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# SWORD PEACE

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January, 1957

Number 10

## THE MISSION OF THE CHURCH

Jimmy Thomas, Knoxville, Tennessee

"Nothing walks with aimless feet." There is purpose in all of God's creation, thus a mission. The church has the greatest mission of all of God's handiwork.

Ones mission is "that which one is destined or fitted to do; calling." Since the church is composed of those who were called out of the world by the gospel (2 Thess. 2:15) it has a mission which it is "destined or fitted" to fulfill. Its mission is its work and it has no work to perform except that which it is destined to do.

As Christ is the head of the church and the church is his body (Col. 1:18) it can do only that which he commands. My body only moves as the central nervous system (brain—located in the head) directs, likewise the church is only to move as the central head (Christ—located in heaven) directs.

**The mission of the body is the mission of the head.** To learn what the mission of the church is we must know the mission of Christ. **"For the Son of man came to seek and to save that which is lost."** (Lk. 19:10.) This was the purpose of Christ, our head, in coming to earth, thus the purpose of the church on earth. All that the church does must be in keeping with this charge to seek and save the lost. Jesus commissioned the apostles "Go ye into all the world and preach the gospel to the whole creation." (Mk. 16:15.) The gospel is God's power to save (Rom. 1:16; 1 Cor. 15:1, 2) therefore it must be preached, believed and obeyed in order for the lost to be saved. We are to seek the lost wherever they may be found, in the streets, lanes, highways, and hedges, "and constrain them to come in." If they will not come to the feast when the gospel is preached and its invitation is heard, then there is nothing else that will draw them to Christ where salvation is found. (2 Tim. 2:10.) When the church preaches the gospel it is fulfilling its mission.

When a brother sins and the church strives to restore him it is fulfilling its mission for that erring brother is lost. (Jas. 5:19, 20; Gal. 6:1; Matt. 18:15-17; 1 Cor. 5:1-13; 2 Thess. 3:6.) It is also discharging its duty when it is edifying or building itself up (1 Cor. 14:12) as that is essential to salvation. Worship, benevolence, keeping unspotted from the world, and in general, practicing pure religion, is the work of the church. (Jno. 4:24; Acts 2:42; 20:7; Eph. 5:19; Acts 6:1-6; 1 Tim. 5:3-16; 1 Thess. 5:22; Jas. 1:27.) There is no medium whereby the church in the universal sense (including all the saved in Christ) can activate to fulfill its mission. This is only done when individual members labor in their individual capacity, or local congregations work in their local capacity doing that which Christ has authorized.

As my head directs only one body, Christ is the head over only one church. (Eph. 4:4; 1 Cor. 12:20.) The church, or body, of Christ (1 Cor. 12:27; Eph. 1:22, 23) is the only organism charged by Christ to fulfill His mission. The work of the church is to be done only by individual members (Acts 8:4, 35; 18:26; 9:36; Jas. 1:27) or by the local congregation.

(Eph. 3:10; 1 Tim. 3:15.) In either case it is the church fulfilling its mission.

Any duty that the church has to perform is missionary work. Every Christian that is fulfilling his mission is a missionary. The idea that only those who go to another country or territory from ours to work are missionaries is false. No matter where we are or who we are if we are doing the work which Christ gave us to do, we are missionaries, we are fulfilling our mission.

It is not the mission of the church to entertain or provide recreation for the young or old. Recreational centers, kitchens, camps, ball teams, etc. are not to be sponsored or supported by a local congregation. Neither is it the mission of the church to provide secular education. Often children's classes of some congregations are periods of instruction and practice in art and coloring rather than teaching the Bible. The church has no obligation to support the teaching of secular subjects either in the public assembly or elsewhere. It is not the mission of the church to give its members social and financial prominence in the community. To seek to become a member for this purpose is the wrong motive. There is great danger when a church reaches the place that it is able to provide such. The church is no agent of civil government and is not to strive to dabble in politics. Neither is it a work of the church to build lavish meeting houses or to try in any way to outdo the sects.

We had just as well attempt to change the mission of Christ as that of His church. The Lord gave the church enough work to do; let us do it and leave the devil to do his own work.

### UNSAVED RELIGIOUS PEOPLE

The Bible pictures a number of sincere, religious people who were lost until they obeyed the gospel. "Jews, devout men", were told on Pentecost to "repent and be baptized . . . for the remission of sins . . ." (Acts 2:5, 38.) The Eunuch had traveled 1000 miles to worship, and was reading the scriptures when Philip preached Jesus to him, then baptized him. (Acts 8:27-39.) Saul of Tarsus was zealous toward God, but lost. (Acts 22:3, 4.) The devout, God-fearing, praying, benevolent Cornelius needed to hear words whereby he could be saved. (Acts 10:1-5, 48; 11:14.) A prayer meeting was interrupted that Lydia and others might hear and obey the gospel. (Acts 16:14-15.) One may be religious, and lost!

—Ted Kell.

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## SWORD PEACE

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HAROLD LENTZ, Editor

STAFF WRITERS

Tom Holland, Herschel E. Patton, Ted Kell, Jack Wilhelm,  
Allen Dixon, Philip Black, Granville W. Tyler, Doyle  
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### ● EDITORIAL ●

#### PREACH THE WORD

Just before Jesus ascended into Heaven He commissioned His apostles to, "Go into all the world and preach the gospel unto every creature." (Mk. 16:15.) The apostles did this beginning on the first Pentecost after the ascension of Jesus. (Acts 2:1:47.) Peter preached in such a way on Pentecost until it caused the people to be pricked in their hearts. We are not to wonder why. Because Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." (Rom. 1:16-17.) "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.)

When the word of God is used for the purpose intended by God, it will accomplish its purpose. The word of God is pictured to us in the above scriptures as a sword to cut or pierce. For, all those who have been born again into God's family had something cut away. Peter said, that which was cut away (lay aside) was, malice, guile, hypocrisies, envies, and evil speakings. (1 Pet. 2:1.)

The world lives in ruin today simply because there are not enough soldiers in God's army who are willing to use the sword as God would have it used. Many of those who have used and are using the sword of God today are using it to please men and not God. This is fatal to all who do such, and to those who hear such. Paul told Timothy to, "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.) He was to be careful how he used the Lord's sword. Not to please men, not to please himself, but to please God, to save souls. He further told him to, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust 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." (1 Tim. 4:2-4.)

The sword needs to be used today. There are hundreds of people dying without having heard the gospel. The reason they have not heard is because someone has dulled the sword. Someone has not used the sword. Someone has used man's sword. Someone has used the devil's sword. Dear friend what about you, what sword have you used? Have you used the Lord's sword? If not, why not?

#### CLUCK CLUCK

In La Center, Ky., they have put "the little red hen" to work for the Lord. It seems that they want to build a \$40,000.00 church house. So about fifteen years ago each of the twenty families in the parish bought six chickens for the annual barbecue. With the proceeds they bought government bonds. That's how \$12.00 was raised to start construction on the church. The Lord told us how to raise the money for His work in 1 Cor. 16:1-2.

—Harold Lentz

#### CONFESSION

Has two basic meanings: 1) The acknowledging or admitting of a mistake: 2) The statement of one's belief. It is used in each of these senses in the scriptures. People were baptized of John in Jordan, confessing their sins. (Mt. 3:6.) However, after the gospel age began (Acts 2), those who requested baptism were required to confess Jesus as God's Son. (Acts 8:35-38; Rom. 10:9-10.) In no scriptural case of conversion was the alien sinner told to confess his sins, neither that "God for Christ's sake hath pardoned and forgiven my sins." His sins were forgiven **after** he confessed Jesus as Lord and was baptized "to wash away sins — for the remission of sins." (Acts 22:16; 2:38.) Christians are to confess their sins. (1 Jno. 1:9; Jas. 5:16.)

—Ted Kell.

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—Bud McElyea, Estill Springs, Tenn.

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## VISITOR'S PAGE

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(Next month's visitor will be Irven Lee, Trinity, Ala., discussing the subject, "White Fields")

### The Pros and Cons of Religion

Religion in general has many good points and has been an advantage to man in his progress. His high ideals, which come from a belief in a supreme being, or a higher power, have caused him to respect the wishes and ideals of his fellowman. This has caused him to build a nation in which others' rights are respected.

By having a desire to worship God freely, men left different parts of the world to come to America where they might have freedom to pour out their hearts to God. At the time, it seemed that religious suppression was wrong. Of course, it is basically wrong, but it caused men to think for themselves and to see that religion is not to govern our world affairs. Religion is only for our spiritual affairs. However, in the world we must be governed by moral principles.

When Christ was here, men thought they were doing God's service by doing away with Christ and His apostles. The more they tried, the more followers they had. When the church had its beginning in Jerusalem, men thought they could stop the spread of Christianity by suppressing those apostles and early Christians. The more they persecuted them, the more it spread. It was God's plan that the Gospel would be preached in all the world. Thus, by the persecution, they went everywhere preaching.

Today, the more man's freedom of worship is suppressed, the more he begins to reason and to think for himself. He wants to be lifted out from under the weight of communism and a dictatorship and think for himself.

Man cannot read the Bible, about the love that God had for man and how he stresses the fact that we should love one another, without imbibing some of this love in us. When we do, we will treat others with respect and they will treat us with respect. A community or a nation built on this principle will be great.

Man would not have to believe alike for religion to have its advantages from a material nature. He might believe anything, so long as his belief was of a higher nature, and it would help his standing in his community or country. When he believes in idols, his standards are just worldly, and soon he has drifted into heathenism. Many countries are in darkness and even are cannibal in nature because of this very fact.

Even though religion in general will lift us morally, help us to treat our fellowman better and make a better nation in which to live, we believe that God has a certain pattern for us to follow in his religion. **Religion is what we believe.** If our belief is in harmony with the wishes of God, then it will be acceptable with God. The Bible is our standard of authority. It compares with our laws, written on our Law Books. We obey these laws whether we believe them or not. We may think we are obeying the laws, but many times we are mistaken. When we disobey the law, whether we believe it or not, we suffer the penalty of the law.

We may have faith in God, believe His word and think we are doing right, but fail to carry out the letter of the Law.

Many religions teach, "It makes no difference what you believe, just so you are honest, sincere, and believe in God." The Bible tells us that the devils believe, and tremble. Could we say they are justified and will be saved, just because they believe in God? They certainly do not obey the will of God.

Religion has led man to disregard the Bible as a rule of authority and has caused him to accept **human reasoning, human philosophy, and traditions of men.** If the Bible is complete, furnishing us unto every good work, as it claims to be, and we believe it to be, we must accept it as authority. How can we substitute these religious teachings, that contradict each other, contradict the teachings of Christ, and still abide by the law of Christ?

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### WAKE UP, YOU SLEEPY HEADS

At last here is a remedy for those who sleep in church. Those who lean toward long sermons need not fear, because it is now illegal to sleep in church, in Dadeville, Alabama. A law passed in 1879 states: "Be it ordained by the Common Council of the town of Dadeville that any person found sleeping on or about the streets, sidewalks, stairways, halls, steps, churches or any public building shall be fined in a sum not less than \$2.00 nor more than \$25.00 . . . . ."

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"A church that has to be supported by tea parties, ice cream socials, and chicken suppers is as weak as the tea, as cold as the ice cream, and as dead as the chicken."

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"Too many people tie up their dogs and let their children run loose."

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"It takes centuries to transform the savage into a citizen, while but a single hour transforms a citizen into a savage."

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"It is more blessed to give than to receive." (Acts 20:35b.)

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"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.)

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"But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under judgment." (Jas. 5:12.)

## PROFESSING CHRIST

Philip Black

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Tim. 6:12.)

To profess means to make an open declaration. We do this when we confess before men the fact that Jesus Christ is the Son of God and we continue to make a declaration of this by openly and constantly wearing His name. We should never be ashamed to wear that name before men at any time. This is something to be careful of for even the Apostle Peter was ashamed to wear that name at the death of Christ. We should be careful not only of the name, but every act should be to the glory of God.

When we confessed Christ from the heart we gave ourselves over to Him. The true confession is a complete surrender to the authority of Christ. Paul tells us to present our bodies "as living sacrifices" and when we do that we no longer walk after our conception of life but after God's conception. Since we promised Him our lives it only follows that we live as He lived.

There are many reasons why people sometimes fail in professing the "good profession." Some get with the wrong crowd as Peter did, some are afraid of ridicule, some do things that are wrong and then are ashamed to let people know they are Christians (let them know we are Christians by being ashamed of the wrong), and no doubt, some fail because of a lack of zeal. Of course, these things can be overcome only by our own efforts.

The ways of professing Christ are virtually unlimited. The primary way is by living a good clean life before God and man. Then we can show our confidence in Him by a faithful study of His Word, by inviting others to the assembly, by personal teaching, by having the forgiving spirit, by returning good for evil, and by standing for Him all of the time. These are only a few ways among the many but they are enough to show that our profession is a way of life and not just an oral statement.

## SAUL OF TARSUS

Was honest, sincere, and had a clear conscience even while murdering Christians. (Acts 26:9-11; 23:1.) Yet he was chief of sinners. (1 Tim. 1:15.) It does make a difference what one believes! (2 Thes. 2:10-12.) Jesus did not appear to him to save him, but to appoint him apostle unto the Gentiles. (Acts 26:16-18; 1:21-22; 1 Cor. 15:8-9.) He was still guilty of his sins three days after he saw Jesus, though he spent this time in fasting and prayer. (Acts 9:8-11; 22:16.) He was saved when he obeyed the gospel; believing in Jesus (for he obeyed His command, Acts 9:6-8), repenting of his sins (works of repentance are seen, Acts 26:20; 9:1-2, 9-11), and being immersed to wash away his sins. (Acts 22:16; Rom. 6:4.) He was **not** saved at a "mourner's bench"!

—Ted Kell.

"Pray without ceasing." (1 Thess. 5:17.)

"But the Lord is in his holy temple: let all the earth keep silence before him." (Heb. 2:20.)

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1.)

## "JOIN THE CHURCH"

Is a phrase describing an action originated by men. For that reason it is not found in God's Book which furnishes a man "completely unto every good work." (2 Tim. 3:16-17.) The Lord's church is not a human organization that one can "join", but rather a divine institution to which the Lord adds every person who is saved. (Acts 2:36-47.) No record is found in the scriptures of one being saved, and then at some later date "joining the church of his choice". The fact that he was saved was evidence that the Lord had added him to the one true church. (Acts 2:47.) That which he did to obtain justification was that which made him a member of the church—in penitent faith to be baptized "for the remission of sins". (Acts 2:37-41, 47.)

—Ted Kell.

## TWO LAWS OF PARDON

The keys of God's kingdom were given to Peter with which to bind God's terms of forgiveness. (Mt. 16:19; Jn. 20:23.) As man receives or rejects the apostles' teaching, he receives or rejects God's law (Jn. 13:20.) When the full gospel was first preached on Pentecost (Acts 2), Peter told alien sinners, after they had believed (vs. 36-37), to "repent and be baptized in the name of Jesus Christ for the remission of sins." (v. 38) Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). When one sins after his baptism (1 Jn. 2:1; 1:8-10), he can be forgiven through God's law announced by Peter to an erring Christian — repentance and prayer (Acts 8:13, 18-24).

"A man must be little to belittle."

"The mill will never grind with the water that has passed."

"Had you rather say to God, 'I meant to,' or 'I did'?"

"Your past should be the schoolmaster of the present."

"To give a man the full knowledge of true morality, I should need to send him to no other book than the New Testament."  
—John Locke

"The passing of an idle day leaves a blank page in the record book of life to which we can never go back and fill out."

"See the biggest and best in everyone and everything. Tell the good, and the bad will be crowded out as a natural consequence."

"Do not read to pass the time, but to pass knowledge into your head."

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)

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## WARNINGS AGAINST APOSTASY

Doyle Banta, Decatur, Alabama

Text: Jude 3-15

One of the gravest dangers facing the church today is the tendency toward drifting, which, of course, would lend us into another great apostasy. It is a matter which concerns our most serious attention at all times. It is not something new; it is very old. As we study the history of God's people, we are able to see most vividly the tendency to fall. Just as much danger lies in that now as there has ever been. We have a need now of getting back to the "old paths" and to the simplicity which characterized the early church.

Jude gave us these words of warning: "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. For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 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. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the arch-angel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves: clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." (Jude 3-15.)

In the above-quoted text Jude suggests how we may avoid an apostasy. He says: "Contend earnestly for the faith which was once for all delivered unto the saints." In our present day there is not enough "contending," then there is not enough "contending" for the right thing. If we avoid an apostasy, we must act, and act with the right purpose in mind.

Some of our "moderns" do a lot of "contending," not for the faith, but for their ball clubs (you know, church of Christ ball clubs????, etc.). Yes, they contend that their club is better than their sectarian neighbors. This must be true, because I notice that in one of the church directories there are pictures of that congregation's ball club. Then I also see their Scout Troop. Perhaps we should say the apostasy is already here in some places. In the same directory I can see everything listed except a qualified elder or deacon. You may see the chairman of business meetings, superintendent, ushers, recreation, etc., but nothing about whether they have elders or deacons. Others are contending for the college to be put in the budget. Some contend that we should have "extra fine" buildings to "outdo" the sects. Then there are some like modern politicians—they are just contending. Jude says to contend for the faith. That will prevent an apostasy. Until we show our neighbors by the lives we live and the faith we preach that we are the New Testament church, we will do little toward converting and very little to avoid an apostasy.

To contend earnestly for the faith must mean, then, contending for singing in worship without addition or subtraction. (Eph. 5: 19.) We must contend for supporting the church by liberal giving, just like the Bible teaches. (1 Cor. 16: 2; 2 Cor. 9: 7.) We must contend for the weekly observance of the Lord's Supper. (1 Cor. 11: Acts 20: 7.) We must contend for plain, positive, Christlike teaching. (Acts 2: 42.) We must contend for humble praying, without ritualism, etc. (Acts 2: 42.) We must contend for the purity of the church. (James 1: 27.) We must contend for the discipline taught in the New Testament. (Rom. 16: 17; Tit. 3: 10, 11; 2 Thess. 3: 6; 1 Cor. 5: 10, 11.) We must contend for the mission of the church in preaching the gospel to every creature in every generation. (Mark 16: 15, 16.) There is so much involved and many sacrifices to make when we really do as Jude commanded. May we hasten the day when more of this is done that we may ward off an apostasy which would hinder New Testament Christianity.

Jude not only gives us the plan whereby we may prevent an apostasy, but he gives several reasons why we should avoid one. He gives three instances of God's judgments on those who failed to do his will. The first is taken from the history of Israel. God destroyed them that believed not. The second

(Continued on Page 4)

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### ● EDITORIAL ●

#### PRIMITIVE BAPTISTS

Since the Primitive Baptists were the first Baptist in America, followed by the Missionary Baptists then the Free-Will Baptists, we shall study them in that order. Of course there are later branches which may be studied, too. On some matters they all agree; on some, two or more agree.

The first regularly organized Baptist church was founded in 1607 in London by a Mr. Smyth who was a former clergyman of the church of England. (David Benedict, History of Baptists, p. 304.)

From some encyclopedias we learn that this man Smyth was considered a mighty good man, but how and when he became a Baptist is not known, they say; some think he was baptized in the River Don at midnight by Elder John Morton in 16-6; others deny that, saying he baptized himself, and some of them say he sprinkled or poured water on himself and called it se-baptism. (Schaff-Herzpg Encyclopedia, Vol. II, pp 2531-2532.)

The Baptist Encyclopedia says that Roger Williams was publicly baptized — immersed — some time in the month of March, 1639; thus what is commonly regarded as the oldest Baptist church in America was founded at this time. (Baptist Encyclopedia, Vol. II, p. 1252.)

H. G. Vedder says it was some time about March of 1639 that Williams was baptized by Exekiel Holliman who had been a member of his church in Salem. Afterwards Williams baptized ten others and this resulted in the formation of the first Baptist church in America. (H. C. Vedder, Short History of the Baptist, p. 291.)

Benedict says Holliman, a layman, was selected for the purpose of doing the first baptizing. (Benedict's History of Baptists, pp. 441-442.) But the name Baptist was not at first adopted by them. In fact they preferred to call themselves Brethren, Disciples of Christ, Christians, Believers, etc. (A. H. Newman, History of Baptist Churches in the United States, p. 1, Introduction.) In 1644 the name Baptist was first claimed by these people who have claimed it ever since. (W. H. Whitsitt, A Question in Baptist History, p. 93.)

According to the Government Report the early American Baptists belonged to the Calvinistic or Particular branch. (Government Report, Vol. 2, p. 84.) They grew into areas of influence like that of a Philadelphia Association. It is stated in W. J. McGlothlin's Baptist Confessions of Faith, on page 299 that the first of the Philadelphia Baptist Confession of Faith appeared on September 25, 1742.

#### WHAT THESE BAPTISTS TEACH

They say a person is born dead in sin and cannot do one thing to rescue himself. If one is saved it is because God saved him before the foundation of the world. All others are lost eternally without a cause.

#### WHAT THE BIBLE TEACHES

## O. C. LAMBERT TELLS THE TRUTH ABOUT CATHOLICS

By Doyle Banta

The following ad was read on TV, on radio, printed in papers and distributed in the Decatur area recently. "You are cordially invited to hear O. C. Lambert of Winfield, Ala. deliver a series of lectures on Roman Catholicism at the Somerville Road Church of Christ, Feb. 18-22, 1415 Somerville Road, S.E., Decatur, Ala. Lectures each evening at 7:30. Monday—THE FALLING AWAY AND RESTORATION. Tuesday—CATHOLIC LITERATURE—CONTINUOUS FORGERY FOR 1500 YEARS. Wednesday—CATHOLICISM, ENEMY OF THE BIBLE. Thursday—EXPLANATIONS OF CATHOLIC MORALS. Friday—CATHOLICISM, OUR GREATEST MENACE—AMERICA AWAKE! Mr. O. C. Lambert has made serious study of Roman Catholicism for years and his lectures will be well documented. A friendly welcome awaits you at these lectures."

The above ad created more interest in the city of Decatur than has come for some time. Brother Lambert spoke three nights on WMSL-TV, channel 23, Decatur. Thousands heard him on the telecasts. Hundreds heard him at our building the five nights there.

The success of these lectures can only be determined in eternity, but evidence at the present was most encouraging. After our ad appeared in the Decatur Daily, the paper received numbers of protests. The TV station received between 400 and 500 protests after Brother Lambert's first telecast. From the talk the brethren heard in the plants in this area we know the Catholics were listening. One of the most encouraging things about the protesting was that the local TV station did not bow to Catholic pressure but informed the Catholics they would not censor free speech and that the Catholics could buy equal time to reply. It would be fine if every one of you would write our station and newspaper and let them know that you appreciate their permitting freedom of speech and press. We feel that numbers of Catholics heard the truth and that hundreds of thousands of our brethren were warned against the dangers of Catholicism. We hope to see O. C. Lambert speak for several days on TV later on this year in Decatur and also again at some of the buildings.

Brother O. C. Lambert uses wisdom in his lectures. He never quotes from a book that is not approved by the Catholic Church. He never quotes from an ex-Catholic or enemy of the Catholics. He never quotes from a book unless he owns the book and has it in his library. By using such wisdom the Catholics never try to arrest him, neither does it permit the newspaper or TV or radio stations to be in danger of being sued.

(Continued on Page 4)

I. "The Lord is not slack concerning his promises . . . NOT WILLING THAT ANY SHOULD PERISH, but that ALL should come to repentance" (2 Pet. 3:9.)

II. God would "have all men to be saved." (1 Tim. 2:3, 4.)

III. "He became the author of ETERNAL SALVATION unto ALL them THAT OBEY HIM." (Heb. 5:9.)

IV. "Taking vengeance on them that KNOW not God, and that Obey NOT THE GOSPEL of our Lord Jesus Christ." (2 Thess. 1:8.) "Hereby we do know that we KNOW HIM, IF WE KEEP HIS COMMANDMENTS. he that saith, I KNOW HIM, and keepeth NOT HIS COMMANDMENTS, IS A LIAR, and the truth is not in him." (1 Cor. 2:3, 4.)

V. With God "there is NO RESPECT of persons," (Col. 3:25.)

VI. Therefore God does not ordain some to be saved and others to be lost.

Editor's Note: From, "Modern Churches And The Church" by Porter Wilhite, which may be bought from SWORD of PEACE, 226 State Ave., Decatur, Ala., Price \$3.00.

## VISITOR'S PAGE

(Next month's visitor will be Quentin McCay, Huntsville, Ala., discussing the subject, "Conversion")

### "Elijah—A Man Of Passions With Us"

Frank Rester, Town Creek, Ala.

Profuse, pointed and profitable are the lessons to be gleaned by study of the Old Testament characters. These inspired, instructive and impartial bibliographies were written for "our learning." (Rom. 15:4) The virtues of these men of God we should emulate; the vices abhor. The phrase, "A man of like passions with us" is simply reminding us that these giants of faith, who's noble deeds are recorded in the pages of inspiration, were susceptible to human weaknesses and frailties exactly as are we. In spite of this they mounted the heights of usefulness in executing God's will and way.

Although God's laws to man have changed, God has not. (Heb. 10:9, 1:12.) His character remains the same. To obey brings light and God's blessing. (Heb. 5:8-9.) To disobey brings night and God's cursing. (Heb. 3:18.) We now notice "Elijah the Tishbite" whose interesting life is recorded in I Kgs. 17:23; II Kgs. 1-2.

I. ELIJAH WAS A MAN OF PRAYER. (Jam. 5:17-18; I Kgs. 17:1; 18:1.) The times when God worked miracles have passed. But to say that God can only answer prayer through miracles is to limit God's power. God has answered prayers by miracles. He now answers prayers through providence. All things being God's servants they necessarily serve His every purpose. Who claims to believe God's revelation to man and yet doubt that God cannot and will not use the "works of His hands" for the good of His humble children? (cf. Mt. 7:7-11.)

His apostles would not serve tables (Acts 6:2) that they could "continue steadfastly in prayer and in the ministry of the word." (Act. 6:4) Dare preachers today claim to be "ministers of the word" and neglect to "continue steadfastly in prayer"? Soldiers of Christ must fearlessly unsheath the "sword of the Spirit" (Eph. 6:17) yet the verse immediately following informs that such should be done "with all prayer and supplication at all seasons in the Spirit." (Eph. 6:18.)

"The supplication of a righteous man availeth much in its working." (Jam. 5:16b.) To "say over" a few hackneyed phrases in frigid formalism in Lord's day worship is nothing short of Pharisaic gushing! Remember: It is the "FERVANT" prayer that avails with God! And that only from a "righteous man." "If I regard iniquity in my heart, the Lord will not hear." (Ps. 66:18.) The commendation of inspiration is bedecked upon Elijah for his prayers. Let us emulate Elijah who "prayed."

II. ELIJAH STOOD FOR GOD AGAINST FALSE PROPHESIES. In I Kgs. 18 is recorded the dramatic contest between Elijah and the false prophets of Baal and Ashterah, 950 in number. Elijah was not sympathetic with the popular concept that false teachers should be treated with aloof and contemptuous silence. The aduntless prophet fought fearlessly with those idolatrous prophets and "blind guides." We would do well never to forget this example of Elijah. Truth flourishes when it is "put to the test." The more truth is polished, the more lustrous it will shine. Error prospers only in darkness and ignorance. To treat error with silence is but to supply it with fertile soil! He who will not allow his belief to be scrutinized by the criterion of truth must be either ashamed or afraid. As the illustrious T. B. Larimore would say, "I'd be ashamed to be afraid and afraid to be ashamed." God has always meant for His servants to strive, debate and "contend earnestly" for His truth. Elijah, Job, Isaiah, Jerimiah, and

Paul, to mention but a few, were staunch fighters against that which was foreign to God's eternal truth. No, they did not remain indifferent. Their unsurpassed devotion to truth and fervant hatred for error gained for them the approval of God and they "being dead yet speak."

"I was constrained to write unto you exhorting you to CONTEND EARNESTLY for the faith which was once for all delivered to the saints." (Jude 3.) Let us never forget that there are earnest souls in the sects who want to go to heaven. It is the high and holy obligation of every humble servant of the King to bring to their true light "the doctrines and commandments of men." We are, as Ezekial of old, "watchmen." Jehovah instructs us to "hear the word at my mouth, and give them warning from me." (Ezek. 3:17.) Elijah was used by God to expose and rout the false prophets of his day. (I Kgs. 18.) For the church to grow as it has in the past we must continue to "prove" the legion of "false prophets" which "are gone out into the world." (I Jno. 4:1.) Can we say with David, "I hate every false way"? (Ps. 119:104.) Let us examine ourselves. (II Cor. 13:5.)

III. ELIJAH HATED AND FOUGHT UNGODLINESS. This courageous prophet condemned wicked Ahab for his premeditated murder of innocent Naboth. (I Kgs. 21.) We have no evidence that Elijah harbored any personal hatred for Ahab. Yet he knew that such ungodliness in Ahab was detrimental and damnable to Ahab's soul. Hence, the stern and pointed rebuke. Sin was in the camp and Elijah rose to fight it. All would do well to take instruction just here! It is the writer's firm belief that the great majority of brethren want their faults pointed out. Not only so, but they respect and love the man who does it. Sin destroys our bodies, breaks up our homes, poisons our minds, ruins our influence, impairs our usefulness and if harbored will eventually dawn our souls! Can we afford NOT to fight ungodliness?

All who have but a vague idea of the holiness God expects in His church cannot but agree that "sin is confronting the church." It is axiomatic to state that one sin in the church does more damage than the same sin committed outside God's family. Christ's followers are IN the world. (Jno. 17:11.) It is impossible to keep oneself from associating with wicked men; "for then must ye needs to go out of the world." Jno. 17:15; I Cor. 5:9-10.) But Jesus taught that His followers were not OF the ungodly way of the world. (Jno. 17:16.) He prayed that we would be kept "from the evil one." (Jno. 17:15.) John wrote: "Love not the world neither the things of the world for all that is in the world, the lust of the flesh and lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (I Jno. 2:15-17.) To the Jews Paul wrote: "For the name of God is blasphemed among the Gentiles because of you." (Rom. 2:24.) Is the sin in our lives causing the church to be blasphemed by the world? Is it? It is fearful to think of the diabolic consequences of ungodliness among Christians. The world tried to "catch" Jesus in questionable speech. (Lk. 11:54.) Delusion is reigning when we think the world is not trying to "catch" us. Ungodliness among saints hinders the spread of truth. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness." (Rom. 1:18.) Brother: "Keep thyself pure." (I Tim. 5:22.)

## STRAWS IN THE WIND

Tom Holland

### "I CAN'T GO ALONG WITH PAUL"

"In I Timothy, Paul says that he is writing "by the command of God our Saviour" and in the second chapter, verses 12, he says, "I suffer a woman not to teach or usurp authority over the man." Do you think any woman should teach an adult class in Sunday school if the class is composed mostly of men with a few women in the class?"

Tennessee V. H. G.

ANSWER.

"I cannot go along with Paul and what he has to say about women in the church. Humbly, but definitely, I disagree! I think that it is quite all right for a woman to teach an adult Bible class even if there are more men than women in the class—provided, of course, the woman herself is a competent teacher. And may I add that 'to usurp authority' is always had business whether woman over man or vice versa."

(Dr. Poling Answers Your Questions, *Christian Herald*, Nov., '56)

COMMENTS.

False teachers have used principally two methods in advertising the word of God. One way has been to pervert (Gal. 1:7), wrest (2 Pet. 3:16) the passage. Another method is to boldly deny or disagree with the passage. The latter method has been used in an attempt to escape the force of Paul's teaching in I Tim. 2:12.

The above article pinpoints the cause of religious division and confusion. First, there are too many people who "can't go along with" Paul, and James, John, Peter, and even the Lord Jesus Christ. How many denominational preachers can "go along" with our Lord in Mark 16:16? Secondly, there are many who value their opinion ("I think") above the word of God! For a good example of this very thing read again the above answer to the question. Why can't this man "go along with Paul"? His "think so" carries more weight than Paul's message from the Holy Spirit.

It is, of course, doubtful that the "Dr." would accept the fact that Paul was inspired to write I Tim. 2:12. However, the gospel Paul preached and wrote was not after man, neither did he receive it from man, but he received by revelation from Jesus Christ. (See Gal. 1:11, 12; I Cor. 2:13). This same apostle declares in II Tim. 3:16 that all scripture is given by inspiration of God. I wonder if the "Dr." would deny that I Tim. 2:12 is scripture?

Actually, the man cannot go along with the Holy Spirit (who guided Paul to write this message I Cor. 2:13). Yet he says that he disagrees "humbly"! Can puny man fly in the face of God Almighty and do that in humility?

The kind of reasoning that the "Dr." uses to escape the teaching in I Tim. 2:12 would render all the writing of Paul null and void if a man "thought" them so. If not, why not? In other words, if this man's "think so" makes what Paul says here untrue why wouldn't another man's opinion make what he said in Rom. 1:4 relative to Jesus being the Son of God untrue if the man thought it was untrue. God has given us a mind and expects us to use it but it doesn't expect us to make a god out of it! The logical conclusion to the attitude displayed in the above article would be for every man's thinking to be his law and authority.

Now, brethren, can one be "too hard" on those with such an attitude toward the word of God as seen in the above article? Jesus said to some people one time "thus have ye made the commandment of God of none effect by your tradition". We would say about the attitude of the "Dr.", and all who reason (?) thusly, "thus have ye made the commandment of God of none effect by your OPINION".

This "straw in the wind" shows us the effect God's word has upon people who want to follow their own thinking instead of a "thus saith the Lord."

## WARNINGS AGAINST APOSTASY

(Continued from Page 1)

instance of divine judgment is taken from the angelic world: "Angels that kept not their own principality, but left their proper habitation, he kept in everlasting bonds under darkness unto the judgment of the great day." The third example is taken from the history of the cities of the plain: "Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." The memory of the evils of these two wicked cities is flashed before our minds many times in a study of the Bible. Through the ages God has punished those who heeded not his commands, so we need not think we will be exceptions; therefore, we must not fail in doing God's will.

The inspired writer, Jude, further warns against apostasy in his description of the real character of those who have gone astray. In other words, we can sometimes get some not to become drunkards by showing them what they will be later on. This description by Jude should have that kind of an effect on us. Jude describes some as filthy dreamers or men in their dreamings. This points out the foul and perverted fancies in the service of such men. Some are led to despise dominions, rail at dignities. This shows disregard for authority. Some went the way of Cain. This was a wickedness that denied God and destroyed man. Others gave themselves up to the error of Balaam. These lost themselves in riotous excess for the sake of worldly advantage. This was a covetous spirit. Some today have gone the way of Balaam in their covetous spirit by not giving to the church as God has prospered them. Those who went the way of Korah were contemptuous and asserted themselves against God's appointed way. Men and women who go into apostasy are worth nothing to the church. This frank description by Jude should cause all of us to be alert to the dangers of falling away.

If we in the church of our Lord can sense the dangers which are ahead; if we can see the plight of those who go astray; if we can realize the punishment for those who depart from the Lord's way, then surely we will ever be ready to "contend earnestly for the faith which was once for all delivered unto the saints." May God help us to do this.

## O. C. LAMBERT TELLS THE TRUTH ABOUT CATHOLICS

(Continued from Page 2)

Is this the best way to convert Catholics? If it is not the best, it certainly does get the job done. Brother Lambert has converted 200 that he knows of and perhaps there are hundreds of others who heard him speak, were taught further and then obeyed. If all he does is warn people of the dangers of Catholicism to our freedoms, then his time is well spent.

Brother Lambert has already written two books about Catholicism. His laest is, *CATHOLICISM AGAINST ITSELF*. Every family should have one. Price is \$4.00. He also printed 25,000 of his 31 page pamphlets *ROMAN CATHOLICISM UN-AMERICAN* which sells for \$10.00 per 100 or 25c per single copy. Every congregation ought to order a few hundred and distribute. Recently his book *RULLELISM UNVEILED* has been reprinted and sells for \$2.00. When you order his books you are permitting him to get into position to write at least two more volumes on Catholicism. Of course you are helping yourself, too. Why not order all of his books?

It is my prayer that you will arrange for O. C. Lambert to speak many times. He is in good health and a very able speaker. If you can use his books or use him to lecture, then write to: O. C. Lambert, Winfield, Ala. He will be a blessing to all who hear him.

Editor's Note: You may order these books from *WORD OF PEACE*, 226 State Ave., Decatur, Ala.

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## CENTRALIZED CONTROL

Homer Hailey

At the time of this writing the writer is in Lexington, Kentucky, near old Cane-Ridge meeting-house, the birthplace of the restoration movement on the Westedn Reserve, and the city in which the Kentucky Christian Missionary Society had its birth in 1850. In his book, **The Disciples in Kentucky**, A. W. Fortune gives a very interesting account of the development of the society from meetings of Christians and delegates from congregations who met to discuss plans of evangelization and cooperation of these churches, to its full growth into a State society. The interest of the society was extended to include not only evangelization, but also schools, orphan schools (the forerunners of our present day institutional orphan homes), Sunday schools, and other phases of church life and work.

From the beginning of its history last century the restoration movement has been torn by the disposition of some to organize into certain kinds of societies which invariably give authority and preeminence to men or groups of men. Every effort of men to foster such movements, regardless of the loftiness of their aims or the purity of their motives, has been met with opposition from those who have held to the all-sufficiency of the scriptures as authority and of the church for doing her own work. Further, these movements have invariably led into departures from the faith. Fundamental principles are at stake in the centralizing of control of funds or work of the church.

### The Question of Authority

Basic and fundamental in the establishing of any kind of society larger than the local church is that of **authority**. Throughout His personal ministry Jesus claimed to speak as the Father taught Him, or gave Him a commandment (John 7:16; 8:28; 12:49-50; etc.) His word, therefore, was the word of the Father.

When He prepared to send the apostles He said, "As the Father hath sent me, even so send I you." (Jno. 20:21.) This meant that as He was limited to speaking and doing only that which the Father gave to Him, so were they. Further, He had said to them, "Whatsoever thou shalt bind on earth shall have been bound in heaven." (Matt. 16:19, literal translation.) They should speak and bind only that which had been fixed in the mind of God from before the foundation of the world (Rom. 16:25-27; 1 Cor. 2:7; Eph. 3:1-5); and this as Christ gave to them through the Holy Spirit, who should guide them into **all** the truth. (Jno. 16:12-14.) Their words were authorized by Christ.

The following question of the Pharisees to Jesus was legitimate, though the motive was wrong, when they asked, "By what authority doest thou these things?" (Matt. 21:23.) One has the right, yea, the responsibility, to challenge the authority of anything in the field of religion. He has **not** the right to do so with an ulterior motive; this was their fault.

The question of organization, then, is one of authority: Did Jesus Christ or the apostles authorize the setting up of human societies through which to do evangelistic work, benevolent work, or educational work, which organizations are to be supported from the treasury of the church? If authority for their existence can be established, well; if it cannot, then they have no right to exist. The authority for them has never been established.

### Reflection on Divine Wisdom

The entire plan of human redemption, from its inception in the mind of God from before the foundation of the world, to its consummation in the eternal inheritance, is a product of divine wisdom and revelation. (1 Cor. 2:5-13.) To digress from this or to rely on man's wisdom is to reflect on the divine. In the wisdom of God provision was made for every aspect of church extension, growth and ministration. The apostle wrote, "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4:8-12.)

The gifts of the passage are not miraculous gifts, but the gifts of office, or of function and service. The apostles and prophets pertain to the foundation; the evangelists to the extension; and the pastors and teachers to the edifying or building up of the saints. Here is the divine provision made for the work the church is to do: "perfecting of the saints," i.e., the building up or bringing to maturity of the saints by service and discipline; "the work of ministering," i.e., the caring for of the needs of the saints, whether old or young, whether widows or fatherless, whether permanent or in an emergency; and "the building up of the body," numerically and spiritually by evangelization and instruction. This is sufficient to enable the body to "grow up in all things into him, who is the head, even Christ." The demand for anything beyond this is to reflect on the divine wisdom of Him who purposed and carried out His divine plan, and provided for its perfection and glory.

In this divine arrangement for the church there was left no need or place for missionary societies, educational institutions or institutional benevolent homes as adjuncts to the church, or which would make the church an adjunct to him. Nor was there, in this divine arrangement, provision made for one congregation to become the headquarters of operation in any kind of endeavour for other congregations.

### Places of Preeminence

Once for all Jesus answered the question of the preeminence either of men or of groups of men when the mother of

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## LET YOUR LIGHT SHINE

Irven Lee

The task of going into all the world to preach the gospel to every creature is a big task. One gospel preacher may look on this great harvest field "in weakness, and in fear, and in much trembling." (1 Cor. 2:3.) It seems that men have been tempted in every generation to organize for "big things" rather than do the little things that are in reach of the individual. Human wisdom suggests centralization. Divine wisdom pressed the individual to teach "faithful men, who shall be able to teach others also." (11 Tim. 2:2.) Apostles who were directed by the Spirit made the individual use the first person singular pronoun as in Romans 1:14, 15: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." This same man could say: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yes, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) Look at the word picture of the brethren at Jerusalem who were filled with this sense of individual and personal responsibility. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles . . . Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8:1, 4.)

The following is taken from page 40 of the book "Ancient Faith in Conflict." It is a part of a sermon preached by Har- ris Dark at Florida Christian College in Tampa, Florida.

"He (Jesus) had the most rapid and the most effective system of communication this world has ever known, in spite of all our modern inventions. He did not have radio, television, or printing presses, but his method of communication was man to man, person to person. That is the most rapid and the most effective.

"A sense of individual responsibility in evangelism as it is emphasized in the book of Philippians would soon cause the gospel to be preached all the way around the world.

"Let me give you a few figures. Suppose I relate a story to just one person, then two of us know it. Let each of us tell another, and that makes four. If each of the four tells another, obviously eight will have heard. Do you know how many times that would have to be repeated in order for every person on earth to hear the story? Only thirty times, following the first!

"If I tell another person, each of us another, and so on, after the message has been communicated thirty-one times it will have been heard by 2,147,483,648. If we allow an entire month for one person to relate the story to one other person, it can cover the earth in thirty-one months. Can we do that well with our modern methods and devices?

"This would be cooperation in the finest and most effective sense. It is the best system of communication ever known. It is the one Jesus used. But, it has one great hindrance. It places responsibility on the individual, and we don't like that! We want to shift it to the group. We prefer to make a small contribution to some mass movement, and then claim credit for everything the group does."

Our Lord planned the most rapid method of covering the earth with his message of life. He left men feeling a sense of responsibility to preach "daily in the temple, and in every house." (Acts 5:42.) The zealous apostle Paul could say "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." (Acts 20:20.) It is impossible to give the number of people who were converted by this one individual. Many of those he taught were made to feel their debt so they were "instant in season, out of season" in their preaching. How many, do you suppose, were converted by those whom Paul taught? Think, then, of their children and those who were reached by them in the next generation. We need more laborers (individuals) rather than "missionary societies," "Receiving, managing, and disbursing evangelistic committees," and "sponsoring churches." The local church is the largest organization the scriptures mention as sending "once and again" to the necessity of the gospel preacher. (Phil. 4:16.)

"He that winneth souls is wise." (Prov. 11:30.) This is the great principle under which every Christian works. Let every father bring his children up in the "nurture and admonition of the Lord." (Eph. 6:4.) Let every woman who is married to an unbeliever seek to win him by her "chaste conversation coupled with fear." (1 Peter 3:1-6.) The individual Christian should let his light so shine before men that they may see his good works and glorify God. (Matt. 5:16.) The Master knows best, and he drafted the individual into his service. He planned no functional body larger than the congregation with its bishops and deacons.

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## SWORD OF PEACE

## CHURCH SPONSORED RECREATION

Earl Kimbrough

"Except Jehovah build the house, they labor in vain that build it." (Psa. 127:1.) When Solomon wrote these words, he recorded an immortal truth that transcends the ages. It has always been true that what man does in religion apart from the revealed will of God is unacceptable. Moses was not permitted to enter the promised land because he smote the rock instead of speaking to it as God had said. Nadab and Abihu were devoured with fire from Jehovah because they acted without divine authority in offering strange fire before him which he had not commanded. All the labor that man does apart from divine law is pronounced "vain" by the Lord.

The church is at liberty to act only by the authority of Christ. "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17.) "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4:11.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 Jno. 9.) Yet, in spite of this clear teaching, churches of Christ today are confronted with an attitude toward divine authority, which, if it continues unabated, threatens to sweep a large segment into the sea of sectarianism. Indeed, some have already cut loose from the moorings that have anchored us to the right and shielded us from the wrong. Presuming to act where Christ has not authorized us to act, they have launched out upon a storm-tossed sea of human wisdom where there is neither chart, nor compass, nor star to guide their way.

Nothing more clearly points up this attitude toward divine authority than the entertainment enterprises which have encroached upon the mid-twentieth century churches. Recreational facilities and programs—kitchens, banquet halls, game rooms, ball teams, swimming parties, etc., planned, supervised and sponsored by the church—have become generally acceptable in some places.

The mission of the church is set forth in the New Testament in simple terms. The church is commissioned to save the lost, to edify the saints, and to provide for the indigent who are its responsibility. This is the mission of the church in its entirety. Recreational pursuits can in no wise be included in the divine mission of the church. The introduction of recreation into the **work** of the church is more right than the introduction of instrumental music into the **worship** of the church. Both are excluded for the same reason, the lack of scriptural authority. God specified the items of worship and the use of instrumental music is not one of them. Nor can it be justified as an aid to singing. Instrumental music is a kind of music other than the kind God specified. Therefore, its use in Christian worship is an addition and constitutes a violation of Christ's authority. God also specified the items of work the church is to perform and he left recreation out. Recreation is a kind of activity other than what God specified, and, therefore, it too is excluded. Being another kind of work and not subordinate to any work the church is required to perform, it can not be an expedient to the mission of the church. It is downright silly for one to talk about a Boy Scout troop being an expedient means of preaching the gospel.

Members of the church need to be impressed with the fact that responsibility for the development of children rests with the home. (Prov. 22:6; Eph. 6:4.) God placed the supervision of young people in the hands of their parents, not in the hands of elders of the church. Recreation is a function of the home, not the church. In New Testament times elders looked after the prescribed work of the church, and parents looked after the functions of the home. Neither transgressed

the realm of the other. Until this fundamental principle is understood and respected, parents will no doubt continue to pressure elders to provide entertainment for the young and some elders will blindly yield to the pressure and commit the church to an unscriptural work.

Church sponsored recreation is not the result of any careful and thorough study of the word of God. It is the product of human wisdom. It is another facet of the social gospel which regards the church as responsible for the social and economic, as well as the spiritual, betterment of man. The social gospel philosophy underlies the community centers that some congregations are building into their meeting houses. It is the same human wisdom that gives rise to the clamor for church hospitals, kindergarten, day nurseries, boarding houses, and such like.

The gospel is God's power to save. (Rom. 1:16.) The gospel has lost none of its power. It does not need to be doctored with "food, fun and frolic" to accomplish its mission. If it is true, as some claim, that we are having trouble holding our young people today, the fault does not lie with the gospel nor God's plan for its propagation. If the gospel is not having the effect it should have upon our young people, it is because it has not been applied by proper example and teaching, or else it is because the young people of their own volition have refused to accept it. The gospel is the only saving and "holding" power the church has at its disposal. If it will not hold the young people, then what is the purpose of holding them anyway? To what and for what are they being held? If the gospel will not hold the young people and recreation must be added in order to hold them, is it not obvious that it's the recreation and not the gospel which holds them? Can recreation save their souls? Can it do what the gospel cannot do? The very idea that something more than the gospel is needed to hold our young people borders on infidelity. If men and women, young or old, do not choose to accept the gospel when it has been taught in love and lived before them by faithful Christians, there is not one thing on earth the church can do to reach them with the gospel. The church is not at liberty to make an appeal to the flesh in order to get people to accept and hold to the truth.

The only real issue involved in the question of church sponsored recreation is one of authority. Christians are obligated by the will of God to do all that the authority of Christ imposes, and they are forbidden to do anything that does not come within the scope of his authority. Where is the divine authority for making entertainment a work of the church? Where is the authority for parents' trying to escape their responsibility by placing the supervision of their children's recreation in the hands of the elders? And where is the authority for using recreation as a means of reaching and holding people for Christ? Church sponsored recreation does not rest upon divine authority, but upon human wisdom. It is building without God's approval. And, "Except Jehovah build the house, they labor in vain that build it."

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## REASONS WHY THE CHURCH SHOULD NOT SUPPORT CHRISTIAN SCHOOLS

Bennie Lee Fudge

This writer is fully in sympathy with our Christian schools. He is a graduate of David Lipscomb College and Abilene Christian College. He has spoken many times in behalf of Christian education. He has been connected with Athens Bible School since its beginning in 1943 as dean, vice-president, president or board member. Let no one therefore misunderstand the purpose of this article. The issue is not whether we should operate and support schools in which the Bible may be taught. The issue is, shall the church establish and support these schools from its budget?

### The Church Is Not To Be BURDENED with Duties that Belong to the Individual

Everybody knows that there is a certain amount of overlapping in the duties of the church and the home. Yet there is no denying that there are fundamental differences in their works. There are works that are right for the Christian to do privately, individually, or through the home that are wrong for him to do through the church. A few examples are cited.

It is right for a Christian woman to teach a man privately in the home, but wrong for her to teach him in the church. "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." (Acts 18:26.) Priscilla was active in teaching this man in her home. But to the church at Corinth, once Priscilla's home, Paul wrote, "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 15:34, 35.)

Instrumental music is perfectly in order in the home, and perfectly out of order in the church. The idea that is now being put forth by some of our church-school advocates that one can do anything through the church that he can do as an individual will either sweep the mechanical music into the church unrestricted or bar it completely from our entire lives. If not, why not?

Washing the saints' feet is a "good work" in the home, but completely out of place in the church. "Well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath diligently followed every good work." (1 Tim. 5:10.) The theory that anything that is right for the individual Christian to do is right for the church to do will either put the foot-washing ordinance into the church or stop us from washing feet altogether. If not, why not?

It is right for a Christian, privately, individually, or through the home to take care of his dependent relatives, but as long as he is able to do this it is wrong for the church to do it. "If any woman (A. V. Any man or woman) that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed." (1 Tim. 5:16.)

Here is a good work. It is a good work for the Christian. He is commanded to do it. He would be sinning if he failed to do it. "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5:8.) Yet the command is specific. The church is not to do this work: "Let not the church be burdened." We have duties and responsibilities as individual

Christians that the church does not have.

It is my responsibility as a Christian to provide for my own household. As long as I am able to do this the command is definite. The church is not to do it. "Let not the church be burdened."

On the other hand it is the duty and responsibility of the church to "relieve them that are widows indeed."

Since the education of children is undeniably included in "providing for his household" it is to be taken care of by individuals and not by the church. Since school children are dependent upon their relatives the principle expressed concerning the widows in 1 Timothy 5:16 will apply to them. Let their parents or other relatives provide for them. Let not the church be burdened. Let the church provide for widows and others who have nobody to provide for them.

The church should not support Christian schools because the education of children is the responsibility of the individual or the home, and the church is not to be burdened with that responsibility.

### Supporting the Schools Will Keep the Church from Doing What the Lord Has Commanded It To Do

The Lord has commanded His church to "go into all the world and preach the gospel to every creature." (Mk. 16:15.) Saddle upon the church the enormous burden of educating the children of those who are able to "provide for their own" and it will not be able to carry out the work the Lord has intrusted to it.

### It Is Not the Mission of the Church To Teach Reading, 'Riting, and 'Rithmetic

An education in the secular subjects is today almost as essential as food, clothing and shelter. It is included in the teaching to parents that "if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." Providing for their own household is the responsibility of parents as individuals. It is the responsibility of the church to carry the gospel to the whole world (Mk. 16:15; Matt. 28:19), to edify the church (Matt. 28:20; Eph. 4:11-16), and to provide for saints who are not able to help themselves and who have no relatives on whom they may depend. (1 Tim. 5:3-16; Acts 11:29, 30.) Building and supporting schools of secular education, regardless of the place of the Bible in those schools, comes under neither of these classifications.

### A Church Supported Educational Society Is Worse Than a Church Supported Missionary Society

If the church cannot scripturally establish, support and turn its work to institutions and organizations separate and apart from itself then it follows that the church cannot scripturally support either the missionary society or the education society (school or college). Both are institutions separate and apart from the church, with a human organization and subject only to their human officers—directors, administrative officials, etc.

If we contend that the missionary society cannot be supported by the church because it is usurping the work of the church — preaching the gospel — but that the schools may be supported by the church because they are not doing the work the Lord ordained for the church we admit that the work done by the schools is not included in the scriptural mission of the church. If their work is not the work of the church it is wrong to use the church's money to support them.

It is needless to defend the church supported education society while we oppose the church supported missionary society for usurping authority over the churches and building up an ecclesiastical machine. It is possible for a missionary society to operate without usurping such power. It is

(Continued on Page 5)

## REASONS WHY THE CHURCH SHOULD NOT SUPPORT CHRISTIAN SCHOOLS

(Continued from Page 4)

equally possible for the education society to usurp this authority. The abuse of a thing does not necessarily condemn the thing itself. Men have abused the office of the eldership, but that does not condemn the office. If this is our only grounds for opposing the missionary society why not organize one to do the good work but see to it that it never attempts to control its supporting churches — as the brethren say they are doing with the church supported education society. This argument assumes that it is right for the church to establish, support and turn its work over to institutions and organizations separate and apart from itself, provided these institutions do not abuse the trust committed to them.

If the church can scripturally establish, support and turn its work over to institutions and organizations separate and apart from itself surely preference should be given to the society that teaches only the gospel of Christ rather than to the society that teaches some gospel along with dozens of other subjects.

The missionary society is a man-made institution, separate and apart from the church. So if the school, The missionary society—if you organize one and keep it free from abuses—uses all its money to preach the gospel of Christ. The school uses its money to teach football, basketball, shop work, history, geometry, etc. with Bible included as one of many subjects. By any manner of consistent reasoning, if the church can support one it can support the other. With this choice before it the church certainly must place its money with the institution that will spend all of it in the preaching of the gospel and building church houses rather than with the one that will spend the greater part of it on teaching secular subjects and building science laboratories, football stadiums, etc.

The truth is that the church has no scriptural authority to establish, support and turn its work over to any organization separate and apart from itself. The missionary society exists to do the work committed to the church. (Mk. 16:15; Matt. 28:19; Eph. 3:10, 21.) The church is not authorized to build and support such a human organization to do the work the Lord intrusted to the church. Individuals are to give and work to spread the gospel “through the church” (Eph. 3:10), not through a missionary society. On the other hand the school does not exist to do the work the Lord gave the church. The school should be organized and supported by Christian parents to do the work the Lord gave them—providing for their own, nurturing them in the chastening and admonition of the Lord.

### There Is No Scripture To Authorize the Church Supported Schools

Churches of Christ have always—rightly so—demanded Book, Chapter and Verse for religious practices. We have—rightly—condemned the missionary society, instrumental music in the worship and a host of other innovations on the ground that the Scriptures furnish the man of God completely unto every good work (2 Tim. 3:17) and that since the Scriptures do not furnish the man of God to do these things as a part of the church work they cannot be good works in God's sight.

This argument can be used with equal force on the church supported school. Where does the Scripture furnish the man of God to build, support and operate a school to teach academic and athletic courses—as a part of the church work? The passage cannot be found, and we must conclude that such cannot be a good work in the sight of God.

## Christian Parents Have the Right To Build and Support Schools Where the Bible Is Taught

“If any provideth not for his own, and specially his own household, he has denied the faith and is worse than an unbeliever.” (1 Tim. 5:8.) This will include the necessities of life—food, clothing, shelter, medical care, education, etc. All these are the responsibility of the parents. To provide food, clothing and shelter the father may operate a farm or a grocery store, work as a mechanic or factory laborer, practice law or dentistry. The Lord did not tell him **how** to provide for his own—he just told him to do it. Each man has the responsibility of providing for his own the best way possible under his particular circumstances.

In like manner God has not told the Christian parent **how** to provide an education for his children. The responsibility again is left with each parent to provide for his own the best way possible under his particular circumstances. The Christian parent is told something of the **kind** of education he is to provide for his children. “The fear of Jehovah is the beginning of wisdom.” (Prov. 9:10.) “Remember now thy Creator in the days of thy youth.” (Eccl. 13:1.) “Nurture them in the chastening and admonition of the Lord.” (Eph. 6:4.) “Be not deceived; Evil companionships corrupt good morals.” (1 Cor. 15:33.)

In providing for his own the kind of education described in these and similar passages of Scripture the Christian parent has three possible courses.

1. He may educate his children himself at home. Parents in general have neither the training nor the time to do this.

2. He may build, support and send his children to the public schools. Our public school system was built for this very purpose, that through them parents might discharge their responsibility of giving their children the education that the parents themselves have neither time nor training to give at home. It is a well recognized fact that in most of the public school systems of our nation today children are not taught the fear of Jehovah as either the beginning or end of wisdom. Instead they are taught the Bible-denying theory of organic evolution of species and are thrown into an atmosphere of sex stimulating dances, petting parties, mixed bathing, etc.

3. They may build, support and send their children to a school where all the teachers are Christians, where the Word of God is honored and is taught daily, where science, history, and all other subjects are taught in the light of God's Word, and where the companionship, the recreation, and every influence is guided by its holy principles. It is the sacred responsibility of Christian people to provide for their own the kind of education demanded by the Word of the Lord and to use the means at their disposal to provide this education in the most complete way possible.

### CHRISTIANS MUST FIGHT

The spirit of pacificism is taking the fight out of the church. But the conflict between truth and error is unending. Victory does not come by truce. God's terms are unconditional surrender . . . The church grew when the fight was waged and the battles raged. When the letup came in the fight, the letdown came in the church. It is said that the sectarians do not fight any more. That is because the church has quit fighting and they have nothing to fight. If gospel preachers will fight now as preachers fought then, the denominations will also fight now as they did then . . . and truth will triumph now as it triumphed then. Shall we yield to the line of least resistance, or shall we challenge error in its strongholds and its citadels?—The Cretified Gospel.

Many have quarrelled about religion who never practiced it.—Ben. Franklin.

## EXPENSIVENESS OF HUMAN SCHEMES

Paul C. Keller

The New Testament church is the result of Divine wisdom, being according to God's "eternal purpose." (Eph. 3:10-11.) Human wisdom did not design it, nor can it improve upon it. We must make it our business to learn God's will for the church, and abide therein.

The only provision known to the New Testament for the government of the church and the accomplishment of its work is the local, independent congregation. When fully organized each congregation has bishops (elders), deacons, and saints. (Phil. 1:1; Acts 14:23; Tit. 1:5.) The elders (bishops) are the overseers of the local church. (Acts 20:28.) The oversight of elders is limited to the congregation in which they are elders—they are charged to "fed (tend) the flock of God which is **among you**, taking the oversight thereof." (1 Pet. 5:2.) Scripturally, the elders of one church have no oversight of members of another church—nor of the work of another church, or churches. There is no scriptural authority for one church to delegate its work to another church.—nor to the direction and oversight of the elders of another church. There is no scriptural authority for the elders of one church overseeing the work of another church. Each congregation is an independent unit. In the New Testament they are spoken of as separate units. (Gal. 1:3, 22; 1 Cor. 16:19.) Since the local congregation is the only unit of government God has authorized, it follows, therefore, that whatever God wants the church to do can be done by the local church.

As in evangelism, so in benevolence, both individual Christians and congregations have responsibilities. Such passages as James 1:27 and Galatians 6:10 are clearly addressed to individuals. Dorcas is a good example of an individual disciple who was "full of good works and almsdeeds." (Acts 9:36-41.) Hers is an example worthy of emulation. The church also has responsibilities in relieving needy saints. (1 Tim. 5:9-10, 16.) Such passages as Acts 4:34-35; 11:27-30; 1 Cor. 16:1-4; Rom. 15:25-26; and 2 Cor. 8 and 9 show that congregations in the first century did so. A study of the New Testament will reveal no other society, or organization, than the local, independent congregation for the accomplishment of such work. This is significant. God's arrangement was sufficient and effective then. It is sufficient and effective now.

In our day we are confronted with various substitute arrangements, devised by human wisdom, through which individual Christians and churches are encouraged to do their benevolent work. Corporations are formed, composed of members from a number of churches, "to establish and provide a home for dependent, destitute or homeless . . ." Observe that such a corporation is **not** the church. It is a corporate body, separate and apart from the church. Neither is it the "home." Its avowed purpose is to "establish and provide" the home. It is actually a benevolent society, which proposes to do benevolent work for the churches. It calls upon the churches to do their benevolent work through it, by sending funds which enable the corporation (benevolent society) to "establish and provide" a home for the destitute. The same principle is involved when a local church plans and undertakes a general program of benevolence, beyond its local responsibility, proposing to do benevolent work for many churches, and calls upon churches everywhere to supply the funds. There is no New Testament example in which a church ever planned a work beyond its local responsibility and received help from other churches to carry it out.

Various objections may be fairly lodged against such centralized undertakings. In this article we emphasize one:

**Their expensiveness.** These undertakings are, indeed, **COSTLY**:

**The financial costs are great.** Thousands of dollars, and hundreds of thousands of dollars, are required to initiate one of these centralized undertakings and keep it going. No matter how much is contributed they never receive "enough"! As more money is received a greater machine is built, which, in turn, requires more and more money to keep it going — and growing — and reaching out for more! The number of destitute ones cared for is comparatively small, but the demands for more money grows — and grows — and grows. And, more and more money is spent in distributing advertising propaganda to keep the money pouring in! Do you think this is exaggerated? But, do you know of these institutions that ever received "enough"? Do you?

**These arrangements are costly to those whom they propose to help.** In the case of dependent children, deprived of their parents, one of the things most needed—parental love and guidance, and the opportunity to grow up in a normal family atmosphere, as normal children—is simply not possible under these centralized arrangements. Providing food, clothing, shelter, medicine, etc., does not nullify the child's need for the family relationship, the personal interest, love, and guidance of parents (if not his own, then foster parents), and the sense of security which comes from a feeling of "belonging," just as do other children. With all of the money which may be expended, all of the fine physical accommodations provided, and all of the sincere, earnest efforts of the men and women connected with these centralized arrangements to do their best for these children, the fact remains that here is a **need** that such arrangements **do not** fill. It is a need which they **cannot** fill. The child needs the close, personal family relationship. It is a basic need. Surely, all will agree. These centralized arrangements do not—and cannot—meet this need. They **prevent** the need being met. Hence, such arrangements are costly—extremely so—to those they are intended to help.

**The promotion of these centralized arrangements is costing THE UNITY OF GOD'S PEOPLE.** This fact cannot be successfully denied. As advocates of these arrangements seek to push them upon the churches, a string of divided churches follows their path. Congregations are divided, consciences of brethren are trampled underfoot, and alienations and strifes result. This has been a result of an effort to foist **human organizations** upon free churches of Christ. Christ prayed that His disciples be united. (Jno. 17:20-23.) He **demands** that we be united. (1 Cor. 1:10; Eph. 4:1-3; Phil. 2:1-4.) Defeating the prayer of our Lord and violating the teaching of His word is too big a price to pay for the promotion of these humanly-devised schemes!

**To have these centralized arrangements we must pay the price of going "beyond the things which are written."** These human societies are without scriptural precedent. They lack scriptural authority. (If you think not, where is the scriptural precedent to be found?) We are warned "not to go beyond the things which are written," and are taught to speak as the "oracles of God." (1 Cor. 4:6; 1 Pet. 4:11.) God has given us a **complete** revelation. (2 Tim. 3:16, 17.) We dare not add to it, subtract from it, alter it, deviate from it, or go beyond it. (Rev. 22:18, 19; Gal. 1:8, 9; 2 Jno. 9.) Please read these scriptures — carefully and thoughtfully. Violating these scriptural prohibitions makes these human schemes too costly! **We dare not pay such a price!**

Brethren, let us be content with the arrangement God has provided for doing the work of the church — the local, independent congregation. And let us be zealous to **DO** the work He has given us to do.

## BY WHAT AUTHORITY—INSTRUMENTAL MUSIC

Sewell Hall

It is relatively simple for me to select a gift that my father will like. My intimate acquaintance with his allows me to know his tastes without a word from him. It is a bit more difficult to select a gift for a man I do not know. Yet, even here I can proceed on the assumption that he will like what I would like since we are both men.

But with God, there is only one way that we can know his will—by the words of his Spirit. Paul reasoned thus in 1 Corinthians 2:11. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." The Spirit has done a thorough job of revealing God's will for man. The scriptures which he has inspired are "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." (11 Tim. 3:16, 17.)

To proceed with a clear conscience beyond what God has revealed, one must assume that God is pleased with anything which seems good to man. This is a false assumption. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 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 are sternly warned against such an assumption. "Whosoever transgresseth (goeth onward A.S.V.) and abideth not in the doctrine of Christ, hath not God." (11 John 9.)

Those who have assumed that God would like what He had not verbally approved have always suffered for it. David made such an assumption when he used an ox-cart in moving the ark. God had prescribed the method by which the ark was to be carried. It was to be on the shoulders of the priests. He had said nothing about an ox-cart, either to forbid or approve it. He was silent concerning it. The use of an ox-cart was not immoral. It appeared to be a method vastly superior to carrying. So David assumed that God would be pleased. He learned with the loss of a life the seriousness of such an assumption. "God made a breach upon us, for that we sought him not after the due order." (1 Chron. 15:13.)

In contrast with this, Jesus respected God's silence. There seems no other satisfactory explanation for his answer to the devil's first temptation. Man's wisdom would approve any method that a starving man might use to provide bread. But Jesus had no statement from God authorizing the use of his powers to accomplish this. Therefore he answered, "It is written, Man shall not live by bread alone, but my every word that proceedeth out of the mouth of God." (Matt. 4:4.) Through forty days without food, he counted a "Thus-saith-the-Lord" for what he did more important than bread.

Where Satan failed with the Lord he has succeeded with many good people. He has introduced into their worship and work many things which appear in man's wisdom to be good, but things for which there is no divine authority. And many go along for years, freely accepting these things, never searching the scripture for a word from God to approve them. One such thing is instrumental music in worship.

There is no word from God telling us that he desires the playing of instruments of music in worship. The New Testament, by which we are to be governed prescribes the music God wants: "Singing and making melody in your hearts to the Lord." Eph. 5:19. Other scriptures mention singing but not one mentions the playing of instruments. To clear one's

conscience in the use of instruments, one must assume that God will be pleased because Man is. Some admits such an assumption saying, "I like it. I think it helps." But these forget, "My thoughts are not your thoughts . . . saith the Lord."

Another reply is heard, "If God wanted it in the Old Testament days why does he not want it now? Does God change?" There is no proof that he wanted it then. He allowed divorce for every cause and even commanded the bill of divorcement, but he did not want it. (Matt. 19:7, 9.) Worship under the New Covenant is different. There was a time when God allowed and commanded **mechanical** worship, "but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23.) **Mechanical** worship cannot be **spiritual**.

It is further urged in defense of the instrument that it is but an aid to the singing as a chalk-board is to teaching or a songbook to singing. The glaring difference is this: when one uses a chalk-board, he is doing no more than teaching—the thing required. When one uses a songbook he is doing no more than singing — the thing required. But when one uses an instrument he is doing more than singing; he is singing **and playing**—an action unauthorized by God. David could have argued that his ox-cart was an aid to the moving of the ark. But it was more; it was an addition to and a substitute for what God had ordained. So is the use of an instrument of music in the worship of God. Whatever we use as an "aid" or "method" must come under the heading or within the framework of what God has authorized. Otherwise, it is an addition.

The addition of a single aid or method whose only authority is human wisdom will open the way for many other changes. These changes, history seems to teach, will follow inevitably. And they always lead away from God, away from the Spiritual to the human and worldly.

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### "I KNOW THAT I OUGHT TO GO"

Many times when a man is confronted by another in regard to his missing the assembly, he responds with this statement, "I know that I ought to go." In this statement a man is admitting that he knows what would be best for him but just will not carry it out. James states that when we know to do good and then fail to do it, that it becomes sin. To realize what God wants us to do, and then to refuse to do it certainly places man in a terrible condition. We cannot refuse to do God's will and still go to heaven. Since we realize that it is God's will that we assemble and that we ought to go to the assembly, how can we refuse to do that which is good for us and that which God expects of us. **DON'T OFFER EXCUSES.**

—Truth and Right

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### A LITTLE CLOCK

A little clock in a jeweler's window one day stopped for half an hour, at twenty minutes after eight. School children, noticing the time, stopped to play. People, hurrying to the train, saw the clock and stopped to chat with their friends. All of these were late because one clock was stopped. Never had these people realized how much they had depended upon the clock until it had led them astray.

Many people are depending upon you Christians even though you may think you have no influence. You cannot go wrong in the least act without leading another astray. Do be careful.

—The Reminder

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You cannot lead a goat's life and die a sheep.

### A REQUEST

(Editor's Note: The following article was taken from the bulletin of the church at Second and Walnut Streets, Paragould, Arkansas, and was written by **Paul Keller**. It was written to meet a need at that particular church, but the problem is so widespread among churches generally I would like to pass it on to our readers.)

In order that an effective job of teaching may be done it becomes necessary to ask the mothers of children too young to stay in class without their mothers to keep these children with them in their own Bible class. This will be better for all concerned.

If your child is not old enough to stay in class, and behave reasonably well, without you, the child is not yet prepared for the class. The passing of a little more time should take care of this. The presence of several mothers in a class of small children detracts, rather than helps. Teachers ought not be expected to work under the handicap of trying to keep the attention of several small children while those who are too young for the class run about, detracting with their screams and yells. Nor should they have to try to hold children's attention in competition with several mothers who use the class period to visit and chat. **These mothers ought to be in a Bible class themselves!** It is not fair to the teachers. It is not fair to the other children. It is not fair to your child. It is not fair to yourself.

Your child will usually behave better when you are absent. And if he (or she) is not old enough, or is not emotionally prepared, to stay in the class while you go to your class, the child is not yet ready for the class. Yes, the mothers need to be in a Bible class themselves. Bring your smaller children with you to the class. They will not disturb too much here. And, it will not be too long until they are ready to go into their own class—on their own.

Your cooperation is needed to correct a situation that for some time has been "out of hand." We hope we may have your help in this matter. It will be appreciated.

### CENTRALIZED CONTROL

(Continued from Page 1)

the sons of Zebedee came to Him asking that her two sons might sit, one on the right hand and the other on the left, in His kingdom. To the ten, indignant over the incident, He said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister (servant); and whosoever would be first among you shall be your servant (bondservant)." (Matt. 20:20-27.) This leaves no place in the kingdom of God for an individual or organization to rule over men or to exercise authority over their responsibilities, in an ecclesiastical way, after the manner of men.

When institutions or organizations are set up to do a work wherein the institutions are dependent upon the offerings of others for their support, it follows almost invariably that those responsible for the raising of such funds resort to the bringing of pressure upon others to support their effort. It usually takes the turn of "line up, or be castigated." One need not go into certain sections of our country to be made conscious of tactics contrary to the methods of Jesus. One need not necessarily become militant in his opposition to these movements, it is sufficient merely to question their right to operate in order to bring the wrath of the mighty upon him. This, within itself, is sufficient to mark such operations as outside the pale of the methods of Christ.

The Lord put the responsibility for His work upon the

hearts and shoulders of individuals and congregations, under the oversight of elders of congregations. No provision was made for anything beyond this. To set up missionary societies, or to make a congregation the centralized point from which the funds of other congregations are to be disbursed, or to set up benevolent institutions under boards, to be supported by churches, is without authority, reflects on the wisdom of God, and rejects the divinely appointed order of the Lord.

### HANDCUFFS

President Eisenhower once said, "The task that is before us is hard enough to accomplish without putting on handcuffs of our own making."

How true this statement is in connection with the work of the church. The task the Lord has given us is hard enough without putting on the limitations of doubt, lack of zeal and lack of prayer. We handcuff ourselves by a lack of real trust in the promises of the Lord. Christ has guaranteed us the things we need if we seek the kingdom of God and his righteousness first. Leave the handcuffs off and work freely for the Lord.

—Selected

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Where will you be tomorrow? Are you sure?

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