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## EDITOR AND PUBLISHER

JOHN D. COX ..... FLORENCE, ALA.

## STAFF WRITERS

RUFUS D. UNDERWOOD ..... HUNTSVILLE, ALA.

LINDSAY ALLEN ..... FLORENCE, ALA.

PAUL KELLER ..... SHEFFIELD, ALA.

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## EDITORIAL

### *Objections To The Church of Christ Answered*

JOHN D. COX

(Note: Recently I delivered a series of sermons at Sherrod Avenue replying to popular objections which are offered to the doctrine and practice of the churches of Christ. I was requested to put these sermons in print. I have decided to do this by writing a series of articles along this line to appear on the pages of this paper.)

#### Objection No. 1: "You Put Too Much Stress On The New Testament."

Before one could safely conclude that we are placing too much emphasis on the New Testament, two things must be considered. First, how much emphasis should be placed on the New Testament? Second, how much emphasis do the churches of Christ place on the New Testament? To answer the first question, we must consult the Bible. In the New Testament we read of a covenant that God had promised to establish with his people. "Behold the days come saith 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 in the day when I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant; and I regarded them not, saith the Lord." (Heb. 8: 8, 9.) Here the promise had been made that God would establish a covenant with his people which was to be different from the covenant that he had with his people under the Old Testament dispensation. The writer of the Hebrew letter quotes this prophecy from Jeremiah 31:31 and applies it to the new covenant established through the blood of Christ. "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if the first covenant had been faultless, then would no place have been sought for a second." (Heb. 8: 6, 7.) "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his son." (Heb. 1: 1, 2.) This passage makes it clear that, so far as worship and service to God are concerned, God speaks to us through his son, therefore, we must look in the testament or covenant which was established through Jesus for the plan of salvation. Even Moses understood that the time would come when God's people were not to be governed by the law and the covenant which was given to him. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Moses was here pointing the people to the Christ that was to come. On the mount of transfiguration, Moses and Elijah appeared and talked with Christ. Peter proposed that they build three tabernacles, one for Moses, one for Elijah and one for Christ. A cloud overshadowed them and a voice from heaven said, "This is my beloved Son in whom I am well pleased; hear ye him." (Matt. 17: 5.) The Bible clearly teaches that man could not have absolute and complete forgiveness of sins under the law of Moses. Man did not have the hope

of everlasting life, until the death of Christ and his resurrection from death. Today salvation is offered through the new covenant, or the new testament, which was established by the blood of Christ. "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? Because the worshipers, having been once cleansed would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10: 1-4.) These scriptures give us a correct idea as to the stress that the Bible places upon the contents of the New Testament. How much stress do the churches of Christ place on the New Testament? We insist that the plan of salvation is set forth in that part of the Bible known as the New Testament. It is through this part of the scriptures that God speaks to us in his Son. If this is stressing the New Testament too much, the churches of Christ stand guilty. However, it is difficult to see how it would be possible to place too much stress on the New Covenant of our Lord and Savior Jesus Christ.

#### Objection No. 2: "You Put Too Much Stress on The Acts Of The Apostles."

Again it would be in order to ask how much stress God has placed on the book of Acts of the Apostle by the very nature of its contents? If we let the book of Acts serve the purpose which is indicated by the contents, we can not be accused of placing too much stress on this book. The importance of this book stands out when we consider the following items:

1. Many promises and prophecies of the Old Testament point to events which occurred in the beginning of the Christian dispensation and are recorded in the book of Acts. (Isa. 2: 2, 3; Joel 2: 28; Lk. 24: 46, 47; Acts 1: 1-5; Isa. 62: 2; Acts 11:26.)

2. The first record of the death, burial and resurrection of Christ being preached is found in the book of Acts. (Acts 2.)

3. The first time we read of the church as being in existence is in the book of Acts. (Acts 2: 47.)

4. The question "What Must I Do To Be Saved?" is asked and answered in the book of Acts. (Acts 2: 37-41; 16: 30-34.)

5. One cannot give a full history of the church of our Lord without emphasizing the facts recorded in the book of Acts.

6. Numerous examples of conversion to Christ under the gospel are recorded in the book of Acts.

What is stated above is a summary of what the churches of Christ preach with reference to the importance of the book of Acts. When we let the nature of the contents of the book determine the emphasis that we place on that book, what else could be done if we would be safe in our efforts to preach the truth as to the plan of salvation from sin?

#### Objection No. 3: "You Change The Order Of Faith And Repentance."

It is true that in some passages in the New Testament we find repentance mentioned before faith. An example of this may be found in Acts 20: 21. It is also true that in some passages faith is mentioned before repentance. (Acts 2: 38; Lk. 24: 46, 47.) So we can not conclude from one passage of scripture that the order of faith and repentance is unalterably established by that passage. The order in which faith and repentance were mentioned by the apostles in their preaching was determined by the condition of their hearers. When preaching to those who believed in God but who had turned away from him because of wickedness or idolatry, the apostles called upon them to turn back to God as a means of being prepared to believe in Jesus as the Son of God. On this point the words of J. W. McGarvey are in order: "It is true that Paul preached repentance toward God before faith in Jesus Christ, and that his aim was to induce men to repent toward God as a preparation for faith in Christ. John the Baptist prepared the people for Christ by preaching repentance toward God; Jesus did the same; and Paul, in addressing the heathens in Athens, first presented to them the true God, then called on them to repent of their idolatries which had dishonored God; and then presented to them the risen Christ. (Acts 17: 29-31.) The two themes

were not presented in this order because it was impossible for men to believe in Christ before repenting before God; but because, if they are brought to repentance toward God in whom they already believe, they are in a better frame of mind for hearing the gospel of Christ, and believing in him." In other places in the New Testament we read of how the hearers who had already believed in Jesus were told to repent. (Acts 2: 38; Lk. 24: 46, 47.) Therefore, when all the truth has been taken into consideration we find the New Testament far from supporting the idea that repentance precedes faith in the sense usually attached to that proposition. Such a position would require men to repent toward God before they believe in God, and toward Christ before they believe in Christ. This is absurd.

#### Objection No. 4: "Your Confession Is Too Short."

Peter confessed that Jesus was the Christ, the son of the living God. (Matt. 16: 16.) Jesus said that men must confess him if he is to confess them before our Father in heaven. (Matt. 10: 32.) Before the Ethiopian eunuch was baptized he confessed his faith in Jesus as the son of God. (Acts 8: 37.) There is no authority in the Bible for a man-made confession incorporated in a ritual and imposed upon one who wishes to be a disciple of Christ. The confession that we read about in the New Testament is the only confession that churches of Christ preach that men must make before being baptized into Christ. Any confession longer than this is too long. Any confession other than this is unscriptural.

#### Objection No. 5: "You Do Not Believe In Heartfelt Religion."

We believe that the Bible teaches that religion must begin in the heart and proceed from the heart so far as the individual is concerned. If by heartfelt religion our critics mean a mysterious feeling within the heart, miraculously produced and depended upon as evidence of pardon, this charge is true. However, if by heartfelt religion is meant living and serving God in obedience to his will with a sincere heart, this charge is false. The Bible teaches that in the new covenant God's law would be written upon the hearts and minds of those who enter into that covenant relationship through Christ. (Heb. 8: 8-13.) Man believes with the heart unto righteousness. (Romans 10: 10.) When one hears the gospel of Christ and believes it his heart is cleansed by faith. (Acts 15: 7-9.) In New Testament days those who became servants of God did so by becoming obedient from the heart to the doctrine of Christ. (Rom. 6: 16-18.) Believing in Christ and obeying him from the heart, this is heartfelt religion. It is not produced by a direct miraculous operation of the Holy Spirit. It is the result of hearing, believing and obeying the word of God. Again, I repeat, religion taught in the Bible begins in the heart and proceeds from the heart and such a procedure comes by accepting the testimony of God's word and acting upon it.

#### Objection No. 6: "You Do Not Believe in the Sinner Praying For Salvation."

Churches of Christ preach that the Bible teaches that a sinner cannot be saved from his past sins merely by praying for forgiveness. Our reason for this is found in the Bible. Cornelius was a man who prayed often. (Acts 10: 1-3.) However, Cornelius was an unsaved man in spite of his prayers until he obeyed the gospel which was preached to him by Peter. (Acts 11: 13, 14.) Saul of Tarsus prayed after he was convinced that he was a lost man. (Acts 9: 11.) But Ananias told him to arise and be baptized and wash away his sins. (Acts 22: 16.) This could mean nothing more or less than that Ananias understood that Saul was still in his sins and that praying alone would not remove them. The gospel of Christ is the power of God unto salvation. (Rom. 1: 16.) Those who do not obey the gospel of Christ "shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (II Thess. 1: 8, 9.) This is the reason that we preach that a sinner cannot be saved from his sins in answer to his prayer without obedience to the word of God.

#### Objection No. 7: "You Put Too Much Stress On Baptism."

Jesus placed baptism before salvation. (Mk. 16: 15, 16.) Peter placed baptism before the remission of sins. (Acts 2: 38.) Paul placed baptism before entrance into Christ. (Gal. 3: 27.) Paul also placed baptism before the new life in Christ. (Rom. 6: 1-4.) Ananias gave baptism as a condition upon which Saul

must have his sins washed away. (Acts. 22: 16.) Peter even stated that baptism doth also now save us. (I Peter 3: 20, 2-.) This is what the churches of Christ preach about baptism. If we are guilty of placing too much emphasis on baptism, the apostles and other New Testament preachers stand guilty with us.

#### Objection No. 8: "You Baptize Children Of The Devil."

One is a child of the devil until that one has been translated out of the kingdom of Satan into the kingdom of Christ. (Col. 1: 12, 13.) One does not enter the kingdom of Christ until he becomes a child of God by faith and thus puts on Christ by being baptized into him. (Gal. 3: 27.) Therefore, one who has not been baptized into Christ is a child of the devil until he puts on Christ. If I did not believe that a man was a child of Satan and needed to be translated into the kingdom of Christ I would never baptize him into the name of the Father and of the Son and of the Holy Spirit. Baptism is the culminating act which translates a penitent believer out of Satan's kingdom into the kingdom of God.

#### Objection No. 9: "You Make Salvation Depend on A Third Party In That You Make Baptism Essential To Salvation And A Third Party Is Required To Perform The Act of Baptism."

In finding fault with the necessity of a third party in carrying out God's plan of salvation, you are finding fault with the divine plan. We should not be criticized for preaching that baptism is essential to salvation in view of the fact that baptism holds a prominent place in every case of conversion recorded in the book of Acts.

#### Objection No. 10: "You Do Not Believe In The Operation Of The Holy Spirit In The Conversion Of Sinners."

If by the "operation of the Holy Spirit" is meant a direct miraculous operation of the Holy Spirit, it is true that we do not believe that such is essential or that it occurs in the conversion of sinners. However, we do believe that the Holy Spirit has a definite part in every case of conversion to Christ. No sinner has ever been converted to Christ without undergoing the operation of the Holy Spirit. The Holy Spirit inspired the word of God. (II Tim. 3: 16, 17.) When one follows the instruction of the word of God he is being led or guided by the Holy Spirit. When obedience to the word of God produces a change of life and relationship in the case of any human being, that is the Holy Spirit operating upon the soul of that person through the word of God. Paul calls the word of God "the sword of the spirit." (Eph. 6: 17.) This means that the word of God is the instrument which is employed by the Holy Spirit in accomplishing his work in the conversion of sinners. Any theory which teaches that the Holy Spirit leads and guides and converts men in any way separate and apart from the word of God contradicts the Scriptures. (Gal. 1: 7, 8; Rom. 1: 16.)

#### Objection No. 11: "Your Plan Condemns All Before Christ."

This charge is not true. It is true that we preach that no man had hope of eternal life before Christ came except as he may have looked forward to the Messiah that was to come. The Bible plainly teaches that the sacrifice of animals could not atone for the sins of man and man's own righteousness could not save. (Heb. 10: 1-4; 9: 23-28.) But from Hebrew 9: 15 we learn that when Christ died his blood covered or atoned for the sins of all who had lived and died in faith before his death. This verse reads as follows: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Those who lived faithful to God in the dispensations before Christ came, living as they were taught then, when Christ died his blood took care of their sins. Those who were disobedient to God under the laws of former dispensations have no more hope of eternal life than those who die today while walking in disobedience to God under the law governing men in the christian dispensation.

#### Objection No. 12: "You Do Not Baptize One Every Time He Sins."

The Bible teaches that one who is out of Christ must be

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## OBJECTIONS TO THE CHURCHES OF CHRIST ANSWERED

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baptized into him in order to have the remission of his sins. (Mk. 16: 15, 16; Gal. 3: 27; Acts 2: 38.) The Bible also teaches that one who is in Christ may have forgiveness of sins which were committed after he became a child of God by repenting, confessing his guilt and asking God to forgive him. We have an example of this recorded in Acts the 8th. chapter, verses 9-24. Philip preached the gospel in Samaria. Verse 12 tells us that men and women were baptized. Verse 13 says, "And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed." This man Simon did the same things that the other people of Samaria did in obedience to the preaching that was done by Philip. They all believed the gospel and were baptized. According to the Great Commission of Christ, their past sins were forgiven. (Mk. 16: 15, 16.) Therefore, Simon was saved from his past sins. Later he sinned by desiring to buy the gift of God with money. (See verses 18, 19.) Peter rebuked Simon and told him to repent and "pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." Thus, by a New Testament example we learn that it is not necessary for one who has been baptized into Christ to be baptized again every time he sins.

**Objection No. 13: "You Do Not Baptize Babies."**

We baptize believers. This is in harmony with the commandment of Christ. (Mark 16: 15, 16.) Infants cannot believe, therefore, they are not subjects of baptism. Baptism is for those who have repented of their sins. (Acts 2: 38.) Infants have no sins of which to repent. For this reason also they are not subject for baptism.

**Objection No. 14: "You Invite Everybody to Eat The Lord's Supper."**

We do not invite any; nor do we bar any. The Bible teaches that this is an individual responsibility. Each one must examine himself. (1 Cor. 11: 28.) Jesus taught that the Lord's supper, or his table, would be in his kingdom. (Matt. 26: 28; Lk. 22: 29, 30.) The church and the kingdom are the same. (Matt. 16: 18, 19.) The Lord's supper is for those who are in God's kingdom. If one is in the kingdom of God, when he eats the bread and drinks the fruit of the vine which is served as the Lord's supper, it is the Lord's supper to him. If one is not in the kingdom of God, even though he eats the bread and drinks the fruit of the vine which is served as the Lord's supper it is not the Lord's supper to him. Since Jesus said in Luke 22 that his followers should "eat and drink at my table in my kingdom," one cannot eat and drink at Christ's table unless he is in the kingdom of God. The Bible tells men how to become citizens of the kingdom of God. An individual can learn from the Bible whether or not he is in the kingdom of God. If he is in the kingdom he should eat the Lord's supper. If he is not in the kingdom of God, he cannot eat the Lord's supper, it matters not how much bread he may eat or how much fruit of the vine he may drink. Let me repeat, we invite none, we bar none, so far as the individual is concerned. We serve the Lord's supper, we teach all men that the supper was placed in the kingdom by the Lord himself. Each one must determine in the light of God's word whether or not he is in the proper position or relationship to God to be able to eat the Lord's supper.

(More to follow.)

**IT ISN'T EASY:**

To control one's temper,  
To resist conceit in the face of applause,  
To confess to a mistake,  
To smile when despondent,  
To see the humor of a situation when the joke is on you,  
To forgive quickly,  
To avoid jealousy,  
To halt criticism of others,  
To be temperate in all matters,  
To be unselfish,

## CHRISTIANITY IN THE FIRST CENTURY—NO. 2

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of God in all matters of faith and practice. There is a need for opposition to every deviation from the Scriptures. Every tendency toward digression must be curbed.

**"WE CAN LEARN FROM THE DENOMINATIONS"**

The notion is held by some that we can learn many good things by observing the denominations. It is my conviction that we can learn a good deal more by going to the New Testament! At least, we shall not run the risk of picking up "bad habits!" Some church members are heard to say: "Oh, if members of the church just had the loyalty of Catholics; the zeal of Adventists; and the vision of Methodists—wouldn't it be fine?" And then, they almost drift into "regions beyond" in their ecstasy! Poor, silly things! It would be much better if church members had the loyalty, zeal and vision of Christians in the first century! Such loyalty, zeal and vision (then and now) puts to shame anything the Catholics, Adventists, Methodists or anybody else can produce. It will be a happy day when the churches of Christ quit trying to imitate the sects and get back to the business of reproducing the New Testament church on earth. In instances where some churches have "borrowed" things from the sects, my advice would be: "take it back where you got it!" Let the divine pattern be the pattern of the church today. (Heb. 8: 5.) It is sufficient.

(More to follow.)

**THE OLD FASHIONED PREACHER**

Old Parson Stubbs, he used to preach  
At Tobin's Schoolhouse and at Beach;  
A preacher of the olden brand,  
With Scripture verses right at hand,  
With half the Bible learned by rote,  
Right in his head where he could quote.  
I'm sure the bells of heaven rang  
Both when he prayed and when he sang!

He raised a loud, reproving din  
Against old-fashioned breed of sin.  
He spoke aloud—some say he raved—  
About the need of "getting saved."  
He held "revivals" now and then,  
Where women, kids, and grown-up men,  
With tear streams coursing down the face,  
"Sought pardon, purity, and grace."

He thundered forth "the truth," "the word,"  
In tones that were distinctly heard;  
He had one "message" meant for all;  
'Twas "seek redemption from the fall."  
The parson died in ninety-three;  
His last song was, "Abide With Me,"  
His last words were, "It is His way."  
"Good-bye; I'm going home today!"

A man now preaches in his place,  
Who scoffs the very sound of grace.  
He has A.M.'s and Ph.D.'s,  
And other marks of high degrees.  
He lectures on the planet Mars,  
The glory of the moon and stars,  
The beauty of the mountain range,  
And other topics vague and strange.

His lectures might be very good  
If they were ever understood;  
But they don't put a man on pins,  
And make him sorry for his sins;  
They never stir a wicked gent  
Up to the point where he'll repent!  
I wonder what this man will sing  
When slipping off to meet "the King,"  
And if, like Parson Stubbs, he'll say:  
"Goodbye; I'm going home today."

—Selected.

# Objections To The Church of Christ Answered---No. 2

JOHN D. COX

In the March issue of this paper we considered fourteen objections which are offered to the doctrine and practice of the churches of Christ. In this article we give attention to other objections.

## Objection No. 15: "You Do Not Use Mechanical Instruments of Music In Worship"

One of the first arguments which is usually offered in defense of the use of the instruments of music in the worship is the fact that we read of the use of instruments of music in the worship under the law of Moses or during the Jewish dispensation. In II Chron. 29: 25 we read that these instruments of music were used by the authority of God. "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." David was justified in using instruments of music in worship because, as this passage teaches, he did it by the commandment of God. If we could find a commandment from Jehovah for the use of instruments of music under the Christian dispensation, it would be wrong for us not to use such instruments in worshipping God. However, we live under the dispensation of Christ. This means that God speaks to us through Christ and his apostles who spoke with the authority that Christ gave them. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1: 1, 2.) Other passages which teach that God speaks to us through Christ could be given if space permitted. (John. 1: 17; Deut. 18: 15; Matt. 17: 5; II John 9.)

One of the essential things to be considered in rightly dividing the word of truth is the difference in the dispensations which God has had in his dealings with man. Moses was the law giver under the Mosaic dispensation and before Christ came God spoke to men in giving them the law of worship and service through Moses and the prophets. Today God speaks to us through Christ and the apostles. The only way that instrumental music in the worship can be justified today is for authority to be given from Christ and the apostles. Since Christ and the apostles are as silent as the grave on the use of instruments of music in the worship, the only safe conclusion is that such is not to be used in the worship today. In using mechanical instruments of music in worship men are guilty of adding to the word of God.

The argument is sometimes offered that instruments are permissible because the New Testament does not forbid their use by saying in so many words, "thou shalt not play upon a mechanical instrument of music in the worship." But those who make this argument are not consistent because they would not follow this principle in every matter. The New Testament does not forbid sprinkling for baptisms by saying in so many words, "thou shalt not sprinkle when baptizing one." But many who use instrumental music in the worship refuse to sprinkle for baptism on the grounds that God has told us that baptism is a burial. (Rom. 6: 1-4.) They insist that when God specified baptism as a burial this excludes sprinkling or pouring. In this they are entirely correct. It is also true that God has specified singing in praising him in the New Testament order of worship. (Col. 3: 16; Eph. 5: 19; 1 Cor. 14: 15; Jas. 5: 13.) Since God has specified singing as the means of praising him, this excludes the use of mechanical instruments of music in praising God. One who plays upon a mechanical instrument in the worship does that for which there is no authority in the New Testament. Therefore, he becomes guilty of adding to the word of God.

Some make an argument on the Greek word "Psallo" they claim that this Greek word found in Eph. 5: 18, 19, means to sing and play. The history of the word "Psallo" reveals that it has been used in different ways in Greek literature. Sometimes it means to pluck the hair; at times to twang the bow string; at other times to twitch a carpenter's line; at times it means to touch the chords of a musical instrument, that is, to

make instrumental music and at other times to touch the chords of the human heart, that is to sing, to celebrate with hymns of praise. How are we to know which of these uses is made of "Psallo" in the New Testament? The answer is to be found in Eph. 5: 19 and Col. 3: 16, both of these passages mention the instrument with which we are to Psallo; that instrument is the heart. From these passages we may know that when God said for us to Psallo he did not mean with the hair, a bow string, the carpenter's line or mechanical instruments of music, but he did mean the heart. Therefore, the only way to do what the scriptures tell us in these passages is to sing, make vocal music, making melody with the heart.

## Objection No. 16: "You Do Not Believe That Preachers Are Divinely Called To Preach The Gospel."

None are called today in the sense that the apostles were called. There is nothing in the New Testament which justifies the conclusion that one must have a direct miraculous call from heaven in order to preach the gospel of Christ. We have an example in the New Testament of a preacher who was called to preach but there is no mention of anything of a miraculous nature being connected with his call. (Acts 16: 1-3.) "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; and his father was a Greek; Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." A number of things stand out in this record. (1) Timothy was a disciple of Christ. (2) He was well reported of by the brethren. (3) Paul wanted him to go with him to help in preaching the gospel. From these recorded facts we conclude that Timothy was qualified to preach the gospel in that his life was such that it commended itself to the brethren causing them to have confidence in his sincerity; Paul recognized his ability which is also a necessary qualification; Paul also encouraged him to preach the gospel. Any disciple of Christ today who has the christian character and who knows the word of God and desires to preach it is "called" to preach the gospel. He needs no miraculous call from God; he needs no papers of ordination from man. Christ has commissioned all of his followers to teach the word to others. The circumstances and the ability of the individual disciple should determine the extent to which he directs effort in preaching the gospel. Some are qualified to preach publicly while others, because of circumstances, must confine their teaching to private teachings.

If preachers are miraculously called by the Lord to preach the gospel, the following questions are quite puzzling:

(1) Why do some think they are called to preach and later decide they are not?

(2) Why do preachers who claim that they are divinely called to preach contradict each other in doctrine?

(3) Why doesn't God call enough preachers to convert the whole world? It is obvious that there is a great shortage of preachers. Thousands of people are dying each year in different parts of the world without having had one opportunity to hear the gospel of Christ. If preachers are made such by a direct miraculous call, the responsibility necessarily rests upon God for the souls who die without an opportunity to hear the gospel. But, the Bible teaches that God is no respecter of persons. (Acts 10: 34.) Therefore, God would have all men to hear the gospel. The very fact that there is a shortage of preachers is proof positive that the preachers are not made by a miraculous call from God. God would certainly call enough preachers to do the work that he wants done. The shortage of preachers is due to the failure on the part of men to devote their lives to the work of preaching the gospel of Christ.

## Objection No. 17: "You Monopolize The Name Christian."

We claim the right to wear the name "Christian." (I Cor. (Continued on Page 4))



## Some Things Man Cannot Know

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closely. First, Jesus commands his disciples to go into all the world and preach the gospel to every creature. Nothing difficult about this command. Second, Jesus promises salvation when he says "shall be saved". But, who "shall be saved"? Will everybody be saved? No, for some will be lost, or "damned". But, again we ask, whom does Jesus promise to save? "He that believeth"? No. "He that is baptized"? No. Who, then is promised salvation? "He that believeth AND is baptized, shall be saved." There can be no mistake. Jesus promises to save those who "believe and are baptized"—the baptized believer is promised salvation. Damnation is promised to the disbeliever. Baptism is not mentioned in connection with the disbeliever since unbelief alone is sufficient to damn. (2) Acts 2: 38—"Repent ye, 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." It is not difficult to understand that on this occasion remission of sins was promised to those who "repent and are baptized". Inasmuch as both repentance and baptism are connected with the conjunction "and", whatever repentance is for, baptism must be for the same purpose. Both look in the same direction. But, both look forward "unto the remission of sins". Every New Testament preacher understood the Great Commission alike. All taught men to be baptized in order to have their sins forgiven. We may not understand the connection of baptism with remission of sins; we may not understand just why God placed baptism in the plan of salvation. It is enough for us to know that God placed baptism along with other things in the plan of salvation. It is not ours to question but to obey. Salvation is a matter of faith. When I refuse to do anything God has commanded because I do not understand it or do not like it, that is sufficient evidence of a lack of faith. If we truly believe in God, we will obey his every command.

### MEN MAY LIVE AS THEY PLEASE AND THEN BE SAVED

Some people think they know that men may live as they please and then be saved. But the Bible teaches otherwise. It is not enough for men to become Christians; they must live the Christian life. It is not enough for men to obey the primary steps of the gospel; they must endeavor to lead godly lives. Baptism saves only from past or alien sins. The child of God must live and conduct himself in such a way that his daily sins will be forgiven. It is noteworthy that only one book in the New Testament is devoted to the task of teaching men how to become Christians or members of the church, while there are twenty-one books that teach us how to live the Christian life. We are admonished to live in such a way as to "keep ourselves unspotted from the world" (Jas. 1: 27). We must "deny ungodliness and worldly lusts and live soberly, righteously and godly in this present world" (Titus 2: 12). Christians must not "be conformed to this world". They are to "be transformed". The most effective way to preach the gospel of Christ is by daily godly living. Let us remember that the world had "rather see a sermon any day than merely hear one." When members of the church learn to live lives of consecration and devotion to the Lord, then the conversion of the world will be much easier. Yes, it does make a difference how one lives in this life.

### L. O. SANDERSON TO HOLD MEETING AT PINE STREET

The Pine Street congregation in Florence will conduct a series of Gospel Meetings May 7 to 14 with L. O. Sanderson of Wichita, Kansas preaching and Claude Woodruff of Tusculumbia directing the singing. Services daily at 10 a. m. and 7:30 p. m.

Brother Sanderson is well known throughout the brotherhood as an outstanding gospel preacher and song leader. He now works with the Emporia Avenue congregation in Wichita, Kansas and also serves as editor of *The Christian Worker*.

At 2:30 p. m. Sunday, May 7, there will be a singing at the Pine Street church building. Both brethren, Sanderson and Woodruff, will have an active part in this singing. Both men are appreciated for their good work in the field of singing. All are invited to this singing. All song leaders in this area are especially urged to be present.

## Objections To The Church of Christ Answered

(Continued from Page 1)

1: 10-19.) In the first chapter of Corinthians, Paul makes the argument that those who were baptized into Christ should wear the name of Christ and not the name of some human being. We deny that we or anyone who professes to be a Christian has the right to wear any other religious name except titles that are assigned by the word of God. (Acts 4:12.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." God has granted a "monopoly" on the name "Christian" to his children. If you are not a child of God, you are not a Christian and have no right to the name until you do become a child of God. If you are a child of God, you have no right to use of a human name in religion.

### Objection No. 18: "You Think Your Church Is Right And All Other Churches Are Wrong."

I do not have a church. If I had one, I would think it was as wrong as all other man-made churches. If you mean that I think that the church of which I am a member is right and all others are wrong, you are correct. I am a member of the church of the Lord. (Acts 20:20.) I have never been a member of any other church and never intend to be a member of any except the one that we read about in the New Testament. The Bible teaches that there is one body. (Eph. 4:4.) I claim to be a member of that one body. I believe that that body is right and that all other religious bodies are wrong. The Bible teaches that the gospel is the power of God unto salvation. (Rom. 1:16.) The Bible also teaches that men must not give heed to any other doctrine or gospel. (Gal. 1:8.) I believe that the gospel of Christ is right and that all other doctrines are wrong. I have accepted no other doctrine but the doctrine of Christ. The Bible is right; all who depart from it are wrong, no matter who they are or what they may be in religion. If I did not believe this I would not be preaching what I preach. I would change. This does not mean that I have set my mind up as a standard. Rather; it means that I have accepted the Bible as the only standard of authority. I am a member of the church authorized by the Bible. I believe it is right and I believe that all other churches are wrong. I am a member of the New Testament Church and refuse to be a member of any other religious group.

### HEARING AND DOING

"But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1: 22). It is not only necessary for men to do something—they must do the right thing. "Be ye doers of the word" shows what is to be done. All men must do what the Bible teaches them to do, if they wish to please the Lord. To hear the right thing is not enough. To believe the right thing is not enough. Men can hear and believe the right thing and still be lost. Hearing and believing are of value only because they are necessary to doing. Then some hear the right thing, but do the wrong thing. They do not do what they hear. Some people deliberately and knowingly travel the wrong road. Other people honestly, but ignorantly travel the wrong road. If one person travels a certain road because he wants to, and another travels the same road by mistake, how can they avoid going to the same place?

At the close of the sermon on the mountain Jesus described two builders. One built his house on a rock and it stood. The other built his house on the sand and it fell. The one who built on the rock is one who hears the sayings of Jesus and does them. The one who built on the sand is one who hears the sayings of Jesus and does them not.

Abel offered unto the Lord a more excellent sacrifice than Cain. But Cain offered a sacrifice. He recognized the necessity of doing something, but he did the wrong thing. He did not offer the right kind of sacrifice. It is a reasonable inference that he heard what the Lord said, but he did something else. And if we credit him with honesty in what he did, it failed to please the Lord.—W. M. Davis in *The Firm Foundation*.