptures mankind is left without universal standards of a high and holy character.

The current movement of pragmatic thinking in religious and educational circles accepts and seeks to advance the proposition that standards of righteousness are variable. These standards are about as numerous as the individual who reflect upon them. Such reasoning is a modern application of the Greek philosophy which assumes that man is the measure of all things. This in effect is a denial of the inspiration of the Scriptures and places them on par with secular writings.

The above position is assumed by many notwithstanding the plan and simple teachings of the Scriptures to the contrary. In commending the Scriptures to Timothy, Paul said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is well to note that Paul did not use the partitive "some" but that "All" Scripture is given by inspiration of God. The apostle Peter in emphasizing the necessity of faith and good works reminds us that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). This passage effectively answers the arguments against the inspiration of the Old Testament. In regard to the inspiration of the New Testament Jesus, offering consolation to the apostles shortly before his departure from them said, "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).

There can be no doubt as to the meaning and significance of the above Scriptures. The Bible itself establishes proof of the inspiration of the Scriptures, but the difficulty in obtaining a universal acceptance of that fact is due to the lack of faith on the part of the people. Mere assent to the historical facts, particularly of the New Testament, is insufficient but some refuse to give even that. True faith must be grounded on right belief, based on sacred evidence, and accompanied by right practice.

We who subscribe unreservedly to the proposition that "All Scripture is given by the inspiration of God," urge others to join in the crusade against the enemies of the Bible who seek to deny its inspiration and pervert its teachings.

As to the teachings of the Bible it may be stated that it is the revelation of God's will to man. It sets forth an account of the creation of all things, of the fall of man, and of God's plans and purposes for his redemption.

The development of the Messianic idea began with

the fall of man and continued for centuries. Beginning with Abraham this central truth developed along national lines and unfolded fully in the writings of the prophets who set forth in detail the facts of the virgin birth of the promised Messiah. The prophets told us of his birth, mission, betrayal, death, and resurrection. Christ is the central theme of both the Old and the New Testaments, but much space of course is devoted to the life and work of other great characters who had a part in the unfoldment of God's plan for mankind.

The giving and development of the law through Moses for the Children of Israel, the acceptance and development of the idea of one God, a monotheistic system of worship, and the emergence of the doctrine of immortality of the soul are other fundamental teachings of the Old Testament.

In connection with New Testament teachings it may be stated that Timothy early acquired a knowledge of the holy Scriptures, which were able to make him wise unto salvation through faith in Christ (2 Tim. 3:15). This undoubtedly meant that he understood and applied the fundamental principles of the New Testament. He accepted the Genesis account of creation, he understood the law of Moses and how it was fulfilled in Christ, he learned of Christ in prophecy and understood how he accomplished his mission, he heard and obeyed the gospel, and knew that the church was established On Pentecost. Timothy was admonished and taught how to behave himself in the house of the living God. He undoubtedly took the New Testament as his only guide in faith and practice, for he became "wise unto salvation through faith which is in Christ Jesus."

In like manner Paul was well-informed in the law and traditions of his people and became the outstanding apostle to the Gentiles. He wrote most of the New Testament and understood fully the mission of Jesus whom he once persecuted. After his conversion he became a missionary and zealously and courageously preached the gospel as symbolized in the death, burial, and resurrection of Christ. Like Peter and James and John and the others, he understood fully the conditions of salvation as set forth in Acts and taught brilliantly the lessons of proper conduct in Christian living. The apostles understood and carried out the great commission which Jesus gave them shortly before his ascension to become King of kings and Lord of lords, but there is no evidence to show that he promised to return to earth to re-establish the throne of David in Jerusalem or elsewhere. The apostles obeyed implicitly the teachings of the Master and suffered martyrdom, John excepted, for their loyalty and fidelity to him.

Those who endorse the sentiments of this article and accept only the New Testament as authority in matters of faith and practice are urged to join the writer in a plea to others to join the ranks of the faithful that the borders of the kingdom of Christ may be extended to the glory of the Father and the salvation of souls.

WAS PETER POPE?

By James D. Bales

A discussion of this fundamental claim that constitutes the foundation of the Roman Catholic Church. Did Christ make Peter Pope or is such a claim a wicked assumption without divine authority? This is a pamphlet of 48 pages in which the truth upon this great claim of the Catholic Church is very clearly and plainly presented. Price 25 cents.

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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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VAIN SPECULATIONS

"Brother Lipscomb: Can you tell our little Bible class why our Savior commanded his apostles to procure purse, scrip, and sword?"

We can only tell what was done with the sword as recorded in the Bible. Two swords, he told his disciples, were enough for their use. Peter used one to cut off the ear of the servant of the high priest—to fight his enemies and defend his Master. The Savior told him to put the sword up, for all who take the sword shall perish by the sword. If it was used for any other purpose than to impressively teach this lesson, we have not learned it.

Another brother asks us for an explanation of some passages of Revelation—among them, when the sixth seal was opened. We have long since found the easiest way out of difficulties is to confess your ignorance. We say to this brother, and to all, we have not a single idea as to when the first, second, third, fourth, fifth, or sixth seal was opened, or whether any of them have ever been opened; nor when the angels sounded their trumpets, nor when they poured out any of their vials. If anyone knows when any of the seals were opened or any one of the trumpets sounded or an one of the vials was broken, he is much wiser than I am—he is far ahead of me in his progress in Scripture learning.

There are a few plain truths here and there in the book of Revelation that I can understand; but as to the interpretation of the prophetic types, we have not an idea. We have read several works on the subject and are well satisfied that not one of the writers we ever read knew a particle more on the subject than we do. Indeed, I do not think they knew so much. I know enough to know that I know nothing about them. They did not know so much, or they never would have written on the subject.

BRETHREN, LET US STUDY AND LEARN AND PRACTICE AND TEACH THE PORTIONS OF THE BIBLE THAT TEACH US OUR PRACTICAL DUTIES, AND NOT BE WASTING OUR TIME ON VAIN SPECULATIONS.—David Lipscomb, Gospel Advocate, 1876.

DRUNKENNESS

Some of the domestic evils of drunkenness are: house without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners. Temperance puts wood on the fire, meal in the barrel, flour in the cupboard, clothes oil the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

—Benjamin Franklin.

WORK AND PRAY

A person having been requested to pray, for a certain object, commenced feeling for his wallet, saying: "I cannot pray for this object until I assist in promoting it." This man understood the true secret of rendering prayer efficacious. We should never pray for the accomplishment of an object without working for it—sacrificing for it. We should never pray for the hungry to be fed or the naked clothed without aiding to feed the hungry and clothe the naked. We should never pray for the conversion of a sinner or the spread of the gospel without laboring under God to convert the sinner and

spread the gospel. We should never pray for pardon of our own sins without connecting with the prayer the determined effort to turn from our sins. We should never pray for the Spirit of God without working to prepare our hearts as fit habitations for the Spirit. We should not pray for daily bread without working to obtain the food that is convenient for us. We should not pray God to enable us to "be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," without laying aside every practice, habit, article of dress or ornament, and style that is adopted simply with a desire to conform to the fashions of the world. We should act in nothing with a desire of conforming to this world. When we do, we violate the sacred command of God. We should let our dress be simple, neat, modest, suited for comfort and service, not vain show. Every article worn for show is as certainly a violation of God's law as to refuse to be baptized. Why the command to be baptized is more sacred than the commands to refrain from these extravagancies and conformities to the world we cannot see. How a Christian can hope to gain the favor of God or reach heaven while violating these more than he could while violating the other commands to pray and be baptized we cannot divine. The willful, persistent violation of one single point of the law of God leaves a broken, rejected, despised law utterly powerless to save those so treating it. (James 2:10.)

—D. Lipscomb.

TEN REASONS WHY A BELIEVER

MUST BE BAPTIZED

By Clarence A. Westapher

1. Because baptism is a positive, divine command. Jesus, having all authority, said, "go disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 28:18, 19.
2. Because Jesus said, "he that believes and is baptized shall be saved." Mark 16:16.
3. Because Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.
4. Because baptism enables us to "put on Christ." Gal. 3:27.
5. Because baptism is "for the remission of sins," after which the Holy Spirit is given. Acts 2:38.
6. Because baptism puts one "into Jesus Christ." Rom. 6:3.
7. Because Peter, under divine inspiration, said to the people, "Repent and be baptized." Acts 2:38. This order has never been repealed.
8. Because baptism "does now save you." 1 Pet. 3:21.
9. Because in baptism, our sins are washed away. Acts 22:16. Leaving a good conscience.
10. Because there is rejoicing in the Lord after baptism. Acts 8:39; 16:34.

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 cents a year.

VOTED TO JOIN

By E. N. Glenn

Yesterday I was talking to a friend of mine who belongs to the "Holiness Church." He told me that they had voted to join the "Pilgrim Holiness Church." He said he believed the vote would carry, and that they would soon know for sure as the votes were supposed to be all in and counted by March 1st.

I said, "Bob, the church I belong to has this advantage over the one you are a member of—when I became a Christian the Lord 'added' me to the church; and I have been satisfied ever since to remain a member!"

We read in Acts 2:47 that "the Lord added to the church daily such as should be saved." I believe the Lord adds such to the church today. I am wondering why anyone should desire today to "join" some other church than the one the Lord has added them to? Let's teach them.

NASHVILLE CHRISTIAN INSTITUTE

By J. W. Brents

Four years ago the Nashville Christian Institute was started with two students.

Interested white brethren have greatly encouraged it and have helped financially and in many other ways until today it is an accredited high school with 300 students in daily attendance. There are seventy-five young men in the dormitory. Most of those are studying to preach the gospel and not a few are already splendid preachers.

Last September I was asked to take charge of the Bible department.

During the lecture week at David Lipscomb College many of our preaching brethren and friends from far and near come to see what was being done and I believe all went away convinced that great and notable work is being done. Already the school has out-grown its present quarters.

2303 Belmont Blvd. Nashville, Tenn.

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.

Bible believers appreciate science, knowing Jehovah is author of every wonderful thing in nature. However, many scientists, refusing "to have Jehovah in their knowledge," have erred greatly, both in religion and in science. But when scientists, after much changing, do get to the truth on any subject, THAT TRUTH invariably agrees with the Bible. Jehovah's Bible and Jehovah's Nature cannot collide.

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?

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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FIELD REPORTS

Homer A. Daniel, Paducah, Ky., April 8. I begin a Gospel meeting at Bowling Green, Ky., May 5 to continue through 15th. Bro. H. C. Winnett, Supt. of Potter Orphan Home, preaches for Park and 13th Congregation, at which place the meeting will be held.

T. H. Burton, Bristol, Tenn. I am glad to report the work moving along nicely. Work on the building goes along right well. Hope to begin laying stone in the walls this week and then things should move along faster.

Samuel 11. Austin, Jackson, Mich., March 17. The Mission at Jackson is moving along encouragingly. One response to the invitation today, making thirty-eight. We only had ten January 1, 1945. We need a mimeograph to get (jut a weekly bulletin, who will help us get one?

R. G. Embry, Russellville, Ky. Our work continues to make progress. We now have a men's training class on Wednesday evening. Brother Chas. Arnett teaches the Bible class while I teach the training class. Brother Tommie Nicks will be with us for a ' 10-day singing school beginning March 30th. Come and be with us if you live within driving distance.

R. O. Casey, Jr., 48 So. Marquette St., Madison 4, Wisconsin, March 14. Last Lord's day morning I preached in Milwaukee, and at the invitation a very old man came forward. After he was baptized he sincerely rejoiced, as is usual among the Northerners when they have the assurance of the scriptures that their sins are forgiven.

Will W. Slater, Station A, Box 1025, Fort Smith, Arkansas, March 26, 1946. Closed meeting in Delhi, Calif., Sunday night. One young man baptized and restoration, and much good done otherwise. Many outsiders' attended that had never heard the gospel before. C. C. Lovelady is the regular minister, and is doing a fine work. I began last night for the West side church in Modesto, Calif. I go from here to Pixley, Calif., for a meeting.

Elbert R. Garretson, Box 622 Wasco, Calif., March 11. Just completed a two week's meeting in Yuba City, Calif. Two men obeyed the truth and one lady was restored. Upon returning home one was restored at the morning service. We have a column in the local news called "The church of Christ Column". This is reaching many and the local Catholic Priest has tried to oust the Column but without success.

Gus Winter, N. Braddock, Pa., March 11. Baptized three new converts yesterday (my fourth recent baptism); a lady (former Catholic), mother of five; a man (also a former Catholic), head of a family of five, and a **young** lady of 18 (a former Lutheran). The brethren here are rejoicing. Also had two place membership with us recently. Inquiries about this field invited and are **always welcome**.

Clint Lovelady, Delhi, Calif., March 26. We have just closed one of the best meetings we have had in Delhi, Brother Will W. Slater doing the preaching. Good crowds each service, many heard the Gospel for the first time. We hope to reap later.

One baptised, one restored.

We are planning a big open air meeting the latter part of June. Watch for the announcement.

E. N. Glenn, Rt. 2, Ojai, Calif., March 10. Last Lord's day, young Bro. Bunn, of Pepperdine College, gave an inspiring lesson in Ventura on the outlook of missionary work in Europe. He plans to go to Switzerland soon—thence on to Germany. Now is the time to strike. The little church here sent some 35 boxes of clothing to individuals in the Netherlands. Bro. L. D. Webb of Los Angeles, recently showed to ah appreciative audience of Oxnard, pictures of the work in Alaska.

Tice Elkins, Alamogordo, New Mex., Box 31. Will you tell your readers that the second edition of my review of Ben M. Bogard's "101 Reasons Why I Am Not a Campbellite" is off the press and ready to mail at 25c a copy, \$2.50 per doz., \$15.00 per hundred?

The severe illness of my wife due to her injuries in a bus wreck last fall is easing up now⁷, and my own attack of lung trouble is just holding me back now⁷, but with promise that I shall again be able to do lots of work. None at present, away from home. With all good wishes to you.

John P. Fogarty, Station A, Abilene, Tex., March 9.

After returning from overseas as Chaplain in the Army, I returned to my home in Abilene in September at which time I enrolled in Abilene Christian College for graduate study. I began preaching for the church at Throckmorton, Texas, where I had been laboring prior to entering the Army. I shall continue here in school and preach there until the latter part of May.

My family and I will move to Bangor, Maine, in the mission field there under the sponsorship of the South-side church in Fort Worth. More about this work in next report.

R. S. King, Belle Glade, Fla., March 19. I have just written a card to Bros. Comer thanking them for this month's supply of your good paper. I am sorry that I did not see you and talk with you at the banquet but I left as soon as possible to start back that night. My son-in-law and I drove all night so I could be with my mother one day before returning to Belle Glade. Our work is slow in the building line but our Sunday morning attendance is increasing steadily and w'll outgrow the library where we meet. We hope to get in our house in two months. I am writing you in a few days to make an appeal for some help to aid us in finishing our building in this town of 10,000 souls and no real Gospel ever preached before.

Homer A. Daniel, Paducah, Ky., April 1. Since last report there have been twenty additions in our work including one baptism and four to place membership here at Clements St. Four baptisms, seven to place membership from the Christian Church, one restoration and three to place membership from the Sommerites at Brookport, Ill., at **which place the writer assists in two**

services weekly. One baptized had been a Baptist for fifteen years and a Bible teacher for some time.

Brethren Vandervis of Abilene, Tex., Charles Crosier and Leslie Wyatt, students of Freed-Hardeman College, have preached at Clements St. recently.

I have assisted in four funerals and performed one marriage ceremony that have not been reported.

The work here is encouraging.

Carl E. Finley and John E. Fenn, 1799 Sale Road, Columbus 3, Ohio, March 18. There are five congregations of the Church of Christ in Columbus, a city twice the size of Nashville, Tenn. All but one of these congregations meet in store rooms. The congregation with which I am laboring was started about three years ago and during that time we have been meeting in a store room at 2293 Cleveland Avenue. Recently we were notified by the owner that we must vacate the building by June first. Our membership has been growing steadily and we have about out-grown the store room, so the brethren have decided to build, providing we can get some financial assistance. We bought two fine lots in a very desirable location but the cost of building will be high. Will some missionary-minded congregations please come to our assistance? Columbus is a fine city in which to work and "the field is indeed white unto harvest."

R. O. Casey, Jr., 48 So. Marquette St., Madison 4, Wisconsin, March 14. I have written the brethren Comer thanking them for their interest in mission fields in sending the APOSTOLIC TIMES in bundles to such places, and asking that they continue to send them to me.

Your paper is best appraised, I think, by my wife, thus:

She was converted from Lutheranism about seven years ago, and began to read the APOSTOLIC TIMES, and to study each article, using her Bible to read the scripture references. She is very firmly grounded in the truth, and gives much of the credit to the APOSTOLIC TIMES. She says she found more facts of the gospel, and "strong meat," in your paper than in any other, and in this I concur with her.

Keep up your good work. I believe the paper will do much good here.

Elmer A. L'Roy, DeQueen, Ark., April 1. There have been five responses to the invitation since we began our work here last February 1st. Two have been baptized and two restored. One other placed membership. This response is encouraging. The church here is young and is composed of relatively few members. The interest is good. Our program is evangelistic. Our work will be greatly helped when we have a building. Meetings of the church now are hindered by this lack. There is nothing in the way of comfort or pleasant looks that could attract others to the services. The greatest single boost for the work here will be the building of a church building. We hope to do that this year. Finances will be about the biggest problem that will have to be solved. The Lord is not poor; so this difficulty will be overcome. He will raise up friends of the cause, both in DeQueen and without, to accomplish His work. I am being supported here through the cooperation of several churches in Texas and Oklahoma.

Malcolm Bowen, Seattle, Wash., March 26. The greatest meeting in the history of the Churches of Christ in Seattle was conducted here March 11 through 17th. The meeting was sponsored by the Northwest Church of Christ which meets at 410 West 62nd Street. Brother Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, was the preacher in this meeting.

The greatest crowds ever to attend a meeting in Seattle greeted Brother Wallace in every service. The interest of the people in the plain, pointed and positive preaching of the gospel was manifested in the ever growing numbers that attended each night. The people crowded into the building until we wondered how we would take care of them all. Our auditorium and Bible school rooms were utilized for seating space. It was necessary for us to remove all partitions on the main floor of the church building in order to obtain space for seating the large and ever growing crowds that attended this meeting.

The gospel of our Lord was presented in a manner that all could appreciate and understand. The people here are now standing much stronger in the "faith once for all delivered unto the saints." The sentiments of all were crystallized into a definite defense and stand for the gospel of the "old path." Brother Wallace did a good work in Seattle.

The church here was greatly strengthened and encouraged during the meeting from the moral support of seventeen faithful gospel preachers. Their interest and assistance in this meeting will long be remembered by us. The following preachers attended the meeting: Brethren Bryon Brown, Olympia, Wash.; Fred Amick, Tacoma; Lewis Oldham and Dr. J. W. Maddox, Seattle; Owen Hunt, Walla Walla; J. M. Perryman, Renton; V. R. Smith, Kelso; Claud S. Dogget, Wenatchee; J. C. Bunn and Ethridge, Bellingham; Crossly, Sedro Woolly, Wash.; Ira B. Sandusky, Eugene, Oregon; Key, Juneau, Alaska, Elmer Edwards, Houston, Texas; Cassius (colored) Seattle and also the writer of this article. Many members of other congregations likewise attended.

Four were baptized during the meeting. We hope to repeat this meeting in the near future. We can truly say, Seattle has heard the truth.

ORIGIN OF THE WORD. Formerly respected men on science contended and "proved" the earth had no origin, that it has always been here. Now they contend the earth did have a beginning. It was recorded in the Bible all the time. When men get to the truth, they agree with the Bible. Gen. 1:1.

FOUNDATION OF THE EARTH. At one time educated men thought the earth rested on some foundation, speculating we rode on a gigantic turtle. Now all men know the earth hangs "on nothing," just as the Bible has said it all the time. Job 26:7.

INVISIBLE PLANETS. Bible believers know that in the heavens are planets and principalities now invisible, Colossians 1:16, but unbelieving scientists have to wait and find them one by one.

When, O when, will the children of men learn? Never has the Bible had to be corrected. Time after time, smart men have to correct their ideas.

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, 1509 McGavock Street, Nashville 4, Tennessee.

James A. Allen.

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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.

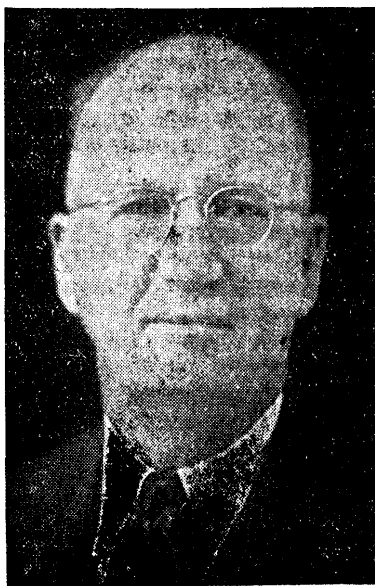
Not only by *oral* preaching, but by the *pen*, or *writing*, can people be brought to a knowledge of the truth. The apostles *wrote*, as well as spoke, in carrying on their work. The efficiency of the printed page can never be over-estimated. All Christians should utilize it to the uttermost.

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.

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THE APOSTOLIC TIMES

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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." (1 Thess. 5:21.)

WHAT THE BIBLE TEACHES

A man who gives no thought to his soul's salvation is surely pursuing a most unwise and dangerous course. If he exercises a mere modicum of intelligence, he must certainly know that his life in this world is exceedingly fleeting and transitory and that he is rapidly reaching its end. He must also know, if he utilizes that same little modicum of intelligence, that all his interests and his¹ welfare are involved in his destiny. What will that destiny be? The man who does not give it serious thought commits eternal suicide.

Many people have strange reactions to this most momentous question. Some treat it indifferently and say they will fare as well as others. This is a shamefully disgraceful attitude to assume towards a matter that concerns a man's eternal well-being. Suppose others are lost forever, does their being lost compensate for his being lost? Others are worldly, have their minds engrossed in worldly ambitions and hence convince themselves that they have not the time to give a thought to what their condition will be when the glistening bubble they are chasing suddenly bursts. Still others are dominated by the lusts of the flesh, seeking thrills and fleshly indulgences and gratifications, hence are too utterly carnal to manifest any more foresight than a dumb brute. Not until they reach the slaughter will a thought of their plight creep over them.

There is also another blunder, even more terrible, that people commit. Many fine, splendid people realize the uncertainty and brevity of life, and also realize the importance of making their calling and election sure, but they allow religious prejudice and partiality to dictate the religious life they lead and the religious position upon which they rest their hopes for eternity. Their condition, as they rapidly approach the eternal world, is even more unenviable than the condition of those who

are too submerged in the world and its lusts to think or care about their eternal destiny.

A man who is prejudiced, who allows his preferences and partialities to blind him and make him incapable of careful, candid investigation, and honest, unbiased examination, cannot have, in his heart, the love of the truth, which is the very first prerequisite necessary to learn the truth. A man who does not love the truth, who does not make truth the object of his most diligent study and investigation, and who does not want to learn the truth, will certainly never be able to see it or learn it but will actually and really believe falsehood to be truth. "Because they received not the love of the truth, that they might be saved. 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." (2 Thes. 2:10-12.)

There is no source of information on the subject of being saved other than the Bible. All else is pure conjecture, opinion, hypothesis, guessing. No man or men on earth can give any authentic information on the subject except as it comes from the Bible. All we know, or can know, on any religious subject, that is true and reliable, is what the Bible says about it. Clearly, then, the most important thing in life is to read, study, investigate, examine and learn what the Bible teaches.

The Bible is the only thing that can be depended on. Many infallible proofs show it to be the Word of God. Evidences of every variety, competent and unimpeachable proofs, under every classification into which testimony and evidence may be grouped, with a greater and more profound certainty than mathematical demonstration could make it, confirm the truth that the Bible is God's Holy Word. Hence a man may safely rely on the fact that God speaks to him in the Bible. There is no proof whatever that God speaks outside of the Bible to anyone. Many have claimed that God has spoken to them, other than what He says in the Bible, but an entire lack of proof has shown them to be either deluded or falsifiers. Many have been taught to believe that the Spirit of God has communicated to them a sense of sins forgiven, outside of and beyond what the Spirit says in the Bible, but the indisputable fact remains that there is no proof or evidence whatever to sustain their claim. They felt it? But the way a man feels cannot be, in the nature of things, proof that he is right. Many have believed falsehoods and have felt just like they would have felt had the falsehood been the truth. Many have accepted the claims of false teachers who claimed a special revelation from God and then found themselves in the embarrassing position of having no proof whatever upon which to rely.

The sequel shows, therefore, that God speaks to people through the Bible and in no other way. The holy men who "spoke from God," as they were "moved by the Holy Spirit," in writing the Holy Bible, were guided by the Spirit "into all the truth." (2 Peter 1:21 and John 16:13.) All those religious impostors, all those who have claimed to have been the recipients of a revelation

from God, since the close of the Bible canon, have committed the dreadful sin of assuming that "all the truth" is not in the Bible and that they have been divinely authorized to add to it. This¹ notwithstanding the solemn warning in the last chapter of the Bible that God will add the plagues which are written therein to the man that does such a thing. All these human additions to the Bible, all these "precepts and commandments of men," stand naked and exposed before the world, as not having the slightest proof of having come from God, but as having been entirely fabricated upon human presumption.

The only man on earth, then, who stands upon firm, solid, safe ground is the man who stands upon the Bible. But a man cannot stand upon the Bible unless he knows what the Bible teaches. Many accept the Bible as God's Word who have no conception of what it teaches. They do not personally read and study it to find out what it teaches, and if they do read it, they are blinded in their reading by the denominational creed that colors all their thinking. No man can learn what the Bible actually teaches while looking at it through the colorings of prejudice or party. God reveals His will to us in the Bible, He gives us His truth and His commandments, and all who wish to please Him must come to the Bible, as it is, as it came from God, to learn what it really teaches, free from the contamination of human touch and uncolored by any of the creeds and dogmas of fallible and sinful men. In no other way can a man learn and do God's will. If a man's religion does not consist in striving to do God's will, and to please Him, then his very religion itself is wicked and sinful.

To every responsible person the most momentous question of life is, "What shall I do to be saved?" It is equally important and momentous to realize that the answer can come only from the Bible. On such a question the opinion of any man or men is gratuitous and presumptuous, to say nothing of being utterly valueless. The only thing that has any bearing on the answer to such a question is, What does the Bible say? All else is wholly irrelevant, out of order, not genuine. Then what does the Bible say for a man to do to be saved?

The average man, the general public, would perhaps be greatly amazed to learn that there is much greater and nearer agreement among all the denominations on this subject than prejudice and passion admit. All denominations admit that Jesus said to His apostles, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all 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.) Thus all denominations agree, though none of them practice it, and all of them try to explain it away, because of its incompatibility with the dogmas of their creeds, that a man who has been disciplined, or taught, by the apostles of Jesus Christ, as they are today discipling and teaching the world through the Bible, should be baptized, in obedience to the commandment of Jesus, "into the name of the Father and of the Son and of the Holy Spirit." We wish to emphasize that all of the denominations agree that the Bible teaches this, and that, for this reason, all of them have what they call baptism. It is true that their creeds render what the Bible says of none effect, or as Jesus said to the Pharisees and scribes, "And ye have made void the word of God because of your tradition." (Matt. 15:6.) Still the fact remains that they all agree that the Bible teaches it and that if a man goes ahead and

obeys what the Bible teaches he certainly stands upon safe ground. All agree that when a person has been taught, as the apostles teach him in the Bible, and then has been baptized, he occupies a position that is strictly in accordance with the Bible, and that if he is thereafter faithful in living the Christian life, he is infallibly safe for time and eternity.

All denominations recognize that the Bible teaches that 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.) It is true, that because of their human creeds and dogmas, all of them deny the importance of a man rendering obedience to the commandment of Jesus to be baptized. Still all of them recognize that the Bible teaches that Jesus commanded it and all of them have what they call baptism. Although the commandment of Jesus that every creature who believes the gospel be baptized is incompatible with their respective denominational theories of how a man is saved, still all of them agree that when a penitent believer is baptized, as Jesus commands, he has done the thing that is infallibly safe.

There can be no doubt as to what the Bible teaches men and women to do to be saved. When the apostles began to preach as Jesus commanded them, at Jerusalem, on the day of Pentecost, to those who asked, "Brethren, what shall we do?" Peter replied, "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.) 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 diligent reader may examine every case of conversion under the preaching of inspired men, as given in Acts of Apostles, or as referred to in the Epistles to Christians and churches. There can be no doubt that the Bible teaches every one who believes to repent, and, upon confessing their faith in Jesus, to obey His command to be baptized. The promise of Jesus is that then they "shall be saved."

If a man is too biased and prejudiced to accept what the Bible teaches, then any effort he may make to be religious, or to live a religious life, can be only a farce and a mockery. God does not accept any man who repudiates or ignores anything that the Bible teaches. Any religion that so does is itself wicked and sinful.

The Bible is the Book for us all. It and it only came from God and in it, and only in it, God speaks to all the world. The man who takes it at just exactly what it says, and as it says it, and strives to conform to it, is the happy man who builds his house upon the rock and who is infallibly safe and saved in time and eternity.

—J. A. A.

IS BAPTISM FOR THE REMISSION OF SINS?

By G. M. Prosser

When we see people so confused as to what the word teaches on such essential subjects as "baptism," our hearts go out to them; and we want to take our Bible and help them to understand it. So we are writing this article with the hope that it will help those whom we believe to be honest and sincere in wanting to understand just what the Bible teaches. In order to help you, it is necessary that we point out some errors that are taught concerning baptism; that on the other hand you may be able to see the truth as it is written in God's word.

Let us now look at one of the outstanding errors that is taught. Men teach and say the fact that "with the heart man believeth" proves that our obedience is only heart obedience—that there is nothing outward about it. But this would exclude "confession of sins," which they teach is a condition of salvation. In baptism and in all else God requires, we must "do the will of God from the heart" (Eph. 6:6). Baptism is a form of the burial and resurrection of Christ. (Rom. 6:3-4; Col. 2:12). The sinner must "by faith" obey this¹ "form of doctrine" to be saved. Paul says, "Ye have obeyed from the heart that form of doctrine that was delivered you; being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.)

Now let us call your attention to some scriptures that Christ commanded, showing definitely that baptism is for the remission of sins.

"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.)

Believed—Baptized—Saved:

"He that believeth and is baptized shall be saved." (Mark 16:16.)

Repent—Be Baptized—Remission:

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts 2:38.)

Commanded:

"And he commanded them to be baptized in the name of the Lord." (Acts 10:48.)

Be Baptized—Wash Away Sins:

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

"Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.)

In Christ We Are New Creatures:

"If any man be in Christ, he is a new creature." (2 Cor. 5:17.) Note—If we are in Christ, we are "new creatures"; (2) We are "baptized into Christ." See Gal. 3:27.

Redemption is in Christ:

"In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14.)

Baptized into Christ:

"For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Baptism Saves:

"The like figure whereunto even baptism doth also now save us." (1 Peter 3:21.)

"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. For the promise is unto you and your children." (Acts 2:38.)

When Baptism and Salvation Are Mentioned in the Same Passage, Salvation Is Always Mentioned After Baptism:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4.)

Baptism—Remission of Sins:

"Preaching the baptism of repentance for the remission of sins." (Luke 3:3.)

Baptized—Saved:

"He that believeth and is baptized shall be saved."

Baptized—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.)

Baptized—Wash Away Sins:

"Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Baptized—Saved:

"Baptism doth also now save us." (1 Peter 3:21.)

Dear reader, if you have been confused as to what the Bible teaches on baptism, we hope these lines may help you to see that God was not filling up space when he placed baptism in his plan, but that it has a definite purpose in the forgiveness of sins. There are, I know, many people who say "baptism is a non-essential," but I would be ashamed and afraid to accuse God of telling man to do a thing that was non-essential. Paul tells us, the things that were written aforetime were written for our learning. (Rom. 15:4.) So we find from reading the Old Testament that when God commanded a thing to be done, he meant for those to whom he gave the commandment to carry it out in the way he had commanded it.

Will you read the 15th chapter of 1 Samuel and see what happened to King Saul when he failed to carry out God's command. He was rejected of God and committed suicide with his own sword. Then you may read the 20th chapter of Numbers and see what happened to Moses when he failed to do what God had commanded him. The thing that Moses failed in looked small, but it kept him from entering the promised land.

Baptism may seem to be a small thing, but it is one of God's commands and is for the remission of sins.

We must not look at it lightly. It can keep us out of heaven.

THE CHURCH OF CHRIST

Editorial in Gospel Herald, Canada

In the pages that follow I do not claim anything original. What I know I learned from some one before me. Yet, I feel there is a need of stating again the simple truths that we are all so prone to forget. Indeed, truths that many people do not know.

The Bible, the New Testament, speaks of one church. Jesus said: "I will build my church." It did not exist at that time or language does not mean anything. From the day of Pentecost on it did exist or language does not mean anything. Many terms are used to describe this institution. It is called a kingdom, it is called a household, it is called the family of God, it is called the church of God and many other names, but when all is said "There is one body." Let us note again the language Jesus used: "I will build my church." If it were not then to be the Church of Christ what was it? It is the church of Christ but it does not consist of many bodies but one. Again we read: "There is one body." Then it must follow that the church of Christ is the body of Christ. In fact, the Holy Spirit says: "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 fulness of him that filleth all in all." Eph. 1:22, 23.

The religious world of today consists of many bodies. Each has its own head, but the church of Christ consists of one body and it has one head. The church of Christ existed many years before any denomination that we have today. Therefore, they are not any part of the church we read about in the New Testament, and if they should all cease to exist the church could grow and flourish without any of them,

Christ is only the head of one body for we read again from Holy Writ: "For the husband is the head of the wife, as Christ also is the head of the church, being himself the Saviour of the body." Eph. 5:23. These things being true, then the church of Christ is not a denomination. It is the body of Christ. It is not ruled over by men but the head is Christ. It is unthinkable, from a New Testament standpoint, to have Christ as the head of two bodies as to think of a man having two living wives. Will we listen again to the word of God: "For this cause shall a man leave his father and mother, and cleave unto his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church." Eph. 5:31, 32. If a man is not loyal to his wife we feel that he has disgraced himself and often we feel that the very community in which he lives shares in the condemnation. If this be true in the natural world how more is it true in the spiritual. The allegiance of Christ to His church is the allegiance of a faithful man to his wife. Then what should our relationship be to Christ. Would we have Him for our husband, would we be His bride? Does it not behoove us therefore to be loyal to Him? We are not finding fault with any good man that ever lived. We honor all such for their goodness. If they were scholars we shall honor them as scholars, but their names we can not wear and to their doctrines we can not subscribe.

But the objection is sometimes raised that it does not make any difference to what church we belong. That a person can be saved out of the church as well as in it. This, of course, reveals either a lack of knowledge on the part of the one making the statement or a lack of belief in the Word of God. The Word expressly says that Christ is "The Saviour of the body." Eph. 5:23. All believers accept the fact that blood of Jesus was shed "for the remission of sins," Matt. 26:28. For some reason we are not so willing to admit that He "Purchased (the church of the Lord) with His own blood," Acts 20:28. Did He pay such a high price for nothing? Are the institutions of men to be compared to the blood bought church of the Lord?

When Jesus talked to Nicodemus He told him that one must be born again to enter the kingdom of heaven. No one ever joined the church. If we are in the church we have been born into the family of God. Our names are kept in the family record, Heb. 12:23. A little over twenty-one years ago we were living in a little town in North Dakota. There was born a child into our family. No one has suggested from that day till this that he should join the family. Something more than thirty years ago I was born into the family of God, the church of the Lord. It has never occurred to me that I should join the family. Such is impossible and absurd. We can join lodges and we can join denominations, but we are born into the family of God. No one asks us what the family name of this son would be. Everyone took it for granted that he would be a Bailey. Is that any wonder? If we are born into the family of God you may be distinguished from your brother or sister by your own name but you will have the family name.

Two things equal to the same things are always equal to each other. In the time when the teaching of the Word of God was under the inspiration of the apostles, those born into the family of God were Christians, Acts 11:26. Collectively they were the church of the Lord. Today we claim to be Christians but collectively we find that people are members of man made denominations. There is something wrong. The wrong is not in God, nor in the Word of God, but in man. Ask yourselves

these heart-searching questions: Do I belong to the body of Christ? Do I give my allegiance to the Lord Jesus and to none other? Do I wear any name beside His name? What right have I to be more than a Christian? Dare I be less than a Christian? Was I ever born into the family of God? Did I join something else? Am I trying to serve two masters?

JESUS AT CAESAREA PHILIPPI No. 1

By G. E. Woods

Jesus was the master teacher of all time. At least forty-five times he is called a teacher in the pages of the New Testament. His life's work was devoted to teaching the principles of his coming kingdom. For three and one-half years he traveled the hills and plains of Palestine teaching all that would hear and the common people heard him gladly.

An outstanding recorded event in the ministry of our Lord was the occasion of his visit into the coasts of Caesarea Philippi. He had just performed the miracle of feeding the four thousand and was soon to go upon the mountain with Peter, James and John to be transfigured before them. The tide of opposition had steadily risen against the Son of God as he rebuked the religious leaders of his time for their hypocrisy and they were determined that he should be put to death. In this the first of three articles to be written on the above subject we note the inquiry of our Lord to his disciples concerning himself. The ministry of Christ having almost run its course, influencing the lives it had touched, it was but reasonable that He should inquire of his disciples the reaction of the people to his message.

"Whom do men say that I the Son of man am?" It should be remembered that Jesus had spent much of his time standing before the multitudes that came to hear him preach, that He had had but little personal contact with them, while the disciples had continuously mingled with those that assembled to hear Christ. Notwithstanding the fact that Jesus had understanding of men's hearts it was logical that he should enquire of his disciples as he did. It is a trait of human beings, which seemingly never fails, that they express themselves concerning the things they see and hear. Certainly this is true with respect to preachers. A person might not frankly tell his reaction to a preacher of that preacher's preaching but he will tell it to his associates. There is no doubt but that apostles had ample opportunity to hear the people express themselves concerning the Master. Hence, when Jesus asked what the people that heard him thought of him various answers were forthcoming.

Some said he was John the Baptist. There is no doubt that many thought he was John the Baptist risen from the dead. Among that number was Herod who had condemned John to death much against his will. Since he had satisfied the whim of his mistress, Herodias, his brother Philip's wife who demanded that John be put to death, he was afraid that John would arise from the dead and when Jesus came preaching and healing Herod was sure that he must be the man he had caused to be beheaded. Certainly John the Baptist was a great man, our Lord so attested him to be, but he was not the Christ. He was careful lest any mistake him for the promised Messiah, declaring "he that cometh after me is mightier than I, whose shoes I am not worthy to bear." The mission of John was to prepare a people for the coming Lord and he seems to have climaxed that

mission when he introduced Jesus as "the Lamb of God, which taketh away the sin of the world," imprisonment and death then follow.

Some said he was Elijah. While some were sure Jesus was John the Baptist, others with equal certainty declared him to be Elijah the prophet. Elijah had been taken to heaven in a chariot of fire. In Malachi 4:5 it is specifically stated that Elijah would return. The prophecy however refers to John the Baptist, but we can see how some might have thought Jesus to be the returned prophet Elijah. It was placing a high estimate upon Jesus the fact that they thought he was Elijah but not high enough for as great as Elijah was, Christ is much greater.

Some thought He was Jeremiah. People can be sadly mistaken in that which they believe. Believing a thing does not make it so. Jesus was not Jeremiah though we can see some similarities. Jeremiah is known as the "weeping prophet." He wept over the desolation of Israel at the time Israel was carried captive into Babylon. Jesus was a "man of sorrows," he wept at the tomb of Lazarus, and he sorrowed for Jerusalem as he stood on the Mount of Olives looking down upon the city that would not accept his message. He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Truly Jesus "was a man acquainted with sorrow" and wept over the sins of the people as Jeremiah wept for fleshly Israel and there were those that made the error of thinking He was the Old Testament prophet Jeremiah. He was far greater than Jeremiah.

Others thought He was one of the prophets. While some were certain that He was a particular prophet others were not sure which one but it is significant that they all thought He was a prophet of God. This estimate was not from his intimate friends nor yet from his enemies. It was the estimate of the common people that had been fed when hungry, healed when sick, and had hard the wonderful messages flow forth from our Lord's mouth. While not recognizing Him as the Son of God, the promised Messiah, they did concede Him to be a prophet of God. Such he is, but not merely a prophet but the prophet of God. Moses declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22.)

But whom say ye that I am? The disciples having recounted the reactions toward Jesus have the question put directly to them. Peter, by nature impulsive, is first to answer. His is the only recorded answer. When he had given his answer there was no need for the others answering for Peter truly answered for them all. Having followed Him now for *many* months they could but realize that "thou art the Christ, the Son of the Living God." Though impulsively spoken the answer of Peter was the true answer then as it is now. Every disciple of Christ should continually confess him before men as the Son of the living God. Every word that Peter uttered in his confession of the Christ was emphatic. Are we as emphatic in our faith in Christ under all conditions and at all times? Confession is but an expression of faith. Peter's faith in his Lord was one day to lead him to death, but we believe without regrets as he anticipated the reward that would be his.

The truth of Peter's confession. Peter spoke the truth when he declared Jesus to be the Son of God. Jesus was classed all the way from a base imposter and blasphemer to the Christ. Some not willing to believe Him

to be the Christ have termed Him a good man. If He was not the Christ then He was not even a good man. He said He was the Christ; if He was not then He was a deceiver. His Sonship has been demonstrated by many infallible proofs. The crowning proof was His resurrection from the dead. Rom. 1:4. Jesus of Nazareth, though despised and rejected of men, is the Christ. God said, "This is my beloved son," His disciples followed Him unto death believing that He was the Christ. The aged Paul declared, "I know in whom I have believed," and boldly faced death believing that it was his Lord, whom he had faithfully followed, that he was soon to see face to face. Jesus is the Christ, "neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved." Our fondest hopes and grandest ambitions must be centered in the Lord Jesus Christ for He is "King of kings and Lord of lords," and "the fulness of Him that filleth all in all." It is in Him that we "have redemption through His blood even the forgiveness of sins" (Col. 1:14). Our Lord blessed Peter for the confession that he made and He will bless every soul that so honors Him today.

Nashville, Tenn.

ARE YOU A MEMBER OF THE TRUE CHURCH OF CHRIST?

By Leland H. Knight in The Church Messenger

THE PLAN OF SALVATION

The following excerpts from "Center Shots", published by Brother T. R. Burnett in 1912, will introduce our study for this time.

" 'We had a few mourners nearly all the time, one profession and seven additions, five by baptism and two by letter, not many sinners seemed to be interested. One of the five that was baptized had previously joined the Hard-Shell Baptists and then joined the Presbyterians; when she told her experience she said she was never satisfied, but after she was baptized she thanked God that she felt free at heart and everybody who knew her has no reason to doubt what she said.' — Baptist Reaper.

"If she had tried the bench of the Presbyterians and the dreams of the Hardshells, and found no relief, but 'felt free at heart' when she was baptized, there must be some virtue in baptism. Why did you not try baptism upon some of those mourners who couldn't get it?" (Burnett's answer).

The religious world has been confused with so much foolish preaching, that the people do not know what to do. Some preach a "Bench" experience, and others depend on "dreams" and still others teach "a faith only" plan of salvation. Let us see what the scriptures teach.

Note that the apostles never told an inquiring sinner to come to a mourner's bench to be prayed for. Consider the following:

"Now when they heard this, they were pricked in their hearts, and said unto Peter and 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 2:37-38).

Again, "And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

The apostles never listened to an experience of some dream and told the person that they were accepted of God. Why depend upon dreams, when God has spoken to man and told him what to do to be saved? "God, who at sundry times and in divers manners spake 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" (Heb. 1:1-2). God has spoken unto us by his Son. Of his Son he said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). When we hear Jesus, what does he say? "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). People must hear the gospel, believe it and be baptized in order to be saved. By a claim for dreams the false prophets misled Israel. Listen: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yet they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal" (Jeremiah 23:25-27). By depending upon dreams as proof of salvation you set aside the word of God, that it is forgotten. Listen what the Lord said of those prophets: "If they had stood in my counsel, and had caused my people to hear my words then they should have turned them from their evil way, and from the evil of their doings" (Jer. 23:22). We have placed before you, the words of the Lord as to what to do to be saved. Listen, what our Lord said: "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" (Jno. 12:48). Depend not upon dreams, but obey the word of the Lord.

Men say, that a person is first penitent, then a believer, and at that time is saved, and afterwards baptized. The apostle James, speaking the word of the Lord said, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). A man cannot be penitent, and not be a believer, yet if he is such, he is not saved until baptized. Hear the word of the Lord: "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). It is the Father's will, made known by his Son. "He that believeth and is baptized shall be saved" (Mk. 16:16).

If you have tried the "mourner's bench", or depended upon "dreams", or have thought that salvation came when you trusted the Lord, why not do what the Savior said, and like the woman of whom the report spoke, "feel free at heart?" "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" (I. Peter 3:21).

ORIGIN OF LIFE. For many years smart scientists believed in "spontaneous generation," that a snake could be raised from horse hairs. The Bible affirmed that the generative forces for a snake or a tree lay only in the snakes or trees, "wherein is the seed thereof." Gen. 1:11. Now scientists have rejected spontaneous generation, and agree with the Bible.

"The words of the Lord are pure words, as silver tried in a furnace of fire, purified seven times." "Forever, O Jehovah, thy word is settled in heaven."

DAVID LIPSCOMB ON THE LAST VERSES OF

"MARK"

Mark 16:9-20 is left out of two manuscripts. On this account some think that it may not properly belong to the text; and if his passage has improperly crept in, others likewise may have done so. But this clearly and properly belongs to the text, and I give the following satisfactory account from the late Prof. Calvin E. Stowe, who gave much time to the investigation of these subjects and examined the manuscripts in which the verses were missing. Note what he says of the superior authority of the earlier versions and quotations in deciding this question of the text. That these verses were in the original text and were translated into a number of languages and quoted by the very disciples of the inspired apostles and many others for two or three hundred years before the oldest manuscript we have was written, is clear demonstration that they were in the original text. That they were left out of these manuscripts by a failure of the copyist to complete the copy is probable from the condition in which the manuscript was left—space left to record it, but unfilled. In his review of *The New Testament in English*, edited by Professor Tischendorf, Professor Stowe says in the *Christian Union*:

"The New Testament in English, edited by Tischendorf and published by Tauchnitz, is a work of great merit in a scholarly point of view, but, to those not fully acquainted with the subject, altogether deceptive, though not intentionally so. Such are apt to think that the three oldest manuscripts must be the best authority for the original text, and that what cannot be found in them could not have been a part of the New Testament as it came from the hands of the apostles. This is a great and mischievous mistake. The three oldest manuscripts used by Tischendorf date from the first quarter of the fourth to the middle of the fifth century—that is, some two hundred and twenty-five years at least after the New Testament had been written, read in the churches, and scattered all over the Christian world, liable to all the accidents incident to frequent transcription. Now we have translations of the New Testament into various languages—Syrian, Egyptian, Ethiopia, and others—beginning from the latter part of the second century. From the first century to the fifth there are not less than ten of these translations, and they certainly are much better authority than manuscripts which had no existence till early in the fourth century. When these translations contain passages which are not contained in later manuscripts, the translations are much more likely to give the text as it stood in their time than the manuscripts. The loss of a leaf (for these manuscripts are all in book form, and not in rolls), the beginning in wrong places by the transcribers after a rest from writing, and various other circumstances, may easily account for an unintentional omission in the manuscript, but an interpolation must be intentional. On these accounts and others that might be mentioned it is easy to see that, at least in regard to interpolations and omissions, a good translation of the Second or third century is a far more reliable authority for the original of the text than the manuscript of the fourth or fifth century. The ten translations alluded to are, therefore, on these points, far more trustworthy than the three manuscripts used by Tischendorf in his new edition of the New Testament. Again, we have numerous Christian writers from the first century to the fifth who constantly quote the New Testament as it stood in their time, and the quotations of the first three centuries are an earlier authority for the original text than any of the Tischen-

dorf manuscripts. There are some seventy-five of these writers, and their quotations are so numerous that if every manuscript of the New Testament were lost, the substance of it could be reproduced from their writings. Moreover, the manuscripts are all anonymous. We know not who wrote them, but the quotations are given with responsible names. We know the authors of the books in which they occur. It is true that these translations and the writings of the early Christian fathers are generally more or less incomplete and the text somewhat varied, but the same is also true of the New Testament manuscripts. In the very best manuscript (the Sinai), Tischendorf indicates five different classes or kinds of variation. On this point all the authorities, whether translations or manuscripts, need careful editing; they all stand on precisely the same ground. Now, apply these principles to a single case by way of illustration. The last chapter of Mark's gospel, from the eighth verse onward is omitted in the Sinai and Vatican manuscripts, but is contained in the Alexandrian. It is all in the Syrian, Egyptian, and other translations of the second and third centuries, and it is quoted as the last part of Mark's gospel by Irenaeus, the most learned Christian writer of the second century and the student of Polycarp, who had studied with the apostle John. Irenaeus tells us that he had the books of the Christian Scriptures in his possession at the very time when he was on terms¹ of familiarity with Polycarp, daily listening to his accounts of what he had himself heard from John and others who had seen the Lord. This chapter of Mark is also found in more than five hundred Greek manuscripts and also in the Latin and Gothic. Now, which is the more probable, that all these most ancient witnesses had been deceived by an interpolation, or that, by some accident, the last leaf of Mark's gospel had been dropped out from the manuscript from which the Sinai and Vatican were copied?

From this statement of fact it is obvious that any one who should, in making a revised text of the New Testament, strike out all that is not contained in the three oldest manuscripts used by Tischendorf, must be guilty of a very faulty text. It is a remarkable fact, not to be lightly estimated, that a whole column of space is left blank in the Vatican manuscript, as if the copyist had intended, but for some reason had omitted, to fill in the text.—From the book, "The Bible Versus Theories of Evolution."

RENEWALS

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OUR PLEA

The churches of Christ plead for a restoration of New Testament Christianity in its doctrine, its ordinances and its fruits; and Christian unity by so doing. We believe the divided condition of Christendom is the greatest single hindrance today to the advancement of the kingdom of God throughout the earth.

1. The Possibility of Christian Unity. Various ways of bringing about the unity have been suggested. Conferences, compromises, mergers have all been tried. The results have always been disappointing. The unity for which Christ prayed (John 17:20-21) has not been achieved in these ways.

But when all believers are willing to go back beyond the Protestant Reformation, beyond the beginnings of the great Catholic churches, beyond the historic episcopacy, beyond the Nicene Creed, beyond the mis-named Apostolic Creed, right back to the New Testament, to Christ and the things He has authorized, the day of unity will have dawned. When all Christians wear the names the first Christians wore, profess the Creed the first Christians professed, observe the Ordinances the first Christians observed, worship in the way the first Christians worshipped, recognize the ministry the first Christians recognized, preach the gospel the first Christians preached, the work will be done, the Savior's prayer for unity will be answered. There will be no need for a conference or any other official action for as we harmonize with the New Testament we shall harmonize with one another. And so we cry, "Back to Christ! Back to the New Testament."

2. The Possibility of Converting the World. The appalling indifference of the world toward Christianity can be traced in no small degree to the Divisions existing in Christendom. Sweep away these divisions and internal strifes, and millions now outside the church will flock to the Savior and His Way. Christ prayed that his followers "all may be one . . . that the world may believe that Thou didst send Me." If the world does not believe, that disbelief is certainly caused in large part by these divisions. The average man is confused and bewildered by these differences and soon loses interest in the whole idea of Christianity. To save the world those who follow Christ MUST cease their sectarianism and become one in the Lord. "Back to Christ." "Back to the New Testament!"

—Fanning Y. Tant.

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EDITORIAL

DISAPPOINTED IN NEW VERSION

I had known for some time that work was in progress on a New Version of The Holy Scriptures and had anticipated its appearance with much pleasure. But on getting a copy of the "Revised Standard Version" of the New Testament my disappointment is so great as to amount almost to chagrin.

The pert and unscrupulous, to say nothing of the irreverential, way the nine translators handled the Sacred Text arouses within me a feeling of indignation at the senseless, silly and utterly absurd things some of our modern self-elected "experts" can do. My first thought was that surely they must be infidels. With this in mind, Dr. Moffatt having passed away, I wrote the following form letter to the eight surviving translators:

Dear Sir:

This is a copy of a letter that I am sending to each of the eight living members of the 9-member Committee who worked on the Revised Standard Version of the New Testament, published by Thomas Nelson and Sons, of New York, N. Y.

When a man engages in such a momentous work as translating the Holy Scriptures, he cannot properly consider it an intrusion when men who love and reverence the Holy Scriptures as the verbally inspired Word of God, most sincerely and very earnestly desire to know something about him. If we have a right to know something about the private lives of the men in our pulpits, as all unanimously agree, upon the same ground we certainly are within our rights when we endeavor to find out something about the men who translate the Scriptures for us.

I make this introductory statement because I wish to make a few enquiries about you and I desire to come directly to you, instead of going to others about you.

Are you "modernist?" By "modernist" I do not mean progressive, keeping abreast of science and research, or up to date, etc. I mean one who does not believe in God, as He is revealed in the Bible, in the divine Christ, and that the Holy Spirit verbally inspired the holy men who wrote the Bible. Do you believe that Jesus was born of a virgin, that He performed those wonderful miracles, wonders and signs that are recorded in the New Testament, and that He was raised from the new tomb of the Arimathean Senator, that He showed Himself alive after His passion, during the space of forty days, and that He ascended to heaven in the presence of His apostles?

I feel my dear sir, that you will easily see the kind of information I am seeking. I am making no effort whatever to argue the question. You have a right to think, and to be, anything you want to think and be. But considering your relation to the Revised Standard Version of the New Testament, published by Thomas Nelson & Sons, I also have a right to know what you think and what you are.

Please find enclosed a self-addressed, stamped envelope for reply. Hoping that I may have an early reply and thanking you in advance, I am,

Very respectfully,

JAMES A. ALLEN.

It is very interesting and also enlightening to study the replies. It demonstrates, perhaps as nothing else can, the utter impossibility of a "Doctor" or a "Professor" in a "Divinity School," a "School of Religion" or a "Theological Seminary" being a proper or capable Bible teacher. I am bold to affirm that a course in any such institution is injurious to any Christian, and that, unless he is a man of more than ordinary strength and familiarity with the Bible, such a course will make him an infidel. The folly of any person who wants to study the Bible attending such an institution or permitting himself to sit at the feet of such teachers is an outstanding disgrace upon everything that may properly be called Christian. Only the traffic in "Degrees," which is manipulated by powerful College Associations, or, more properly, College Unions, that make John L. Lewis' Union seem juvenile, could motivate any one to attend these infidel institutions. I know, of course, that such teachers are preachers, "Ministers," "Doctors," "Clergymen," but they are infidels nevertheless, and they are worse and more dangerous infidels than they would be if they were honest and frank about it.

I appreciate very much the courtesy of these gentlemen in replying to my inquiry. Of course, under the circumstances, I offer no criticism whatever of any of them personally. I only say their work shows they were not properly qualified to translate the Holy Scriptures. Every impartial student must recognize that the "Revised Standard Version" is the work of modernists, which is to say, of infidels.

We are not now discussing, in this place, the glaring and most obvious defects of this erroneously called, "Revised Standard Version." It is the greatest blow modernism has struck at Christianity. Out of it comes a new proof of the indestructibility of the Divine Word. In the hands of these modernists it stands sure and steadfast and shines with brighter luster.

The greatest defect in this Version is the unscrupulous and unauthorized manner in which the translators mutilate the text. To the average man, of the general public, who knows nothing of Greek or of Manuscripts, to shake his faith in the integrity of the Sacred Text is the worst thing modernists or infidels could do to him. The effort by modernists to palm off this work as the "Revised Standard Version" should be met with all the clarity and vigor characteristic of real and true scholarship, and no doubt will be so met. The pseudo learning, the pseudo scholarship, of self-styled "experts" should be promptly and completely exposed.

It is an error to call this work "the Revised Standard Version." It is not a revision of the proven text of the New Testament. The only true thing that can be said of it is that it is a translation of an incomplete manuscript of the New Testament. The ablest scholars have worked diligently many centuries on the purity and integrity of the text of the New Testament and no book in existence has as certified or "standard" a text as it does.

Certainly this nine-man Committee of modernists has not given us a revision of the certified, proven, or "standard" text.

Have they proven, do they have any proof, that shows that the Chester Beatty Papyri antedates the earlier versions and patristic quotations? No, no!! Have they any proof that these papyri, or "fragments of twelve manuscripts (eight Old Testament, three New Testament, and one containing part of Enoch)," found in 1931 and sold to Mr. A. Chester Beatty, an American living in England,—I say Can they prove that these papyri are entitled to equal weight with parchments and vellum manuscripts? They have not done so. With them it is most obvious that the wish is father to the thought. Apparently they are afraid to even try to prove it. Yet without the slightest proof, utterly unsupported by any sort of evidence, they proceed to try to shake the confidence of the public by unceremoniously slashing the text of Holy Writ! The whole enterprise is monstrously wicked. It is the sort of thing to be expected from the infidels ensconced in our Universities, sitting in endowed chairs and forced upon the public by the monopolistic College Associations. But evidently they have over-reached themselves. This so-called "Standard Version" may prove to be a boomerang. It may help to clean out our Colleges. And they certainly need a house-cleaning, from cellar to garret. They smell! They are a stench in the nostrils of all that Education ought to be.

I wish to repeat, that slashing the text, leaving out a verse or verses, or throwing discredit upon them by printing them in small type as foot-notes, is one of the very worst and most injurious things that modernism or infidelity could have done, as far as the average man or general public is concerned. They know nothing of the Greek and this wicked and subtle procedure tends to so unsettle them as to gnaw at the very foundation of their faith.

The mistake of Thomas Nelson and Sons, of New York, in backing financially, and in publishing this so-called "Revised Standard Version," is much worse than just an exhibition of bad judgment. It is a criminal blunder. They evidently realize that something is wrong, because they have accompanied it with a pamphlet, entitled "An Introduction," designed to try to smooth the way; and, in addition to this, they are sending Dr. C. T. Craig, one of the translators, on tours over the country to try to persuade the public to accept it.

But this new version is "authorized by the International Council of Religious Education." It "was authorized by vote of the Council." Who and what is this Council? It is a super ecclesiasticism, an overlord organization, absolutely dominated by infidels, and seeking to form a merger of all denominations, in order to dominate the world. If it could win, it would move the clock of the world back to worse than the Dark Ages. It is a companion ecclesiasticism to the iniquitous Federal Council of Churches of Christ, whose President said, "Is not this tendency to deify Jesus more heathen than Christian?"

It may be asked, Why do men who do not believe the Bible, and who are its bitter enemies, choose to major in life as a "Professor of Bible," or as a Bible translator? The answer to this question would bring a blush of shame to the faces of those who so do, if their conceptions of propriety were what they ought to be. Here is the situation: The Bible is The Book. It is the One Book. It 'is, and always has been, the world's Best Seller. And ambitious men unblushingly seek position and salary, honor and emolument, by hypocritically riding

upon the reputation of the Book they do not believe and which they despise and seek to undermine. An honorable man cannot conceive of what righteous motive could impel such a man to seek fame or fortune by becoming a Translator of the Sacred Text of Holy Writ. Candidly, by all the considerations of what is right, he should keep his dirty hands off of it.

I hope Thomas Nelson and Sons quickly rectify this sin against God and the public. Of course, with the Nelsons, publishing and selling Bibles is simply a money-making proposition. They probably have been deceived and over-awed by the high-sounding propaganda of the "World Council," "the International Council," and "the Federal Council." They owe it to themselves, and to the public, to immediately correct the wrong they have done. If they are going to stay in the Bible-selling business, the less they have to do with the infidels they are running with now, the better it will be for them and their business.

—J. A. A.

WHAT ONE MUST DO TO BECOME A CHRISTIAN

P. R. A., in the Gospel Herald

To become a Christian all well know that one must be in Christ. The very meaning of the name Christian carries this thought. How then to be in Christ?

Let it be known that one does not just accidentally or by mere chance get into Christ. First of all one must hear of him. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14.) After they hear they must believe. Reading on in Romans the 17th verse, "so then faith cometh by hearing, and hearing by the word of God." Again, look at John 20:31, "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." Further we see that it is necessary to have faith. "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." (Hebrews 11:6.)

One necessarily must repent. "I tell you, Nay; but, except ye repent ye shall all likewise perish." (Luke 13:3.) There is no doubt about this command. All will agree that one must repent. Repentance is a change of mind which results in a change of life. This is often a difficult task to perform but it is necessary or else one will perish!

We must confess faith in Jesus before men. Matthew 10:32 reads, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." If we deny Him we will be denied by Him. Verse 33 reads, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." It is easily seen that it is necessary for one to confess their faith in Jesus.

One must be buried with Jesus in baptism. "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 death, we shall be also in the likeness of his resurrection:" (Romans 6:3, 5). Observe that if one is to be buried he must be put all the way under in that which he is to be buried. I have never heard of any person who was dead in the physical sense that was ever con-

sidered buried unless he was completely under or in the soil, snow, ice, water or whatever may be his grave. The conclusion is evident. To be buried in baptism one must be completely covered by water as that is the element. Notice the fifth verse speaking of being planted together in His likeness. To plant seed one puts it in the soil. There may be exceptions to this but generally speaking one puts seed all the way under the soil. If we then are planted together in his likeness we must be put all the way under the water in the act of baptism which is Here symbolized.

For what is one baptized? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," (Acts 2:38) Peter says we are baptized FOR the remission of sins. Not because our sins have been remitted but that they might be. Look what Jesus himself says about baptism. "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) It should be easy that one must be baptized in order to be saved. (For further reading about baptism read, Galatians 3:26, 27; 1 Peter 3:21; Acts 8:36, 37; 22:16.)

Observe our first reading about baptism in Romans. Notice verse 4. ". . . 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." After baptism one must walk the newness of life. Once you have been truly baptized you have been bom anew as Jesus told Nicodemus in John 3. Therefore, we have been bom children of God. If then, we are in His family we are in Christ Jesus. (If we are in Him we are called Christians.

"THE VOICE OF GOD AND THE WORD OF GOD"

By Alexander Campbell, in the Millennial Harbinger

Having so far traced the exact import of the phrase "the word of God," and "the word," in the apostolic writings, I proceed to notice the various epithets which are used to designate the peculiar character of the word of God, or the gospel.

It is called "the word of reconciliation; the word of life; the word of his favor; the word of faith; the word of truth; the word of righteousness; the implanted word, which is able to save your souls." Such are the titles and descriptive epithets by which the word of God is commended to us by its author. It is the word which reconciles man to the divine character, will, and government. It is the word through which life is communicated to man, and by which we have confidence in God. It is the word of truth, or the truth emphatically, which delivers us from error and darkness, and imparts to the mind certainty in things unseen and future relative to the divine purposes. It is the word of righteousness by which we are qualified to live righteously. It is the implanted word, the word established by the Apostles in the world, which is able to save the soul. In a word, it is the word of God's grace, or favor, by which alone we do enjoy the favor of God here, and are prepared to enjoy it forever.

The attributes of this word are strikingly displayed in the apostolic writings. It is called the living word, the sword of the Spirit. In one period Paul gives us a full description of it. Heb. 4:12. "The word of God is living and effectual, and more cutting than any two-edged sword, piercing even to the parting of both soul and spirit, and of the joints also and marrows, and is

a discernor of the desires and purposes of the heart."

By it we are said to be purified, sanctified, begotten again, enlightened, saved. Nothing is so much extolled; no instrument so powerful, energetic, and effectual; so well adapted to its end, as the word of God. Every great moral change in man is ascribed to it; and it is uniformly presented to us as the great instrument of God's almighty power. It is the voice of the Almighty. By his voice all his great works have been accomplished. God commanded light to shine out of darkness, and the only instrument which he is said to have employed in the original creation was his word. In the new creation he has not changed his plan, or employed a new instrument. Of his own will he has impregnated us by the word of truth, and has made his word the very principle of renovation. Hearing is imparted to man by his word; for faith comes by hearing, and hearing itself comes by the word of God.

To hear many of the moderns, who profess to preach the word, talk of it as they do, and represent it as a dead and inefficient letter, is enough to provoke the meekness of a Moses, or to awaken the indignation of a Paul. The voice of God spoke the universe into being from the womb of nothing. The same voice recreates the soul of man, and the same voice will awaken the dead at the last day. His voice, heard or read, is equally adapted to the ends proposed. Some look for another call, a more powerful call than the written gospel presents. They talk of an inward call, of hearing the voice of God in their souls. But what greater power can this inward call have, than the outward call, or the voice of God, echoed by the Apostles? God's voice is only heard now in the gospel. The gospel is now the only word of God, or will of God—the only proclamation and command addressed to the human race. 'Tis in this word of God his Spirit operates upon men, and not out of it. Were the Spirit to lay it aside, and adopt any other instrument, it would be the greatest disparagement of the word of God, "which is the wisdom and power of God," "the word of life," and "able to save the soul"; it would be to dishonor that word as men do who prefer other means for converting men to the gospel of Christ.

The voice of God, and the only voice of God which you will hear till he calls you home, is his written gospel: This is now the only word of God, the only command and the only promise addressed to all men; proclaimed by his authority to every creature. The gospel is the power of God to salvation, to every one who obeys it. 'Tis in it the Spirit of God exhibits his energy, and he who thinks that the Spirit operates in any other way than clothed in the word of God in convincing and converting the world, feeds upon a fancy of his own, or of some other distempered mind.

I have never yet heard a person attentive to the apostolic writings, never heard a student and practitioner of them, complain of any want of power or energy in them. I have seen and felt their power to be that of the Spirit which indited them, an omnipotent moral instrument in his hand exactly adapted to man. Not physically omnipotent, as in creating something out of nothing; but so morally omnipotent that he who regards them not, could not be persuaded though angels, and spirits, and the dead revived, did appear and speak to them in a language never before heard. It is a mistake, a gross mistake, in my judgment, of the means necessary to restore man—a mistake, of the nature of the government of God over man, of the actual condition of man, to imagine that any other than moral means, than the well attested development of the love

of God in the mission and sacrifice of his Son, is necessary to renew the heart of man, to reconcile him to God, and to prepare him for the enjoyment of the friendship and favor of God forever. But this only by the way. They who talk of a resistible and irresistible voice of God—who talk of a gospel grace common and special, have found a new Bible and a new gospel which I have not seen, nor read, and of course do not understand. The book, commonly called the New Testament, (rather the sacred writings of the Apostles' and Evangelists of Jesus Christ) is that from which I have derived my views of Christianity, and to which alone I subscribe as the infallible arbiter of all questions touching the word of God, and the salvation of Jesus Christ. The voice of God has, in it, bid me welcome, and my ability to come I find in the welcome which he has - given. "The Spirit and the church say, Come; every one who hears, says, Come; and Jesus says, Let him who is thirsty, come; and Whosoever will, let him come and take of the water of life freely." In this whosoever, I have found every letter of my name, and have had as special a welcome as if Gabriel had paid me a visit from heaven.

\$40 BUYS SALVATION

Editorial in The White Horse

Below is a letter from Archbishop Sinnott of Winnipeg, to "Dear Catholic Parents."

ARCHBISHOP'S HOUSE,

353 St. Mary's Ave.,

Winnipeg, Man., March 1st, 1944.

My Dear Catholic Parents:

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you over and over again from the pulpit and you have been urged to enroll your boys. A few, who have been contacted personally, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish by installments. You can pay, say, \$5.00 a month, or \$10.00 every three months.

You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on February 20th, paying \$20.00. He was killed on February 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.,

A. A. SINNOTT,

Archbishop of Winnipeg.

The above speaks for itself, but Oh! what church would allow its leaders to swindle poor mothers, and even poor widowed mothers out of their money. This is done by lies—deceit—fraud, through ignorance.

Yes, he is a Catholic Archbishop in good standing, and with a good reputation. He guarantees safety . . . for money. He is very liberal??? He will pray the Catholic boys out of purgatory (a place that does not exist) on credit. Just picture for yourself how kind and good this priest must be, to prostrate himself upon his knees, and plead for mothers who have the money. The poor souls who have no money are passed by with a final NO. We do not pray for money as some say, but we get the cash installment way. Just pay \$5.00 per month or \$10.00 every three. See how easy we priests can be?

The Catholic Church is not the Church of Christ. It is a corrupt, man-made organization.

OBITUARIES

Sister Lucy Mattie (Betty) Jones, aged 78 years, departed this life Friday evening, April 26, 1946, at 10:20 o'clock, at her home, 2303 Pierce Avenue, Nashville, Tennessee. Survived by her husband, J. R. Jones, and by a son, E. C. Jones, of Tallahassee, Fla.; by five grandchildren and four great-grandchildren; sisters, Mrs. E. R. Flanagan, of Carters Creek, Tenn., Mrs. W. B. Miller, of Columbia, Tenn., Mrs. Gilbert Rosenberg, of Chicago, Ill.

Funeral services were conducted at the Funeral Home of the Johnson and Charlton Co., 2014 West End Avenue, Nashville, Tenn., Monday morning, April 29, at 10 o'clock, by James A. Allen. Burial was at Woodlawn Cemetery.

Departed this life, Monday morning, May 6, 1946, at her home, 206 Fatherland Street, Nashville, Tenn., Sister Annie Fitts, aged 54 years. Survived by her mother, Mrs. Dora Fitts; two brothers, Leonard Fitts, Bonaqua, Tenn., and J. C. Fitts, Nashville, Tenn.; sisters, Mrs. M. D. Keys and Mrs. Lilly Coleman, of Nashville.

Funeral services were conducted at the residence, Tuesday, May 7, 1946, at 10 a.m., by James A. Allen. Burial was at Woodlawn Cemetery.

When, O when, will the children of men learn? Never has the Bible had to be corrected. Time after time, smart men have to correct their ideas.

ADULTERY! IN CHRIST'S BODY?

By W. E. Taylor, in Firm Foundation

God forbid. Divorce is so common among church members now that it will be hard to keep adultery out of the church. The larger the congregation, the harder the task. There has been enough growth in this evil among those whose names are on the church rolls to cause the more devout ones of the body of Christ to exclaim with King David in one of his Psalms, 11, 3: "If the foundations be destroyed, what can the righteous do?" David seems to have the answer to this vital question in another Psalm, 83:16: "Fill their faces with shame, that they may seek Thy name, O Lord."

It is lamentable indeed that more than 280,000 divorces have been granted annually for the last ten years. This immediately affects the lives of 5,600,000 seemingly normal, grown people. Approximately two thirds, or 4,000,000 of these divorced people marry again within the next ten years. Assuming that there are two children involved in each case, a hideous scene comes into view—four million children being reared and having to live in all the variations of divorce and adultery, and in conditions and circumstances over which these innocent children have no control whatever.

What has the minister in the gilded rostrum and the teacher in the classroom been speaking about for the last ten years? How often has the minister been heard to mention these words, divorce, unscriptural divorce, fornication, and adultery in the pulpit?

Our Lord thought it a cardinal point to teach his disciples in the sermon on the mount in Galilee about fornication and adultery (Matt. 5:23). A few days later the Lord unbraided the Pharisees and taught the disciples in Judea, over beyond the Jordan, again about fornication and adultery (Matt. 19:9). Mark relates the same story in Mark 10:2-9, and adds in verse 10: "And in the house the disciples asked him again of this matter." Recorded in Luke 16:18: "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from her husband committeth adultery."

It is evident that Matthew, Mark, and Luke were present each time our Lord taught his disciples and the Pharisees about fornication and adultery. Paul in his letters enumerates the many sins which beset men following Christ, and fornication and adultery are among them in each instance (1 Cor. 6:9, 10; Gal. 5:16 to 20; Ephes. 5:3 to 6).

If it were of such importance that Christ deemed it necessary to teach his disciples concerning fornication and adultery before forming his church, of which he is the head, how much more so is it now?

If it were not paramount for Christ to teach his disciples in three separate messages and at three separate places on this subject, the ministers are justified in re-training from these sins in their public utterances.

Chicago, Illinois.

 WAS PETER POPE?

By James D. Bales

A discussion of this fundamental claim that constitutes the foundation of the Roman Catholic Church. Did Christ make Peter Pope or is such a claim a wicked assumption without divine authority? This is a pamphlet of 48 pages in which the truth upon this great claim of the Catholic Church is very clearly and plainly presented. Price 25 cents.

STEADFASTNESS IN CHRIST

Steadfastness in Christ is much rarer than a first profession of him. The trouble is not so much to convert the world as to keep it converted. The great majority of men and women in this country, we take it, have been at some period or other of their lives professors of religion. But a small proportion hold out through life. A goodly number in their dying moments are worked up into an ecstasy of religious feeling or give some feeble expression of reverence for God or hope beyond the grave, which are greatly exaggerated by overanxious friends into a firm ground of Christian hope. But thoughtful people in their cool moments are coming to esteem these deathbed professions of but little value. A dying man, with failing faculties, knows no more than the living, nor is he a better judge of his spiritual condition or his prospects beyond the grave.

A more solid foundation than this ought man to have of his prospects which are eternal. Those who steadfastly continue in the practice of the apostolic teaching through life are few in number. It has been so from the beginning. All through the patriarchal ages there were but few who were faithful to God. The masses forgot God in their greed for the earthly mess of pottage. Through Judaism the condition was the same. Few indeed were those faithful to God through life. Among the many followers of the Savior on earth the number who turned back was so large that Christ asked his apostles: "Will ye also go away?" "To whom shall we go? thou hast the words of eternal life," was the response. It is so now. How few of us are faithful in our daily walk? How many who start out turn back? In view of this, the Savior said: "Many are called, but few are chosen"; and only those faithful unto death can be saved.

—David Lipscomb

 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, 1509 McGavock Street, Nashville 4, Tennessee.

James A. Allen.

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.

FIELD REPORTS

Dan J. Ottinger, Box 408 Searcy, Ark. I have promised August for meetings. While I am a business man, I direct my own affairs and I desire other meetings that I may do my part in world evangelization.

A. C. Huff, Texline, Texas, April 9. The Lord willing, I will begin a meeting at Rosston, Okla., the 14th of this month. Please send me a good roll of samples to use there.

Married, at the home of the bride, 1314 McKinnie Avenue, Nashville, Tennessee, at 7:30 o'clock, Friday evening, May 3, 1946, Goldman Waters Vick and Ruby Helen Gregory. James A. Allen officiating.

Irvin B. McFadin, Box 1164, Taylor, Texas, April 29. Three grown people were added to the membership here yesterday morning. We continue to preach for the brethren here and at Bartlett. Enjoyed a good song service at the latter place last Lord's Day afternoon.

Walter W. Leamons, Junction, Texas. Work here doing well and we are developing talents of young men of the congregation. I am teaching Bible in the public school, studying Acts of Apostles verse by verse. Have accepted invitation to preach the Baccalaureate sermon on night of May 19, which will be my third time to do so.

Irvin B. McFadin, Box 1164, Taylor, Texas, May 6. Bro. Ray Harkins preached here yesterday to one of the largest audiences ever assembled in the Taylor church of Christ building. Also the last two Lord's Days were among the largest contributions here. I preached at Bartlett yesterday. He enjoy working with brethren at these places. Pray for us.

J. M. Cochran, Little Hocking, Ohio, April 22. I spent the whole month of March with the new congregation at Vincent, Ohio, R. F. D. 1.

I was supported in this work by the congregations of Marietta, Ohio, and Vienna, W. Va.

I was at Malaga, Ohio, on April 7. I was at Goudy, near Woodsfield, April 9-14. Was at Newport, Ohio, April 21.

T. W. Croom, Santa Fe, New Mex. Work in Santa Fe shows a steady increase in interest and attendance though we have a long ways to go yet. The growth is slow but enough to justify hopes of greater things to be.

Bro. Brown is now in a meeting at Espanola, a small congregation twenty-four miles north of here. He baptized one here in our baptistry last Sunday night. The meeting will continue over next Sunday.

I will hold a meeting in Arkansas at Chapel Hill, halfway between Oxford and Melbourne in IZARD County. This is only a few miles from where I was bom. I am expecting a very pleasant time not only in preaching the gospel but also in meeting many friends of the long ago. The time of the meeting is from the first to 12th of August.

L. E. Carpenter, Madill, Okla, April 22. I just closed a good meeting at Kingston, Okla., with five restored the last day. Bro. Eugene Gilmore, our assistant minister and song leader, led the singing and preached for me at home on Sunday. He baptized three here yesterday. He is a good helper in the work. We go out to eight other places near here on week nights and Sunday afternoons to help them all we can. Our work is growing.

Will W. Slater, Station A, Fort Smith, Arkansas, April 15, 1946. Closed meeting last night in Pixley, Calif. No visible results, but much good accomplished. Bro. Thurman Easom is the minister here, and he has a fine program outlined. I was invited to be with them again next spring. I am to begin a singing school tonight in Porterville, which will close my work in California for this year. Will begin a meeting in BiOwnwood, Texas, May 8.

W. O. Stroud, Wheeling, Ark. I preached for the congregation at West Plains, Mo., the 5th Sunday in last month. Had a good crowd. They have a good congregation. I predict a great growth for them. I preached at Welcome Hill, Ark., near Mammoth Springs, over the 1st Sunday in this month. There is a small congregation at that place. One was restored at the 11 a.m. service. The Lord willing, I shall go back next month. I have some time not taken.

Will W. Slater, Station A, Fort Smith, Arkansas, April 27. Closed singing school in Porterville, California, last night. Will spend tomorrow in Santa Ana, California, all-day services. This closes my work in California. Have assisted in five meetings and two singing schools. The work has all been pleasant, and, I feel that much good has been accomplished. Several baptisms and restorations. Several places have invited me to come back next winter and spring. Will begin a meeting in Brownwood, Texas, May 8. Sincerely in His name.

Will W. Slater, Station A, Fort Smith, Arkansas, April 8. Closed meeting for West Side church in Modesto, California, last night. Four baptisms and two restorations. Much good was accomplished. Splendid co-operation from the following preaching brethren: Bro. Hugh Shira, Minister for East Side church here; Bro. Hays, Hughson; Bro. Lovelady, Delhi. We appreciated the co-operation of these preachers. Others from other congregations attended part time. It was a good meeting in more ways than one. Bro. W. Halliday Trice is the minister here, and is doing a good work. Brethren were kind enough to invite me back next year. I begin a meeting tonight in Pixley, California.

Joseph S. Cox, 620 Essex Avenue, Akron 6, Ohio, April 6. The continued interest and rapid growth at Southeast is very encouraging. When we look back over the months that have passed, we thank God and take courage. Contributions and attendance have more than doubled the last few months. We still hope to erect our basement this summer or fall. Our present building is crowded every Lord's Day. Besides the two lots free of indebtedness, we have over \$2,500.00 in the building fund. Others have stated their willingness to donate money to our building program. All contributions, large or small, will be most gratefully received,

Five have been added recently to the congregation by transfer of membership.

Joseph H. Cox, 620 Essex Avenue, Akron 6, Ohio, April 21. This writer closed a two-weeks' meeting today at the Southeast congregation, with interest and attendance good throughout, especially so at the last two services. There were more than 190 by actual count at the morning's service and 170 at the evening service. Visible results of the meeting were: four restored, three of whom had not formerly been members of this congregation; one was baptized. We look forward toward a great meeting this summer with Winston W. Tynes of Plant City, Florida, doing the preaching, beginning July 16th.

W. A. Marlin, General Delivery, Eureka, Calif. The writer moved to Eureka April 1st, and started a congregation of the church of Christ—began meeting April 7th—the first Sunday in April. A splendid beginning; about 30 in attendance the first day; about 17 members present; one confession and baptism. At close of the month, April 28th, had 41 present—20 members. Contributions averaging about \$32.00 each Lord's Day.

We need a church home very much, and also help to support the local minister full time. If we had the money right now we could buy a piece of church property ready to move into (though needs a little repairs) at about \$4,000.00 and with \$2,000.00 repairs the property will be well worth \$18,000.00 to \$20,000.00. Churches and brethren ought to help us. Brethren, I am staking my all on this, laboring at a meager support; have as yet no income or support from outside this little band. After rent and other expenses are paid little is left for the preacher.

Could you not pull some through your columns for this work? Any amount will be appreciated. Donations or correspondence may be addressed to the writer, or to Bro. Marvin A. Thrash (our secretary and treasurer), No. 5, 5th St., Waldron Apts., Eureka, Calif. I am doing all for your publication, and for the cause along every line everywhere, that I can. I don't want to appear as a beggar of brethren, but brethren, it is a hard and slow task, and a long and lonesome road without some company, and the fellowship and cooperation of the brethren and churches. Your cooperation and prayers are solicited.

SECOND CHANCE

By Cecil B. Douthitt, in Grace and Truth

Some of the leading Pre-millennialists teach that some people will have a chance after death to get right with God and be saved; others, pressing their Pre-millennial views, claim that some of the unprepared—especially the Jews—will have a chance to accept the Christ after his second coming. Both are "second-chancers"; one is as bad as the other.

If the unprepared have a "chance" after death, then that rich man of Luke 16:19-31 certainly got a bad break; he wanted a "second chance" but did not get it.

If the unprepared have a "chance" after the second coming of Christ, then those five foolish virgins of Matt. 25:1-13 certainly got a bad break; they wanted a "second chance" and did their dead level best to prepare after the first "sign" of the bridegroom's coming. They failed.

Your Opinion—What's It Worth?

Nothing can be gained by expressing our opinions in

religion; but much harm can be, and often is, done. M.

C. Kurfees once said in a tract, "The people of God are not divided over what is IN the Bible, but over what is NOT in it; not over what the Bible says, but over what it does not say; not over the word of God, but over the opinions and speculations of men." Religious opinions should be held as private property.

Where the Bible speaks, we can speak as a matter of faith; but if we speak where the Bible is silent then we speak without any support in the word of God for our views. Telling what we THINK in religious matters, without being able to give the passage in the Bible that teaches it, is a very harmful indulgence forbidden by God's word. See 1 Pet. 4:11; 2 John 9; Rev. 22:18.

If anyone THINKS a person should join a denomination, he should be able to give book, chapter and verse that teaches such, or forever hold his peace.

If a man THINKS a person can be a Christian and not be in the church, he ought to find the passage that teaches it before he lets anybody know that he THINKS it.

If I THOUGHT instrumental music in Christian worship is acceptable to God, I would be afraid to say so, until I found the passage that teaches it. If I THOUGHT the reigning with Christ of Rev. 20:4 will be here on earth after his second coming, I would be afraid to say so, until I could find the book, chapter and verse that said "on earth after his second coming." I have not found that verse yet.

PREACHERS MUST BE HOLY

We would like to know by what rule preachers are required to be better than other Christians? Somehow, the church and the world have come to regard holiness as something very necessary to preachers, but hardly necessary for any others. Now, we believe that the same law which enjoins holiness—righteous living and perfection of Christian character—on the part of the preacher will apply equally to all Christians. We believe the preacher should be holy in all manner of conversation, pure in his motives, and upright in all his dealings. But where does the law require less of other Christians who are not preachers? The fact is, men have come to look upon holiness as a sort of profession, or calling, for the preacher, but of no use in saving anyone. Men have now very imperfect ideas with reference to what salvation is. Salvation consists in holiness, and holiness is salvation—the holy are saved now. Without holiness no man shall see the Lord—that is, no man shall enjoy the Lord, his presence, and his blessing. Without it, no man can be saved. God is holy; if we would dwell with him, we must be holy also—not the preachers only, but all who desire salvation. Hence, we say holiness is salvation, since they that are holy are saved, and since also none can be saved without it. Holiness is the opposite of sin; hence, he that is holy is freed from sin—saved. But saved only applies now to the present. We may be saved today, and tomorrow we may fall away and into sin, and then are lost. Oh, that men would regard salvation as a present inheritance—something to be enjoyed now (today), and not to be put off for eternity, as something not adapted to this life! Many regard salvation as applicable only to an escape from the eternal burning of hell; and as hell is in the future, they put salvation in the far-off future too. We cannot, however, divorce ruin from ruin's causes. If we sow to the flesh, we reap corruption.

—John T. Poe.

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EDITORIAL—THE FALLING AWAY

The New Testament gives us the history of the church for the first century under the direct guidance of the apostles. That history shows the autonomy (independence-self-government) of the congregations, each congregation having its own God appointed elders, a plurality of elders, who were then and now the only appointed men the Lord has ever appointed to oversee His people. These elders had no jurisdiction beyond the congregation that they themselves were elders and members of. And they themselves did not constitute an Ecclesiastic Legislative Body. They made no laws but simply saw that the law of the Lord Jesus Christ, the only rightful law-maker was enforced. Deacons were appointed as occasion arose requiring their service as in Acts 6. Evangelists were such that preached the gospel, planted and watered new congregations under the oversight of the elders. This was the simple organization of the church of the first century and, which the New Testament gives us the history of.

But alas! this simple organization of the church was not to last forever uninterrupted. The "mystery of iniquity" (lawlessness—disrespect for the authority of Christ, His teaching) was already at work. The seed was already being sown that would eventually produce the "man of sin" of 2 Thess. 2—the apostate church. "Diotrephes, who loveth to have the preeminence" (3 Jno. 9) would soon manifest himself. Finally in 606 A.D. Boniface III was made pope. And thus the "falling away," the apostasy foretold in 1 Tim. 4; 2 Tim. 4; and 2 Thess. 2 was so complete that the entire picture of the organization of the church was changed.

And now with the simple organization of the church being first changed, the right of each congregation to govern its ownself through its God appointed elders, and the elders being responsible to none higher than themselves but to the Chief Shepherd, the Lord Jesus Christ, it would then be but an easy matter to corrupt every other department of New Testament teaching. And this the Roman Catholic Church has done. And denominational churches¹ are guilty before God of doing the same thing. It is therefore the duty of gospel preachers to challenge the people's attention to these things and call them back to New Testament teaching. Some will heed the call and "come out." Rev. 18.—Grace and Truth.

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.

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LIGHT BEFORE THE SUN. "No light is possible without the sun" was a scientific (?) dictum. The Bible affirmed that light was possible without the sun. All men now say the Bible was right all the time.

CHIROGRAPHY. Learned men charged the Bible with a fraud when it declares Moses could write, Exodus 24:4. They said the art of writing was not known for many years after Moses' day. Now they take back that accusation and admit the art of writing was known and practiced at least 500 years before Moses lived. When men accept the truth they accept the Bible.

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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.)

ON DOING THE WILL OF GOD

All intelligent people should want to do the will, of God. "In Him we live, and move, and have our being." We are indebted to Him for life, and breath, and all things. If He withdrew His loving-kindnesses and tender mercies from us for a single moment, we would be instantly blotted from existence. Every good thing *we* enjoy comes from His merciful and bountiful hand. He is truly "the Fountain from whom all blessings flow." He is the Architect and Builder of our physical bodies. "For thou didst form my inward parts: Thou didst cover me in my mother's womb. I will give thanks unto thee; for I am fearfully and wonderfully made." He is the Father of our spirits, the Author of our being, the Almighty Preserver of our lives, and the kind Benefactor from Whom we receive the innumerable blessings that make life in this world such an inestimable privilege.

It is simply unthinkable that any sane man should rebel against the Author of his being. To disobey and defy Him in Whose hand our very breath is, is a specie of perversity that is painful and dreadful to contemplate. We are indebted to Him who gave us being for all that we can know of what is good for us and for the course that we should pursue in life. A faithful observance of His laws, an humble and an implicit obedience to His commandments, as He has so kindly and mercifully revealed them to us in His Word, which "is a lamp unto my feet, and light unto my path," is the only guarantee that any human being can have of success and happiness in this life and of an assurance of being granted an abundant entrance into the joys and pleasures of the life that is to be eternal.

All true religion consists of doing the will of God. The line of distinction between true and false religion is the distinction between doing the things that God commands, or, on the other hand, observing "the precepts and commandments of men." Jesus, the Author and

Finisher of the Christian's faith, who was Himself God "manifested in the flesh," set the great example by doing the will of His Father. "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to accomplish His work." (John 4:34). "I can of Myself do nothing: as I hear, I judge: and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me." (John 5:30). Then said I, Lo, I am come (In the roll of the book it is written of Me) to do Thy will, O God." (Heb. 10:7).

The object and purpose for which Jesus came to earth was to rescue man from the dominion of Satan and to restore him to the dominion of God; to open up the new and living way by which man might cease to do the will of the devil and do the will of God; and to restore man to covenant relationship with God and to allegiance to the rule and government of God, to the end that God's will may be done on earth, as it is done in heaven. Thus does Christ, through the sacrifice of Himself, seek to save and redeem fallen man and to bring him back to peace and happiness by bringing him back to God. Death and destruction came from doing the will of the devil. Man's happiness, usefulness and salvation can be found only in his doing the will of God.

It is exceedingly plain and clear, then, that, as all blessings come only from God, man can receive and enjoy them only by doing God's will. God is God. He is the only rightful Ruler and Law-Giver. He is the Creator of the heavens and the earth and of all their varied tenantry. He is All-wise and All-powerful. He only knows the purposes for which all were created and the laws that lead to the accomplishment of these purposes. It is the climax of wickedness and folly for any created person or thing to rebel against Him.

All recognize the importance of living a religious life. An irreligious man has no hope of being saved in either this world or the world to come. Though he himself, in many ways, may be an exemplary citizen, he stands identified with all the forces of wickedness and evil and he can hope for nothing else than to share their destiny. But it is not enough to merely be religious. There is the danger of being wrong religiously. Many overlook this great danger. They think that any kind of religion, any church, any doctrine or practice, will do. They forget that the worst and most deadly kind of sin is religious sin, and that a man's religious life itself may be sinful. "In vain do they worship Me, teaching as their doctrines the precepts of men." (Matt. 15:9). A vain religion is a sinful religion.

There are but two ways of living a religious life. One way, which is the true way, is to follow the guidance of God, which is to be guided by the Word of God, to "walk by faith," to do the things religiously that God, in His Word, authorizes and commands. The other way, which is the false way, is to follow the guidance of men, to belong to churches that men, not the Lord, started, to believe and practice doctrines and dogmas originated by men and that were first taught by men—fallible, frail,

presumptuous men—not by the chosen, authorized and inspired apostles of Jesus Christ. All who teach or practice “as their doctrines the precepts of men” are following the guidance of men,—blind, sinful men, even though religious men—“And if the blind guide the blind, both shall fall into a pit.” The man who pleases men is not pleasing God. “For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ.” (Gal. 1:10). The man who does the will of men is not doing the will of God. All religious life is itself sinful if it does not consist of doing the will of God.

But how can a man tell when he is pleasing God, when he is doing God’s will? He cannot tell by his own thoughts or feelings. He cannot know whether or not he is pleasing God by what any man or men say about it. He cannot decide that because he himself is pleased with any thing, and thinks it the right thing to do, that God thinks it right and is pleased with it. “For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” (Isa. 55:8, 9).

We should keep in mind that the test of whether or not a man’s religion is true or false, is whether or not it pleases God and consists of doing God’s will. If a man does not have divine assurance that his religious life is pleasing to God, then his religious life itself is vain and sinful.

Now, the only way a man can know what God’s will is, and what is pleasing to Him, is by what God Himself says about it. Only the Spirit of God can reveal the mind and thoughts of God. “For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God.” (1 Cor. 2:11). All that is revealed to man by the Spirit is revealed in the Bible. The Spirit is the Author of the Bible. The Bible is the full, complete and perfect revelation of God to man. All that man can know of God’s will, and of what is pleasing to God, is what the Bible says about it. God speaks to man in the Bible and in no other way. No frail, fallible, uninspired man, be he pope, clergyman or “doctor,” is authorized to speak for God. The inspired apostles of Jesus Christ, who “spoke as the Spirit gave them utterance,” under whom the Bible was completed and given to the world, were so authorized. They reveal what is pleasing to God. They reveal what God wills that a sinner do to be saved. They reveal how God wills that a Christian should live. They reveal the order of work and worship in the church that is pleasing to God. A man may be certain that he is not pleasing God, and therefore that he is committing sin, when he preaches or practices any thing that was not preached and practiced by the apostles.

Does a man want to know what to do to have assurance from God that he is saved? Let him go to the cases of conversion that occurred under the preaching of the inspired apostles, as they are given in the Bible, and see what the Spirit of God, as He directed the apostles, says about it. Does he want to know what he can do as worship and service in the church that God will accept? Let him go to the New Testament congregations, as they are presented in the Bible and see what ordinances of worship and service were ordained in them by the inspired apostles.

The only way to know what God’s will is, and what God will be pleased with, is by what God Himself says

about it through the inspired men who wrote the Bible. If the Bible says a man is saved and acceptable to God, he may depend upon it and rest in peace. If he cannot find the things his religion consists of in the Bible, he has nothing higher than the sinful presumption of feeble, fallible men upon which to build a hope.

J. A. A.

FACTS ABOUT THE NEW TESTAMENT CHURCH

By J. B. Gaither

There are eight things that we shall study regarding the church of the New Testament. In so doing, one should be better prepared to recognize the true church. While there are literally hundreds of churches on earth today, only one has the authority, sanction, and blessing of Christ. Let us study:

The Founder

The church of the New Testament was founded by Jesus Christ. The prophets spoke of the kingdom or house of God that would be established in the last days. Christ came, in the last days, to do God’s will upon the earth. (See Heb. 1:1, 2; 10:7, 9.) In Matt. 16:18, Christ said, “Upon this rock I will build my church.” It was God’s will that Christ build for himself a church. The church was needed for Christ to carry out the purpose and intent of God. If Christ built the church, he was the founder. No other man was ever authorized by God to build a church. Christ was authorized to build only one. Any church or religious society built by any one other than Christ is not the New Testament church, neither does it have any divine sanction. In the New Testament, we read only of the one Christ purchased with his own precious blood and established upon the earth. We are told that the church or “the household of God” is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:20).

The Name

Every church in the world has a name, but few wear a Bible name. Not all that wear a Bible name are by the Bible or of God and Christ. The New Testament church is referred to by such names as: the church of God (1 Cor. 1:2; Acts 20:28.), the churches of Christ (Rom. 16:16.), the church of the first-born. (Heb. 12:23). Now it is easy to see that these names all refer to the same institution since God gave Christ to build a church. It was God’s will with Christ, the first-born, at its head. Churches bearing the name of apostles, supposed to be dead saints, and of mortal man cannot be of New Testament origin. Christ said, “I will build my church.” (Matt. 16:18). If Christ built his church, it must be and is Christ’s church or the church of Christ. It is so called in Romans 16:16, when Paul said, “the churches of Christ salute you.” Christ is the head of the church even as man is head of the woman. The woman, the bride, wears the name of her husband. Paul says, we are married to Christ. (Rom. 7:4). Christ is the bridegroom; the church is the bride and must wear the name of the one to whom she (the church) is married. (See Eph. 5:22-33.)

Birthplace

The place a church originates helps to decide whether or not it is the church of the New Testament. Isaiah and Zechariah both declared Jerusalem, in Judea, as the place where God’s kingdom would have its beginning. Christ instructed his disciples to wait at Jerusalem until

they be endued with power from on high. (Luke 24:49). The kingdom was to come with power. (Mk. 9:1). The power came to the disciples in Jerusalem; the church came or was established at that place. For a church to be of the Lord, it must have had its beginning in Jerusalem, Palestine. The Roman Catholic Church started in Rome, Italy; the Lutheran Church in Germany, the Reformed Church in Switzerland, the Presbyterian Church in Scotland, the Methodist Church in England, and there are many churches of today that began in America. One might read all that is written in the New Testament or the whole Bible and never learn of any of these. These nor any one of these is the New Testament Church. Jerusalem is the birthplace of the Lord's church.

Age

What difference does it make as to the age of a church? For it to be the New Testament church, it must be as old as the New Testament. The Lord's church was established on the first Pentecost after his resurrection from the dead. It was said by the prophets to come in "the last days." (Isa. 2:2; Joel 2:28; Acts 2:17). Peter declares Pentecost to be in "the last days" and a fulfillment of Joel's prophecy. (Acts 2:16). Christ said, the Kingdom would come with power. The power came on Pentecost, and hence the kingdom or church came. All scriptures referring to the establishment before Pentecost pointed to the future. In Acts 2, we have the account of Pentecost and find people were added to the church. All scriptures after this, with reference to the establishment of the church, point to the past. Any church established before the Pentecost, following the resurrection of Christ, is too old to be the church of Christ; any established since that time is too young. Yes, the age of a church has something to do with its being the true church.

Creed

Modern churches of today have various creeds by which the church is governed. The creed is the authority of said church. The church, its work, and worship is carried on according to what is contained in the creed. The New Testament church has its authority from Christ, as He is revealed in the New Testament. Hence, Christ in the New Testament is the only source of authority by which the Lord's church is governed. Christ informed the apostles that all authority or power was given unto him (Christ). He commanded them to teach "all things whatsoever I have commanded you." (Matt. 28:16-19.) All things written in the New Testament, as they affect the church, must be observed. Nothing that is not written in the New Testament can be used to regulate the church. Man-made Manuals, Creeds, Confessions of Faith, Catechisms, and Prayer Books have no place in the church of the Lord. "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.)

Doctrine

Doctrine is that which is taught by a religious body. (Matt. 15:9.) What is the church of the New Testament to teach? Isaiah prophesied that when the house of God was established, men would go into God's house, "and he would teach us of his ways." Just before Christ left the earth for heaven, he commanded those who were to become the church to "preach the gospel." (Mk. 16:15.) The church has no right to formulate a gospel that it shall teach, but was established to teach the doctrine of Christ.

The apostles were told to teach what Christ had taught them; the church is instructed to continue in the apostles' doctrine. (Acts 2:42.) Any teaching of man is forbidden to be taught by the true church. Any church teaching anything that Christ did not authorize is not the church that Christ gave his blood to buy.

Worship

All of the worship ordained by the Lord for the church, the body of Christ, is found in: teaching the apostles' doctrine, in eating the Lord's Supper, in giving of our means to the support of the Lord's work, in prayer, and in singing. (Acts 2:42; Eph. 5:19.) These five items are included in the worship of those in the church; all other things are excluded. If I find a congregation teaching contrary to the gospel of Christ, I will know it is not the church the Lord established. Instrumental music is not ordained of God to be used in the church of the New Testament. Therefore, any church using instrumental music in its worship is not the New Testament church. Special-day worship such as Easter, Mother's Day, and Christmas are not to be used in the church of our Lord.

Its Members

We learn from Acts 11:26, that the members of the church (disciples) were called Christians first in Antioch. That is the new name promised God's people by Isaiah. (Isa. 62:2.) It is the name by which Peter says we are to glorify God. (1 Pet. 4:16.) The members of very few religious bodies wear the name Christian. They are called by some other name for the purpose of designating them. John Wesley was such an advocate of doing everything by a certain method, that his followers have been called Methodists to emphasize John's idea rather than to exalt the Christ and glorify God. The followers of Calvin are called Presbyterians because of the form of church government advocated by Calvin. Lutherans wear the name of Martin Luther, their founder, and honor him rather than the Christ. None of these names are scriptural, neither do they glorify God.

Conclusions

The New Testament church is found in the New Testament. No other church has this distinction.

The name, the birthplace, the age, the creed, the doctrine, the worship, and the members of the New Testament church are found in the New Testament. This can be said of no other church or religious body.

Springfield, Tenn.

UNITY

By G. M. Prosser

Unity is one of our greatest weapons against the devil and his forces. Union is not unity. Union is not the thing for which Christ prayed. As Christians, we do not need that which simply superficially combines our efforts, but we need that which will make us speak the same thing and be of the same mind and judgment. We want to be one in origin, doctrine and practice.

God Almighty demands unity. If I meet with His approval, I must do all within my power to bring about that for which Jesus prayed and the apostles so earnestly pleaded.

Let us here call your attention to John 17, verses 20-22. This is the prayer of our Lord as He neared the tragedy outside the city's walls. He humbled Himself, lifted His face toward the throne of His Father, and prayed that the glory which the Father had might be His to share.

He prayed that He might have the strength and the courage to withstand all that confronted Him.

The second division of that prayer was in behalf of those who had followed Him, and upon whom, as His chosen representatives, the salvation of the world depended.

He next turned to the great mass of suffering humanity and prayed after this fashion: "Neither pray I for these alone, but for them also that 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 all may be one in us; that the world may believe that thou hast sent me."

Jesus Christ knew that the most fruitful field of infidelity on this earth was division among His professed followers.

Right here in the United States, there is rank infidelity in some of the schools. I regret to say that in them there is modernism, atheism, Darwinism. The Bible is ridiculed and reduced to a common level with uninspired books by many in the schools, and by some in the pulpits.

What would be the greatest possible means on the part of professed Christians of walking triumphantly over such opposition? Surely it would be for them not to divide into a thousand factions, but for them to see to it that nothing is preached or practiced which is unauthorized by the word of God.

Each religious body should ask, "Do we have something connected with our system of church government or our method of worship, unknown to the Bible?" If so, we cannot expect the possibility of unity on that which is foreign to God's word.

Are you respectful of the prayer of Christ? Are you seeking to co-operate in bringing about its answer? As long as professed Christians are divided into denominations, what can be said to the infidel, who will charge openly and above-board that they do not believe the Bible themselves? What answer can be made?

1 Cor. 12:12: "For as the body is one, and hath many members, and all members of that body, being many, are one body, so also is Christ." Rom. 12:4,5: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and everyone members one of another."

Division is wrong. You may sometimes ease the situation and pacify your own conscience by saying: "Oh, our division is over a minor affair." We sometimes get so "broad-gauged" and liberal that we ridicule all division as being of a minor type. There is not one solitary division which curses our country, but is as big as that which was condemned in no uncertain terms by the peerless apostle to the Gentile world.

1 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 division among you; but that ye be perfectly joined together in the same mind and in the same judgment."

It is wrong for men to wear human names, to be divided into human parties and thus to weaken the forces of professed Christianity.

"For whereas, there is among you envying, and strife, and division, are ye not carnal and walk as men? For while one of you saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

The Spirit of God does not dwell in people who are thus divided, and so forgetful as to wear human names. I never said that. But Paul, the peerless apostle, did; and it is applicable to this country and to every place where people

are divided into organizations for which there is not one syllable of authority in the Book of God.

When you profess to raise aloft Christ's banner, and at the same time wear some human name, Paul says you are carnal, fleshly, and walk as men.

The Bible alone is the only possible standard; the name of Jesus Christ, our Lord, is the only name; and the organization about which we read in the Bible is the only organization wherein such unity is possible. Let us walk by faith, not by sight. Let us walk by the Word of God, which will guide us in the same path, bring together scattered and diversified forces, and unify every man and woman on this earth who loves the Lord, and who delights in the promulgation of His cause.

PETER HAD A WIFE

From "Grace and Truth"

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose and ministered unto them." (Matt. 8:14-15.)

Paul said, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. 9:5.)

"Cephas" was Peter. Now what does the Roman Catholic Church do with these Scriptures? Rome teaches that Peter was the first pope and unmarried. Rome does with these Scriptures just what she does with any and all Scriptures that get in her way—breaks them. And yet, the Roman Catholic Church teaches that she is the true apostolic church. The priests are heard to say, "If Peter had a wife." Mark you—"if"—when the word of God plainly says in more than one place that he did have a wife.

But Rome says, "The King James edition mis-translates this passage by substituting the word 'wife' for 'woman'." And then tries to make the point that Peter was leading about some "woman"—not a "wife." But both the REVISION and GOODSPEED say "wife" and not "woman." Such is the treatment of God's word by the Roman Catholic Church. And then has the boldness to say, "The Bible (an authority only in Catholic hands)."

And look at this: "The only apostle who was married, as far as can be learned, was St. Peter, and if he had a wife at the time he was called to the ministry, he left her, because he declared, 'We have left all things and followed thee'." (Matt. 19:27.)

The sum and substance of such teaching is simply this: Peter said to his wife, "Wifey, I'm following the Lord. I'm leaving you. Now look out for yourself." And thus Peter the first pope puts away his wife. Wonderful pope was Peter the pope!

Paul says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

So according to Roman Catholic doctrine, Peter not only left his wife, put her away, but didn't provide for her, and thus have Peter the first pope "denying the faith and worse than an infidel!" And this perversion of God's word to justify the unmarried state of popes and priests. Yes, Peter had a wife at the time he was called to the ministry. And twenty-three years after our Lord's resurrection he still had a wife according to Paul in 1 Cor. 9:5. And not only did Peter have a wife, but Paul says that "other apostles" had wives.

INFANT BAPTISM AND SPRINKLING

Everything connected with the gospel and obedience to it is so simple and plain that "the wayfaring men, yea fools, shall not err therein." (Isa. 35:8.) What God commands sinners' to do to be saved is so plain "that he may run that readeth it." (Hab. 2:2.)

To substitute sprinkling for baptism is to set aside the word of God. "And John also was baptizing in Ænon near to Salim, because there was much water there." (John 3:23.) Jesus was baptized in the river Jordan. "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. 3:16, 17.) To be baptized, one must go "down into the water" and, after baptism, come "up out of the water." "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. 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: and he went on his way rejoicing." (Acts 8:35-39.) Baptism is a birth in which one is "born of water and the Spirit." (John 3:5.) It is also a burial and a resurrection. "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.)

The baptizing of infants is without the slightest mention in the Bible. There is not one instance of infant baptism in the Bible. Those who sprinkle water on babies teach "as their doctrines the precepts of men," not the commandments of God as revealed in God's word. The Scriptures point out very plainly that baptism requires a moral qualification on the part of the one to be baptized. The apostles and inspired preachers required faith, repentance, and confession as preparatory to baptism. Without these no one can be a subject of baptism.

Jesus commanded the apostles to teach all nations before baptizing them. An untaught person is not a subject of baptism. The Savior commanded them to preach the gospel to every creature and baptize only believers. No one without faith is prepared to enjoy the benefits of baptism. On Pentecost the command was: "Repent ye, and be baptized every one of you." It cannot be done by proxy, or one for another, but every one must personally attend to it for himself. "Then they that gladly received his word were baptized." None else were. This could not be said if infants and those not professing to have received it had been baptized. In Samaria, "when they believed Philip preaching good tidings¹ concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) No babies were baptized.

Responsibility attaches only to those able to exercise choice. Little, innocent babies are not lost, hence do not need to be saved. Jesus said: "Of such is the kingdom of God." (Mark 10:14.) The Savior added: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Verse 15.) We must look to God as implicitly as a little child looks, to its parents

For a man to be indifferent or to stand upon doubtful ground in matters that concern his soul's salvation is for him to trifle, not only with his salvation and happiness in this life, but with his eternal destiny. "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 that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9.) The Savior saves only those who accept and obey Him. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9.) If a man is not willing to implicitly do what Jesus commands, as a little child, he cannot expect Jesus to save him. Jesus says: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof," (Matt. 7:24-27.)

—J. A. A.

BAPTISM

Buford Holt, Cleveland, Tennessee

Baptism is not an Old Testament subject. The first reference to it is found in the Gospel according to Matthew and was introduced by John the Baptist (baptizer—Mk. 6:14 A.S.V.). Many think because John was the first to teach baptism that all baptized by John or since John's day should be called baptists, but John was only the instrument through which God introduced baptism to the world. Had John thought of the idea and introduced it all baptized would be baptists, but in that event God would have nothing to do with it. Moses introduced the ten commandments, but people do not call the Israelites, who were subject to the ten commandments, Moses-ites, because they know Moses was merely the instrument through which God gave the commandments to His people. Neither should those who were baptized by John or since John's day be called baptists, and they would not were it not for some "false teachers gone forth into the world." Jesus showed by His question—"the baptism of John, whence was it? from heaven or from men?" (Matt. 21:25)—that John was sent from God. The baptism of John was in his work of "make ye ready the way of the Lord, make his paths straight" (Matt. 3:3), and was "the baptism of repentance unto the remission of sins." (Mk. 1:4.) Paul taught in Acts 19:1-7 that John's baptism ceased when the Testament of Christ went into force.

The Importance of Baptism

The great commission, setting forth the conditions of salvation for all men under the Testament of Christ, shows the importance of baptism: "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.) "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." (Mk. 16:15, 16.) The instruction set forth in the commission was discussed during the days between the resurrection and the ascension and was repeated just before Jesus was "taken up" into heaven. Its contents were impressed upon the apostles and when they began their work on Pentecost we see the importance they attached to baptism in the execution of the commission. The cases of conversion show baptism had a very prominent place in their teaching.

An audience assembled on Pentecost, "pricked in their heart" by the conviction that they had "by the hand of lawless men" crucified and slain Christ, "said unto Peter and the rest of the apostles, Brethren, what shall we do?" "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.) Peter put baptism as a condition for "remission of sins" and thus shows the importance attached to it in the New Testament.

Paul asked, "What wilt thou have me to do?" Jesus answered and said, "Rise, and enter into the city, and it shall be told thee what thou must do." (Acts 9:6.) Ananias said the thing Paul must do was to "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.) Peter said, "Which also after a true likeness doth now save you, even BAPTISM, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God." (1 Pet. 3:21.)

Jesus was baptized "to fulfill all righteousness" (Matt. 3:15) and "all thy commandments are righteousness." (Ps. 119:172.) Jesus was sinless but He realized God had commanded baptism and He submitted to it in order to obey all the commandments—"though he was a son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Jesus was obedient unto God—men SHOULD be. Men "reject for themselves the counsel of God, being not baptized of him." (Lk. 7:30.)

We would warn you to "beware of the leaven of the" theologians, for they "teach for doctrines the commandments of men" and in so teaching they tell you baptism is "non-essential." If baptism is not important (non-essential) why did God command it and say, "He that believeth and is baptized shall be saved," "Which also after a true likeness doth now save you, even baptism," "Arise and be baptized, and wash away thy sins," "Baptized into Christ," "In whom we have our redemption through his blood, the forgiveness of our sins" (Gal. 3:27; Eph. 1:7)? Friend, accept the Bible and reject the "doctrines and commandments of men" taught by the theologians!

(To Be Continued)

RENEWALS

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THE TESTIMONY OF THE ENEMIES OF JESUS

By Solon Bailey, in "Gospel Tidings"

Why we believe that Jesus is the Christ is a subject of far-reaching and untold value, for on it hangs all the hopes of man. If it could be proved that Jesus was an impostor—that He was not the Son of God as He claimed to be—all the hopes of man for all ages would have been in vain. For this reason the inspired writers of the Bible presented an abundance of evidence to show that He was all He claimed to be, even to the point of giving the testimony of His enemies.

Enemies Then and Now

It may be that those who are his enemies now would like to hear a few statements from those who were His enemies then. I am sure that there are few who would admit that they are His enemies; yet all are His enemies who are not for Him. He said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) At this point I deem it well to quote from the comments of another: "In vain do men seek for methods to reconcile God and mammon. There is no medium between loving the Lord and being His enemy—between belonging to Christ or to Satan. If we be on the side of the devil, we must expect to go to a devil's hell; if we be on the side of Christ, we may expect to go to His heaven. When Christ, His truth, and His servants are assaulted, he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying Him." Unless we are willing to stand up in the face of opposition, and "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), we are enemies of Christ just as much as were the men of old whose testimony we shall now consider.

The Testimony of Judas

First let us notice Judas. After Judas had betrayed Jesus and brought the thirty pieces of silver back, he said: "I have sinned in that I have betrayed the innocent blood." (Matt. 27:4.) The testimony of Judas, in the unprejudiced court of public opinion, is momentous and significant, in that it comes from the lips of one who had every opportunity of knowing Jesus, as he was in constant association with Him. Yet, he was despicable enough to turn Him into the hands of the mob for a small sum of money. He proved himself to be an enemy of the Christ although in his remorse he was led to say: "I have betrayed innocent blood." In this statement Judas firmly presents and upholds the divinity of the Christ, in that he confesses himself to be guilty and Jesus innocent. Or, in other words, he was saying to these men, "You are wrong in your accusation; He is not an impostor, as you claim Him to be, but is the Messiah that was spoken of by the prophets."

Pontius Pilate

Second, we shall notice the statements of Pilate. No doubt Pilate had less hatred and malice in his heart than all of the other rulers that Jesus was compelled to stand before. It is also apparent that Pilate wanted to release Jesus. However, being directed by the impulse to please man and gain the praise of men, he permitted Christ to be killed, therefore classifying himself as an enemy of Christ.

Picture in your mind Jesus as He stands before Pilate—His majesty and dignity; therefore, Pilate must have felt (heathen that he was) that Jesus was divine, that no human nature could afford one with the grandeur of per-

sonage that Christ possessed. After having questioned him, Pilate went before the people and testified to the innocence of the Just One, saying: "I find no fault in this man." (Matt. 27:24.) Pilate goes on record as affirming the righteousness of Christ and His cause. This heathen governor, one who cared nothing for the cause of Christ, stands forth as a witness that Jesus was of a divine nature.

The Centurion At the Cross

Last, we shall consider the testimony of the centurion. When the centurion saw the meekness, the patience, and firmness with which Jesus endured the torments of the cross; when he heard Him at one time praying for His murderers; at another time promising one of the malefactors who was crucified with him a place in paradise; and at last, with the assurance which nothing but a knowledge of His own righteousness and divinity could at a time like this inspire, commending His spirit into the hands of God the Father; this Roman officer was constrained to believe that He was something more than human. As he saw the astounding things that took place when Jesus gave up the ghost and died, the whole frame of nature was thrown into turmoil. The miraculous darkness was on the earth, the ground began to shake with a great earthquake, "the rocks rent and the graves were opened," and this man cried out with this wonderful exclamation, "Truly this was the Son of God." (Matt. 27:54.) Here we have the testimony of this soldier, one who was a heathen, yet was willing to believe in the divinity of Jesus the Christ.

The cross manifested its power the day Jesus died. It worked a faith in the dying thief that caused the gates of paradise to be opened to him. It caused a faith in the centurion, which, let us hope, brought about an obedience to Christ and His commandments. From such unexpected source comes the testimony bearing out the divinity of our Lord.

When we note the life of Jesus—how noble and sublime it was; as we see His love and mercy to man; as we think of all He suffered for us—how He calmly and voluntarily endured the agonies of the cross in perfect obedience to the Father, surely this love which He possessed should make the unbeliever of this age say with the centurion of old, "Surely this was the Son of God."

718 South 7th St., Abilene, Texas.

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By H. M. Phillips

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LIPSCOMB BEGINS SENIOR COLLEGE WORK

Athens Clay Pullias

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James A. Allen.

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EDITORIAL

ACCEPTABLE WORSHIP AND SERVICE

When a man becomes a Christian and begins to live the Christian life, he should give much and diligent thought to learning what constitutes worship and service that will be acceptable to God. To live a religious life that is not pleasing to God, and to offer worship and service to God that He will not accept is not only useless, empty and vain, but is desperately wicked and sinful.

It seems difficult for many people to learn that there is such a thing as vain service and worship. They labor under the erroneous idea that it is immaterial what church a man belongs to or what sort of religion he has.

All should love and worship and serve God. He is their Creator and Preserver and upon His mercies and goodnesses they are wholly dependent for life and breath and all things. If He was to withdraw His blessings from them for a single moment they would be instantly blotted from existence. It is an inherent prerequisite of all that is right and good and true that every intelligent being in the universe give thanks and praise to God and worship and serve Him and obey His laws. "And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." (Matt. 22:37, 38.)

God reveals to us, in the Bible, what He will be pleased to accept as worship and service. If a person does not worship and serve God acceptably, instead of doing the thing that is right, he does wrong, commits sin, and receives the curse, instead of the blessing. 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. Many will say to me in that day, Lord, Lord, did we not prophesy 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: depart from me, ye that work iniquity." (Matt. 7:21-23.) The Saviour here brands doing anything, except the will of God, as iniquity. The will of God is revealed and expressed in the Word of God. Thus when any one does anything religiously that the Word of God does not authorize and command he is a worker of iniquity. Jesus says that, at the judgment, He will profess unto such an one, "I never knew you: depart from me, ye that work iniquity."

This is a most practical, every-day matter. It is most serious and calls for some very plain talking. All around

us are people who belong to churches that are unauthorized and unknown to the Word of God and who do things as service to God, and in their worship of Him, that the Bible does not teach and command, but that were wholly originated by fallible and presumptuous men. The Bible very plainly and most forcibly warns that all such religious worship and service is vain and sinful. It is unacceptable to God and it turns people away from the things that the Bible teaches and commands. 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.)

All worship and service, to be pleasing and acceptable to God must be offered and done "by faith." "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." (Heb. 11:6.) "And whatsoever is not of faith is sin." (Rom. 14:23.) Now the designation of the modus operandi, or how acceptable worship and service may be offered to God, shows what that worship and service must consist of. The things that can be done "by faith" are acceptable to Him. Anything and everything that cannot be done "by faith" is displeasing to God and is declared to be sinful. What, then, is meant by the qualifying expression, "by faith"? How and what may we do "by faith"? It is important that every one know. The difference between doing a thing "by faith," and doing a thing by opinion or in obedience to the precepts and commandments of men, is the difference between right and wrong, truth and falsehood, and in being accepted or rejected by Him to whom the worship or service is offered.

We note, first, what faith is. "Now faith is the assurance of things hoped for, a conviction of things not seen." (Heb. 11:1.) It is, the belief of the things that God has spoken. "So belief," or faith, as the two words mean the same thing, "cometh of hearing, and hearing by the Word of Christ." (Rom. 10:17.) This shows very plainly and conclusively that the things that are taught and commanded by the Word of Christ are the things that can be done "by faith." If God commands it, it can be done "by faith." If God does not command it, it can be done only on human presumption, and human presumption in the worship and service of God is desperately wicked and sinful.

A man who has heard and believes the gospel, repents of his sins, and has made "the good confession" of his faith in Jesus, can be baptized "by faith" because Jesus commands it. The apostles taught it both by precept and example. Every Christian in New Testament times was a penitent baptized believer in Jesus. There were no unbaptized Christians in the days of the apostles. Inspired men did not recognize any man as a Christian until he was baptized. Paul says: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" (Rom. 6:3.) "For in one Spirit," or by the teaching of the one Holy Spirit, as He spoke through inspired men, "were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13.) A penitent believer, then, can be baptized "by faith" because the Word of God teaches it and commands it. But he cannot have water either sprinkled or poured on him "by faith." Why? Simply because the Word of God does not command it. There is not a precept or example of sprinkling or pouring in the

New Testament. It can only be done by human presumption and human presumption in religion is sinful.

This same principle applies in living the Christian life after baptism. The Christian life can be lived only "by faith." Every thing that can be done "by faith," which is to say, every thing that the Word of God teaches and commands, is a part of the Christian life. Any thing, and every thing, that cannot be done "by faith," because the Word of God does not teach and command it, is not, and cannot be, a part of the Christian life. "So then faith cometh by hearing, and hearing by the Word of God." Any thing that does not come by hearing the Word of God is not a part of the Christian religion and must be repudiated as unscriptural and sinful. I am aware that this binds everybody to be guided implicitly by the Bible. The words, "by faith," bind every one to the Bible as their all-sufficient, complete and perfect Guide. The Bible draws this issue very plainly and positively, when it commands, "Preach the Word." (2 Tim. 4:2.) "If any man speak, let him speak as the oracles of God." (1 Peter 4:11.) "Not to go beyond the things which are written." (1 Cor. 4:6.) No man can "speak as the oracles of God" and "not go beyond the things which are written" without adhering implicitly and faithfully to the Bible, and the Bible alone, as his alone-sufficient and all-sufficient rule of faith and practice.

But those who rebel against the idea of having to be guided by God's Guide-Book, and who wish to be guided by their own wisdom, instead of the wisdom of God, and to please themselves, instead of pleasing God, ridicule and repudiate being guided by the Bible as "legalism." To "walk by faith," to "preach the Word," adding nothing to it and taking nothing from it, is with them to be a "legalist." They wickedly and presumptuously say that they want "room to grow," of course above and beyond the Bible, and that they want "latitude to progress," of course above and beyond the pure, virgin, uncorrupted Christianity of the New Testament. They argue that they wish to be "broad-minded," that they do not want to be "narrow," and, of course, while they hypocritically deny it, the only meaning that could possibly be attached to their argument is that they rebel against being confined to the straight and narrow way. All this modernistic jargon about "liberty," and "tolerance," and "forbearance," is but an iniquitous and artfully deceptive prelude to a plea that it is proper and permissible to set the Bible aside, and that, in so doing, "every man may do whatsoever is right in his own eyes." This is the grand objective of all the smooth words and fair speeches against being a "legalist" and guilty of "legalism," and in favor of a "liberalism" that would permit, any thing, from atheism to the most vicious and corrupt apostasies, to masquerade as Christianity.

We wish to kindly submit, however, that it is a fact, and that this fact cannot be evaded, that the only possible way for a man to take the Bible as his Guide is for him to take it "literally." If he does not take it "literally," which is to take it at what it actually says, he does not accept it and cannot claim to be guided by it. To be a "legalist" is to take what the Bible says, as it says it. To accept the Bible as our Guide is to do this. A man cannot be guided by the spirit of the Bible without being guided by its letter, because its spirit breathes through its letter and is in its letter. A man cannot repudiate the letter and yet be guided by the spirit that is made known only through the letter. Those who argue that a man may reject the letter, that is, the words and language of the Bible and yet retain its spirit, also contend for that sinful absurdity

that a man may have a "spirit of obedience" and yet not obey what the Lord commands.

If taking the Bible strictly for what it says is "strict construction," then the Bible itself commands it, and every Christian must be a "strict constructionist." "Loose construction" is not true construction at all. No man who "loosely construes" the Word of God has implicit faith in it or accepts it as the perfect Guide. To "loosely construe" it is to only partially accept it. Those who endeavor to introduce doctrines and practices that the Bible does not teach attempt to alibi their lack of Bible authority by ridiculing all who ask for it as being "legalists" and teaching "legalism." Yet it is strictly true that every man must be a "legalist" and practice "legalism" where truth is involved.

The only possible way any man may know and have assurance that his worship and service is acceptable to God is by what the Bible says about it. God speaks to man only through the Bible. The only worship and service that the Bible says God will accept is the faithful observance of those things that are taught and commanded in the Bible. If a man teaches any thing, or practices any thing, that was not taught and practiced by Christians and churches under the leadership of the inspired apostles of Jesus Christ, as their teaching and practice is set forth in the Bible, it is plainly and positively revealed through the Bible that God will reject it. On the other hand, if he conforms to the teaching and practice of the apostles, he has the Word of God to rely on, that God will accept it. The test of all religious procedure and activity is, whether or not God will accept it. The only way any man may possibly know whether God will accept or reject it is by what God Himself says about it in the Bible. —J. A. A.

THE BIBLE TEACHES

THE BIBLE TEACHES that "all have sinned and fallen short of the glory of God" (Rom. 3:23). It is not that we are guilty because of the sins of another but "all have sinned." "Sin is lawlessness" (1 John 3:4), and it was by disregard for God's law that sin first entered the world. Today the disregard for God's law is our sin that condemns us.

Contrary to modern ideas the Bible teaches that sin is a reality and that each one is personally responsible to God. Death is God's punishment for sin and in His Word it is "the soul that sinneth, it shall die" (Ezek. 18:4, 20). Thus does God show the individual and personal responsibility of each one for his or her sins.

Bleak indeed would be the future of man if it were not for Christ, the great sin-bearer, who sacrificed himself that he might "bear the sin of many, and make intercession for the transgressors" (Isa. 53:12). "He is the propitiation for our sins" (1 John 2:2) and has become "unto all them that obey him the author of eternal salvation" (Gen. 5:9).

Thus man, made in the image and glory of God, has fallen through sin. He may be restored to that high position from which he fell by being born again, recreated in Christ. "If any man is in Christ he is a new creation" (2 Cor. 5:17). Fallen in sin, which is disobedience to the law of God, he may be regenerated and restored to the favour of God in his obedience to God's will.

Let us have faith in God and in what, the Bible teaches. —E. S. S., in Christian News,

MODERN DETERIORATION

Early in the thirties there was a disposition and an anxiety to break away from old landmarks in almost every phase of life. A new deal was declared to be a matter of necessity and such came to pass. Our capital soon was filled with bureaus wherein young men fresh from college undertook to advise the citizens and the businessmen of the land how to run their own affairs. Rapid changes were made. Old-time ideals were thrown away and finally our Constitution, in the minds of many, was considered to be but a scrap of paper. It was thought by some that we were headed toward a totalitarian form of government and that all business would soon be placed under federal control. Just now I think we are trying to undo some of these matters and head back toward the Democratic idea of government and thus return power to the citizens and the states rather than centralize it under one head. Along with that change in matters political other things followed. The jazz age was introduced. Our womenfolks, having secured the right of suffrage, abbreviated their dresses at both ends. They took to smoking, to drinking, to cursing, and rather prided themselves in the loss of modesty and refinement. The idea of discipline in homes was frowned upon and the principle largely prevailed that every person ought to express himself and determine his own code of conduct. That doctrine triumphed in our social affairs until, as a result, our penal institutions became overcrowded and today the problem of juvenile delinquency is attracting the attention of all who think aright. Parents, teachers, and officials are trying to find a solution. I don't have to tell you that, in harmony with governmental demands of transition and social changes so radically made, the same thing has crept into religious matters and, on the part of many, there has been a tendency to drift away from the old landmarks. I think that everyone who can observe matters at all will certainly agree that such is characteristic of this age. Our preaching has become largely professionalized and, since the school question has been mentioned by Brother Hall, I have just fear that we are turning out professional pastors over our various congregations. Down at Freed-Hardeman we teach against such a drift with all our might. But with higher education, saturated with downright infidelity, there is a temptation for our schools to emphasize the academic departments and to minimize the religious and Bible courses. Some no longer want to talk about things that characterized Bible times and the restoration movement. A man who preaches on Philip and the eunuch or who discusses faith, repentance, confession, and baptism is branded as a fellow who is narrow and old-timy and out of date. Some say that we need a new deal in religion. That kind loves to speak on some philosophical theme about which they are only guessing and about which the audience knows nothing. While some are inclined to do that, I fear that in announcing their intelligence, they are also exposing their downright ignorance of God's word and the fundamental principles on which the church of the Lord has been established and to which we must return if salvation and hope are to be ours.—N. B. HARDEMAN.

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.

HERE ARE THEIR TACTICS

Bob Shuler, in "The Methodist Challenge"

A young student, fresh from an orthodox Christian home, whose Sunday School teacher had told him the story of Daniel in the Lion's Den, sat puzzled and perplexed before a teacher in a supposedly Christian college and listened to the following:

"If the book of Daniel can make one mistake it can all be a mistake. That it made one mistake is proven by the fact that in the fifth chapter and first verse, Belshazzar is referred to as the king of the Chaldeans, when all historians know that Nabonidus was the king, and it is doubtful if, at the fall of Babylon, there was even a man in that city by the name of Belshazzar. There was really no siege of Babylon as the book of Daniel states and certainly Belshazzar was never king of Babylon."

With that blast, out went the foundation of simple faith in God's Word, so far as this young student was concerned. His Christian mother had been fooling him all the time. His pastor was an old foggy who believed such silly nonsense as that a man could spend the night with a bunch of lions. His Sunday School teacher was a purveyor of fairy tales, and the story of Daniel was of the same variety as the story of Santa Claus.

Now what are the facts? It is true that up to a century ago, the liberals might have found much comfort in the historic and archaeological findings relative to the existence of a king named Belshazzar. It was positively stated in our history books that the last king of Babylon was Nabonidus, and that the Persians who conquered the Chaldeans, took him prisoner and later pensioned him. And even in this enlightened day, such liberal critics as Hitzig claim that the name Belshazzar was and is a pure invention.

But the modern archaeologists are united against such "old fogies" as this and other modernists who thus try to annihilate the book of Daniel in our "Christian university" class rooms. This young man in question should have fallen into the hands of an up-to-date scholar in some atheistic educational institution and he would have been told that in the 19th century a great number of clay tablets were unearthed in the region of ancient Babylonia and are now reposing in the British museum. Scholars have made an inspection of these tablets and have discovered several things that bear out the Bible account of Daniel.

Among other things, these tablets show that King Nabonidus had a son by the name of Belshazzar. They also show that this son was co-ruler with his father in Babylonia at the time of the Persian invasion. They still further show that the old king spent his last years in Arabia and that at the time of the fall of Babylon, Belshazzar alone was holding the reins of government as King of the Chaldeans. Indeed, we do not know of any real scholar, outside of some of our so-called "Christian schools," that does not freely state that Belshazzar was present and killed in the city of Babylon when that city was overthrown by the Persians and that later his father was brought back from Arabia, made prisoner and died a natural death.

The time has come for some of the "Christian Colleges" to "fire their fossils" and get some up-to-now scholarship with which to greet our boys and girls who come to school from truly Christian homes. Unsettling the faith of our children has become a kind of "rage" in many of our church schools. It ought to stop!

THE CURSE OF UNBELIEF

By Seth Wilson, in "The Christian Standard"

Overconcern with physical and temporal affairs to the neglect of righteousness and eternal life is a natural effect of unbelief in Christ, the gospel challenge, judgment to come, and eternal life. Worst of all is the fact that many put the matters of diet above morals, and housing above religion while claiming to be the official spokesman for Christianity and to be "building the kingdom of God." The "social gospel" is urged as all-important with only contempt for the gospel of eternal life. This is done in spite of the repeated teachings of Christ and the apostles which urge the exact opposite. Read Matt. 6:25-33; Luke 12:22-34; John 6:27; Phil. 4:11-14; Col. 3:1-3; 1 Tim. 6: 5-10, 17-19; 2 Tim. 2:3-13. In no other respect do we show ourselves so unbelieving and unwilling to follow the instructions of Jesus as in this matter of the relative value of earthly wealth versus being rich toward God. He indicated that we all have proved ourselves unrighteous stewards of the things God has given us, and we are about to have the stewardship taken away from us—hence the only shrewd thing to do is to make use of the things in our possession (though they are not ours) to win friends who will gladly welcome us into eternal dwelling places. This is our one great opportunity for investment of what the world calls wealth. (Study Luke 16. Even then men scoffed at Him, seeking to justify themselves in their love of money.)

Parents who are nominally Christian seek for their children a life of commercialized material prosperity steeped in paganism, rather than a life of real devotion and self-spendng service to the Lord. They think their foolish choice is the expression of love for their children when it is only the evil fruit of blindness and unbelief, choosing evil rather than good. Hear what Jesus said to Mary and Martha: "One thing is needful; Mary hath chosen the good part, and it shall not be taken away from her." (See Luke 10:38-42.)

Who Is Rich?

The farmer in Jesus' parable thought he had wealth and security, but God called him a fool. The prosperous men think they are blessed, but Jesus said, "Woe unto you that are rich" (Luke 6:24; cf. Jas. 5:1-6; Rev. 3:17; 1 Tim. 6:9,10). "What shall it profit a man if he gain the whole world and forfeit his life? Or what shall a man give in exchange for his life?" (Matt. 16:26.) All things have value in proportion as they contribute to life. We simply have wrong ideas of what things are necessary to life. It is not food for the body, clothing and shelter, but righteousness before God that is essential to life. That can be had only from Jesus Christ, who is our redemption and our righteousness. (Rom. 3:21-26; 1 Cor. 1:30.) He came that we may have abundant, eternal life.

"A man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.) The true riches are not temporal but eternal, not outward but inward—"Righteousness, joy, and peace in the Holy Spirit." The only real and permanent possession that we have is what we are. We can't call anything else our own or take anything else with us from this world. "Godliness ... is great gain." (1 Tim. 6:6; 1 Tim. 4:8.) Jesus said, "Sell what you have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is there will your heart be also." The exceeding great riches of heaven are not to be scoffed at merely because they are future. They are an inher-

ance undefiled that fadeth not away, reserved in heaven for you, who are to be joint-heirs with Him who is appointed heir of all things. Enemies of our faith do scoff at the promises, but we are called in hope (Rom. 8:17-25) and the word of the Lord is faithful and sure. Be patient, we shall reap in due season. Indeed the riches of grace are not all far off in the future but "now and in this time" a hundredfold return is promised us for all that we give up for Christ. (Mark 10:29, 30.) Who would trade the humblest Christian life for the greatest worldly treasure?

The story is told of a certain rich man who died in ripe, old age. After his death, a group of his acquaintances were discussing his wealth, and one asked of the others, "How much did he leave?" One member of the group, wiser perhaps than the rest, answered, "Everything he had." The same will be said of every one of us.

DERBY WICKEDNESS

By R. A. Craig

Saturday, May 4, saw the running of the 72nd Kentucky Derby at Louisville.

More than a hundred thousand people, pickpockets, gamblers, thieves, drunkards, church members, and others attended the greatest gambling event in our nation. Nearly four million dollars was bet on the race, liquor flowed freely, and people acted shamefully.

Church members were caught away in the swirling tide of people and were borne away from the church, and dipped down to the low depths of this great evil.

I verily believe that all forms of gambling, especially licensed gambling, contributes much toward the delinquency of youth. Why right here in my town, only 28 miles from the great city of Louisville, you will find as much, if not more, gambling than you could find in any city its size in our state. Pool halls are operated every day in the week. On Sunday, when people are at worship, the pool halls are wide open, and I am told that betting on the games runs high. In the city of Louisville, a city of licensed sin, home of the Kentucky Derby, their greatest problem is, what to do with the gamblers. In fact, a great drive is on there now, a drive that can never succeed, as long as we permit licensed gambling to go on, for licensed gambling makes gamblers.

As long as it is countenanced by our public officials, this evil will continue to grow. Like the liquor traffic, it has so much money back of it to throttle him who speaks out against it. Well, I am going to do my duty anyway. I can't lose my job if I do preach against it, for no one has hired me to preach. I am giving my services to the church and shall continue to preach against sin.

Shelbyville, Ky.

WAS PETER POPE?

By James D. Bales

A discussion of this fundamental claim that constitutes the foundation of the Roman Catholic Church. Did Christ make Peter Pope or is such a claim a wicked assumption without divine authority? This is a pamphlet of 48 pages in which the truth upon this great claim of the Catholic Church is very clearly and plainly presented. Price 25 cents.

FIELD REPORTS

R. A. Craig, Shelbyville, Ky.: The church work here is fine. Attendance better. I sure do enjoy the paper, and have distributed all copies here in town.

Bro. Lacy H. Elrod is preaching for the church at Dasher, Ga. There have been ten baptisms recently,—one from the Catholics, the others from the sectarians. Bro. Elrod, who is also President of the Dasher Bible School, lives on the college campus.

W. G. Corns, Crum, W. Va., June 1: The meeting at Abotts Chapel, Ceredo, W. Va., was well attended. O. H. Bates led the singing in a fine way. Four were baptized and one restored. The church there is growing. Six preachers were present for one or more services.

Irvin B. McFadin, Box 1164, Taylor, Texas, June 3: Preached at Bartlett yesterday. One came back to fellowship from the "Christian" church. We continue with the congregations at Taylor and Bartlett. Success to the saints everywhere. Pray for me.

A. E. Wickham, Barnesville, Ohio, May 25, 1946: I'm doing some work for the East Main Street church while Bro. Holley Smith is away. Bro. Lawrence Reed works for West Main Street church. He is a good man and worker. I heard Bro. Fred E. Dennis preach four good sermons for the home congregation in Steubenville. My next work will be in Coshocton. Lots of work.

John G. Bills, Clinton, Okla.: The church work in this city is doing very nicely. We baptized two yesterday. They were a mother and her son. We have our building permit to start our new church building here in the next few days. We pray that nothing interferes with getting the construction underway. The cause of the CHURCH is, and has been, hindered because of not having an adequate building.

Brother L. L. Yeagley, of Little Rock, Ark., recently made us a very pleasant visit. Bro. Yeagley has done much preaching in Nashville and Middle Tennessee. He is loved for his work's sake and is held in the highest esteem for his soundness in the faith as a gospel preacher. The churches of Arkansas are fortunate to have a man of Bro. Yeagley's kind among them. Address him at 5100 Lee Avenue, Little Rock, Ark.

MT. VERNON, ILLINOIS, CONDUCTS CAMPAIGN

The church here will distribute one thousand copies of the APOSTOLIC TIMES in the neighborhood of the meeting house just before our meeting starts July 7. J. R. Powell of Cleveland, Miss., will do the preaching and Orland James, local song leader, will direct the song service. We take the opportunity to invite our friends and neighbors to these services which will be characterized by simplicity. Gospel preaching and singing will be in evidence at every meeting. Come, let us study together!

F. W. GOULD.

DASHER BIBLE SCHOOL

The many friends of The Dasher Bible School, of Valdosta, Georgia, rejoice at its prospects of improvement and enlargement. Bro. Lacy H. Elrod, its President, is making substantial progress in his efforts to increase the opportunities offered at Dasher.

Any young man or woman interested in getting an education may write for a catalogue. The school is giving a few scholarships for the benefit of worthwhile pupils to work their way.

All inquiries should be addressed to Lacy H. Elrod, President, Dasher Bible School, Valdosta, Georgia.

E. T. Henderson, Bowling Green, Ky., May 16: We have just closed one of the best meetings in the history of Pack and 13th Congregation.

Bro. Homer A. Daniel, of Paducah, Ky., did the preaching in a very forceful and yet kind manner.

Two were baptized, one restored and three placed memberships.

Bro. Daniel was invited back again. He was with us five years ago.

Bro. H. C. Winnett, Supt. of Potter Orphans Home, preaches for this congregation.

I directed the song service and the crowds were some of the best.

Arthur Moody, Box 314, Anchorage, Alaska, May 9: The church in Anchorage is anxiously awaiting the day when a \$4,000 debt on \$7,000 worth of property is paid off and it can begin on a suitable auditorium for worship services. It's too bad we had to just take property at such a high price, but it's in a desirable location and will always be of good value since it's located near the schools and the business district of Anchorage. There's about a dozen of us as members of the church and we're optimistic about the growth of the work here and in other cities of Alaska. Of course we're most anxious now to see that a good congregation of gospel preachers is established in Anchorage, the largest city in Alaska.

Charles Crosier, Brookport, Ill., May 31: Our meeting closed Sunday evening, May 26, with one baptism and one from the Christian Church.

Clements St. Church of Christ in Paducah, Ky., sent their evangelist, Homer A. Daniel, to assist us in this effort. Bro. Todd Miller of Paducah, led the song service in a good way.

This was Bro. Daniel's second meeting with us here in Brookport in less than seven months and as a result of his efforts and others who have had an interest in this work, we have had about twenty-five additions. Several of these have been baptized, some coming out of the Baptist Church and some twelve or fourteen from the Digressives.

Some eight or nine congregations were represented and large crowds attended. Many outsiders came and are still interested.

Bro. Daniel preached the Gospel without fear or favor of men, yet in love of the truth. He teaches a Bible Class here each Thursday night and preaches on Sunday evening after their regular services at Clements St. in Paducah.

When passing through—stop and worship with us'. We are located on corner of Crockett and Elizabeth St,

TO EVANGELIZE IN EUROPE

Many brethren and churches are deeply interested in plans to send a few gospel preachers to Europe. So far as we can learn there is not a single church, after the New Testament order, on the continent of Europe. At a few places soldiers from the United States have met for worship.

Two meetings were recently held by Nashville brethren to consider sending Bro. Delmar Bunn to Germany. The Charlotte Avenue Congregation, with the promise of assistance from others, agreed to send Bro. Bunn. He has had two years of study in the German language, but is to leave at once for Zurich, Switzerland, to spend a few months at the University where the German language is spoken. He will then be ready to do evangelistic work in Germany.

Bro. Otis Gatewood is also being sent to Germany by Texas brethren.

Bro. Bunn expects to arrive in Zurich, Switzerland, by the middle of July. Until he is on the ground and can have a permanent address, all who are interested in this work may address him at 554 First Street, Fillmore, Calif., and his mail will be forwarded. He is especially anxious for those who have soldier relatives in the European area to send him their addresses.

A. S. Hamiter, 1801 Evans St., Morehead City, N. C., May 14: The work here is progressing very satisfactory, and the congregation is working together in unison for the cause of Christ to the extent that the increase in Bible School attendance is gaining on our building expansion program.

Our increase in Bible School attendance over a period of six months is seven hundred per cent. The Wednesday evening service is growing in interest and attendance, this service is conducted by brethren who have obeyed the Gospel this past March, and they are getting some very good leadership training by so doing.

We are very grateful to some unknown friend for the twenty copies of THE APOSTOLIC TIMES received in the mail for distribution. Your prayers and moral support is earnestly partitioned by this little isolated congregation of eastern North Carolina.

Will W. Slater, Fort Smith, Ark., May 27: I was with the church in Checotah, Okla., yesterday. Five were baptized. We had a big singing in afternoon. Seventeen congregations were represented. A great day indeed. We have about fifteen members meeting in a garage building in Warner, Okla. They are building a house, nice lot paid for, the walls of building, concrete blocks, paid for, but they need some help to finish the work. There is a State College at Warner, and some of the students are members. Brethren, if there ever was a place that needs a working congregation, it is Warner, Okla. Won't you send them a contribution? I have supplied them with song books. Bro. D. C. Hamilton, principal of the school there, and Bro. H. B. Pitchford, a Telephone Company worker, are the leaders. These brethren are worthy. Let's help them NOW. Sincerely in His name.

LIGHT BEFORE THE SUN. "No light is possible without the sun" was a scientific (?) dictum. The Bible affirmed that light was possible without the sun. All men now say the Bible was right all the time.

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FIRST THINGS FIRST

A Christian young man was advised to go into business and make a fortune first. It was pointed out that in ten years he could put himself on Easy Street. Then he could give himself to the church work the Lord had laid on his heart.

That was a piece of typical worldly advice. Take care of yourself first, advance your own interests' first; then turn to what God is telling you to do.

Fortunately, this young man replied, "I am not sure I will be here in ten years. This ten years may be the only period the Lord gives me to work in. I will take care of His interests first."

This young man has not made a fortune and probably never will. Through great personal sacrifice he is giving himself to work of the church. The Lord is richly blessing his labors, and since he is still a young man it is possible the Lord will get many, many years of excellent service from him. He is giving the Lord his best strength, his best years, and not the fag end that is left when his own interests have been served.

The promise of the Lord is that those who seek first His kingdom shall have all these other things added to them. If we put God's interests first, He will not forget us and our needs. It is not without significance that the Christian Lord's day is the first day, not the last day of the week.—Ex.

"The words of the Lord are pure words, as silver tried in a furnace of fire, purified seven times." "Forever, O Jehovah, thy word is settled in heaven."

EVIL DOOMED

Evil has demonstrated its ability to do terrible things. No man can be blamed for fearing. In fact, there are no people who "fear nothing." All of us are afraid of something, and well we may be, for evil is a matter of desperate seriousness.

But evil has its limitations. In the first place, it is temporary in any world in which God reigns. Anything evil is doomed; its death sentence already has been passed. Any man who has allied himself with the right may be sure that he will see the victory if he persists in his stand, Jesus said, "Heaven and earth shall pass away, but my word will not pass away." The man standing with Christ is standing with permanency.

—Roy L. Smith.

Fulton Lewis, Jr., radio commentator, has repeatedly called attention to habitual drunkenness on the part of a contractor responsible for Pearl Harbor defenses that weren't readied for that so fatal Jap attack. And Drew Pearson, newspaper columnist, charges that "troops on Ascension Island were furious when their Christmas mail was dumped off a plane at Natal, Brazil, to make space for 1,000 lbs. of whisky ordered by a general ... Just before Christmas, also, a C-47 took off from Charleston, S. C., for Cuba to bring back a cargo of whisky and nylons for officers and officers' wives only . . . Young officers bitterly resented having to fly from Guam to Hawaii to pick up a load of Christmas whisky for Gen. Jas. Parker. They thought they had enlisted for more important work . . . Gen. A. D. Smith, commander at the Azores, even sent a plane all the way to Newfoundland for whisky."

(The long-suffering U. S. A. tax payers were furnishing and equipping those planes and paying those men!)

—American Christian Review.

WAY OF LIFE

The fact that you are reading this article just now is evidence that you are interested in the gospel of Christ. Is it that you hope to spend eternity in Heaven? And do you think that from this reading you will learn of the way to Heaven? Does the Bible tell us the way to Heaven or does it leave us to grope our way along in darkness? Jesus said: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7:13-14). What is that "narrow way" to Heaven which only a few find? Jesus said: "I am the way, and the truth, and the life; no one cometh unto the Father, but by me." (John 14:6). Jesus is the way and the only way to Heaven and no man can enter any other way. If we are in Jesus we are in the way—for Jesus said: "I am the way." And the "way" is the "narrow way" which only a few find and there is no other way to the Father.

If we are in Jesus we are in His body because we cannot be in Jesus without being in His body. But if in His body we are in "the way" which is the "narrow way" and the only way to Heaven. Things equal to the same thing are equal to each other. What does it mean to be in the body of Christ? Paul, speaking of Christ, said: "And gave him to be head over all things to the church, which is his body." (Eph. 1:22-23). The body is the

church. Again Paul said: "And he is the head of the body, the church." (Col. 1:18). Therefore, if we are in the body we are in the church. If in the body we are in Jesus, and if in Jesus in the "narrow way" which is the church. How many bodies are there? Paul said: "There is one body, one baptism, one God—" (Eph. 4:4-6). Again: "But now there are many members, but one body." (1 Cor. 12:20). Since there is "but one body" there is but one church for the body is the church. There is only one Christ and only one way to Heaven. "No one cometh unto the Father but by me."

Are there many ways to Heaven and are we at liberty to choose the way we want to travel? Can we choose the Christ we wish to serve when there is only one? Can we unite ourselves to "the body" of our own selection when there is "but one body?" Can we "join the church of our choice" when our Lord built but one church? There is only one way, one Christ, one body, and one church. There is no other way to Heaven. We have no choice. There are other ways that look plausible to men who have devised them but the wise man said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12). Choose Christ, His way and His church, and be saved.—Gospel Herald.

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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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.

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FOUNDATION OF THE EARTH. At one time educated men thought the earth rested on some foundation, speculating we rode on a gigantic turtle. Now all men know the earth hangs "on nothing," just as the Bible has said it all the time. Job 26:7,

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THE APOSTOLIC TIMES

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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.)

ON BEING RIGHT RELIGIOUSLY

All recognize the unenviable position of an irreligious man. He has nothing feasible or tangible upon which to base a hope of salvation and happiness. A man who is irreligious, who rebels against the Author of his being, and refuses to fear Him and keep His commandments, can only be conscious of the fact that he is outside the pale and that he has no more hope of a blissful destiny than a dumb animal. "The fool hath said in his heart, There is no God." (Ps. 14:1.) And how unwise is the man who has intelligence enough to know that God is, but who is so obstinate and perverse that he refuses to follow the course that his Creator has designated for his own happiness and good!

While no man can over-estimate the superlative importance of a man living a religious life, it must also be equally emphasized that the very same reason why a man should be religious at all is the reason why he must be unerringly certain that he is right religiously.

Many entertain the illusion that what a man's religion is does not matter, but is unimportant and inconsequential. They think that what he does as worship and service of God makes no difference, one way or another. Whether it will be acceptable to God, and pleasing to Him, is a question that seems never to occur to them. They are strangely blind to the fact that if a man's religious life is not pleasing to God and acceptable in His sight, the whole thing is but a sinful mockery. They think that it makes no difference what church a man belongs to, and are so entirely ignorant of the teaching of the Bible that they have not yet discovered that God established but one church, and that frail, fallible, uninspired men, without divine authority, and wholly upon their own sinful presumption, started all the others.

Being religious, of itself, is not enough, a man must be right religiously. People in Africa, China, Japan, in their heathen state are strictly religious and zealously and con-

scientiously perform the rites and meet the requirements of their various religions. Are they all right? Great efforts are made and much money is spent to send missionaries to their countries to teach them better. This shows that all recognize that it is not enough to just be religious. The idea that it does not make any difference what a man's religion is will not bear investigation.

The word, religion, says the dictionary, means, any system of faith and practice. If what is believed and practiced is not true, then it is a false religion. Only a belief and practice of the truth is true religion. The truth is the Word of God. "Sanctify them in the truth: thy Word is truth." (John 17:17.) "Jesus therefore said to those Jews that had believed Him, If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." (John 8:31,32.) To avoid all false religions, to accept the true religion, which is to be right religiously, a man must believe and practice only the Word of God. To believe and practice anything that the inspired apostles of Christ did not teach and practice is to believe and practice falsehood. Such is false religion. All who so do are wrong religiously. This cannot be debatable. Every right-thinking and unprejudiced person can readily see it. True religion, or to be right religiously, is to believe and practice the things that were taught and practiced by the inspired apostles of Christ.

Is a man right religiously when he belongs to a church that is not even mentioned in the Bible? This is a pointed question, but it is a necessary one and a fair one. No man who loves the truth, and who wants to be right, will allow himself to be blinded to the truth by prejudice, passion, or fleshly preference. "It is hard for thee to kick against the good." (Acts 26:14.) No one can rebut the truth. It is wrong and wicked to try to evade it or to pervert it. Is it right for a man to belong to a church that Christ did not establish, that the apostles and early Christians did not belong to, that is entirely unknown by name to the Bible? I make no fling at any one's church, I criticize no one, I hope not to offend anybody. I ask a most important and certainly a fair question: Is it right to be a member of a church that is not even mentioned by name in the Bible and that had its origin in the sinful presumption of fallible, uninspired men?

The Bible speaks of the church in many passages. But a man who belongs to any of the modern denominational churches cannot claim that this denominational church he belongs to is "the church" that the Bible speaks of. Why? Let us note a few of the many reasons, as follows:

(1) The church the Bible speaks of was established by the Lord Jesus Christ. During His personal ministry, that preceded His crucifixion, death, burial, resurrection, ascension, and coronation, He said, "Upon this rock I will build My church." He had in His hands "all authority" to so do. But if a man belongs to a church that was established by John Wesley, who had no "authority" to do so, or if he belongs to a church that was established by John Smyth, John Calvin, Martin Luther, or any other uninspired man, who certainly did so without any "authority," can he

rightfully claim that this church he belongs to is the same church that the Bible speaks of? No man can make such a claim without stultifying his own intelligence. I know that many good men and women do claim that the modern denominational church they belong to is the same church that the Bible speaks of, and I am not criticizing them and certainly hope not to offend them. But the fact is that they do not make a study of the Bible and know little or nothing of what it actually teaches. Can a church founded by Christ and one founded by Wesley be the same? It seems silly to ask such a question, yet many otherwise intelligent people do make such a claim and contend that the church founded by Wesley is the same as the one founded by Christ.

(2) The church that the Bible speaks of was established at Jerusalem, in Judea, on the day of Pentecost, A.D. 33. If the church a man belongs to was established at London, England, A.D. 1729, or at Amsterdam, Holland, A.D. 1607, or anywhere else, at any other time, can he rightfully, or even intelligently, claim that it is the same church that was established at Jerusalem, in Judea, A.D. 33?

(3) The doctrine or teaching of the church the Bible speaks of is "the apostles' teaching." "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42.) If the church to which a man belongs refuses to preach the apostles' doctrine, except insofar as it agrees with its creed, and also presumptuously preaches and practices things that the apostles did not preach and practice but that were originated by uninspired and fallible men, can it rightfully claim to occupy the same doctrinal ground and to be the same church as the church the Bible speaks of? Can two things that contradict each other be the same?

(4) AH Christians everywhere were members of the church that the Bible speaks of. The same thing (viz: obedience to the gospel that the apostles preached) that made a man a Christian automatically made him a member of this church. Hence a man cannot be a Christian without being member of the Bible church. But if a man belongs to a church today that all Christians are not members of, and that a man can be a Christian without even hearing of, or even while repudiating it, can that church, and the Bible church, be the same church? Any church that has to confess that all Christians are not members of it, and that a man can be a Christian without being a member of it, thus automatically confesses that it is not the church that Christ established. All Christians are members of the church of Christ.

A man is right religiously when he is a Christian. If he is anything more than a Christian, he is too much, and hence is that far wrong. If he less than a Christian, he is too little, and hence lacks that much of being right. The disciples of Christ in New Testament times "were called Christians first in Antioch." (Acts 11:26.) They all belonged "to the church, which is His body, the fullness of Him that filleth all in all." (Eph. 1:22, 23.) A Christian brings disgrace upon the Holy Name he wears if he becomes a member of any other church than "the body, the church," (Col. 1:18) of which Christ is the Head and of which every Christian is a member.

When a man obeys the gospel, as it was preached by the inspired apostles, and thus becomes a member of the church to which God adds all who are saved, (Acts 2:47) and then "continues stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," (Acts 2:42) taking the Word of God as his guide and

living faithfully the Christian life, he is right religiously. He believes and teaches the same things that the apostles and first Christians believed and taught, without addition, subtraction or change; he is a member of the same church that all of them were members of; and he stands, as they did, upon "the firm foundation of God." Were the apostles, who were guided by the Holy Spirit, and the first Christians—I say, Were they right religiously? Then, as certainly as they were right religiously, are not people today right religiously if they preach what they preached and practice what they practiced, just as the Holy Spirit recorded their preaching and practice in the Bible for our guidance? It is certain that to the extent anyone departs from the teaching of the inspired apostles of Christ, to that extent he is wrong religiously.

If a man wants to know what to do to be saved, let him go to the conversions that occurred under the preaching of the apostles and see what the Holy Spirit says about it, as He spoke through the apostles. What man, or men, today have authority from God to change what the Spirit said through the apostles?

If a man wants to know the things that constitute the living of the Christian life, let him go to the Christians and churches under the preaching of the apostles, as it is all recorded so plainly in the Bible, and see what the inspired apostles taught them. Who today has authority to add to, take from, or change the things that the Spirit taught through the apostles?

The apostles established churches, set them in order and gave them the ordinances of divine service. What man or men today have a right to take out of Christian worship and service anything that the apostles put there? And what man or men today have authority from God to introduce into the churches anything that the apostles did not introduce?

We wish to very kindly submit that this thing of being right religiously is of superlative importance. We can only say what all intelligent people are bound to recognize, that to be right, a man must believe and practice the Word of God, and that all the testimony and evidence goes to show that to believe and practice anything else is wrong and is to commit sin. True religion is to stand upon the truth, just as to adhere to things that are false is false religion. All who believe the Bible agree that everything is false in religion that was not preached and practiced by the inspired apostles of Jesus Christ, who were "guided into all the truth" by the Holy Spirit. When prejudice, passion and fleshly preferences are eliminated and people can bring themselves to look at this thing in its true light and to realize the temporal and eternal consequences that are at stake, then they will readily see the danger involved in being wrong on a religious matter and the superlative importance of their making it unerringly certain that they are right religiously and of "giving the more diligence to make their calling and election sure."

—J. A. A.

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JESUS AT CAESAREA PHILIPPI—NO. 2

By G. E. Woods

The ministry of our Lord brought Him and His disciples to Caesarea Philippi. There He asked them the question we have studied in a previous article, "Whom do men say that I the Son of man am?" The answers forthcoming were: some thought He was John the Baptist, others Elias, Jeremias, or one of the prophets. When the question was put directly to them it was Simon Peter that answered, "Thou art the Christ, the Son of the living God." Our Lord then bestowed His blessing upon Peter and assured him that the source of his information was the Father in heaven and not flesh and blood.

In Matt. 16:18 the Lord made a solemn pronouncement concerning His future plans among men. "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." It is to this so often misunderstood and mistaught passage that we give our attention with but one thought, to clearly and plainly set it forth in its true light and meaning.

"I will build my church." This statement is so plain that it would take expert help to misunderstand it. That it is misunderstood is obvious when we note the position of so many religious people concerning the time of the establishment of the church. Many hold that the church was set up in the days of John the Baptist. Yet near the close of our Lord's ministry he makes the announcement, "I will build my church." Two points are outstanding in His statement. First, the Lord's intention to build the church, and secondly, that the church was at that time still in the future. "Will build" is future tense, hence the Lord's statement is prospective. In the face of such plain teaching it is difficult to understand why any honest seeker for the truth could be deceived and it is our persuasion that such misunderstanding results from accepting the doctrines and commandments of men instead of the Bible without addition, without subtraction, and without modification.

"Upon this rock." The Catholic Church makes the claim that Peter is the rock upon which the church is founded. They base their position upon the fact that Peter means a stone, and render the Lord's statement thus, "Thou art a stone, and upon this rock I will build my church." The Lord makes no such statement. He changes the Greek from **petros** (that is, Peter, a stone) to **petra**, a rock or ledge of rock. The true teaching of Christ is simply this: Peter had just confessed, "Thou art the Christ, the Son of the living God." It is Peter's confession that the Lord pronounces the rock upon which He will found His church. The church is no more founded on Peter than it is on every saint, for all saints are stones in the Building of the Lord. (1 Peter 1:5.) The church is founded upon the fact that Jesus is the "Christ, the Son of the living God." Since Jesus is the Christ, His Sonship was His authority for building the church. That authority belongs to none other and no other institution founded will endure. (Matt. 15:13.)

"The gates of hell shall not prevail against it." Some think this means that Satan and the powers of Hell shall never prevail against the church, that is, they will never be able to be victorious over the Cause of truth and righteousness. There is no doubt but that Truth will triumph finally but we do not believe this is the right interpretation of our Lord's words. The English word "hell" does not mean the "bottomless pit" unless it is translated from the Greek word "gehenna." The Revised Version gives

the word "Hades," which means the abode of departed spirits, instead of the word "hell." When one dies he immediately passes into the hadean world. Our Lord was no exception to this rule. The only difference between the Lord and all others that die was in this one respect—the Lord did not remain in Hades, but His spirit came out of Hades on the third day after He died.

The meaning of the passage is simply this: The Lord states His determination to build His church, He intends that nothing shall keep Him from building it. He knows it is the plan and purpose of His enemies to destroy Him and bring His work to nought. He knows He will pass into the hadean world at death like all others but while the "gates of Hades" held others captive, those same gates are powerless to hold Him and thus defeat His purpose of building His church. Jesus did not say they would not prevail against the church but against the building of the church.

We know the Lord accomplished His purpose. His enemies did kill Him. His soul did pass into the spirit world. But on the third and appointed day He came out of Hades, His spirit entered His body, the Lord arose. He was on the earth for forty days and then ascended to His Father to be crowned "king of kings and Lord of lords." The Scriptures point to the first Pentecost after our Lord's resurrection as the day of the establishment of the church of the Lord Jesus Christ. From that day unto this those that obey the truth are members of the church that Jesus built. This we know for God adds the saved to the church. (Acts 2:47.)

WHOM DID CHRIST COME TO SAVE?

By J. B. Gaither

Possibly there is no passage of Scripture and no Bible subject, but that is misunderstood and mistaught. On the shortest verse of the Bible, "Jesus wept," I have heard wrong interpretations.

When we think of those Christ came to save, we must study closely lest we get the wrong conception. In Matt. 18:11 we find, "For the Son of man is come to save that which was lost." Are we now to stop and say that all lost will be saved? Or shall we conclude that if any lost are not saved, Christ failed in His mission? Certainly not. It is true the world was lost and God gave His Son to save the world. It is also true that this salvation was free. But, we also find this salvation was conditional. God made salvation possible to all who would meet the conditions laid down by the Christ, the Savior.

In John 3:16, we read, "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." This verse is used by some to teach salvation of the world or universal salvation. Let us analyze it! God gave His Son to save whom?—"Whosoever believeth." Did God promise to save the world? Or only those that believe, You can easily see that there is a condition and that condition is faith. Neither God nor Christ can save an individual who will not believe. The gospel is God's power to save them that believe. (Rom. 1:16.) God never intended to save one without faith. "Without faith it is impossible to please God. . ." (Heb. 11:6.) "If ye believe not that I am He, ye shall die in your sins." (Jno. 8:24.) "He that believeth not is condemned already. . ." (Jno. 3:18.) So faith is a condition without which no one can be saved.

Another condition is set forth in Matthew 9:13: "For I am not come to call the righteous, but sinners to repent—

ance." These are words of Christ who came to save. What is He doing?—Calling on sinners to repent. But suppose they do not repent? Hear Christ: "I tell ye, Nay: but, except ye repent, ye shall all likewise perish." (Lk. 13:3.) Repentance was made a condition of man's salvation and God requires it of all men. "And the time of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.) "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) Here Peter says God will allow them to perish who will not repent. Thus repentance is necessary to man's salvation, and no man can be saved without it, God's goodness was made manifest unto man to lead him to repentance. (Rom. 2:4.)

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32.) Christ promises to make known to the Father only those who confess Him before men. Paul says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9.) Who shall be saved, Paul?—Those that confess Jesus with the mouth. Is confession a condition? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.) If confession is unto salvation, salvation should not be without the confession; therefore, confession is a condition of man's salvation.

John 1:11,12 says, Christ came unto His own and they received Him not. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Here He promises power to become the sons of God to those who receive Christ. Thus, man must receive Christ to be saved. Who receives Him? "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me." (Jno. 13:20.) Christ is saying whosoever receiveth the apostles, receiveth Him. The apostles were sent out to preach Jesus. To receive the apostles was for one to receive the message of Christ as preached by them. On the day of Pentecost, the apostles preached Jesus, and when the people heard and believed, they cried out and said, "What shall we do?" (Acts 2:37,38.) Peter answered by saying, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins . . ." In verse 41 it says, "They that gladly received the word were baptized." What did they receive who received the word? Christ was presented by the word. The word which the apostles were speaking was the word Christ authorized them to teach. Thus, in receiving the word, they were receiving Christ. Why were those baptized who received the word? Because Christ commanded them to be. "He that believeth and is baptized shall be saved." (Mk. 16:16.) Then, baptism is a condition of man's salvation. Ananais said to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) Peter declares, "Even baptism, doth also now save us," (1 Pet. 3:21.) Christ promises salvation not unto all but unto those who meet the conditions laid down by Him.

The individual who has complied with the above conditions is promised remission of past sins. He is now added by the Lord to the church. (Acts 2:47.) The church is the body of saved people, the sanctified, those set apart to do the Lord's work.

Does Christ promise to save eternally all who come into the church? No. He promises eternal salvation to all those who meet the conditions taught by Christ for

those in the church. Paul, when 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, the pillar and ground of the truth." (1 Tim. 3:14,15.) Here we see conditions for those in the church. They must behave themselves becomingly. If one fails to behave himself by being upright and faithful, he cannot be saved eternally. Paul says, Christ "became the author of eternal salvation unto all them that obey Him." (Heb. 5:9.) "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.)

Now going back to our subject, Whom Did Christ Come To Save? Not all the world, but only those who hearing the gospel will believe, repent, confess, be baptized, and then live loyal and faithful as a child of God. "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.) "But he that shall endure unto the end, the same shall be saved." (Matt. 24:13.)

Dear Reader, have you met, and are you meeting the conditions demanded by God through Christ that you may be saved?

\$750,000 IN CASH BY FEBRUARY 1, 1947

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Four buildings are now under construction on the David Lipscomb College campus at a cost of \$750,000. These buildings are:

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	90,000
	<hr/> \$751,000

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CONVERSION OF SAUL OF TARSUS

By Richard Donley

The Bible clearly teaches that salvation is for those who obey the Lord. 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. Those who learn the teaching of Jesus, and practice what they learn are his disciples, and God has called such people Christians. Acts 11:26. It is evident that in order to go to heaven after while, one must be a Christian, now. When one ceases to be a sinner and becomes a Christian, he is said to be converted. There are many good people who really think that they have been converted, who have been deceived in the matter. We all ought to compare our own conversion with those in the Bible, to see if they are genuine. If it is shown that our conversion differs from those of the Bible, then to be sure that we are right in the sight of God, we ought to be converted just as men were in the time of the apostles, for the Holy Spirit was guiding the apostles. Surely that which they taught men to do was right. The book of Acts is a book of conversions, containing many examples of man obeying the gospel and being converted to Christ. Surely we can follow these examples, be Christians now, and go to heaven after while.

One of the plainest examples of conversion is found in the ninth chapter of Acts. Let us notice first the condition of the man before he was converted. He was religious, for he later said, "My manner of life then from my youth up, which was from the beginning among my own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the strictest sect of our religion I lived a Pharisee." Acts 26: 4-5. This man, Saul of Tarsus was not only religious, he was honest. Hear him again, "Brethren, I have lived before God in all good conscience until this day." Acts 23:1. There are many today who teach that all one has to do to be a Christian is to be sincere in his religion. This man was both religious and honest, but he was not a Christian. He was lost and in need of the grace of God. Of this period of his life, he later said, "I persecuted the church of God, and made havoc of it." Gal. 1:13. When he appears on the scene in Acts 9, he is busily engaged in persecuting the followers of Jesus. In this chapter we learn how a sincere, religious, sinner was converted.

Before taking up the conditions of Saul's conversion, let us notice some of the circumstances that surrounded it. He was on the road to Damascus, and drawing near to that city. He was full of malice toward all who were following the teaching of Jesus, yet he thought that he was doing right. He thought that Jesus was an imposter, and that he was doing God's will in casting his followers into prison. As Saul went on his way a light out of heaven shone round about him. I list the heavenly vision as a circumstance of Saul's conversion, for such it was. It was instrumental in changing Saul from a sinner to a Christian, but it was not a condition of his conversion. As we study further, we shall see that the Lord required Saul to do the same things that he requires of all men, but the light that shone round about him was a circumstance provided by the Lord, and not a condition required of him. Neither is it required of man today. If all had to be saved under the same circumstance as Saul, all would be lost, for this was the last personal appearance of Christ. "Last of all he appeared to me also." 1 Cor. 15:9. Men are converted under different circumstances, but by complying with

the same conditions. I know one man who was converted from a Baptist to a Christian, because he thought he could prove that the preachers of the church of Christ were wrong. He tried it and converted himself. I know others, who were converted because their wives led them to hear the gospel. These are different circumstances, but all complied with the same conditions.

One condition required of Saul was faith. No man ever has become a Christian without it, and none ever will. "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." Heb. 11:6. Saul, then was not saved the instant the light shone about him, for he as yet had no faith. Faith is belief: an act of the heart, "With the heart man believeth," Rom. 10:10: it comes from hearing the words of Christ, "Belief comes of hearing, and hearing by the word of Christ." Rom. 10:17. Saul had no doubt been told that Jesus was the Christ before, but he had not believed it. The effect of the vision that appeared to him was to remove the cloud of prejudice from his mind, that he might receive the truth. With an open mind, he asked his heavenly visitor, "Who art thou, Lord?" Verso 9. He was told, "I am Jesus whom thou persecutest." For Saul to accept that answer as true was for him to agree to the crowning fact of the gospel. He knew that Jesus had been put to death. If the one addressing him was Jesus, then the claim that Jesus was the Son of God, as attested by his resurrection, had been true all of the time. When Saul heard the words, "I am Jesus," and believed them he was a believer in Christ, but not yet a Christian.

The Lord requires repentance of all men, "Except ye repent, ye shall all likewise perish." Luke 13:3. Repentance is a change of mind. "A man had two sons; and he came to the first, and said, Son go work today in the vineyard. And he answered and said, I will not: but afterwards he repented himself, and went." Matt. 21:28. Godly sorrow causes repentance. "For godly sorrow worketh repentance unto salvation." 2 Cor. 7:10. Saul repented on the road to Damascus. He had been going to Damascus to cast Christians into prison. Realizing that he was wrong, he changed his mind; he changed his course. No longer a haughty persecutor, but an humble penitent believer in Jesus Christ. No longer seeking men and women to put them in prison, but seeking the will of the Lord.

The Lord requires men to confess him. "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Matt. 10:32. The confession required of men is stated in Rom. 10:9, "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." On the road to Damascus, Saul of Tarsus confessed that Jesus is Lord. Hear him, "Lord, what wilt thou have me do?" Acts 22:10. Saul, now believing, repenting, and confessing his faith was told by the Lord to go into the city and it would be told him what to do. Consider his condition, now. A sincere religious man: one who believed in Christ, was penitent, and had confessed his Lord. According to modern religionists he was surely fit for heaven as he was, but according to the Bible, he still had something else to do to be saved from his sins.

When the apostles first began proclaiming salvation in the name of Christ, they told believers to repent and be baptized for the remission of their sins. Acts 2:38. The Lord required the Jews on Pentecost to be baptized, just as he requires all men. Saul was no exception, to this condition of salvation. After three days of fasting and

praying the gospel preacher, Ananias, told him to "Arise, and be baptized, and wash away thy sins, calling on His name." Acts 22:16. Saul was either still guilty of his past sins, or else Ananias, an inspired preacher, misrepresented the true state of affairs. Denominational preachers have made a great effort to avoid the force of this commandment, but it still stands. It is claimed that Saul was already pardoned, but he was to put his sins away in the eyes of the world. I do not think that those who make such a claim really consider what they say, for, if that be true then Saul was to pretend that he was washing sins away which he knew he did not have. That would be the basest kind of hypocrisy. Yes, Saul a sincere, believing, penitent, confessing, religious man was still in his sins. His conversion was not complete until he had obeyed the command to be baptized.

We have now examined Saul's conversion. It was under unusual circumstances, but he did just what all men do who become Christians. He believed that Jesus is the Christ; repented; confessed his faith; and was baptized to wash his sins away. If you have not done likewise, why not follow his example. Yet remember that baptism is only the beginning of a new life. When Saul had ceased to be called by that name, and was called Paul the apostle, he wrote, "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. Indeed, having been buried with the Lord in baptism, Saul walked a new life. He who had been the great persecutor became the great preacher. He began immediately to proclaim Jesus as the Christ. Acts 9:20.

The conversion of Saul of Tarsus was the marvel of his day. A Jew of power, and high position. One trained in the best school of his time. Apparently with everything in his grasp that men count dear: he renounced it all to be an humble gospel preacher. His choice cost him dearly. He went hungry, cold, thirsty. He was beaten, stoned, imprisoned, and we are sure that he was put to death. But with all of that, he never regretted his conversion. Many years later, looking back upon that change which occurred on the road to Damascus, he said, "Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ." Phil. 3:7-8.

Still later, with the end of the road in sight, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that have loved his appearing." 11 Tim. 4:7-8. Can you find any trace of regret in those words? No, there is none. There will be none for you, if you follow his example. Obey the gospel, from the heart, and walk in newness of life. Then you too may some day approach the end of life in confidence. Knowing in whom you have believed.

Ralls, Texas.

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CHRISTIANITY OR DENOMINATIONALISM

L. R. Wilson, in "Gospel Pilot"

Frequently people ask me, "Of what denomination are you a member?" When I answer, "None," they think I am lacking either in sincerity or intelligence. A few will not accept my answer regardless of how much I insist. If I refuse to name a denomination, then they will name one for me. To their way of thinking it is impossible for me to preach the gospel and conduct religious worship without being a part of a denomination. Very naturally, I dislike to appear rude or insincere, and when there seems to be little possibility of getting others to understand that I am not a part of any denomination, I do not stir up a needless controversy. But, friends, I trust you will believe me to be sincere when I tell you that I am not a member of any human denomination.

For some years now I have earnestly plead for a return to the New Testament as our only authority for all that we say and do in matters of religion. Many have congratulated me on this plea. In fact, I know of no one who has disagreed. It is folly, however, to plead for a principle if we have no intention of practicing it. This being true, there is no room for denominationalism. When we read the New Testament through, we find no authority whatever for any religious organization other than the body of Christ—which He calls His church. The denominational bodies all came into being many centuries after the church of our Lord was begun. It is evident, therefore, that they comprise no part of the church of Christ.

Everyone knows that a man can be a Christian without being a member of a denomination. One can also be in a denomination and not be a Christian. On the other hand, one cannot be a Christian without being in the church of the Lord Jesus Christ. Neither can one be in the church of Christ without being a Christian. Oh, one may have his name on the directory of some congregation and not be a Christian, but he cannot get into the body of Christ—which is His church—without it. The truth is, the very same thing that makes one a Christian puts one into the body of Christ; and that which puts one into the body of Christ makes one a Christian. This is not true regarding denominationalism. The denominations teach that after a man becomes a Christian he should then join some denomination.

In view of these facts, why then should it seem strange when I tell people that I am not a member of any denomination? I obeyed the gospel of Jesus Christ, by which I became a Christian and entered into the body—or church—of Christ. If this did not put me into any particular denomination at the time I did it, then why conclude that I must be in one now? I have never joined one since I became a Christian. I have just gone on trying as best I could to live a Christian life. I have met regularly with others who have done the same thing, without adding anything to what we find in the New Testament. We all meet upon the first day of the week to study God's word, to sing His praises, to unite in prayers to God, to commemorate the sufferings and death of our Lord Jesus Christ, and to contribute of our means for the spread of the gospel and to help in any worthy work. This is just what the early Christians did in apostolic times. If they did not become members of any denomination, then when we do the same today, why should anyone insist that it makes us members of a denomination now? I did not become a member of any human denomination when I became a Christian—I know that; and I have never entered one since then, but have continued to live, to work, and to worship as it is

written in the New Testament. Then how could I be a member of a denomination now? Those with whom I work and worship wear no human name; they have no human organization; they subscribe to no human creed; and they practice nothing in matters of religion for which there is not a "Thus saith the Lord."

People sometimes say to me, "That sounds good; but will it work?" In reply, let me say, "It is working." There are many thousands right now who are following the same course without finding any difficulty in it. But why should we question anything we find in the Word of God? Surely God knew whether it would work or not. God's way always works, if we are willing to use it. God makes no experiments and no failures. Being fearful that His plan will not work shows a lack of faith on our part.

The apostle Paul thought the church of Christ was enough. He never joined any human denomination. Had you asked him about joining some man-made institution, he would have denounced the idea in emphatic terms. When the church at Corinth became divided over the preachers, he reprimanded them severely, saying, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" In Rom. 8:6 the same apostle says, "To be carnally minded is death." Hence, the very principles out of which denominationalism grew produce death, according to the apostle Paul.

I have no desire to be eccentric or selfish in the plea that I make. In fact, the very reverse is true. I would like to see everything removed that keeps us apart religiously. There is but one way this can be done. We will all have to give up everything for which we can find no authority in God's word and return to it and it alone. The church of my Lord is bigger and greater than all the institutions of men. It is divine and will endure forever. Certainly, then, it cannot be wrong to be a member of it and only it. It is not possible to improve upon God's plan. It is not possible to produce anything better than that which He has given. Why, then, can we not be satisfied with it, and it alone?

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 26 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.

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James A. Allen.

SCRIPTURAL BAPTISM

By Clarence A. Westapher

I love a baptism that does not have to be argued, defended or explained, but is in itself a living picture of the burial and resurrection of our Lord.

(1) There had been John's baptism, but it was for the Jewish nation only and under the law of Moses during the Jewish dispensation. The purpose of this baptism was to make ready a people prepared for the Lord. John's baptism is no longer valid. (Col. 2:14; Acts 19:4,5.)

(2) The baptism of fire is for those who obey not the gospel. (2 Thess. 1:7-9.) This baptism is a promise according to Matt. 3:11. Christ is the administrator. (Matt. 25:31.) The element is fire. (Mark 9:45, 46.)

(3) The third was that of the Holy Spirit. (Acts 2:4.) This baptism came to the twelve apostles and was by promise (Luke 24:49), and was fulfilled on the day of Pentecost. In Acts 10:44 the Holy Spirit came on the house of Cornelius to show that the gospel was given to the Gentiles. This baptism occurred about A. D. 41 and about 23 years later, Paul declared: "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.) This scripture clearly shows that there is only one baptism for this Christian dispensation. It is wrong to teach that there is more than one baptism.

(4) This one baptism is performed in water, a complete burial of the person in water. (Rom. 6:3,4; 1 Pet. 3:20,21; Col. 2:12.)

After much controversy among religious people over the question of baptism, let us drop the various opinions of men, and take the Bible only, without prejudice, as our standard of appeal. The New Testament is perfectly clear as to what constitutes the action of Bible baptism. It is the sacred rite of immersion in water of a penitent believer into the name of the Father, and of the Son, and of the Holy Spirit. Baptism is a test of faith in Christ, and Loyalty to him as the glorified head of the church. Coming to the threshold of the Christian life, baptism is the culminating oath of allegiance to the one Lord. Complete submission in the name of Christ is public evidence of complete surrender to Him. The Christian life is hid with Christ in God. This brings one into Christ, into the church, into God's kingdom. (Gal. 3:27; 1 Cor. 12:13.)

When we read the book of "The Acts of the Apostles," sometimes called the book of conversions, we can understand God's method of accepting alien sinners into the church, which is His body, and no one was ever added to the church without baptism in water, and this act was always preceded by faith and repentance.

Three great monuments bear witness to the presence of the Lord. These three are Bible Baptism, The Lord's Day, and The Lord's Supper. The Lord's Supper is a memorial of His death; Baptism is a symbol of His burial and resurrection, whereas, the Lord's Day celebrates His resurrection from the dead on the first day of the week. (Rom. 6:3-5.)

Bible believers appreciate science, knowing Jehovah is author of every wonderful thing in nature. However, many scientists, refusing "to have Jehovah in their knowledge," have erred greatly, both in religion and in science. But when scientists, after much changing, do get to the truth on any subject, THAT TRUTH invariably agrees with the Bible. Jehovah's Bible and Jehovah's Nature cannot collide.

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EDITORIAL

ON CHRISTIAN LIVING

When a man becomes a child of God, upon thus entering the family of God, as "a newborn babe," he enters a new life and begins a new existence. He begins the new life, which is the Christian life, when he gets into Christ. No one can live the Christian life until he becomes a Christian and no one can become a Christian except by getting into Christ, "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.)

It must be kept in mind that the only thing that puts people into Christ is obedience to the gospel, which "is the power of God unto salvation." As long as men and women are disobedient to the gospel they are out of Christ and in their sins. To "be saved they must accept the gospel or glad tidings of the Saviour. He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15,16.) Those who render obedience have the promise of Jesus that they "shall be saved." "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 8:39.) Upon what ground did he go "on his way rejoicing"? Because he believed the gospel as preached by Philip and, upon having confessed his faith in Jesus Christ, he obeyed His command to be baptized. He then had the promise of Jesus that those who so do "shall be saved." All who do what the eunuch did have the same reason to "go on their way rejoicing."

All who thus become Christians by rendering obedience to the gospel are taught in the Scriptures to live faithfully the Christian life. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? 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." (Rom. 6:1-4.) Having entered the new life they must "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.) "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Peter 2:1,2.) "Receiving the end of your faith, even the salvation of your souls." (1 Peter 1:9)

A great number of those who become Christians are not faithful in living the Christian life. They permit worldly attractions to divert them and to claim their time and energy until they have no time and energy left to do the things all Christians should do. With a mind filled with the world and worldly things they have no inclination or taste for reading and studying the Holy Scriptures and meditating upon them day and night. Hence no lodgment in their hearts of the good seed of the kingdom from which only can grow the life of the Christian. "And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath no root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty." (Matt. 13:20-23.)

Titus, second chapter, verse 11: "For the grace of God hath appeared, bringing salvation to all men." The grace of God appeared when Christ came and appeared in Christ. It is manifested fully and completely in Christ. Christ commanded His apostles to take it to all men, to "teach all nations," to "preach the gospel" or glad tidings of the grace of God through and in Christ, "to the whole creation." The grace of God does not appear to any one except through and in the preaching of the gospel of Christ through His apostles. Under His apostles it was all set forth in the Sacred Writings, as the inspired penmen wrote "as they were moved by the Holy Spirit." The apostles preached and taught the grace of God verbally while personally alive, and now, while dead, through the Bible "unto the end of the world."

Verse 12: "Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Anyone properly instructed will deny ungodliness and worldly lusts. Ignorance is the mother of crime. If properly instructed no man would live ungodly or give way to lust. Many parents are to blame for their children becoming criminals because of not "nurturing them in the chastening and admonition of the Lord." When children grow up without becoming Christians, and without faithfully living the Christian life, those whose duty it was to instruct them, but who failed to effectually do so, should feel the weight of their responsibility. Men and women who refuse instruction have nothing to keep them from ungodliness and worldly lusts. "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." (James 1:15.) Competent and effectual instruction on what will be the certain end of ungodliness, lying, stealing, covetousness, extortion, lasciviousness, drunkenness, murder, adultery, etc., would cause anyone with even half-way intelligence to realize that, "Good understanding giveth favor; But the way of the transgressor is hard," (Prov. 13:15), and would cause them to shun all such things as they would the pestilence. "He that committeth adultery with a woman is void of understanding: He doeth it who would destroy his own soul." (Prov. 6:32.) Those who commit any sin, act without intelligence and sign their own death warrant. They are not properly instructed, whether from their own fault or the fault of others.

To live soberly covers the scope of the duties a man owes to himself. Some act as though it has reference

only to strong drink. It covers everything a man owes to himself, body, soul and spirit. Physically eating, drinking and proper exercise and care of the body, to eat the proper amount of the right things, as well as drinking the right things moderately. It is disgraceful and sinful to be a glutton, as well as to be a drunkard. Many who disdain drunkenness, commit suicide by gluttony. But it also embraces feeding the mind and heart, as well as the physical body. Many are careful to feed the body but starve the mind. They eat plenty physically but nothing mentally and spiritually. They rarely if ever read the Bible or feast upon the Word of God. They take physical exercise but none spiritually. They are dwarfs, pigmies, mentally and spiritually, from lack of food and the lack of exercise a man takes in discharging the duties of the Christian life, though strong and husky physically.

To live righteously embraces the duties a man owes his fellowman. It means to treat his neighbor right, to do the right thing toward his neighbor. Doing right is righteousness. A man can do no better or more toward his neighbor than to do the right thing toward him, to treat him right. When any issue comes up between a man and his neighbor, to talk it over and impartially decide what is the right thing would be what any just judge would hand down as a decision in any court.

To live godly. This is the climax. It means for a man to do the duty he owes to God. When a man does the duty he owes to God, it implies that he does the duty he owes to himself and his fellow-man. "And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." (Matt. 22:37-40.) "But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." (Matt. 6:33.)

When a man has faithfully done his duty to himself, to his fellowman and to his God he has covered the ground of all human responsibility and duty. He is thus prepared to "look for the blessed hope and appearing of the glory 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 people for His own possession, zealous of good works." (Verses 13, 14.)

To live the Christian life is the highest, grandest, noblest, happiest life any human being can live. It is the only way in which a man can give the honor and glory to God and do good to men. It is the only way in which he himself can make a success of life and have a well-grounded hope of happiness and peace in the world to come.

—J. A. A.

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RIGHTING WRONGS AMONG BRETHREN

By Carl Burcham

I. IF A MAN HAS SINNED AGAINST HIS BROTHER

"The law of the Lord is perfect, converting the soul." (Ps. 19:7.) God has given laws for every act or course of conduct in the development of Christian character. Most of these laws are just as clear and definite as the laws concerning faith, repentance, and baptism. In the matter of correcting wrongs among brethren, Christ laid down the basis of all acceptable service toward Him. Let right doing begin with a man's own self. If he has wronged a brother, let him first make amends to his brother. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23.) Jesus is here teaching that a man's worship will not be acceptable to God unless the man tries to do right by his brother. How would he know whether he has done evil to his brother? Jesus was speaking while the law of Moses was still in effect. The commandments were known, or should have been. The ten commandments were still in force. A man could certainly know whether he had stolen from his brother. He should know whether he had coveted his neighbor's possessions. He ought to keep himself under close scrutiny to see whether he had borne false witness against his brother. "Who can discern his errors?" Unless it be the man who tries his own conduct on any matter by the law of God on that matter? This is a humbling thought. It turns the light of God into a man's own soul, for self-examination. It will make a man careful to learn what is wrong, and what is right, in his dealing with his fellow worker. He will have to be constantly on guard to keep the beam out of his own eye. The consciousness of this ever-present responsibility will chasten every human heart. "Cleanse thou me from hidden faults." (Ps. 19:12)—from faults hidden from a man's own heart. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 Jno. 1:9.) God will take away our guilt, if we remove sin from us.

II. IF A BROTHER SINS AGAINST US

"If thy brother sin against thee, rebuke him." (Luke 17:13.) But this rebuking is to be done in private. God does not want our personal differences paraded around before other people. "Go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother." (Matt. 18:15.)

The brother may be unconscious of his error. But he has a right to know the complaint, to hear any accusations. He has the right to confess. And, above all, he needs to be forgiven and has that right, that he may remove sin from himself. Can it be that men sometimes do not want a brother to confess, do not want to forgive him? Moses indicates that there may be a dark motive in failing to go to the erring brother. "Thou shalt not hate thy brother in thine heart: Thou shalt surely rebuke him." (Lev. 19:17.) A man who will not go to his brother to right wrongs hates his brother. John plainly says such an one is both a liar and a murderer. (1 Jno. 4:20; 3:15.) A man must not let the sun go down on his wrath. His wrath will turn to malice, and his malice will harden into hatred. The revised version says, "Thou shalt surely rebuke him, and not bear sin because of him." Moses has already warned that a man must not be a tale-bearer against his brother. Go to him alone and so "gain thy

brother." "Debate thy cause with thy neighbor and discover not a secret to another." (Prov. 25:9.)

When the matter has been settled it is to be erased from the records. Nobody else should know about the case before it is adjusted. Nor should it be published abroad after settlement. That is God's way of keeping peace.

Only in case the brother refuses reconciliation, is any one else to be told about the misunderstanding. Even then only one or two more are to be told. If their help fails, the church is to be informed—not by gossip, but in an orderly way, so the whole congregation may deal with the erring one according to the law of God. If the offender refuses, finally, to be governed by God's law, he puts himself outside the pale of God's mercy.

III. PUBLIC OFFENSES. WRONGS THAT ABE COMMONLY

OCCURRING AMONG BRETHREN

In the matter of offenses which are known to others, again the law begins at home. "Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. 5:16.) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Gal. 6:1.) How many of us can say that we have conscientiously practiced either of the above commandments? God is not mocked in these things, any more than He will allow men to scorn Him in setting aside faith, repentance, and baptism for the remission of sins. But too often the procedure is not to confess our faults to one another but to confess the other man's faults to everyone except the man himself. We become tale-bearers, backbiters, slanderers. And in so doing we heap up the wrath of God against ourselves. Or the man may have been approached about his offense, but in the wrong manner. The spirit of meekness may be lacking, and in its place may be the attitude of having caught the brother in the act of sin and of exulting because we "have something on him." It is not the spirit of wanting to save the brother, but rather of wanting to harm him, wanting to destroy him.

IV. PUBLIC REBUKES. ADMONISHING ONE ANOTHER

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15:14.) How righteous! How gentle! No talebearing! No backbiting! No slander! What a sweet continuance of brotherly love! "Able to admonish one another," to take admonition as well as give it! This might be either public or private. Again the process of doing right begins at home.

In cases where the rebuke must be public, longsuffering, patience, and kindness are basic principles. Timothy was commanded to reprove, rebuke, exhort—as a fundamental part of his preaching of the word. (2 Tim. 4:2.) Further instruction says, "Them that sin rebuke before all." (1 Tim. 5:20.) Titus was told to "rebuke them sharply." (Tit. 1:13.)

The one rebuked must be present, There can be no reproof of a man who is not present at the time of the so-called reproof; no rebuke of a man who is absent; no exhortation of a man who is not there to hear the exhortation. One purpose of reproof and rebuke is to get the erring one to correct his errors. He has a God-ordained right to repent, to confess, and to be forgiven. Or he may need to set aright the one who is seeking to rebuke him. No man should be charged with evil without an opportunity to correct any evil he may have done, or without the privilege of answering any wrong accusations against himself.

THE WHOLE CHURCH MUST DEAL WITH SOME CASES

We have seen that the Church should take action in cases where the offender in personal matters will not repent. That may be true in public matters also. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," or "turn away from them." (Rom. 16:17.) "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." (2 Thess. 3:14.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6.) "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:4-5.) It is a terrible thing to deal with erring brethren in any other way than through the law of God as laid down in His holy word. Men may seek to outlaw their brethren by methods which are contrary to God's law. Sometimes they thus succeed in outlawing the brother in the eyes of men, but they outlaw themselves in the sight of God.

V. THERE IS "DUE PROCESS OF LAW" IN THE CORRECTION

OF SPIRITUAL EVILS

It is a fundamental principle of our civil law, written into the "Bill of Rights," into our Constitution, that trials among men of the land must be according to due process of law. Any man is held to be innocent until he is proved guilty. To prove guilt there must be a trial. In order to have a trial there must be charges by an identified complainant. There can be no charge unless a specific violation of a definite law is set forth. In proving guilt both the act of lawbreaking and the law which is broken must be clearly stated.

A definite time and place must be designated for the trial. The plaintiff must come, bringing his witnesses. The defendant must be called in to face the charges, to hear the testimony of the witnesses, to answer his accuser face to face.

The Law of Moses calls for the same high standard of justice. "Doth our law judge a man before it hear him, and know what he doeth?" (Jno. 7:51.) The law of Christ is higher far than any civil law, higher, too, than the Law of Moses. Failure to keep our actions on the high plane of the law of God will cause confusion and every vile deed and will bring the condemnation of God upon all of us who fail to keep the purpose and method of God's law.

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.

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WHAT TO DO TO BE SAVED

We are greatly interested in presenting the truth on what the Bible teaches men and women to do to be saved to the people. All sensible men and women should want to know the truth about it. Whether the truth on the subject suits their fancy or not, or whether or not it is contrary to their prejudice and preference, should make no difference, as only truth can save. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.)

The commission of Jesus to His apostles, in which He commanded them to preach the gospel to the world, is given thus: "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 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 giving this commission to the apostles, Jesus commanded them to "tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) The Holy Spirit was to guide them in teaching fully and perfectly the religion of Jesus. Jesus said to them: "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.) Again, he said unto them: "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16:13.) They were inspired by the Holy Spirit on the day of Pentecost and began to teach and preach to the nations of the world, in obedience to the command of Jesus. "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.) The things that the apostles taught and preached, as they were guided by the Spirit, are recorded by the pen of inspiration in the Bible. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1:21.)

All recognize that men and women must do something to be saved. They must exercise their choice, must "choose you this day whom ye will serve." (Josh. 24:15.) When Jesus ascended and was crowned and His reign began, and Peter preached the first sermon under the Christian dispensation, the cry came from his audience: "Brethren, what shall we do?" (Acts 2:37.) Peter, speaking as the Spirit gave him utterance, replied: "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." (Verse 41.) The Spirit, speaking through Peter, commanded that they repent and be baptized. Has any man a right to think that the Holy

Spirit would contradict himself by promising him salvation on any other terms? Is there any reason whatever for anyone to think that the Spirit has spoken peace to his soul in contradiction to what he commanded people to do to be saved in Bible times? We may rest assured that no man is guided by the Spirit when he repudiates what the Spirit says and refuses to do what the Spirit commands.

Saul of Tarsus, afterwards Paul, speaking of his own conversion, said: "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.) Ananias, a gospel preacher sent to him by the Lord, recognizing that Saul was a believer in Christ and that he was deeply penitent, said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Verse 16.) God has appointed that, penitent believers in Jesus must "be baptized." It is a question of whether or not a man will acknowledge God's authority and conform to His appointment. No man believes in God who refuses to do what He commands. To reject a commandment of God is to reject God. "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7:30.) The faith that saves is the faith that obeys.

It is exceedingly wicked and sinful for a man who is supposed to be a preacher of the gospel to be presumptuous enough to tell sinners that the thing for them to do to be saved is to hold up their hands or to sign a card. We love everybody and do not offer criticism upon anyone personally, but feel it our duty to warn people that they must conform to "these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." (1 Pet. 1:12.) Going forward for prayer or relating an experience is not obedience to the gospel. No man can do anything Scripturally without doing it prayerfully, yet for a man to pray God to save him without his doing what God commands him to do is sinful. "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28:9.) To refuse to repent and be baptized, as God has appointed for all those out of Christ to do, is to refuse to "stand on praying grounds."

The Philippian jailer "called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" (Acts 16:29, 30.) This is the question all thoughtful and intelligent people want answered. Those unsaved are lost and undone, are in their sins, without God and without hope. The next verse says: "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Verse 31.) It is very regrettable that some who are preaching an unscriptural theory that people can be saved without being baptized can find it in their hearts to break off the quotation there. In an effort to make void a commandment of God they hold back a part of the word of God. With love for all and ill will toward none, we feel it our duty to warn against the sinfulness of thus wrongfully handling the word of God. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15.) Verses 32-34 give the balance of the account of the conversion of the jailer and his family. "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." All who thus obey the gospel, which "is the power of God unto salvation to every one that believeth" (Rom. 1:16), have a right to rejoice; for Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.)
—J. A. A.

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Batsell Baxter, who has had 35 years of experience in Christian education, has been selected as head of the Bible department. In many ways this is the most important position on the Lipscomb campus and Bro. Baxter is well-qualified for this work. He has been president of Abilene Christian College, George Pepperdine College and of David Lipscomb College. He served as president of Lipscomb on two occasions. He has been teaching since 1911 and preaching since 1908.

J. P. Sanders, who has been on leave for further study in Los Angeles, California, will return in September to teach in the Bible department and to serve as Dean of the College. Brother Sanders was greatly missed on the campus last year and we certainly look forward to his return.

If you would like to have more information about courses to be offered at Lipscomb, write for the new catalog.

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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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FIELD REPORTS

Irvin McFadin, Box 1164, Taylor, Texas, June 10: Two came forward here yesterday, a mother and her daughter, the latter to be baptized. We continue with Taylor and Bartlett in "sounding out" the Word. Good crowds and interest of late. Pray for us.

Hugh Boydston, 1507 Cleveland, Caldwell, Idaho, June: The work here is growing. Attendance up at all services recently. Three have been baptized and one made acknowledgment since last report. Our Daily Vacation Bible School was above our expectations. Brethren in reach plan to attend our annual lectureship next Thanksgiving.

Will W. Slater, Station A, Fort Smith, Ark., June 10: Closed meeting in Miami, Okla., last night. One was baptized, and good done otherwise. I was invited to be with them again, probably in 1948. I begin meeting tonight in Van Buren, Arkansas. Bro. Tillman B. Pope, of Alma, Arkansas, and I held meeting in June, 1944, got the work started with some 18 members. Have a building now with about 40 attending. Sincerely in His name.

A. C. Grider, 206 Cedar Ave., Moundsville, W. Va., June 18: I have just returned from a trip to Tennessee, where I visited relatives. X preached a number of times while there. I have been here at Moundsville since Oct. 1, 1945. Net visible results of my labors here since that time are: 15 baptized, 9 confessions of sins, and 5 to place membership. We have five good elders and everything is in good shape.

John L. Tefertille, 1521 Wrightsboro Rd., Augusta, Ga., June 17: The large army camp closed here, so we do not have so many members now. About twenty-five members now meeting here. This is a mission field. My wife and I came here February 10th of this year. The work is moving forward favorably, we think. We are in need of a good song leader. Someone interesting in securing a good position, could do well to move here, and lead singing for us, too. Augusta is a city of around 100,000 people.

D. Allen, 809 E. Court St., Flint, Mich., June 11: A fine young man made the good confession and was baptized last Lord's Day, June 9th. Our meetings are being well attended, with an average attendance of over 200 at morning worship during this last month. We begin our special meetings on June 23rd and continuing on through July 3rd, every night at 7:80, with Evangelist John H. Brinn of Murray, Ky., doing the preaching. We look forward to a real spiritual feast.

Everett Jackson, New Matamoras, O., June 21: Last night Homer A. Daniel, of Paducah, Ky., closed a good meeting with the church here in New Matamoras, with five additions. Two placed membership and were restored and one baptized. Elmer Taylor led the singing in a fine way and is doing a good work preaching for this congregation. We had good crowds and Bro. Daniel did some good strong gospel preaching. This was his second meeting here in the last three years.

Elmer A. L'Roy, 1421 Fifth St., DeQueen, Ark., June 12: The progress of the church in this "mission" field is good. Recently, the good church at Idabel, Okla., closed a fifteen day meeting in which seven were immersed. I did the preaching. Brother Bynum Green of a nearby congregation directed the song services, Lowell Clark is the minister of the church in Idabel. We are looking forward to getting started on the church building here in DeQueen very soon. We are encouraged at the prospect of an early approval of our building application to CPA.

D. Allen, 809 E. Court St, Flint, Mich., June 16: This morning we had a large audience and a wonderful interest shown, when two came forward and made the good confession and were baptized, and eight others placed membership with us. For the evening service, we had one of our own boys home on leave from Florida, Bro. E. R= Bruce. He gave us a very fine lesson.

Truly, the work of the Lord is going forward here in Flint, as we have a good active congregation and I am very happy to be laboring with them.

E. M. Andus, Cadiz, Ky., June 28: Homer A. Daniel, evangelist of Clements Street Church of Christ in Paducah, Kentucky, will do the preaching, and Leslie E. Wyatt, who has recently graduated from Freed-Hardeman College, will direct the congregational singing, in a gospel meeting to begin at Cadiz, Kentucky, under a tent, July 7, to continue through July 19. The tent will be located on Terrel's lot and services will be each evening at 8 p.m. You are invited to come and hear the gospel preached both in song and sermon.

Thurman V. Easom, Box 1011, Pixley, Calif., June 13: Since March 15th our attendance has more than doubled. Our contribution has more than doubled, and in spite of cold water being dashed on my efforts by a weak-kneed preacher, good has been accomplished. Thirty-five have confessed wrongs; six have been baptized; two have placed membership. A building program will soon be underway and a goal of five thousand will be set. Bro. Lee Warren, of Texas, will be with us in a meeting beginning August 1st. Bro. E. M. Bordon came by a few weeks ago.

Brethren, pray for our efforts.

Samuel H. Austin, Jackson, Mich., June 23: The Apostolic Times continues to be filled with sound New Testament teaching which we consider most helpful in our effort to help put the Jackson church on a self-supporting basis. We are making noticeable advances in our work here. Some recent developments show a decided increase in effort to bring every member into greater activity in the work. Some new families in our area give us hope of early increase in membership. We enjoyed a united song service last Lord's Day, June 16, 3 p.m., participated in by neighboring churches of Christ. Our house was well filled. An enjoyable and inspiring service was had by all.

Homer A. Daniel, Paducah, Ky., June 12: I have been in two good meetings recently: Park and 18th in Bowling Green, Ky., with two baptisms, one restoration and three to place membership. H. C. Winnett, Superintendent of Patten Orphan Home, preaches for Park and 18th congregation and is doing a good work. E. T. Henderson directed the song service in a fine way. Some fourteen congrega-

tions were represented in this meeting and we enjoyed the association of several preaching brethren. Twelfth Street Church in Bowling Green and their minister, Bro. Joe Morris, cooperated well.

The Brookport, Ill., meeting resulted in one baptism and one from the Christian Church. Several congregations were represented and much interest was manifested. Bro. Todd Miller was the efficient song leader.

The meeting at Clements Street in Paducah is well underway at this writing with one to place membership and large crowds. R. E. Black of Maury City, Tenn., is doing the preaching and W. G. Klingman of Dallas, Texas, is leading the song service. These men are doing a fine job in this meeting.

The writer had to leave a full day before this meeting closed to begin a meeting with the church in New Matamoros, O., from here to Sardis, O., and July 7 begin a tent meeting at Cadiz, Ky. Leslie Wyatt, who has recently graduated at Freed-Hardeman College, will have charge of song service.

I begin at Ware, Ky., July 21, with O. B. Page of Tompkinsville, Ky., as song leader.

The meeting at Watertown, Tenn., begins Aug. 4, at Aetna, Tenn., Aug. 12, the Salem congregation near Aetna, Aug. 18, and at Sunny Slope, near Paducah, Ky., Sept. 2. Remember us in your prayers.

Lloyd 5. Ellis, 2328 West 74th St., Los Angeles 43, Calif., June 16: Beginning July 1st I am to begin working with the congregation in Culver City. During the past ten months I have been doing graduate work in George Pepperdine College and preaching at Sichel Street church on Sunday. This is the oldest congregation in this section. We leave many fine friends at Sichel, and I am indebted to their kindness in allowing me to use practically all of my time—both day and night—for study. The young congregation in Culver City has been served by Bro. "Bud" Irvine and Bro. Tom Harris, and an enjoyable and profitable association is anticipated with the members there. If you know of friends who should be attending in Culver City (3835 Watseka Ave., in the Woman's Club Bldg.), please send me name and address. My home address remains the same as now.

Price Bankhead, Post, Tex., Rt. 3: I began with the church at Grassland, fourteen miles west of Post, on the first Lord's Day in April this year. Yesterday, June 16th, we had the largest crowd for the morning service since I came. I preach here on the first and third Lord's Day and at Gordon, eight miles north of here, on the second and fourth Lord's Day. Both congregations are at peace among themselves and seem to be anxious to help preach the gospel to all. At Grassland we have made a house-to-house canvass of the community for a radius of four miles and plan to mail copies of The Apostolic Way to those who are not Christians. The churches that I am preaching for would support me in some mission meetings. If interested, write me.

George W. Flack, Winter Haven, Florida: Some brethren from Winter Haven and Eagle Lake (Fla.) congregations of the Church of Christ started a missionary work for God in a fast growing new town of over three thousand souls, which had no Bible church up till last September, 1945. Although two denominations have been in the field for about two years and done considerable perverting of God's Truth, but we felt, and still feel, that

there is a great Work that can be done in said missionary field. We believe that if we can plant the Church of Christ firmly there, that truly a big harvest of precious souls will be saved through our efforts and your additional financial help.

We have purchased a building for \$4,300. Debt has been reduced, since purchase in September, 1945, to \$3,500. Payments are \$50.00 monthly. We paid an initial down payment of \$300. Church, 100 seats, at cost of approximately \$400.00, not paid for. Other equipment, at cost of \$300.00, paid for. Evangelist's hire of \$250.00 per month paid in full. We are not wealthy brethren, and are in a laboring community.

Now, brethren, to make a long story short, we need about \$100 dollars per month from you to carry this work on to victory, and by the help of God and your fervent prayers to firmly plant the cause in this thriving town of Eloise, Florida.

Three baptized. Twenty-seven brethren in the community came with us. We will sincerely thank you in His name for any contributions you make, and will gladly acknowledge same.

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"A SCATTERED CHURCH WILL PREACH THE GOSPEL!"

By J. L. Hines, in Gospel Broadcast

The year of the birthday of the church, 38 A.D., was a year of great growth: 3,000 the first day, "the Lord added to them day by day those that were saved," "and the number of men came to be about five thousand," "the number of the disciples was multiplying"; but the church was not following completely the Lord's command: "Go preach!" So in the year 31 arose "a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1). in verse 4 we are informed "they therefore that were scattered abroad went about preaching the word." in the year 61 A.D., just thirty-one years after establishment of the church, Paul wrote: . . . and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven" (Col. 1:23). Paul in Rom. 15:20 wrote: "Yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation."

Yes, Christ expected disciples of the first century to preach the gospel to the world. The first church "filled Jerusalem" with His doctrine; but had no vision, it seemed, beyond borders of that city. A persecution was providential, for it scattered its members. Christ expected each member to be a preacher.

But Christ did not organize anything through which to do his work, nor did he commission his disciples to organize anything. The church is an organization. Denominationalism is the fruit of Reformation; but we should learn that when anything gets internally corrupt and externally immoral, Reformation is impossible. Catholicism is the fruit of apostasy—the last word in organization; but the church of the Lord is composed of all the saved who, without any organization, but as one body, has one purpose: preaching the gospel to every creature under heaven; for without this gospel people cannot be saved.

Today, brethren, we the saved, owe to this generation the gospel. We do not have to establish homes for orphans and old folks, schools for the young and hospitals for the sick, in order to evangelize the world; for these things will become a hindrance by occupying our attention, take our money and become great institutions and objects of our pride; while millions die without hearing the sweetest story ever told.

Now, don't time out and say "that preacher is opposed to caring for orphans, old folks, and relieving the sick"; for that is not so. What I am trying to say is: The one purpose of the church is preaching the gospel; and caring for orphans, old folk and others will become secondary, natural, and will be fruit of the Christian principles believed.

Christ never established homes and hospitals; but he entered homes and ministered to the needy. He had a message for all and told it. This is, if I have read my Bible to profit, the business of His followers.

The church of this age has become worldly minded, carnal, and organization conscious. There has been built up among us a clergy who control churches under guise of obeying the elders; but the elders of this age are only financial managers and political bosses; and the average church wishes it so.

We need a great persecution to scatter disciples abroad!
Then we need a gospel-conscious brotherhood who will

preach the Word in regions beyond,

A scattered church will preach the gospel; while an organized church will build a machine which will satisfy its own covetous desires.

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Vol. 15, No. 12

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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: bold fast that which is good." (II Thess. 5:21.)

RUNNING CHURCHES DOWN

Dear Sir: Will you please tell me who was so kind as to subscribe to the Apostolic Times for me. I did not subscribe for it and would like to know who sent my name and the money for a year's subscription.

It seems that all this paper is out to do is to run down the Methodist, Presbyterian and Baptist Churches. These are the three churches mentioned on the front page of the Apostolic Times in an article signed J. A. A.

Mr. J. A. A. says if you don't belong to his church you are not a Christian (or something to that effect). Well, if all he can do is talk about other churches and condemn them, he is not a Christian, either.

One good thing about it is when we all meet our Lord, on Judgment Day, Mr. J. A. A. won't be the Judge.

* * *

Many have taken advantage of the low club rate on the Apostolic Times to have it sent to others in an effort to teach them the truth. Many thousands have accepted the Times gladly and have given it a hearing. Occasionally some one who is bitterly prejudiced writes us in the spirit of our friend.

As to the front page article "running down the Methodist, Presbyterian and Baptist Churches," I can most humbly and truthfully say that such a thing was the farthest from my intention. If our correspondent will point out one unkind sentence, and most especially if he will point out an untrue sentence, I will retract it in sack-cloth and ashes and I will publish an apology on the front page of The Apostolic Times. I do not intentionally "run down" anything or anybody. I try to treat everybody and everything with all due respect and with all the kindness and courtesy I can command. Especially would I absolutely refrain from "running

down" any one's religion, no matter what that religion is.

But "the Methodist, Presbyterian and Baptist Churches" are great public organizations, each of which is laboring to persuade people to unite with it. Each of them is publicly proclaiming a certain doctrine and trying to persuade the public to accept it as the truth. As public institutions, giving publicity to certain doctrines, they themselves, and their doctrines, are matters for public discussion. It would be treating them with disrespect, and with silent contempt, to ignore them and to proceed as though they did not exist.

I feel sure our correspondent cannot truthfully say that I have said anything whatever about "the Methodist, Presbyterian and Baptist Churches" that could be construed as uncomplimentary or derogatory or that transcends the bounds of the strictest propriety. In our efforts to teach Bible Christianity, as distinguished from modern denominational corruptions of it, I have pointed out continually that there is nothing whatever in the Bible about "the Methodist, Presbyterian and Baptist Churches." Is this "running them down?" To fail to say this would be suppressing the truth. Any man who does not say this is not telling the truth. And no man can be true to the Word of God while suppressing the truth.

Now if our friend thinks I am wrong in this, and that there is something in the Bible about "the Methodist, Presbyterian and Baptist Churches," I hereby offer to him, or to his pastor, the first page of The Apostolic Times to show us where it is. "Methodist, Presbyterian and Baptist" papers will not allow me room on their first pages to show that there is nothing about their churches in the Bible. Their papers are not open to discussion, but are merely used for propaganda purposes, because their editors are conscious of the fact that they do not have a single sentence in the Bible to stand on. But the Apostolic Times is wide open to our correspondent, or any one else, to publish anything that the Bible says about "the Methodist, Presbyterian and Baptist Churches." Take the Bible in your hands, then, Mr. -----, come forward and receive a kindly welcome into the columns of The Apostolic Times.

And another thing that our friend may kindly attend to while the subject is up, is, I have continually called attention to the fact that all Christians are members of the church that Christ founded. A man becomes a Christian by obedience to the gospel, as it was preached by the apostles during their life-time, and as it is now preached by the apostles through the Bible, and God adds now, as He did then, "to the church daily such as should be saved." (Acts 2:47.) That is, those who repent and are baptized. (See verse 38.) A man cannot be a Christian without being a member of that church, because God adds to it every one that becomes a Christian.

But this leaves out "the Methodist, Presbyterian and Baptist Churches." How? Because each one of them says that a man can be a Christian without belonging

to it. That simple admission shows that neither of them can be the church that all Christians are members of. Am I "running down" these churches when I simply call attention to what they themselves say?

To quote our friend again, "Mr. J. A. A. says if you don't belong to his church you are not a Christian (or something to that effect.)" Now, for him to be as candid and fair as I am trying to be, did I say that? Unless he is so bitter and prejudiced that he sees mirages, he should realize that this is a point-blank misrepresentation of what I said. While charging me with "running down the Methodist, Presbyterian and Baptist Churches" because I made a statement about them that is undeniably true, he turns right around and erroneously quotes me as saying something that I did not say at all. I would not say that I am right and that everybody else is wrong. But what I do say is that the Bible is right, that all who stand upon "the Bible and the Bible alone" are right, and that all, whoever they are, who do not, are wrong. Just so, I simply call attention to the fact that the Bible teaches that if a man does not belong to the church that Christ established, he is not

a. Christian, because the same thing, viz: obedience to the gospel, as exhibited in the conversions that occurred under the preaching of the apostles, and that the Holy Spirit recorded in the Bible for our guidance,—I say, because the same thing that makes him a Christian, at the same time, and in the same act, makes him a member of the church.

It is a solemn thing to talk about appearing before the judgment bar of God. We will all be there. "And books were opened." The Bible, the precious Bible, that so few people read and study, or know scarcely anything at all about, will be the law-book by which "every creature" will stand or fall at the judgment. People had better learn what the Bible actually teaches before it is too late. They have the Bible in their own language wherein they were born. Paul warns that ignorance will not be an acceptable excuse at the judgment.

—5. A. A.

BAPTISM—No. 2

By Buford Holt, Cleveland, Tenn.

WHAT IS BAPTISM?

Water baptism is the only baptism for this day and age (Eph. 4:5). Philip and the Eunuch came "unto a certain water" and Philip baptized him in water. Peter asked, "Can any man forbid the water, that these should not be baptized?" We see Peter and Philip baptized in water, but what did they do in water which constituted baptism? Let God's Word give us the information!

"And John also was baptizing in Aenon near to Salim, because there was much water there." Baptism required "much water," which explains why John baptized in the river Jordan. Philip and the Eunuch "came unto a certain water; and the Eunuch saith, Behold, here is water; what doth hinder me to be baptized? . . . 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, . . . he went on his way rejoicing." (Acts 8:36-39.) Paul said, "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), and "buried with him in baptism, wherein ye were also raised with him through faith in the work-

ing of God, who raised him from the dead" (Col. 2:12). Jesus "w-ent up straightway from the water" after he was baptized by John in the Jordan because he was buried and raised. The sum of God's teaching on the action in baptism is: they "came unto a certain water," "and they both went down into the water," "he baptized him," "we were buried in baptism," and "raised with him" from that burial, then "came up out of the water," or "went up straightway from the water." Pouring water or sprinkling water upon a person does not meet the requirements of the Scriptures for baptism.

If the statement: "There are three ways to baptize one by sprinkling, one by pouring and one by immersion" were true we could substitute pouring wherever baptism is used and get the same thought as found in the passage—and so with sprinkling. But we raise the question, are there three ways to sprinkle a person: one by immersion, one by pouring and one by sprinkling? That is what people will argue when they say there are three ways to baptize, for Paul said, "We were buried with him through baptism into death" and "buried with him in baptism." Since baptism is a burial it is an immersion, and to say there are three ways to bury one, one by immersion, one by sprinkling and one by pouring is to say sprinkle and pour are baptism (immersion). Let us try substituting sprinkle for baptism—Paul said, "We were buried with him in baptism"—Man says, "We were buried with him in sprinkling." All immediately see the altering of the meaning by such substitution. Now take the Saviour's baptism and try the word pour or sprinkle: "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. . . . And Jesus, when he was baptized, went up straightway from the water." (Matt. 3:13-16.) Now the substitution: "Then cometh Jesus from Galilee to the Jordan unto John, to be poured of him. But John would have hindered him, saying, I have need to be poured 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. . . . And Jesus, when he was poured, went up straightway from the water." (Man's substitutions). Such altering of the Scriptures is wresting them and the anathemas of heaven are against such men (Gal. 3:8, 9). The Bible says baptism is a burial (Rom. 6:4; Col. 2:12) and since there is but one baptism (Eph. 4:5) each time baptism is performed there is but one action possible—a burial. In any passage where baptism is used the word burial or immersion will harmonize with the scripture, but neither sprinkling nor pouring ever meet the demands of the scriptures. Christ "died for our sins"—we die "to" sin; He was buried in Joseph's new tomb—we were "buried in baptism"; He arose from the grave—we arise to "walk in newness of life." This and only this can be "the form of doctrine" to which we were (are) delivered.

(Continued.)

BRIDLE THE TONGUE

Surely it will take a very strong bridle for some tongues I have heard rattle away. Then some I fear are so wild that it would be hard to get a bridle on them. Then others are so far ahead that no western cowboy would be able to catch up with them and lasso it or get a rope around it.—H. M. Phillips.

CALLING ON THE NAME OF THE LORD

By Chris Lyles, in "The Gospel Pilot"

Calling on the name of the Lord is a Bible subject but like so many others it has been distorted to teach things that are not true.

Paul said in Romans tenth chapter that "who-so-ever shall call upon the name of the Lord shall be saved," but he put a strict limitation on the who-so-ever. He said further, "How shall they call upon him in whom they have not believed?" This strictly limits the number to those that believe as being qualified to call upon God. An unbeliever is outside those limits and, therefore, need not expect his prayers to be answered. The number who can believe is likewise limited. Paul said again, "How shall they believe on him of whom they have not heard?" It is impossible for one to believe on Christ until he has heard something about him. This is why Paul and Silas preached the word of the Lord to the jailor and all his house. He had been told to believe on the Lord Jesus Christ but he cannot yet obey that command as he has heard nothing to believe. They preached unto him the word of the Lord. He then had something to believe and was required to believe it. He could then call upon the name of the Lord. This harmonizes with Paul's statement that "faith cometh by hearing."

The Lord 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 which is in heaven." Matthew 7:21. It is right to call, Lord, Lord, provided one is doing what the Lord said do while he does the calling.

Cases of Conversion Cited

Pentecost. Acts 2:

Peter had quoted what Joel had said about who-so-ever shall call upon the name of the Lord shall be saved," and in applying the prophecy he said, "This is that which was spoken by the Prophet Joel." Peter spoke as the "Spirit gave them utterance." If the prophecy was misapplied then the Spirit can be charged with the error but if the Spirit made no mistake and Peter said what he should have said, then anything demanded by him would be included in calling upon the Lord. When the people became convinced that the Jesus slain by them shortly before, actually was the Son of God and had been raised from the dead, they began to call for further information. They were told to repent and be baptized. The Ethiopian. Acts 8:

The Ethiopian had been to Jerusalem to worship as best he knew how. He was on his way home and reading the Scripture as he went along. Phillip joined him and, "Beginning at the same Scripture, he preached unto him Jesus." When they came to a certain water the man asked what stood in the way of his being baptized. On being told that if he believed with all his heart he might be baptized, he submitted to baptism at the hands of Phillip and afterward he went on his way rejoicing. What Phillip had preached to him, according to Luke, was Jesus. As a result of the preaching he believed and was baptized. If faith and baptism are not a part of preaching Jesus, where did the Eunuch learn anything about these things? Was doing these things any part of calling on the Lord? And, by the way, of what church did the Ethiopian become a member? If he was saved he certainly was a member of one for the same writer who recorded the conversation of the Eunuch also said God added to the church those that should be saved. Cornelius. Acts 10:

In this report a prayerful, liberal and devout man had been instructed to send for a certain person who would tell him things necessary for him to know. Again the preacher was the apostle Peter. When the Holy Spirit convinced Peter and the others that the Gentiles were acceptable to the Lord, Peter commanded them to be baptized. Cornelius had asked to hear what God had commanded Peter to speak and we presume that this was the very thing Peter preached. If calling on the name of the Lord without doing the will of God was sufficient, Cornelius was doing all that was necessary long before he ever heard of the existence of Peter. Could Cornelius have pleased God had he refused, to do what Peter commanded?

Someone starts an argument:

If one wants to insist that if they had to be baptized they were not saved by calling on the Lord, then the same logic would teach that if one had to repent to be saved, then he was not saved by calling on the Lord. Likewise the same argument would eliminate faith. Both faith and repentance are something the individual does; baptism is something to which he submits. If calling on the Lord properly prohibits one doing anything, then certainly he can be saved without repentance. If calling on the name of the Lord includes any one of these things then all of them can likewise be included. The careful reader will insist that one cannot call on the Lord without faith for Romans 10 so teaches. Then the same careful reader will know that according to Matthew 7:21 it is also useless to call on the Lord while refusing to do God's will.

You can call and be answered:

Any one who earnestly seeks to know God's will can find out without much delay what God wants done. If one will call on the Lord while doing all he knows to do the Lord will show him all other things he needs to know. In all the cases given above the hearers were in total ignorance at the beginning but very soon learned the things they needed to know and did the things commanded. If one has the desire now to do the Lord's will and calls on the Lord he will be answered. But what about the man who refuses God?

Calling in vain:

The Lord pictures a time when men will call in all the bitterness of doomed souls but they will go unheard. In Proverbs 1:24 the Lord said, "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me." Throughout the generations of man God has called and his voice has been ignored; he has reached forth his hand but no one took hold of it. When they could serve the Lord they would not. They have followed the desires of a wicked heart. They have given all their lives and services to Satan. When they have laid themselves down for the last time; when the pleasures of life are now repulsive; when they have no possible help from earthly friends and loved ones; when they now desperately want help from the God they have spurned they will call on him. When the death angel comes to take the soul that has been disobedient, then shall they call unto God for that soul but silence will be the answer. They will reach out in desperation for a hand that is not there. When they could have been

heard they refused to call and when the hand was outstretched it was ignored. Now they must tread the most dreadful of all paths alone.

Power to choose:

Whether or not one will have God go with him is in his power to choose. Paul was told how to call on the name of the Lord. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." He did what was commanded. Later in life he said, "Henceforth, there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

PRISCILLA

By Mrs. J. A. McCormick, in "The Gospel Pilot"

Priscilla's life is a Bible example of Christian living to women of today in more than one way. By reading the scriptures we find her to be a willing helper of the great apostle Paul. One of the very first things she did for Paul was to make room for him in her house. By this we know that she was given to hospitality, and was not forgetful to entertain strangers. This is a good work that women may do today. We should not only be willing and ready to take care of the ministers who come into our midst, but visitors and strangers as well should be treated in such a manner that they will say within themselves, "It has been good to be here."

Teaching is another outstanding example that Priscilla has left for Christian women to study and profit by. She had been under Paul's teaching for more than a year and a half in Corinth, thereby gaining the knowledge which enabled her to teach others. Christian women of today do not have the privilege of learning directly from the apostles, but they can study their writings and by associating with the gospel preachers and teachers of our age gain a good knowledge of the Scriptures, which they can in turn teach to others.

In Acts 18:24-26 we read the story of Apollos, who though mighty in the Scriptures, was given further instruction by Priscilla and her husband, Aquila. Priscilla helped to do this teaching in such a way that when Apollos passed on into Achaia, he mightily convinced the Jews that Jesus was the Christ. In like manner, women of today may often help some gospel preacher learn the way of the Lord more perfectly, thus becoming a greater power in the cause of righteousness. In addition to this example of teaching, she is given the command to teach the younger women (Titus 2). To accomplish the most good this teaching must be done in a meek and quiet spirit.

Priscilla's life was a noble example of sacrifice. She was not only willing to have Paul abide with them during his stay in Corinth, but we see her and Aquila leaving their trade of tent making to accompany him to Ephesus. Paul speaks of them as his helpers in Christ Jesus. At the time of the writing of the Roman letter Priscilla and Aquila were back in Home. Here we find Priscilla opening the door of her house to the believers so that they might have a place to worship. So great was Priscilla and Aquila's love for the apostle Paul that they were willing to offer their lives in his stead. For some reason, we know not what, their lives were spared. Can you think of a greater love and sacrifice than this?

Truly, this good woman has left for us a noble and inspiring example of Christian living.

MIRACLE? OR MYSTERY?

By Cecil B. Douthitt

When they are told that miracles have accomplished

Some people think the mysteries of nature are miracles, their divine purpose, and that no miracles are performed now, they ask, "Don't we see miracles every day in the growing of plants, the budding of the trees, and the blooming of flowers?"

No, God does not work miracles today as he did when Jesus and the apostles were on earth, and we do not see miracles every day in the growing of plants and the budding of trees. There is quite a difference between the mysteries of nature and the miracles of God.

A miracle is an operation of divine power independent of the laws of nature. When God exercises this power through human agency, it is for the purpose of attesting a divine mission.

There are many mysteries and wonders in the world of nature today, but these mysteries and wonders are produced by operation of natural law, and therefore they are not miracles.

When a grape seed is planted in the ground, a vine grows up, and grapes grow on the vine. The juice is pressed out of the grapes, and wine is produced therefrom. In the growing of the grapes there are many mysteries that nobody understands; but it is all done through the operation of natural law, which laws are well known to every man of science. In the whole process there is no operation independent of natural law, therefore no miracle occurs. For it to be a miracle there would have to be some kind of a process independent of natural law.

But Jesus produced wine independent of all known law; he performed a miracle. (John 2:1-11.) He ordered the servants at a wedding feast to fill six water pots with water. These vessels were filled to the brim with water, and the water immediately became wine. The water was changed into wine by a working of divine power independent of natural law; it was a miracle.

The Bible very clearly teaches that the purpose of miracles was to confirm the message as preached by certain men, and to prove that they were sent from God. They did not have the New Testament then as we have it now; therefore God gave them power to perform miracles to prove that their preaching was from God. But we have no need for miracles today, because we have the New Testament and can determine by that whether one is preaching the truth or not. If the thing taught is not in the Bible, we know it is not gospel truth. (Gal. 1:8-9.)

The things taught in the New Testament are confirmed by the miracles recorded in it. (John 20:30-31.) If the miracles recorded in the New Testament do not convince one that the truth of the Christ is approved of God, that one would not be convinced, even if the miracles were performed before his eyes. (Luke 16:29-31.)

SOME PEOPLE CURSE

Yes, some people seem to enjoy cursing. They act like they think it is a mark of intelligence, but in reality it is a lack of it. It is never given in a man's obituary that he was a great curser. If anyone really felt that would be a compliment it would be mentioned. Cursing only dams the soul, and grates on the ears of all refined people. Yet sometimes I wonder if we do not like it since we do not complain to the one cursing.

THE ACTION OF BAPTISM

From "Truth In Love"

The New Testament as we have it today was not originally written in the English language. The English New Testament is merely a translation from versions which were originally written in the ancient Greek language. The word baptism as it is found in its various grammatical forms in the New Testament is not a translated word but an Anglicized Greek word, i.e.: an untranslated Greek word put in English spelling form. The original Greek word for the verb, to baptize, is baptizo. What does the word baptizo actually and literally mean when it is translated? Evidence conclusively proves that baptizo when literally translated means to immerse.

Unless the word baptism is defined there is no way for men to know what they are to do in being baptized. There are two ways of finding out the meaning of the word baptism: (1) By examining the word in its contextual use in the New Testament; (2) By using standard Greek lexicons to literally define the word baptizo from whence comes the English form, baptism. (In this connection it is well to remember that Webster is not a competent authority in defining the word baptism, for this is not a translated word; and Webster only defines words in the English language according to their common usages. Too often the use men make of Bible words is contrary to the truth of God's revelation.)

Either of the two methods of definition mentioned here will prove conclusive in defining the word baptism. An honest, intelligent person by examining the word baptism in its New Testament setting can know exactly what the word means without ever having to go to a Greek lexicon for the basic definition. But for those readers who desire to have as much information on the subject as possible both methods of definition are used in this discussion.

Testimony of the New Testament

1. "And were baptized of him in Jordan." (Matt. 3:6.)

The strong inference in this passage is that baptism is immersion. It is possible to lead a person out into a river and then sprinkle water on him, but it is not sensible to do so. Did you ever hear of a person being sprinkled that way?

2. "And John also was baptizing in Ænon near to Salim, because there was much water there." (John 3:23.)

True, this reference is made in regard to John's baptism. But the word baptism defines a specific action, and this action never varied as long as the same word was used, even though certain other details associated with the ordinance were changed when John's baptism gave way to the "one baptism." John was baptizing in Ænon because there was much water in this locality. It takes much water to immerse a person, but little for the purpose of pouring or sprinkling.

3. "They came unto a certain water." (Acts 8:36.)

One can be immersed only by coming to the water. Where does the Bible ever say that water was brought to the candidate to baptize him, such as is done when water is sprinkled or poured on the individual?

4. "They went down both into the water." (Acts 8:38.)

Both the baptizer and the one to be baptized must go into the water for immersion, but how foolish it would be to go into the water when just a few drops are to be sprinkled or poured!

5. "Came up out of the water." (Acts 8:39.)

Both the baptizer and the one baptized must come out of the water in the case of immersion, but not under the i?mmistJuioes of sprinkling or pouring.

6. "Buried with him in baptism." (Col. 2:12; Rom. 6:4.)

Baptism is described here as being a burial. When something is buried it is completely submerged. Only immersion in the case of baptism can fit this description of a burial. One is not buried in baptism when water is sprinkled or poured on him.

7. "Wherein ye were also raised with him." (Col. 2:12.) "Like as Christ was raised from the dead ... so we also might walk in newness of life." (Rom. 6:4.)

Only by immersion can a person be raised. As Christ was submerged in the tomb and was raised in His resurrection, so men when buried in baptism, completely submerged in water, are raised from the watery grave to walk anew. No one was ever raised from a few drops of water!

8. "Having . . . our bodies washed with pure water." (Heb. 10:22.)

Competent Bible scholars agree that this passage has reference to baptism. But only by immersion is the entire body "washed." Sprinkling or pouring do not fit this description.

According to the New Testament, immersion, and only immersion, is the action of the "one baptism."

Meaning of Baptizo (To Baptize) According To Greek Lexicographers

1. Thayer, probably the greatest of all authorities on New Testament Greek, under baptizo (to baptize): "to dip, dip under, immerse."
2. Liddell and Scott, baptizo: "to dip, dip under."
3. Sophocles, baptizo: "to dip, to immerse, to sink."
4. Cremer, baptizo: "to immerse, to submerge."
5. Greenfield, baptizo: "immerse, immerge, submerge, sink."
6. Stephanus, baptizo: "to dip or immerge, as we dip things for the purpose of dyeing them, or immerge them in water."
7. Donnegan, baptizo: "to immerse repeatedly into a liquid, to submerge, to sink thoroughly, to saturate."

So also is baptizo defined by Robinson, Anthon, Robertson, Pasor, Schleusner, Ikenius, Casaubon, Gurtlerus, etc. There is not a single reputable Greek lexicographer who defines baptizo by sprinkling or pouring. The word baptizo (to baptize) always means to immerse or to dip. To speak about people being baptized by having water sprinkled or poured upon them is as absurd as saying that one runs by walking, smiles by frowning, loves by hating, etc.

Testimony of Scholars

F. Brenner (Roman Catholic): "Thirteen hundred years was baptism generally and ordinarily performed by immersion of a man under water, and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited."

Martin Luther: "Ou this account I could wish that such as are baptized should be completely immersed into water according to the meaning of the word and the significance of the ordinance ... as also without doubt it was instituted by Christ."

Calvin (Presbyterian): "The word 'baptize' signifies 'to immerse,' and it is certain that immersion was the practice of the primitive church."

Philip Schaff (Presbyterian): "Immersion, and not sprinkling, was unquestionably the original form of baptism. Baptism is to immerse in water."

Wesley (Methodist), in referring to Rom. 6:3: "We are buried with Him, alluding to the ancient manner of baptizing by immersion."

CONTENDING EARNESTLY FOR THE FAITH

By Benjamin Franklin

An apostle has thought it needful to enjoin upon us, "Earnestly contend for the faith which was once delivered to the saints." An old soldier of the cross, when about to put off his armor, rejoiced that he had fought a good fight, kept the faith, and finished his course. In the course of his warfare, we are informed that he disputed "two whole years" in a certain school, or contended for the faith. This warfare, disputing, or contending, is an advocacy, a defense and a maintenance of the faith once delivered to the saints. The first thing, in order to this advocacy, is to ascertain what the "faith once delivered to the saints" is, and the next thing is to advocate it, maintain and defend it with every power. The faith exists in two forms: 1. In its concentrated, embodied or constitutional form, as it is presented for the confession of the new convert, in a single proposition, that it may be received or rejected by either an affirmative or a negative answer. 2. In its fully developed or detailed form, as we find it spread upon the pages of the Christian Scriptures. This is the creed of the church, by which she is governed and guided in all her journey through this world.

The whole of the detailed or fully-developed creed, so far as its truth or authority is concerned, is in the concentrated, embodied or constitutional creed. Indeed, the whole system of Christianity was in purpose of God, which he purposed in Christ before the world, in the promise to Abraham, in the good news borne by the angels to the shepherds of Bethlehem, in the last commission, in the same sense that it was in Christ. But it was not put in form for mankind to confess, receive, and place themselves under it. The same that was in the "eternal purpose" of God, in the promise, in the good news of great joy, and in the commission, was in the announcement, "This is my Son, the beloved, in whom I am well pleased," in the confession of Peter, "Thou art the Christ, the Son of the living God," the same that John testified that we might believe, when he said, "These things are written that you might believe that Jesus is the Christ, the Son of God," or that God uttered in the mountain when he gave him honor and glory, or the same is contained in any one of these that is contained in "the gospel." Any one of these expressions, and many others that could be maintained, contain Christianity in its concentrated, embodied, or constitutional form. These all embrace Christ. All Christianity centers in him, comes from him, and is authorized by him. Through the holy witnesses of Jesus men are made acquainted with Christ, convinced that he is a divine person, the Son of God and the Savior of the world; and, in the confession, receive him as their only Leader. This is simply receiving Christianity in its constitutional form, without having examined its details, or knowing what they are. We do not, therefore, read Christianity through, sitting in judgment, as we do, a merely human composition, noticing every expression to see whether it is true. When we become acquainted with the Author, find him sent from God, declared his Son in his resurrection from the dead, divine and infallible, we place ourselves under him, and receive his holy instructions implicitly, only wishing to know that they are from him.

Christianity, therefore, in its embodied, or constitutional form, embraces Christianity in its details. "The faith once delivered to the saints" is simply Christianity, the complete system as the Lord gave it. All who have

confessed Christ intelligently have received Christianity—committed themselves to it. This is "the faith," that which is to be advocated, maintained, and defended. The man who has received it with the whole heart, practices it, and enjoys it, is a Christian. The requirement of heaven resting upon him is to earnestly contend for the faith, advocate it, maintain and defend it. This the adversary has tried to defeat by a thousand stratagems.

We beg leave to notice a few of these:

1. One plan to stop the defense of the faith, or at least to check the force of him who defends it, is to call his preaching "controversial preaching," or the preacher a "controversialist," and then add, that "I do not like controversial preaching." Any man who will discriminate in his preaching what Christianity is, and what it is not, the way to heaven and the way that leads not there, that which is for God and not for him, for the law of God and not for it, is called a controversialist, and the pitiful and childish complaint comes up that "he has hurt my feelings!" What is the object of such a whining complaint? Simply to induce some weak brethren to hold back the preacher, and beg him not to preach "doctrinal preaching today, for some of our friends, the sects, are present." The preacher is duly informed, and if he happens to be a coward, he shrinks, decides to preach a pretty little sermon that will touch no place, have nothing in it and maintain nothing. The audience walks away quietly. Some one inquires cautiously, "How do you like our preacher?" "Very much indeed; he is just such a man as I love to hear," is the reply. The enemy has gained his point. He has sealed the lips of the preacher, or, what is the same thing, forbidden the preaching of anything that has any force in it, or that will do any good.

2. Another method of the enemy to avoid maintaining the faith is to preach philosophy—bound off into the fog, into mysticism, where the people can not understand what it is. In that case they will not be offended, for they cannot tell whether it is right or wrong. They cannot understand it, but think it is deep, as they cannot see into it. Muddy water always looks deep. They spend their time in nice distinctions, splitting hairs, which never was of any profit only to try a razor to see how sharp it is. These puzzle the people to determine which side they are on, whether they are for the faith or against it. What an advocacy this! What a defense of the faith! What teaching this! What an advocacy that, which contains nothing, amounts to nothing, and cannot be understood! If there is anything to be deprecated, it is a professed advocacy of Christianity that never states it, never sets it forth, and never shows what it is. No man can advocate Christianity who does not describe it, discriminate between it and everything else, and defend it in its native purity as the Lord gave it. We have listened to whole discourses that contained scarcely a quotation from Jesus or the apostles, all beautiful, fine and elegant, possibly all true; but no man could tell whether the preacher were a Jew or a Christian, a Mohammedan or a Mormon, an infidel or a Greek, so far as to anything of a distinguishing character contained it in. It has no Jesus in it, no God in it, no Holy Spirit, no blood of Christ, no Bible, no church, nor anything that could possibly make a man think of turning to God, repenting of sin, or respecting divine authority. Still, the people were pleased, praised the preacher and loved to hear him! These men do not intend to bear the cross, to endure hardness as good soldiers, not to despise the shame. They shirk from the defense of the faith, and cater to a vitiated, popular

taste and public sentiment. They are determined to please man at the hazard of displeasing God. These are of no consequence any place. They look not into the Bible to know what should be taught, but are simply looking to the popular caprice of the people.

3. Some men want a paper of this kind: one that would circulate palatably any place, touch no place, defend nothing, and amount to nothing. We know a few poor, unhealthy, feeble creatures, who would have us send forth a kind of milk-and-water concern, that a man might read half a year without knowing where we stand. This, however, we shall not do. We are not trying to please man, but God. We shall, to the extent of our ability, describe Christianity, discriminate between it and everything else, and defend it. We shall at the same time try to do this in the utmost kindness, the most respectful terms, but as plainly as it can possibly be done. Christianity never was maintained, manfully and nobly advocated, without a struggle. It will never be. We, as a religious body, have fought many hard battles. We have won a glorious victory, established ourselves in defiance of all opposition. The field is now open before us, and if we push the conquest forward, we can do more in one year than we have ever done in five. There is not a place where the cause is advocated, in kindness, affectionately, and with power, without success. On the other hand, no success attends sermonizing or theorizing, that does not define, illustrate, and advocate pure Christianity as it was in the beginning. A man who merely talks, but does not advocate anything, as a matter of course, does not promote the cause of Christ. Christianity must be maintained, as the Lord gave it, against all encroachments, subversions, and attacks of every description. It has its enemies, opposers, and corrupters, aiming to defeat it. It is our duty to maintain the ground we have gained, hold fast our begun confidence steadfast to the end, and see that none turn back to the weak and beggarly elements of the world. We are right in aim, and what remains for us is to push on, illustrate, unfold, and maintain the cause. We hope the brethren will keep their eye upon every man who shrinks from a defense of the faith, preaches sermons that have nothing in them, and brings not the Lord before the people. The Lord will be ashamed of them when he comes in power and great glory. They would have forsaken the Lord and his apostles in the midst of their persecutions.—From the book, "Sketch and Writings of Benjamin Franklin."

BROOKPORT (ILL.) CHURCH GROWS

By Homer A. Daniel

210 South Nineteenth Street, Paducah, Ky.

The church of our Lord was started in Brookport, Ill., in 1913. There was a division in 1922, and, as a result, a group started on Fourth Street, better known to people in this section as the "Sommerites." This erroneous teaching was first started by Daniel Sommer, now deceased. These people oppose our Bible colleges in every way and any kind of written helps in teaching God's word.

After the division, W. T. Boaz preached in the first meeting for the loyal brethren, who still meet in the original building on the corner of Crockett and Elizabeth Streets. Other preachers who have had a part in this work are: Leon Jones (deceased), Joe H. Morris, A. J. Kerr, Wiley Mathis, James W. Adams, and Charles Crosier.

This writer began with Clements Street here in Paducah as its evangelist in May of 1945, and has taught a Bible class on Thursday nights and preached on Sunday nights after our services since that time. Clements Street has sent me there for two meetings within the last seven months. During this time there have been eight baptisms. One of the leading citizens of the town, who had been a Baptist over fifteen years, is included in this number. He is a good Bible student, and has added much strength to the cause there. Sixteen or more have been restored from the Christian Church in Unionville (a little village six miles out), and are now worshipping with the loyal brethren in Brookport. Three of these had been elders in the progressives. Three have been restored from the "Sommerites." These, as well as those from the Christian Church, are well-respected people and are making good members of the Lord's body. This makes twenty-eight or thirty additions within the past seven months.

There is a debate under way between Roy E. Cogdill, church of Christ, and Dale V. Wilhoit, Christian Church, to be in Brookport Sept. 24th through Sept. 27. Wilhoit was in a meeting there, and challenged us for a public discussion on the music and church question.

This is being written with a desire to help those moving into Brookport who do not know the difference, and to warn the brotherhood of these groups and the effort they are making in southern Illinois.

TRAINING CHILDREN

The art of training children seems to be among the lost arts. Mothers turn over the training of children to hired nurses; they devote their time to attending fashionable entertainments. God had Moses nursed by his own mother. With more women like Hannah, Lois, and Eunice, our race would be much nobler and purer. No mother should despise her God-given mission of training children. Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) While the child is young his mind should be filled with the word of God. The truths learned in the home will go with him to the grave. There is no greater treasure than a godly mother in the home. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." (Prov. 31:11-28.) With more godly mothers we shall have less use for jails and penitentiaries. Neither the church nor the school can do the work of the family. Home influences are the greatest and most far-reaching and should never be neglected.—D. Lipscomb.

SPEAK NOT EVIL ONE TO ANOTHER

Now that is wrong to so do, but to speak of the evil of one another to warn others and to correct every evil doer is good to do. But no one is to speak evil of another. The person who has acted evil out in his life has set the pace for people to engage in talk about it. Some may condone it and others may condemn it, but most people will say something of it. Jesus and the apostles did and surely they did the right thing.

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EDITORIAL

HISTORY OF THE CHURCH OF CHRIST—No. 1

The Primitive Church

All should be very keenly interested in the history of the Church of Christ. The simple fact that it is the only divine institution on earth increases immeasurably the interest that all intelligent people feel in its history. The Bible graphically and vividly portrays the history of the church from its establishment on the day of Pentecost to the end of the world. The central theme of the solemn and impressive imagery, so forcefully presented in a connected series of symbols and metaphors in the book of Revelation, embraces the history of the church through the great apostasy or "falling away" from its primitive purity and integrity; through the reformation, and the restoration, to its final triumph.

No institution or organization has had a history that is comparable to the history of the church of Christ. The survival of the church, in the midst of enemies both within and without, demonstrate it to be the divine institution that the God of heaven set up. No human institution could have lived through the storms that have passed over the church.

The church had its beginning in Jerusalem on the morning of that day of Pentecost when the apostle Peter preached the first gospel sermon. "And that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." (Luke 24:47.) The day upon which the church was established was the day upon which the apostles entered upon their work of evangelizing the nations of the world, as they were commanded by the Lord Jesus Christ before His ascension.

The history of all the world is involved in the history of the church. Had there been no "falling away" from the apostolic order of things, as ordained by the Holy Spirit in the primitive congregations, there would have been no "man of sin," no "son of perdition," to whom the world is indebted for the misery and misfortune that inevitably attend such a movement, away from pure, original Christianity and from God. But the great apostasy did come and found its full development in this "man of sin," this "son of perdition," who "sitteth in the temple of God, setting himself forth as God," not only by impiously and unblushingly wearing titles and claiming honors that belong only to God, but also by presumptuously assuming law-making prerogatives that only God can rightfully employ,

No one who believes the Bible can entertain a doubt that the original, primitive Church of Christ that was established on the day of Pentecost is still here on earth. Jesus said: "And the gates of Hades shall not prevail against it." (Matt. 16:18.) In commanding His apostles to undertake the evangelization of the world, He promised, "And lo, I am with you always, even unto the end of the world." (Matt. 28:20.) Nineteen full centuries have passed since that Lord's Day morning, which came upon the day of Pentecost, when the apostle Peter preached the first gospel sermon; wars and rumors of wars have come and gone; kingdoms and empires have risen and fallen, and nations have been born and buried; but the Church of Christ, which is the kingdom that the God of heaven set up in the days of the Caesars, "shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.) The primitive, the original, the true Church of Christ, that was established in Jerusalem on the day of Pentecost, the church that all Christians were members of in New Testament times, and to which God adds all people who are saved, is therefore most undoubtedly here on earth today.

The Church of Christ is also, like its Founder, "the same yesterday, and today, and forever." (Heb. 13:8.) Its teaching and practice were given by the Holy Spirit, through inspired men, and were bound "on earth" and "bound in heaven." (Matt. 18:18.) They are the same today that they were nineteen centuries ago when first given. The church has the same terms of admission, by which penitent believers in Jesus may enter it, and it has the same order of work and worship in the local congregations that was established and set in order by the apostles. It never changes, and can never change. It was divine perfection when set up and established and divine perfection is as fresh, vigorous and new after nineteen centuries as it was on the birthday of the church at Jerusalem on the day of Pentecost. Just as sure as the original, true Church of Christ is still here on earth, just that sure it is the same in every distinguishing mark of identity, viz: in name, in teaching, in practice, etc., as it was in apostolic times.

But the religious world confronts a strange and paradoxical situation today in its attempts to locate and to identify the true, primitive Church of Jesus Christ. If people today abandon all man-written Disciplines and confessions of Faith, and take "the Bible, and the Bible alone," as their Guide; if they preach and practice the things that were preached and practiced by the apostles; and if they refuse to become members of any man-started church, but faithfully and conscientiously go back to the original, primitive Church of Christ, then all the man-started denominational churches scornfully brand them as being "Campbellites" and loudly proclaim that they are followers of Mr. Campbell.

It is a strange thing indeed that religious denominations could be willing to assert that Alexander Campbell started the Church of Christ! Yet many sincere and well-intentioned people make such a strange assertion, Alexander Campbell started the Church of Christ!!! Thus the human denominational churches, all of whom detest the name and memory of Mr. Campbell, unintentionally bestow honor and glory upon him that can rightfully or properly be given to no human being.

Some thoughtful person may inquire, If Alexander Campbell was the founder of the Church of Christ, of what church was Christ the Founder? All recognize that Christ is not only the Founder but also the Head

of His church, which, of course, being His church, is the Church of Christ. Jesus said: "Upon this rock I will build My church." (Matt. 16:18.) He built it upon the day of Pentecost, A.D. 33; and, beginning with that memorable day, God has "added to the church day by day those that were saved." (Acts 2:47.) "And He is the Head of the body, the church." (Col. 1:18.) Since the birthday of the church, all people who are saved (and all are saved who obey the gospel, for "the gospel is the power of God unto salvation"), in other words, all Christians have been, are, and ever will be, members of His body, His church. For the same thing that makes a man a Christian, is the same thing that puts him into Christ, and that makes him a member of Christ's body, His church.

But how can any one, without sacrilege or blasphemy, say that Alexander Campbell, or any other human being, started the church of Christ? People who can find themselves willing to make such a statement certainly know nothing about the Church of Christ. Nor do they know anything about Mr. Campbell. Mr. Campbell, who opposed and exposed all churches that were started by human beings, felt troubled and humiliated when such a sacrilegious assertion was made regarding him. He was diligent and very careful to most plainly point out, that all he was contending for, was simply to persuade people to abandon all man-written Creeds and Disciplines, and to take only the Bible as their Guide, and to leave all man-started denominational churches and go back to the original church that all Christians were members of in New Testament times. Is returning to Primitive Christianity, and to the church of the Bible, the same thing as starting a new church? Does faithfully and conscientiously being guided by the Bible, and nothing but the Bible, make a man a Campbellite? Is not such talk very sinful?

Why cannot intelligent people see the difference between starting a new church and starting an effort to abandon all man-started churches and to go back to the true, original church that Christ started?

Mr. John Wesley really started a brand new church at London, England, in the year 1729. The members of this denomination give Mr. Wesley credit for starting it and sing his praises. The church that all agree Mr. Wesley started originated with him and did not exist before he started it.

Mr. John Smyth started an entirely different church at Amsterdam, Holland, in the year 1607. The Baptist Church had no existence whatever before this time. And so on of all the founders of all the man-started churches, which makes a long list indeed. Not one of them had Bible authority for starting a new church, unknown to the Bible. All of them started new churches solely upon their own sinful presumption. When they started out to try to effect a reformation, they should have become members of the church that Christ founded at Jerusalem, in the year A.D. 33, instead of each one presumptuously starting a church of his own. The Bible, through the preaching of the inspired apostles, and in the cases of conversion that occurred under their preaching, plainly shows how a man may become a member of the church of Christ. When he has conformed to what the Bible requires, he can rightfully claim, upon the authority of the Word of God, that he is a member of the church of Christ.

The Bible makes it very plain that God does not accept a compliance with "the precepts and commandments of men" as acceptable service to Him. The Bible also makes it equally plain that there is no salvation

whatever in any church that is of human origin. "But He answered and said, Every plant which My heavenly Father planted not, shall be rooted up." (Matt. 15:13.)

The Christian religion is wholly and entirely divine. It came from God by divine revelation. "Men spake from God, being moved by the Holy Spirit." (2 Peter 1:21.) The holy men whom Jesus chose and appointed, and who "spoke as the Spirit gave them utterance," gave the full, complete and perfect revelation of the Christian religion. Under the administration of the apostles of Christ, as they were miraculously "guided into all the truth" by the Holy Spirit, the Bible canon was completed, and gives a full and perfect record of all that the inspired apostles of Christ taught and practiced. The local congregations were established, and set in order, and given the ordinances of divine worship and service. The apostolic order of things, as ordained by the Holy Spirit through the apostles, embraced the full perfection of the divinely given Christian religion. The Bible very plainly points out that no man can add to it, or take from it, but that it must be preached and practiced in its primitive, original purity "unto the end of the world."

But the Spirit Himself foretold that a great apostasy would come and be developed. "Let no man beguile you in any wise," says Paul: "for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2:3, 4.) An apostasy, a great defection, from the ancient order of things, involving a great majority of the Christian profession, would appear in the person of "the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved." (Verses 8-10.) Setting aside the Word of God, and presumptuously making and giving laws of his own, "the lawless one" rapidly erected his totalitarian hierarchy upon the wicked and sacrilegious assumption that he himself is due the honors, and can exercise the prerogatives, that belong only to Christ. Though through the darkest ages a feeble minority endeavored to adhere to the ancient, apostolic order of things, to the general public, pure, primitive Christianity, as it was preached and practiced in the beginning, was almost totally eclipsed. More than a thousand years of ignorance, superstition and oppression (those middle centuries that historians very appropriately call "the dark ages") rolled by before the morning star of the reformation appeared.

-J. A. A.

(To be continued.)

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CAN IT BE SITTING SALVATION?

By Judson Woodbridge, in Christian Worker

The subject of conversion should never grow old. People need to be converted just as much today as they ever did. There is just as much confusion about it, today as there ever was. People are taught that it is all the process of the mind, or the signing of a card that they have accepted Christ as their personal savior. The following is an example of the modern idea.

A great meeting was in progress in a certain town. The evangelist was a powerful speaker. He preached that it was the blood of Christ that saved. Every preacher should preach that, for that is the truth. No one can be saved without the blood of Christ. There was a family listening to this sermon. The story goes that as they were sitting and listening to this sermon they were "converted," or "saved." They "trusted themselves unreservedly" to Jesus Christ. It was not necessary for them to leave their seats and go forward trembling for prayer. It was not necessary for them to be baptized. They were saved while sitting in that meeting. Q yes, they were taught that "obedience doesn't save, help save, or keep saved."

The above is one of the foolish ideas which are taught in regard to salvation and conversion. Read 2 Thess. 1:8 and Heb. 5:9. I don't think you could ever accuse Paul of teaching that "obedience does not save, help save, or keep saved." No, neither did anyone ever preach harder on the blood of Christ saving than did he. (Heb. 9:11-22.) He knew that people had to obey to reach that blood. I have never read in the New Testament where anyone was ever saved by just "sitting." Let's study the saving of a good man in the Bible. That will help. Cornelius is the name of this man.

There is a unity that runs through all cases of conversion, for God is no respecter of persons; thus, all must be converted alike. The incidents will be different, such as the place, the preacher, and how the preacher and sinner happened to be brought together; but the conditions for the sinner to meet in order to be saved are always the same. In this example which is recorded in divine history, we have a man saved, the description of which is unlike all the others recorded. We also have conditions that brought a preacher to his house unlike the other examples of the New Testament. But after the story is considered you will note that he did the same that all Others did, and the same that we must do in order to be saved. It was more than "sitting" or signing a card."

The Man Cornelius

This man was a Gentile soldier and an officer over one hundred men. Unusual as it may seem to find a heathen officer God-fearing and devout, such was the case with Cornelius. Not only did he fear God himself, but he had been able to influence his house to have the same respect for God. He practiced his religion in that he was benevolent. The record says he gave much alms to the people. Not only was he benevolent, but he prayed to God always. That means he was regular and systematic in his praying. This is the picture of the man who is to be converted and become a Christian.

With this story recorded in Acts 10 and 11, it is rather strange that modern theology teaches that morality will save a man. I dare say that there is not a man or woman living today who is better from a moral standpoint than Cornelius. Yet it was necessary for this man to hear words "whereby thou and all thy house

shall be saved." (Acts 11:14.) He had sinned, as the best of people have, and it was necessary for him to obey the words of God to be saved from those sins. Present goodness will not take away past sin. However, the blood of Christ will, which blood is contacted by obedience to the gospel.

The Incidentals that Bring the Preacher and Sinner Together

Cornelius had a vision and an angel of the Lord came to him. The record as given by Luke is clear-cut. "He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said. What is it, Lord? And he said unto him, Thy prayer and thine alms are come for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." I am sure that no one can read that and misunderstand the purpose of the coming of the angel. The angel didn't come to save Cornelius, but to get him to send for Peter who would tell him what "he oughtest to do." All of this work to get the preacher and the sinner together.

But there was another vision before this could be accomplished. Peter was on the house-top about the sixth hour to pray. He became very hungry, and was in a trance. "He saw heaven opened and a certain vessel descending unto him, as it: had been a great sheet knit at the four comers, and let down to the earth: wherein were all manner of fourfooted beasts of the earth and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean." This happened three times to Peter. While he was pondering about what all this meant the men that Cornelius had sent to Joppa for Peter arrived, which was in obedience to the instruction of the angel that had appeared to Cornelius. After the men explained their mission, and Peter went with them to Caesarea he then declared the meaning of his vision. "And he said unto them, Ye know how that it is an unlawful thing for a man that it a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for."

From this it is not hard to understand the purpose of the vision of Peter. The only thing that it had to do with the salvation of Cornelius was to get Peter to come and preach the gospel.

The Sermon

There is something that takes place at the beginning of the sermon that I want you to notice before we consider the sermon proper. I have in mind the coming of the Holy Spirit upon Cornelius and his house. I know this took place at the beginning of his sermon, because Peter says so. "As I began to speak the Holy Spirit fell on them, as on us at the beginning." (Acts 11:15.) This is Peter's rehearsal of the events as they took place "by order." (11:4.) Since this is the order of things at Cornelius' house I know that the Holy Spirit came before Peter preached his sermon. It was at the beginning of his sermon.

Now what was the purpose of the coming of the Holy Spirit? It was not to produce faith, because faith was produced by Peter's preaching. (Acts 15:7.) Peter had not preached his sermon yet. It was not to save, because they were to be saved by the words that Peter

preached. (Acts 10:6; 11:14.) He had not as yet preached the words. You remember that there were six Jewish brethren that came with Peter to this Gentile home. The Jews, as we have seen from Peter's statement, had not learned that they should have anything to do with the Gentiles. Hence, the Holy Spirit came to convince these brethren, and further confirm to Peter that the gospel was for this nation. Peter used the event in just this way when he came to Jerusalem to explain his action at Caesarea.

Now let us notice the sermon, the words of which were to save. I want you to note that he said "words," not just "word." Thus, there was more than one thing he was to do to be saved. Peter preached as he did upon all occasions about Christ. (Acts 10:34-43.) At the conclusion of the story of Christ he said, "Whosoever believeth in him shall receive remission of sins." Faith was a condition set forth in the sermon; but I know that this did not mean "faith only," for that would be just one thing—"one word." Peter was to preach "words." There was to be more than one condition for Cornelius to meet.

He must believe—Peter made that plain; but this Gentile also repented. How do you know? "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18.)

Not only did he believe and repent, but he was baptized. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus." (Acts 10:47, 48.) Peter must baptize Cornelius or withstand God. He said so in Acts 11:17. The man today who says baptism isn't essential withstands God.

Thus, Cornelius believed, repented, and was baptized. That is what all did in Bible days and what you must do. It is something more than "sitting" conversion.

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TRANSLATION OF "KOLASIS" IN MATTHEW 25:46

By L. D. Lawrence, Jr.

Dr. E. L. Roberts, publisher of the local "Two Reigns," has a very interesting front page article in his August issue entitled, "And These (the wicked) Shall Go Away Into Everlasting Punishment." It is the brother's contention that there is no conscious and eternal torment in hell for the unrighteous. His idea is that the wicked are immediately burned up when thrown into the lake of fire, and that that ends all. He makes many remarks as to the incorrectness of the King James translation of Matthew 25:46 and gives what he thinks it ought to be. I shall herein present the testimony of nine versions of the New Testament against the position held by Dr. Roberts in the previously mentioned article.

"And these shall go away into everlasting punishment." The Doctor says that these are not the words of Jesus, because Jesus did not speak English. Our friend further states that Jesus spoke Greek and gives the Greek in Matthew 25:46. I ask what evidence can anyone advance that our Lord spoke Greek? It is fairly certain that the Master used the Aramic, but we cannot be definite about this. Therefore the Greek quoted by Dr. Roberts is no more the actual words of Jesus than the English of the King James. The Gospel of Matthew was published in Greek at least in the lifetime of the Apostles and I am sure that whatever language that Christ used, it was properly recorded in the Greek. I am just as certain that we have the New Testament in English faithful in a very great degree to the original.

Now let us consider the testimony of the translators and the revisors on Matthew 25:46.

(1.) King James. "'And these shall go away into everlasting punishment."

(2.) English Revised. "And these shall go away into eternal punishment."

(3.) Douay. "And these shall go into everlasting punishment."

(4.) American Standard. "And these shall go away into eternal punishment."

(5.) Moffatt. "So they shall depart into eternal punishment."

(6.) Goodspeed. "Then they will go away to everlasting punishment."

(7.) Weymouth. "And these shall go away into eternal punishment."

(8.) Roman Catholic 1941 Revision. "And these will go away into everlasting punishment."

(9.) Revised Standard Version 1946. "And these will go away into eternal punishment."

It is clearly seen that all nine of these versions cited render the Greek word "Kolasin" as punishment in English.

Our friend, Dr. Roberts, does not like the word punishment. If he should bring out his own translation of the New Testament, he would substitute for punishment "a long period of correction." Let this "long period of correction" soak in and we will return to it in a moment. The issue has now been reduced to Dr.

E. L. Roberts versus hundreds of Greek scholars. He does not like the King James rendition of Matthew 25:46 because it was brought out just after the reign of "Bloody Mary." But we see that the Revised Standard Version over three centuries later still uses punishment. Our friend has stated in a previous issue that the new Revised Standard Version is a pretty good one. Punish

ment is still punishment in 1946 as it was in 1611. Thus the brother's cause is not helped at all.

Further the word "everlasting" does not please the gentleman as he substitutes for it "long period." But again the translators are against him. They either use everlasting or eternal, never anything shorter than this. Which are we going to accept? For my part I prefer the unanimous testimony of the scholars.

Let us take another look at this "long period of correction." According to the New Century Dictionary the word "correct" is defined thus: To set right, remove errors, rectify, point out errors, admonish or rebuke in order to cause amendment, discipline, punish, to counteract operation or effect of something hurtful. All of these imply, except one, that after the correction, there is a chance for amendment or improvement. Does the Doctor mean to teach that the wicked will have a second chance to be saved even if they trod underfoot the Son of God and despise the blood of the covenant? Will this long period of correction be something like the Romish Purgatory? I say that the punishment cannot simply be a mere correction and at the same time be eternal or everlasting in its duration.

I do not mean to cast personal reflections on Dr. Roberts or anyone. My only motive is to contend earnestly for the faith once for all delivered unto the saints. I shall reprove and rebuke with all longsuffering to the best of my ability. May the truth of God prevail!

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By James D. Bales

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James A. Allen.

GLORY IN THE CHURCH

By J. L. Hines, in Gospel Broadcast

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3:20). "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power" (Col. 2:8-10).

I. Glory in the church, seems to me, is a fundamental principle taught in the New Testament. If I have read my Bible to profit, God has but one people, through whom glory is to be had. The church is a chosen fore-ordained, separated, heavenly citizenry—in the world but not of the world. The church is not an organization but an organism, born of God, created of God and a complete body, with head, members, joints, bands, blood and Spirit. This one body has a definite, specific, planned and divinely appointed work to do, and that is, telling to the whole world, in every generation the gospel, which is God's power to save. Caring for the poor saints is secondary—not fundamental nor means to an end as many of this age are preaching. Many good people, and not a few brethren, have been switched from the main line to a side-track and are spending much money, mind and bodily energy and valuable time in building colleges, orphan homes, hospitals and other like institutions which care for bodies only, while the great task of preaching the gospel has been and is being neglected. The church is to "continue steadfastly in the apostles teaching." The church is to abide in the things which it has learned from its infancy, which things are able to make us wise unto salvation through faith which is in Christ Jesus. For the scripture, which we have learned, is inspired of God and 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" (I Tim. 3:14-17).

It seems to me, that if the church of the first century, starting with not more than 3,000 people, and without colleges, printing presses, railroads, costly buildings and the like, preached the gospel to the whole world, we just simply do not have faith enough in this generation, or we could circle the globe with the good news also. I am sure that God expects the church to lean on Him, believe in Him and trust Him; but today we have so far departed from the ancient path, until we have become lost in the maze of modernistic philosophies and the dogmas of men, the very thing which Paul warned against, when he said: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men," etc,

II. Some things the church has never been commissioned to do. a. To build houses for the purpose of carrying out its program. The church of the first century built churches; but the church of the twentieth century is building cathedrals, church houses, educational plants; and by so doing burdening the membership with great debts, which must many times be handled by a financing agency. The church had no church houses until

some time in the second century, and they came after the apostasy set to work. I am unalterably opposed to building church-houses before the church is strong enough in its locality to so do. There is just too much begging going on in the name of religion, b. The business of the church is not to establish printing plants for the purpose of printing religious literature. Private citizens may do this work, but the church never. Religious papers have cluttered the brotherhood, many times because someone has a pet hobby which he cannot get published elsewhere. If preachers would spend more time in preaching the gospel from "house to house"

I am sure more souls would be saved, c. The church should never engage in the farming business; but farming is a mighty good occupation for the private citizen.

d. The church should never engage in the business of establishing colleges, which are three-fourths secular. Neither should, some citizens enter into agreement to establish schools, then beg the churches to support them, and this is just what is being done among us today.

e. Certainly James said: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). It seems to me that if "visiting the fatherless and widows in their affliction" is authority for the establishment of orphan homes and old folk's homes it also gives us authority for the building of hospitals as well. We should remember that it is Christian to feed and clothe those who are in need; but this does not give us the scriptural right to establish eating' and clothing establishments as church institutions. It is scriptural for any local congregation under its eldership to supply food, clothing, shelter, medicine and other humane needs to those who come within the scope of James chapter I and verse 27; but it is not the business of the churches to establish orphan homes, old folk's homes and hospitals and put them under the supervision of a picked board—when this is done, we have a human institution, a society attached to the churches, which is just as unscriptural and anti-scriptural as any missionary society. Certainly it is scriptural to house the needy, but even this should be done by individuals or churches cooperating with a single congregation whose eldership has the full right of control as is clearly indicated in I Corinthians 16:1, 2 and Acts 11:29. Any local church has the right to teach the Bible seven days each week, and that would be a Bible school; but no church has the right to establish a school, three-fourths secular, solicit funds from other churches, put it under a board of directors, pay teachers and call it "our college." Private individuals have the right to establish colleges, fully organized and standardized, receive funds from individuals, pay teachers, teach the sciences, the arts along with the Bible and call the college by whatever name they desire; but such procedure does not come within the right of the church as such.

It is not the right of the church to organize what is called Sunday schools, Young People Meetings or anything else within the church. Each congregation is to teach the Bible in the homes or in the church houses, employ women or men or both in teaching; but to organize Bible schools with presidents, secretaries and all the trimmings which go with such things is unscriptural.

Each congregation is independent from every other congregation in the world and has the right, under

Christ, to carry on its own work; and should do so without the interference of other congregations. When preachers and elders and others are, from many congregations, called together to discuss inter-congregational cooperation, formulate rules, methods and the like for the purpose of engaging in big meetings, lecture-ships, employing debaters under the jurisdiction, of a single head, that is ecclesiasticism.

Remember then, it is the business of the church to preach the gospel. Every congregation should see to this very thing. Every individual member should have a burning desire for the salvation of the souls of men. The churches then should discard all types of organizations; throw overboard these so called fellowship meetings where emphasis is placed upon eating and drinking; attend to their own business, stop the gossiping lines, turn to a real scriptural eldership for leadership and under the banner of the Christ who gave the great commission, present a united front in the battle against the forces of iniquity. If we will all do this, we may be able to preach the gospel, in this generation, to the whole world. God's way is best.

Human institutions have sapped from the church its dynamic power and rendered it impotent before the world; so brethren let us junk the institutions and turn wholeheartedly to the task of preaching the gospel to the whole world, then we can say: "unto Him be glory in the church and in Christ Jesus!"

Let us allow the denominations to talk about "our colleges," "our plants," "our programs" and "our churches," but we will talk about our God, our Christ and the church with a purpose; then we shall by God's power shake the foundations of this wicked world as did the Christians of the first century.

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FIELD REPORTS

John P. (Jack) Fogarty, Box 881, Bangor, Me.: The work in Maine progresses. Steve D. Williams baptized five at Danford, James Rushing had three baptisms at Milbridge, and one baptized in Bargar recently,

A. Elleickham, 1729 W. Market St., Steubenville, Ohio; Cumberland City, Tenn., July 29, 1946. Good meeting here with five additions. Attendance and interest growing. This is a splendid church. Next Lord's Day I'll be in Coshocton, Ohio.

J. L. Stayer, 405 Maid St., Troppe, Collegeville, Pa., August 4, 1946. Dear Editor: In the issue of December, 1948, page 61, paragraph 3 line 2, should the name be Abraham Lincoln instead of Geo. Wash.? This copy of the issue was just handed to me. The mistake seems quite evident.

Paul Watson, 4536 Biddle, Wayne, Mich.: Recently we concluded the best meeting in the history of the Wayne Church of Christ. Attendance records were broken. There were 13 baptisms and eight restorations. The church was definitely strengthened. Brother Doyle Banta, of Danville, Illinois, preached for us and certainly did his part well. Call him for a meeting.

William W. Daines, 586 S. Pearl St., Columbus, Ohio, July 13th: I closed an interesting twelve-day meeting at Cairo, W. Va., last Lord's Day, July 7th, with one restored. I preached at Norwell Park, Zanesville, Ohio, Lord's Day, July 14th, and begin at Old Union, north of Marysville, Ohio, for one week, on July 15th. I still have time open for meetings from August on.

Joseph Sherman, 16 Cora Ave., River Rouge, Mich., July 29: There was a nice audience of people here yesterday. I left some splendid Christian people in Tucson, Arizona, and found a nice-sized congregation of zealous disciples here. River Rouge, which is across from Canada, is a suburb of Detroit. My new address is 16 Cora Ave., River Rouge, Michigan.

During my stay in Arizona, I preached at Tucson, Douglas, Mesa, Gilbert, Yuma, Glendale, Casa Grande, Winslow, Flagstaff, Tempe, and Phoenix.

Glenn H. Bolles, Umatilla, Florida, July 17: Brother Gilbert Shaffer of Orlando, Florida, delivered inspirational sermons to exceptionally good crowds during our meeting from July 1st through July 12th. One young lady was baptized into Christ. The members of the Church were greatly strengthened. Brother Shaffer preached the truth unmistakably with all kindness. His presence in Umatilla raised the prestige of the Church here. We are following up the meeting with personal letters to all visitors and as many calls as possible. Brother R. S. King of Belle Glade, Florida, was guest speaker for last Sunday night services. Brother King is an untiring worker for the cause in Belle Glade and this work is worthy of the support of the brotherhood.

J. M. Cochran, Little Hoehing, Ohio, Aug. (J: Fine all-day meeting at Freeport, W. Va., July 7. Speakers, Bros. T. A. Christy and R. L. Sams. I preached at Vienna, W. Va., at night. Began at Mechanicsburg, Ohio (one restored), July 14, closing with an all-day meeting July 21. Bros. S. C. Miller and Chelsea Reed of Vienna, W. Va., speakers. All-day meeting was well attended at Mud Run, Sandyville, W. Va., Aug. 4th. Speakers, Bros. H. E. Anguish, of Shawnee, Ohio, and Howard Anguish, of Columbus, Ohio. Bro. C. D. Plum recently closed a good meeting here with 12 additions.

W. C. Anderson, Lynnville, Kentucky, August 6: I am away from home now holding some meetings. My address will be Golconda, Illinois, until October 17. After that it will be at Salem, Illinois. I will work for the church there beginning the third Sunday in October. This is a new church made up largely of western people who have been sent there to work in the oil fields. This is a working little church that needs help. We will be grateful to you and the Comer brethren for sending us bundles of The Apostolic Times. I shall remind you of the change of address later so that you may, if you wish, continue to send me papers. The address of the church is 224 S. Walnut Street, Salem, Illinois. That will be my address too.

Samuel H. Austin, Jackson, Mich., 719 W. Michigan Ave., July 28, '46: The work here is fine—two baptisms during our absence on vacation. We visited Huntington, W. Va., where we saw many of Mrs. Austin's former friends, and where Kenneth Adams is doing a fine work. Next to Horse Cave, Ky., where we attended June 14th anniversary of the Bear Wallow Church. Bro. Neal of Lakeland, Florida, is in meeting there. Saw Bro. Floyd Neely, who is doing a fine work with the Horse Cave Church. Heard Bro. F. H. Woodward at Fair View. Visited Potter Orphans Home at Bowling Green, and many members of the church there. Worshipped at Little River and Hopkinsville Sunday, July 21st. Preaching at Hopkinsville church Sunday evening. Visited Harvey W. Riggs and the Williams' at Owensboro on our way home.

Will W. Slater, Station A, Fort Smith, Arkansas, July 20, 1946: Closed meeting last night with Gourdneck church, McCrory, Arkansas. Two men were restored. The best singing I have had in a meeting in years. Had fine singing in Muncie, Indiana, but this is a larger congregation and more took part. I wish every congregation could have such singing. I was invited to be with them next year. I am to begin meeting Tuesday night with Rock Creek church, Tusculumbia, Alabama. It will be my first work in Alabama. Sincerely in the Christ.

Arnold Perry, Jr., Kenova, W. Va., July 29: Yesterday was another good day for the church at 18th and Chestnut Street. When the invitation was given a young lady responded. Her husband obeyed the gospel last Lord's Day a week ago. The young people of the church are working hard and are making fine progress. The outlook for the church is bright.

Since moving to Kenova, nearly four years ago, more than fifty members have been added to the congregation. This is the oldest Church of Christ in Wayne County, West Virginia.

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—Scoville.

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