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JAMES A. ALLEN

Editor and Publisher

W. A. ETHRIDGE

Field Editor

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### OUR AIM

Our sole aim, in conducting The Apostolic Times, is to present only the teaching of the Bible. We are pleased at all times to hear objections and to have anything presented in our columns carefully investigated. If anything is presented in The Apostolic Times that is not taught in the Bible, we will be happy to have any one please correct us. The Apostolic Times is not copyrighted.

### WHAT CHURCH?

Dear Sirs: What church is the Apostolic Times teaching? I have received the Apostolic Times ever since January 1, 1940, and I don't know who prescribed it for me.

(Signed) Mrs. R. O. Jordan, R. 1, Hawley, Texas.

What church does the Bible teach? The Apostolic Times tries to teach that everybody ought to be members of the church that is spoken of in the Bible as the body of Christ and of which every Christian is a member. "And he is the head of the body, the church." (Col. 1:18.) "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22, 23.) Christ has but one church or body. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4-6.) "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:4-5.) All Christians everywhere are members of this one body, "which is the church," (Col. 1:24) because the same thing which makes a man a Christian, which thing is obedience to the gospel, culminating in the penitent believer being baptized, puts him into Christ, thus making him a member of "the body, the church." "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26,27.)

"And the Lord added to the church daily such as should be saved." The Lord added to the church those who obeyed the command of the Spirit, given through Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Verse 41 says: "Then they that gladly received his word were baptized." Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16.) Those who gladly received Peter's

preaching and were baptized were saved; and the Lord added those who were saved to "the church."

To what church does the Lord add every one who is saved? Jesus said: "Upon this rock I will build my church." (Matt. 16:18.) He built it; and from its establishment on the day of Pentecost the Lord adds to it every one who does what inspired men command them to do to be saved.

This is the church the Apostolic Times teaches. It can teach no other church, as no other church is taught in the Bible.

We have a cheap club rate for the Apostolic Times and many of our readers have taken advantage of it to send it to their friends. No doubt some friend of yours regarded you so highly as to include you for a year's subscription. If you see any thing in the Apostolic Times that you cannot find in the Bible, and will kindly write us, if we cannot find it, we promise to retract it and apologize. All we want is the truth, because Jesus says that it is the truth that makes us free (John 8:31-32.) and we will consider anyone our best friend who helps us to get away from error and learn the truth.

J. A. A.

### "HOW READEST THOU?"

All that we know of anything religiously is just what we read in the Bible. Nothing else is of any value or importance. All that cannot be read in the Bible comes under the head of "the precepts and commandments of men" and hence cannot be observed in the worship and service of God.

No worship or service is acceptable to God unless it is done "by faith." "Whatsoever is not of faith is sin." (Rom. 14:23.) "Without faith it is impossible to be well-pleasing unto Him." (Heb. 11:6.) "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) No man can have faith except as the Word of God speaks. Nor can anyone do anything "by faith" that the Word of God does not command him to do.

A man can, "by faith, which comes by hearing, and hearing by the Word of God," be a member of the church that is taught in the Bible; he can, "by faith," accept and practice the teaching of the apostles, thus becoming a Christian and living faithfully the Christian life, because such are the things presented in the Word of God. But he cannot be anything else, other than a Christian, a member of the church taught in the Bible, nor can he accept and practice anything that was not taught and practiced by the inspired apostles, and proceed "by faith," for the reason that such things are not found in the Bible at all.

To illustrate, can a man belong to the Roman Catholic church "by faith" that comes by hearing the Word of God? Where, in the Bible, does it speak of the Roman Catholic church, or of the Pope of Rome? Remember, no man can have "faith" unless he can find the verse of Scripture that says it. Where, in the Bible, does it say that the Lord created the Office of Pope of Rome and commanded the world to submit to his authority?

Unless someone can find a verse in the Bible that says it, no one can submit to the Pope "by faith," for there can be no faith except as it comes "by hearing, and hearing by the Word of God." It is not a question of personal likes, or dislikes, nor of courtesy. It is simply a question of, Does the Bible say it? And notwithstanding the Pope, the Cardinals, the colossal Hierarchy, it remains very plainly true, that there is nothing about it in the Bible.

The same is true of all human denominational churches. Where, in the Bible, is there anything about the Episcopalian Church, with the King of England as its Head? Where, in the Bible, is there anything about the Presbyterian Church or its Synod? Where is there anything in the Bible about the Methodist Church or the Baptist Church? We only mention some of these human denominational churches, that were founded by uninspired and fallible men, as illustrations of the fact that none of them are taught in the Bible. We are not criticizing or trying to slander any of them. We only say that none of them are taught in the Bible. And this simple fact settles the question forever with everyone who realizes the very vital importance of being guided by the Bible.

But someone says, "There is nothing in the Bible about the Campbellite Church." And they are exactly right. Without stopping to explain that the term, "Campbellite," is a nickname, that Bro. Campbell founded no church, but urged that all churches that were not founded by Christ be abolished, and that everyone return to the primitive, original, New Testament church of Christ—I say, without stopping to go into details, we only say, that there is as much in the Bible about the Campbellite Church, as there is about the Catholic, Episcopalian, Presbyterian, Methodist, Baptist, etc., churches. Which is exactly nothing. Only those who cry, "Campbellite," are guilty of misrepresenting a good man because he preached that everything that is not in the Bible ought to be abolished. While we would not follow Campbell, or Franklin, or Lipscomb, or any uninspired man, we unhesitatingly say that they were right in teaching that everything not in the Bible ought to be repudiated. Not because they said it, but because the Bible says it. "But He answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 13-14.)

"And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good word." (2 Tim. 3: 15-17.) That is, the Bible fills every need, enables "the man of God to be complete, furnished completely unto every good work." He is not dependant upon the Pope or the Cardinals to tell him what to do. The Bible tells him everything necessary to his own good and to the good of his fellow-man, "furnishes him completely unto every good work." He is not dependent upon any Council, Synod, Conference or Convention, nor upon the Westminster Creed, the Philadelphia Confession of faith, the Discipline, nor any book whatever that is made up of "the precepts and commandments of men." The Bible tells him "all things that pertain unto life and godliness," (2 Pet. 1:3.) He is absolutely safe and right as long as he is guided by the Bible. But to the extent that anyone leaves the Bible and listens to the Pope or the Confession

of Faith, or to Dr. Anybody, to that extent he goes wrong and stands upon the shifting sand, endangers his eternal destiny.

The Spirit, through Paul, says: "Preach the Word." (2 Tim. 4:2.) That is, Preach the Bible, what the Bible says. If the Bible does not say it, then no man can preach it without "going beyond the things which are written" (1 Cor. 4:6), and thus committing presumptuous sin.

If a man preaches the Bible he cannot preach that anybody ought to be a Catholic, Episcopalian, Presbyterian, Methodist, Baptist, etc. None of these are in the Bible. When a man preaches the Bible he preaches that everyone ought to be Christians. "And that the disciples were called Christians first in Antioch." (Acts 11:26.) "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:16.)

If a man preaches the Bible he cannot preach that "it does not make any difference what church you join." If he preaches the Bible he must preach that Jesus established but one church. "Upon his rock I will build my church." (Matt. 16:18.) He must preach that all who are saved are members of this one church, because when a man is saved, by obedience to the gospel, the Lord adds him to the church. "And the Lord added to the church daily such as should be saved." (Acts 2:47.)

If a man preaches the Bible he cannot preach that sprinkling is baptism. The Bible says that baptism is a burial and a resurrection. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:4-5.) Those who have had a few drops of water sprinkled upon them have never obeyed the commandment of Jesus to be baptized.

If a man preaches the Bible he cannot preach infant baptism or infant church membership. Inspired men preached that only those who believed could be baptized. "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

If a man preaches the Bible he must preach what the apostles preached and refuse to preach anything that they did not preach. He must stand upon the ground upon which the apostles and early Christians stood, preach what they preached and practice what they practiced. "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) "Preach the word." (2 Tim. 4:2.) If it cannot be found in the Bible it cannot be true. The Bible contains "all the truth," (John 16:13), and "all things that pertain unto life and godliness" (1 Pet. 1:3.) Every man and woman, as they value their salvation, their happiness and their destiny, should take "the Bible alone" as their Guide, read it for themselves, do what it commands, and trust God for what it promises.

J. A. A.

## CONVERSION

### Judson Woodbridge, in *The Christian Worker*

The subject of conversion is a very timely one, and has been so ever since the church was established. In all meetings conducted today the objective claimed is to convert souls.

#### I. Necessity of Conversion

There is no question but that the objective of con-

verting people is a worthy one. In fact, conversion is necessary in order to get into the kingdom of heaven. (Matt. 18:1-3; Acts 3:19). With such strong language as used in these passages no one should be deceived that he will reach the portals of heaven without it.

## II. What It Is

Conversion isn't something better felt than told. In fact, the term itself is very easily defined. It means to turn or change. The oak tree stands in the forest, but the lumberman comes and cuts the tree for a saw log. To the mill the log goes and is made into a table. After this process we say the tree was converted into a table. When we speak about conversion in religion we mean that the sinner has been changed to a Christian or a "new creature." (2 Cor. 5:17).

## III. A Converted Man

There are three things subject to man that must be converted: heart, life, and relationship. One is not converted until all three of these are changed. In order to make this clear, the following illustration is presented: There is a foreigner who hears of America. He is convinced that this is the country for him. His heart is converted when he believes in this country, but no one can claim that he is a citizen of this new land. He then starts preparation of life, but as yet he is not in the U.S.A. He then must submit to naturalization laws after reaching this country before he can claim protection of this government as a citizen. Three changes were made in this man becoming a citizen: heart, life and relationship. These are the changes made in one becoming a citizen of the kingdom of God.

The heart is changed in faith. Acts 2:37.

The life is changed as the result of repentance. Matt. 3:8.

The relationship is changed in baptism. Gal. 3:27.

## IV. Who Is Concerned In Conversion?

Some hold to the idea that God has all to do in conversion, and man has nothing to do but wait until some mysterious revelation calls him. There is no question but that God has a part in conversion, for in John 3:16 and Eph. 2:8, 9 God's part is shown. But in these same passages one can see that man has a part. Man must believe, and faith without works is dead. (James 2:26.) The idea, then, that God has it all to do is false.

## V. Man's Part In Conversion

1. Hear the gospel. John 6:44, 45; Rom. 10:17.
2. Believe. Acts 16:31; Mark 16:16.
3. Repent. Acts 2:38.
4. Confess. Rom. 10:10.
5. Baptized in water. Acts 8:38; Rom. 6:3-8; Gal. 3:27.

The man that will do this can be assured that God will do his part.

## VI. The Converted Man Is A Christian Only

There is a universal law, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). Apply the law to wheat and not plant corn.

Apply it to the spiritual realm and if you want to make a Christian you will plant the gospel in the heart, nature and the man who wants to harvest wheat will sow (Matt. 13:19), and not the word or doctrine of man.

Just as wheat will produce nothing but wheat, so the gospel will produce nothing but Christians and members of the Lord's church. (Acts 2:47; 11:26). If one becomes anything else in religion, it is an evident fact he received a seed different from the gospel. Members of denominations, think about this.

There is nothing partisan about the gospel. Neither is there anything about it that would cause one to desire to be other than a Christian.

1. It is non-partisan. Eph. 2:14-16.

2. It reveals the facts of the death, burial and resurrection of Christ. I Cor. 15:1-4. If one believed these facts, that wouldn't make him a peculiar Christian or a member of a denomination.

3. It contains commands to be obeyed. II Thess 1:7-8.

If he obeys these commands, that will not make him anything but a Christian or a member of the Lord's church. Acts 2:47; II Pet. 1:5-8.

4. It contains promises to be hoped for. II Pet. 1:4. If one looked forward to these promises that could not make him a member of a denomination.

The gospel only, can make Christians only.

If you became something else you obeyed something different from the gospel.

## THE CHURCH AND SALVATION

The New Testament represents the Lord's church to be a unique institution. The Son of God founded it (Matt. 16:18) and is its head and Savior (Eph. 5:23). The price paid for the church was the blood of Christ (Acts 20:28). The apostles of Christ, as they were guided by the Holy Spirit, were the church's first instructors. They told what a person had to do to get into the church, or become a member of it; they taught the members their duty to God, to each other, and to the world; and they held up to the faithful the greatest possible reward—eternal life.

Many thousands of people became members of the church under the teaching of the apostles and their assistants. In Jerusalem before the church was dispersed by persecution (Acts 8:1), the number of the men alone had reached about 5,000 (Acts 4:4). After the dispersion, churches soon sprang up in many other cities. What did these people do to become members of the church? In the beginning, the Lord added to the church those who were saved (Acts 2:47). In this connection, it is related that Peter, guided by the Holy Spirit, had told the believing Jews in Jerusalem to repent and be baptized for the remission of their sins (verse 38). According to this, they were saved when they were baptized; for they no longer had any sins from which to be saved. It is evident then that the people whom the Lord added to the church were those who had believed, repented, and been baptized.

The church at Corinth presents another example of how people got into the primitive church. The apostle Paul went to Corinth and preached the gospel there, "and many of the Corinthians, hearing, believed, and were baptized" (Acts 18:8). Later he wrote letters to these people addressing them as "the church of God which is at Corinth" (I Cor. 1:2; II Cor. 1:1).

Paul called the church the body of Christ (Eph. 1:22, 23). He told the church at Corinth that they were the body of Christ and severally members of it (I Cor. 12:27). He said there was one body (Eph. 4:4) and that Christ was the head of it (Col. 1:18). Being head of the body, he was necessarily part of the body, the church. To be in Christ then was to be in the church. Paul said those in Christ were baptized into him (Rom. 6:3; Gal. 3:27). It follows that those who were baptized into Christ were at the same time baptized into his church.

What benefit was to be derived from being a member of the Lord's church? We have seen that the saved were the ones added to the church. It is not intimated that the Lord left any of the saved out of it. In fact, the very act that secured for one salvation also put him into the church. I think the foregoing should be sufficient to show that the Lord placed salvation in his church. But in case there still be doubt in the mind of anyone, let

us note the following: Salvation is in Christ (Acts 4: 12), redemption and forgiveness are in Christ (Eph. 1: 7), and eternal life is in Christ (I John 5:11). But Christ is part of the church, so salvation must be in the church.

#### Does the Church Exist Today?

Does the church of the New Testament exist today? Was it not lost during the Dark Ages? Let us bear in mind that the New Testament is our only source of information regarding this church at its beginning. It alone tells what the church was then, who its members were, what they believed, what they taught, and what they practiced.

If the New Testament church does not exist now and cannot be restored, we can have no assurance that the Lord has a church today. For that one was his, and it is not once intimated that he would ever have another. There are no instructions in the Book for making, forming, or founding another. When men found a church, they do so without any assurance from the word of God that he will approve it.

But back to our question: does the church of the New Testament, the Lord's church, exist today? Granting that it wholly disappeared during the Dark Ages, or at any other time, if there should be a church now exactly like that one in doctrine and practice, would it be the same church, the one the Lord built, and of which he was the head and Savior?

Jesus said in explaining his parable of the sower, "The seed is the word of God" (Luke 8:11). There are many kinds of seed, but there is one characteristic that is common to all seed: they produce after their kind. Environment affects the quantity and quality of a crop, but the kind of crop is determined by the kind of seed sown. Corn produces corn—plant and fruit; cotton produces cotton—plant and fruit. Corn produces corn whether planted by a white man, a black man, or a machine. Corn produces corn anywhere, any time it produces anything.

Every doctrine, or teaching, is like seed in that it produces after its kind. Methodist doctrine preached un-mixed with other doctrine always produces Methodists when it produces anything. In like manner, pure Baptist teaching produces Baptists. Baptists cannot be made by preaching Methodist doctrine, nor vice versa.

The apostles preached the word of God in Jerusalem (Acts 2), and it produced believers (Acts 2:44), disciples (Acts 6:1), brethren (Acts 6:3), saints (Acts 26:10). Collectively they were a church (Acts 8:1), a church of God (Gal. 1:13). This church was persecuted and scattered. Some of those that were scattered preached the word at Antioch (Acts 11:12-21). Here it produced disciples, Christians—a church (Acts 11:26).

Paul preached the word at Corinth (Acts 18: 1-7). There it produced believers (verse 8), brethren (verse 18), saints—a church of God (1 Cor. 1:1-2).

If the apostle Peter would rise and preach in your town or mine the same doctrine he preached in Jerusalem, what would it produce? In other words, if a number of people would believe all he preached and do exactly what he told them to do, what would they be? Would they not be Christians? If not, why not? And would not all of them together be a church of Christ, a church of God? If not, why not?—Daniel L. Hiler, in *The Gospel Proclaimer*.

#### "EXPERIENCE"

One of the most erroneous dogmas originated by fallible and sinful men is that the Holy Spirit speaks to a

man through an "experience". In other words, that the Spirit assures a man, through an "experience", that his sins are forgiven.

It is most obvious that such a doctrine contradicts the Bible from every standpoint. The Holy Spirit, speaking through inspired men, answers the momentous question, "Sirs, what must I do to be saved?" (Acts 16:30.) No one can presume that the Spirit contradicts Himself.

Omitting names and places we copy the following from an exchange:

#### EXPERIENCE

The mercies of God have followed me all the days of my life. I was born in ..... County, Ala., in 1881. As I grew up, I was told I could get religion any time I wanted it and go to heaven when I died, and I believed it. But I never got it. One night something happened to me, and I saw I was a poor, lost sinner, and I did not know what to do. I began crying. My mother came and wanted to know what was the matter. I told her I did not know. She said, "Blessed are they that mourn; for they shall be comforted." I went out to try to pray, but I did not know how to pray. It seemed that there was something in me pleading for mercy, but I did not see how the Lord could have mercy on a wretch like me, for I was so mean. This awful load of sin continued two or three days when one night, to my surprise, as I tried to pray for the last time, it seemed that I heard a voice. It said, "Thy sins, that were many, are all put away by the blood of Jesus." I found myself rejoicing, and from that time till now, I have had a hope that when I leave this world, heaven will be my home. I felt like there was something else for me to do, so I joined the ..... Church. That was the only church I know. I had never heard a ..... and knew nothing of them. I stayed with these people about eleven years before I ever heard a ..... preacher. I loved the first sermon I ever heard. How careful we ought to be with the children of God who are wrapped up in the false doctrines, to try to lead them out in a spirit of love.

I may write more sometime, telling of how I found the church. Your poor, little, unworthy brother, I hope,  
ELDER .....

R. 1, ....., Ala.

The naked question is, Was this "experience" the work of the Holy Spirit? The Bible plainly and positively says it was not.

Note this: "It seemed that there was something in me pleading for mercy, but I did not see how the Lord could have mercy on a wretch like me, for I was so mean. This awful load of sin continued for two or three days, then one night, to my surprise, as I tried to pray for the last time, it seemed that I heard a voice. It said, 'Thy sins, that were many, are all put away by the blood of Jesus.' I found myself rejoicing, and from that time till now, I have had a hope that when I leave this world, heaven will be my home."

On the day of Pentacost, when they cried out, "Men and brethren, what shall we do?" the Holy Spirit, speaking through Peter, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." But the gentleman telling this "experience," says: "It seemed that I heard a voice" and that the "voice" assured him of the pardon of his sins. Was this "voice" the voice of the Holy Spirit? Certainly not! The Holy Spirit declares that He speaks to no one outside of the Bible. Unless the Bible says a man is pardoned, he is still in his sins.  
J. A. A.

#### THE SAME SHOULD FOLLOW, IF—

W. A. BLACK, in *The Evangelist*

The direct operation of the Holy Spirit was all powerful and could not be resisted. "...And the Spirit of

God moved upon the face of the waters." (Gen. 1:2.) "By his Spirit he hath garnished the heavens..." (Job. 26:13.) The Spirit came upon Saul and he prophesied. (1 Sam. 10:10.) The apostles spoke in tongues as a result of the baptism of the Holy Spirit. (Acts 2:4.) Therefore, if one were to receive the baptism of the Holy Spirit he could not resist him, but would have to do the thing that the Spirit came upon him to enable him to do. If one were to receive the Spirit today, as the apostles and others did in the days of inspiration, he could do all that they did in the days of inspiration. What are some of the things that they did in the days of inspiration? They spoke in tongues, that is, in some languages. (Acts 2:4; 2:6-8.) They did not make some foolish sound without any meaning to it. Whenever they spoke, they always spoke in some language that was spoken by someone; and also it was to be heard by someone. What would be the use of saying something that no one could understand? I heard a man say, "It is true that you cannot understand what I am saying; neither do I know what I am saying, but God does." I wonder how he knew that God knew what he was saying, since he did not know himself? It was needful that the apostles should preach in different languages, as there were many languages that they came in contact with. The gospel was then, for the first time, being revealed unto the world. The gospel has been revealed in its completeness and fullness. We have the gospel in the written word. This written word has, or can be translated into every language. Therefore, there is no further need for one to speak in tongues. Paul said that the time would come when tongues would cease. He surely did not mean that the time would come when all would be dumb; that no one would be able to talk or say anything in his native tongue. Be he evidently meant that the time would come for people to cease speaking in unknown tongues. (1 Cor. 13:8.)

Not only were they able to speak in tongues, but they were able to preach the word of God without any previous preparation. The Spirit of God led them to say, or preach the word. They preached the gospel with the Holy Spirit sent down from heaven. (1 Pet. 1:12.) Jesus promised to send the Holy Spirit upon the apostles to teach them and bring all things to their remembrance. "But the Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) "Howbeit when he the Spirit of truth is come, he will guide you into all truth: he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John 16: 13.) Will any man take the position that the Spirit of God guides him into all truth today without a study of the Bible? There is not a man on the earth that knows all the Bible by memory. Most people that claim to be guided directly by the Spirit in their teaching and preaching cannot always quote correctly the scriptures they try to use. Some of them cannot make a very good out at reading the word. If people today were led directly by the Spirit to preach the word, they would make no mistake in their quotations and references. It would be interesting to hear some Mormon tell which branch of the Mormon church the Spirit of God led them into; or to hear the Holiness tell which branch of the Holiness church the Spirit of God is leading. Of all the many preachers that claim to be led directly by the Spirit, which of them are led by the Spirit and which are not? How are you going to tell, since all Holiness, Mormons, and a big part of the Methodist, Baptist, Presbyterians, etc., make the

same claim. They don't all preach the same thing. They preach contradictory doctrines. Surely, the Spirit of God would not lead a Holiness to teach people to talk in tongues and lead a Baptist to deny the same.

Would the Spirit of God lead a Holiness to teach that miracles can be performed today; and then the same Spirit lead a Methodist to deny it? Paul says that we are to endeavor to keep the unity of the Spirit. (Eph. 4:3.) The Holy Spirit of God never led the apostles to preach contradictory doctrines. Whatever Paul preached was in harmony with whatever James preached; and so with all the rest of the inspired men. Whatever a man knows today about the Bible, he learns as a result of studying and properly dividing the word. "Study to show thyself a workman approved of God, that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) Let us give more time to study and less time to foolish claims.

The apostles could raise the dead and perform other miracles. If people were baptized with the baptism of the Holy Spirit, they could do the same things today. Peter raised Tabitha, or Dorcas, to life again, (Acts 9: 36-41.) Paul raised Eutychus from the dead. (Acts 20: 9-10.) Will any of the so-called "Holy Ghost, Fire-baptized" claim to be able to do likewise? No one can raise the dead today. The next persons that will be raised will be at the great resurrection day, raised by the power of the Almighty. The very fact that no one can raise the dead today is evidence within itself that no one is baptized with the Holy Spirit today. A viper bit Paul and the natives thought that he would soon drop dead, but instead he shook the viper off into the fire and his hands did not swell. (Acts 28:3-5.) Some today have attempted to handle venomous snakes and have been bitten; and all suffered as a result of the bite. It does look like the sensible people could see the absurdity of the claims of the so-called miracle workers.

Miracles were not performed for the benefit of the individual only (it is true that the individual was benefited), but the main reason was that the word of God should be confirmed. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." (Heb. 2:3-4) "And they went forth and preached everywhere, the Lord working with them, and confirmed the word with signs following." (Mk. 16:20.) The apostles proved that they were teaching the truth by performing miracles, that is confirmed the truth. Therefore, no further need for the performing of miracles; hence, no further need for the baptism of the Holy Spirit.

#### DATE OF EXPIRATION

We kindly ask our readers to look at the date of expiration stamped on their papers, to see if their subscription is due. We want everyone to renew when their time is out. We need their help in publishing the Apostolic Times and we hope they may derive good from reading it.

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"Work is the greatest thing God ever gave to man."  
—Harbert D. Hooker.

## THE APOSTOLIC TIMES

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425 Commerce Street Nashville, Tenn.**EDITORIAL**

## AN APOSTATE CONGREGATION

The following statement appears in the Gospel Advocate, June 13, 1940. When all twelve churches of Christ of Chattanooga, Tenn., warn the brotherhood that a certain congregation is factional and heretical, and that none of them recognize it nor fellowship it as a church of Christ, on account of Premillennialism, and the Fifth Column course to which Premillennialism leads, we feel obligated to respect the warning and to meet our responsibility to pass it on.

No man who is tainted with such a deadly heresy as Premillennialism should under any circumstances be allowed to attempt to preach or teach, or lead a public prayer, or be recognized as being anything other than a sinful and erring brother. No man is qualified to be an elder in a congregation who does not recognize the importance of warning everyone against Premillennialism.

The statement follows:

None of the church of Christ in Chattanooga fellowship the group which calls itself "the Downtown church of Christ" and meets at 610 Cherry Street, because of its factional origin and premillennial teaching. Only about three and one-half blocks from the Central meeting-house is 610 Cherry Street.

(Signed)

J. G. Carter,  
R. B. Scruggs,  
W. M. Crawley,  
D. F. Broadrick,  
elders, Red Bank.  
P. W. Stonestreet,  
J. S. Hammontree,  
Clyde L. Holder,  
W. K. Dyer,  
elders, Ridgedale.  
J. T. Boyd,  
A. L. Minett,  
Ed Crownover,  
A. H. Good,  
J. W. Farmer,  
elders, Northside.  
A. C. Pinckley,  
R. E. Baker,  
elders, St. Elmo.  
W. H. Sneed,  
Paul Buchanan,  
East Chattanooga.  
G. E. McPherson,  
L. I. Sparks,  
elders, Brainerd.  
W. B. Shockley,  
C. R. Clevenger,

Ira J. Bowman,  
elders, Cowart Street.  
Jesse Beall,  
J. A. Randolph,  
Ed Griffith,  
P. A. Randolph,  
J. O. Helton,  
G. A. Quaiatto,  
Woodland Heights.  
G. M. Green,  
C. M. Phillips,  
C. H. Campbell,  
W. A. Tucker, Jr.,  
elders, Rossville.  
W. G. Gray,  
F. E. White,  
elders, Signal Hill.  
William A. Becker,  
J. D. Clark,  
G. B. Fridell,  
elders, Alton Park.  
S. T. Lovell,  
H. C. Hanlin,  
S. E. Crowe,  
M. C. Farmer,  
elders, Central.

"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.)

The churches of Chattanooga cannot do otherwise and be true to the Word of God. We cannot pursue any course that would encourage false teachers. There must be no Fifth Columns in the church.

J. A. A.

## BABYLON IS FALLING

"Babylon Is Falling," by Claud F. Witty, is a most interesting and helpful study of the Scriptures on the fall of Rome. The contents are as follows: "Literal Babylon," "God and Babylon," "Babylon and Her Doom," "The Two Babylons," "Spiritual Babylon," "Peculiarities of the Monster," "Campbell-Purcell Debate," "Four Ways Babylon is to be Destroyed," "Seven Deadly Blows Strike Babylon," "An Angel Explains," "After Babylon Falls."

The statement of truths and facts, as presented in this book, is vivid and illuminating. Passages of Scripture that have already been fulfilled are quoted with the historical account of their fulfillment. Passages of Scripture that are yet to be fulfilled are quoted and left to mean just what they say, without any effort at speculating or theorizing.

Mr. Campbell's great speech, in the Campbell and Purcell Debate, held in Cincinnati, in 1837, on the third proposition, "She is the Babylon of John, the Man of Sin of Paul, and the Empire of the Youngest Horn of Daniel's Sea Monster," is quoted in full. Undoubtedly this was the greatest speech on this subject ever made in modern times.

Much, if not most, of the book is quotations of Scripture bearing on Babylon and its fall. Brother Witty presents a Scripture study on Babylon. He does not present a theory, and then try to prove it by the Scriptures, but really presents what the Scriptures actually say, and lets them explain themselves.

"Babylon Is Falling" is a neat, beautifully executed little volume of 158 pages. I am sure it will do any one much good to read it carefully, and especially in the light of world events that are now fulfilling the Scriptures before our very eyes. It sells for \$1.50 and may be ordered from Claud F. Witty.

J. A. A.

## TO OUR READERS

We would appreciate it if our readers would assist us in circulating The Apostolic Times. A little effort would be the means of getting many to subscribe for it and of thus having it come into their homes regularly, preaching and teaching the Word of God.

The regular subscription price of only 50 cents a year seems low enough, if a person is at all interested in having a gospel paper come into his home. And our low club rate of only 25 cents a year in clubs of ten or more seems to be about as low as any one could expect to get a twelve-page monthly.

This low club rate of only 25 cents a year makes it easy for any one to secure it by making up a club; and it also makes it easy for any one who desires to do some evangelistic work to have it sent to their friends and neighbors.

Address all communications to The Apostolic Times, 425 Commerce Street, Nashville, Tennessee. . . J. A. A.

## UNITY (No. 2)

By C. E. W. Dorris

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1.) A splendid text indeed. We learned in our former essay that unity among brethren is both good and pleasant. Pleasant, because, like the holy oil poured on Aaron's head, it sends forth that which is delightful to all around. Good, because, like the dew of Hermon, it is both refreshing and fruit rendering. In this essay we shall look into disunion to some degree.

Disunion is bad and hateful. Unity is from heaven, disunion from hell. Unity is a link that binds us together and to God; disunion separates us and binds us to the devil. The former links us to heaven; the latter to hell.

This is true for the reason James says: "Where envying and strife is, there is confusion and every evil work." (3:16.) Is not this awful? Yet James says it is true. All sorts of evil work going on where envying and strife is found. Yes, lying and falsifying even among those claiming to be redeemed in the blood of the Son of God. Some working to pull down men's characters for which Jesus died to establish. Such is too bad when found in the world and among politicians, but much worse if found existing in the bloodbought institution among preachers, elders and deacons, who are supposed to be representatives of the Prince of Peace and leaders and directors of others in the way of holiness. Men who thus proceed against their fellow men are unworthy to occupy the pulpit or fill the position of elder or deacon or even sit in a pew in the name of Christian. Such men, instead of being put forward as preachers and leaders ought to be regenerated and born again for the reason they have not yet learned the first principles of Christianity. No church can hope to prosper and be at peace with such men in the lead.

The bitter effects and fruits of envying and strife pointed out by James, are: "confusion and every evil work," which includes an envious spirit. This spirit is an unquiet and wicked spirit from the lower regions. The devil works by no greater instruments more than he does by envious, discontented, and malicious persons. Pride and envy were the two first sins that crept into the world. The first man was ruined by pride, the second destroyed by envy. The whole world was not large enough to hold two brothers, when the one was envied by the other. Cain's envy took his brother's blood, and the envious Christian will steal his brother's character and destroy the blood-bought church by his evil tongue and works. Brethren, these things ought not so to be.

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." (James 3:14-15.) Here James points at the root of all tongue-evils. Men pretend zeal and justice—zeal for God, and doing right for themselves, but the true cause is "envy," called "bitter envyings," as being bitter in its root, bitter in its fruits, bitter to others, bitter to ourselves. This is a painful evil, an unprofitable evil, a foolish, sinful evil. It make another's good our grief. But why so? The good of another is no hurt to us; we have not the less because another has more. Leah's fruitfulness was no cause of Rachel's barrenness; why should it be the occasion of Rachel's envy? Your position is not impaired because your brother's is increased.

Note, how envy and strife are here joined together. "If ye have envying and strife in your hearts." Both are bad symptoms and signs of spiritual disease. They

are located in the vital part—"in the heart." The heart is the storehouse of all evil as well as all good. When envy is found in the heart, strife will soon be found on the tongue, for the reason that envy is the mother of strife. Corruption betrays itself by envy. It has an early spring and late autumn. Men have it soon after coming into the world, and it is a hard matter to get rid of it before going out of the world. Children imbibe it early in life and the old man carries it in his casket.

I have seen most of the above evils demonstrated and as a rule they wrought havoc in the churches and communities where they existed. James does not specify the evils by name. He simply puts them all in one lump by saying: "every evil work." This, of course, includes everything that works evil. I am satisfied that it would include elders and deacons voting not to announce a gospel meeting should there be any so unconcerned in saving souls as to do such a thing. I feel that such would be embraced in "every evil work" for the reason that it would work evil in the end. If such should occur it would shock the entire "brotherhood" and be on most every tongue throughout the country. So let us hope and pray that we will never have to contend with such in the churches and especially in the Athens of the South. Surely such an act could not and would not occur in Nashville, the Jerusalem of America, and which is the location of our oldest Bible College. Of course people everywhere would expect Nashville brethren with such educational advantages both spiritual and literary, to be so highly trained in spiritual things that they would not set so low an example before other brethren with less educational advantages as voting not to announce a gospel meeting. But if such a vote should occur in spite of these good moral advantages, we could not expect anything to follow but strife and contention among brethren. Then, let us hope that none of us will ever grow so weak in faith and so blinded by prejudice that we will be found fighting against God Almighty by voting not to announce a meeting where his gospel which is his power to save is to be preached.

Yes mam, I feel sure that someone has turned the unity key the wrong way and let the devil slip in. Brother, did you do it? If so, turn the key back where it ought to be and where God left it, let the devil out and all discord will disappear and unity will be ours again to enjoy.

## THE NAME

By W. A. Ethridge

By a name, is meant that by which anything is identified, or by which anything is known or called. My parents gave me the name of Ethridge and that is the name by which I am identified. God gave His people a name, we are told, "which the mouth of the Lord shall name." In Isaiah, 62:1-2, we read, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

I wish it to be distinctly understood, that I am a member of that body of people who "were called Christians first in Antioch" (Acts 11:26). I wish it to be distinctly understood that I am a member of the church of Christ, the church of God, the New Testament church, the church of the Bible, the only one mentioned, spoken of, recognized, authorized, or even remotely hinted at in the

word of God, or by the word of God. The church of Christ is the church of God, and the church of God is the church of Christ, because Christ is God's Son and inherited God's name. Jesus Christ is the founder of the church of which I am a member, and of which Paul was a member (Math. 16:18). Such a thing as a denomination or man-made, man-named institution was never heard of on earth till six hundred years after the death of Christ, or until the "great falling away" predicted by Paul (2 Thess. 2:3), when Roman Catholicism got the world by the throat, so to speak, and ruled and dominated it for one thousand years (2 Thess. 2:3-4).

Jesus Christ was misrepresented, villified, and persecuted. I know of true and loyal brethren who are misrepresented and looked down upon by people who claim to be Christians. It is because the loyal brethren will not compromise the truth, and kowtow to people who are mocking God to His face by setting up churches of their own. Every human denomination on earth was established by some uninspired human being and is not found in the Bible. If it was not for learning the truth, it would be sacrilegious to go to the Bible to try to find the existence of a thing that everybody knows is not there. Is it on account of ignorance? Paul says in I Cor. 14:38, "But if any man be ignorant, let him be ignorant." In other words, it is useless to argue with ignoramuses who flaunt their stupidity as superior wisdom and who pretend to be spiritual, when repudiating the plain teaching of the word of God through a chosen apostle.

When was the new name given? The prophecy was given in Isaah 62:2, and the fulfillment is found in the Acts of the Apostles. What was the prophecy? When the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name." When did all kings see his glory? When he burst asunder the bonds of death and rose triumphant conqueror over death and the grave. When were the Gentiles admitted into His kingdom? They saw his righteousness and were admitted into his kingdom at the house of Cornelius (Acts, 10th chapter). The same word "called" is used in both the prophecy and the fulfillment. In the prophecy, "thou shalt be called by a new name"; in the fulfillment, "the disciples were called Christians first in Antioch."

I don't believe a fair-minded person on earth could see otherwise, than that a new name was to be given to the people of God; and we have learned when it was given. Our denominational friends say the name Christian was given by enemies in derision, as a nickname but, of course, I wouldn't have any confidence in such "churchanity" as that. That is done through prejudice and to tickle the fancies of denominationalists. All commentators and Bible scholars of any note the world over agree, that they were divinely called Christians.

In Acts 26:28, Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." He did not say, Almost thou persuadest me to be a Baptist, Methodist, Presbyterian, Mormon, Christian Scientist, Adventist. Would Agrippa have been satisfied to wear a nickname? I hardly think so. Do you? The apostle said, If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf. I appeal to your fairness and good sense; can I wear a human name and glorify God in that name? No, for when I wear any other name than that given by Him, I am dishonoring Him in so doing. They prefer the human names, Baptist, Methodist, Episcopal, Mormon, Adventist, etc. One of the latest is the "Four Square Gospel Church," founded by Aimee Semple McPherson in California. It is said

that everything works around to what is appropriate; Aimee found her rightful place; on the vaudeville stage.

Jesus Christ is represented in the Bible as the bridegroom and the church as his bride. Every true, genuine Christian on earth who has been scripturally converted is married to Jesus Christ. When you believe on the Lord Jesus Christ, repent of your sins, confess Jesus to be the Christ, the Son of the living God, and are baptized into the name of the Father, Son, and Holy Spirit, and rise to walk in newness of life; then and there you are married to Christ and assume all the duties, obligations and responsibilities that a wife bears to her husband.

But, suppose when Brother A married his wife and assumed all the duties, obligations and responsibilities due a wife, that she had said: "I am not going to wear your name; I prefer the name given me by my parents, or the name Jones, Smith, Brown, Greene, for euphony's sake." By euphony sake, is meant a name that has a sweeter or pleasanter sound, or a more flowing or liquid sound. Would she be honoring her husband, and how would her husband feel toward his wife? I leave that for you to imagine. That is the way movie actors and actresses do. Hollywood is a notorious hotbed of divorce scandal, making a mockery of the great institution that God ordained. Where people deliberately refuse to wear the name God gave to His people, they are not honoring and glorifying His name.

It is beyond my power of understanding how a man can take a man or woman into the water and with uplifted hand say, "I baptize you, my brother, my sister, in the name of Jesus Christ;" for he is not baptizing that man or woman into Christ, but into the human organization which he represents. He has no authority to do such things; and when he does it, he is desecrating the name of the Most High God. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (I Pet. 4:16).

Do you not want to wear that name that Paul says in Eph. 1:21, "is far above every name that is named, not only in this world but also in that which is to come?" In Zach. 14:9, we read, "In that day shall there be one Lord, and his name one." Today, there are hundreds of names in the world, but "in that day shall there be one Lord, and his name one."

## "FIFTH COLUMNS"

By C. E. W. Dorris

The following is taken from the Nashville Banner, July 3, 1940, page 3.

"Citizens who are too indifferent to vote are a greater menace to Democracy than activities by 'Fifth Columns,' Lacy Elrod, Superintendent of the Tennessee Agricultural and Training School, told the Committee of 100 for Law Enforcement at its July meeting in the B&W Cafeteria today."

If the Banner represents Bro. Elrod correctly, then, as I view the matter, he brings one of the most shocking charges against some of his brethren that I can conceive of, and a charge that needs proof.

I presume that brethren David Lipscomb and E. G. Sewell never voted during their long careers unless it was during their young manhood days and before they gave the question any serious thought. They did not during their more mature years. No two men in Tennessee did more good in establishing churches and spreading the kingdom of God than did they. Lipscomb was the main cog in establishing and promoting the Nashville Bible School, now David Lipscomb College, a college in

which Brother Elrod received the greater part of his education.

Besides these two godly brethren, the fruits from their labors, Bro. Elrod is now enjoying, there is Bro. J. W. Shepherd, who is yet lingering on this side of the grave and making his home in the Central Church building—the church in which Bro. Elrod is an elder and in which Bro. Shepherd holds his membership and who never votes nor takes any part in politics. No better men ever lived than these three men. Other good men both dead and living whom I could name never took any interest in voting and I resent with all the power and vigor in me, such ungodly charges against such godly men. I consider it one of the greatest insults that could be offered. If he is correctly reported in the Banner, he is due his brethren an apology as public as the charge was made. If he is not guilty, then he ought to have the Banner correct the report.

But, suppose that his charge relative to "citizens who are too indifferent to vote" as reported by the Banner be true, then will Bro. Elrod tell us whether they are any "greater menace to Democracy" than elders are to the cause of Christ who vote not to have a gospel meeting announced, a meeting where the gospel which is the power of God to save was not only to be preached but was preached? Mother taught her boys that a man living in a glass house ought not to throw stones.

### DYNAMITE IN THE PASTOR SYSTEM

By G. C. Billingsley

About sixteen years ago I found myself doing the work of an elder in the Russell Street church, of Nashville, Tennessee, but without the portfolio, so to speak. The three elders at that time were up around seventy years of age and could not, therefore do many things that had to be done. I was called into an elder's meeting and asked to take the treasurership, which I agreed to do, and then the elders insisted that I allow myself announced as an elder to the congregation. That I did.

Some four years after I was announced to the congregation as an elder, Bro. S. H. Hall, from the David Lipscomb platform, in one of those "Preacher Meetings," in which 20 states were represented, stated three times in one speech that I was the best elder he had ever known, with the exception of David Lipscomb. I have often wondered what elder E. G. Sewell's son, Ed, thought when he heard that statement. I have also wondered what has been done that caused Bro. Hall, four years later, to tell some of the Russell Street sisters that "Billingsley is not a Scriptural elder." What has happened that has brought me down from that exalted position between Lipscomb and Sewell to an unscriptural elder? Was it because I condemned him for laying unholy hands on the eldership, when he "schemed in" his Civitan buddies, J. C. Lauderdale, E. R. Derryberry, I. H. Gibson and H. T. Hamilton, expecting these four key men, with Bro. L. E. McElroy, to hold the congregation's feet to the fire while he stayed on as "the minister?" "Elder" McElroy had been out of the Methodist church one year and later boasted that he was still 50 per cent Methodist and later still stated publicly that if believing that baptism is not a condition of pardon to an alien sinner made him a traitor to the church of Christ, he would have to be considered a traitor.

With these five brethren, seven others were "schemed" into the eldership, some "camouflaged" in as deacons, but voting ever after as elders. One, Bro. Oakley, stated that it was a selfish scheme of Bro. Hall's, to tie himself

to the Russell Street pulpit, and refused to serve and has joined the Methodist church.

Bro. Hall added others along to be used to keep him in the pulpit. In 1938 someone made the motion that we give Bro. Hall at \$25.00 per month raise. I objected and stated that there were too many in want for us to give him a raise, but Bro. Hal Johnson stated that "Bro. Hall drives a car a lot, so let us camouflage the raise as car expense." With that idea before the board the raise went over a dozen to one. The then treasurer would not camouflage the books, so Bro. Hall got him a treasurer, E. B. Thweatt, who would.

Bro. Hall promised, in January, 1939, that he would leave Russell Street before or by the close of 1939. But, on learning that his "schemed in" elders were still willing to pull his chestnuts out of the fire for him, he denied making the promise, notwithstanding the two good brethren he made the promise to and requested to pass it on to the congregation, gave him this signed statement: "Bro. Hall promised to cease all active connections with Russell Street church of Christ, in 1939."

Bro. Gibson, disgusted as you were eight or ten years ago with the way Bro. Hall was holding on, when you allowed him to find the "price tag" on your religious convictions and buy you with a political job and put you on his band wagon, to help him gather unto himself men that would hold S. H. Hall and his selfish interests above the welfare of the Lord's Body, you committed a crime that I pray that you will see and repent of before you come to that great Day. You, Bro. Derryberry and Bro. McElroy, were made by Bro. Hall and Herbert Hamilton, who was associated with "Omohundro," to come into an Elders' meeting and perjure yourselves as a face-saving effort for Bro. Hall and E. B. Thweatt. You three erring brethren did that with your eyes open. SHAME! SHAME!! If you make your confession of sin, do not make it through Bro. Hall, as Bro. Derryberry tried that once, and walked out of the meeting house and on the front steps, said: "Bro. Hall d'd not tell the congregation what I said. I said I had sinned, and possibly was the greatest sinner in the church."

As you know, Gibson, Bro., Hall took that confession, and said this to the congregation: "Bro. Derryberry feels the great responsibility in being elected chairman of the board of elders and deacons and wants our prayers." No mention was made by Bro. Hall that Derryberry had sinned. His job as chairman has not been so great, as he has had only one chance to "vote," and that was when the Board was tied, as to whether or not Russell Street would announce that the gospel was to be preached at the Ryman Auditorium by N. B. Hardeman. He untied the knot, and on the same day made the announcement of the meeting in a most ridiculous manner. Bro. F. B. Srygley told me that that was the only time he had ever known one of our preachers to distort a penitent man's confession.

It was suggested in a meeting that I, as an elder, should be afraid to oppose Bro. Hall, when, as a matter of fact, I would be afraid NOT to oppose him.

Machine politics and New Testament religion do not mix harmoniously.

Brethren, I love every one of you, and tell you again, **THERE IS DYNAMITE IN THE PASTOR SYSTEM.**

### A MOST COMMENDABLE EXAMPLE

Brother C. M. Stubblefield has just announced that he is giving up "located work" and is "taking to the field" to "preach Christ" in communities where there is no church and few if any brethren to be found. All power to him!

Would that his kind were legion! His convictions are highly commendable. He has decided that being a "settled pastor" is not according to the New Testament pattern, and he is true to his convictions.

It takes a lazy preacher and a trifling church to produce a model "pastorate." This system has all but wrecked the churches already, but if a few able and godly men, like Brother Stubblefield, will bolt the conventional popularity and actually get back to the New Testament pattern, it will have a salutary effect and be the means of saving at least some. But the Vindicator warns that it may take two generations to produce a healthy effect, even if a hundred men should join Brother Stubblefield right now. The "pastor system" is a deeply rooted evil, and men love money too well to give up without a painful struggle the coveted ease the system encourages. And holding meetings for well-paying congregations (misnamed "evangelistic work") is no better: most of this work is done for the "easy money" it affords. The churches should pay worthy preachers to preach the Gospel, not to themselves, but to those who will never otherwise hear it. The world—and even Texas—is full of such communities.—The Vindicator.

### THE NEW NAME

By Grace L. Waggoner

God's people have always been designated by specific names. Under the Patriarchal dispensation, they were called Sons of God; Under the Jewish dispensation, Israel-princes of God; under the Christian dispensation, Christians. When Christ made His advent into the world, accomplished His purpose in setting up the kingdom guided by new rules and regulations, He naturally gave His followers a New Name, a name different to anything ever worn by God's people prior to this time. As the purchaser of the Church or kingdom, as the law-giver under a new dispensation, a new covenant, He had a right to name His subjects. Who can deny this right?

God placed an importance on naming His people. He placed so much importance on naming His people under this new covenant that He instructed His prophets to prophesy of the New Name He intended His people to be called by. It wasn't just an unimportant matter that man himself could settle just as it might please him. It is true, however, that man has in a large measure brushed aside all authority in selecting a name that is Scriptural. Man has brushed aside Scriptural authority in many religious practices today. We are constantly faced with the old cry, "There's nothing in a name." Of course we know that this is just as the devil would have it. The people who make such assertions do not believe them themselves, much less expect anyone else to believe them. Such statements are so pleasing to the ears of people who are blinded and who are satisfied to remain so. In our fair country who has a reason to be ignorant of God's word? Ignorance lies in self-satisfaction.

We have many prophecies foretelling a New Name to be worn by the children of God. Isaiah 62 and verses 1 and 2, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory: And thou shalt be called by a New Name, which the mouth of the Lord shall name." Isaiah 65: and verse 15, "Behold thy servants shall sing for joy of heart, but yet shall cry for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen:

for the Lord shall slay thee, and call his servants another Name." The Jews were to cry for sorrow of heart. This was brought on by their unrelenting spirit of disobedience. For centuries they have roamed about as men without a country. Their name would be a curse to them. Is that not true today? Particularly is this true in nations where God has no part in the lives and conduct of individuals or government. God's mercy would extend to all peoples who accepted his authority and He would give them a New Name.

Christ said that the Good Shepherd would call his own by name, and that He would lead them out. Is it plausible that Christ will call His people just by any name that individuals may have coined to suit their own fancy? It doesn't take a Solomon to answer this question.

This promised New Name was to be given after the conversion of the Gentiles. Paul was chosen apostle to the Gentiles. Many people in Antioch accepted Christianity under Paul's preaching. Antioch was predominantly a Gentile city. (Acts 11:26)—"The disciples were called Christians first in Antioch." Was not this a fulfillment of prophecy? Isaiah had prophesied that the New Name would be given after the conversion of the Gentiles. We only need put two and two together and we can appreciate the significance of fulfillment of prophecy recorded in Acts 11:26.

John 17:11—"Holy Father; keep through thine own name those whom thou hast given me, that they may be one, as we are." Christ is speaking here specifically of His Apostles. But he continues in verse 20, "Neither pray I for these alone, but for them also who shall believe on me through their word." There was to be oneness in Christ's ranks. Christ didn't pray that all people be one regardless of belief but that all be one who believed on Christ through the word of the Apostles, who received instruction as to the principles governing Christ's Kingdom from Christ himself. Christ prayed for the Apostles to be kept through God's name and not through any other name. There are no exceptions regardless of sincerity which may prompt belief. In the history of the early church it was shameful and disgraceful to wear a man-made name. Paul teaches in 1st Corinthians, 3, that party names are carnal. Paul condemns these people for wanting to wear Paul's name, Appolos's name, or Cephas's name. These men weren't crucified for the people. Was any founder of modern denominationalism crucified for the people? The answer is evident. There can be salvation in no other name but Christ's name. He is our authority for religious practice. To Him we must look. Just as the people of Israel in the wilderness, who were bitten by poisonous serpents, must look upon the brazen serpent in order to be healed, so must we look upon Christ our healer, our great physician, for salvation from the disease of sin.

Peter, in first Peter, the fourth chapter, tells us that if we are reproached for the name of Christ, happy are we. We can't be Scripturally happy if we are reproached in any other name.

We need not be alarmed over the fact that we are nicknamed today in a ridiculing manner. Christ's disciples were thus ridiculed in early days of Christianity. The devil hasn't taken a vacation yet. He is still on the job.

We are children of God if we have been born into His family. If His children, we wear His name. It just isn't good reasoning to presume that an individual is in the family of God who chooses to wear a name given by someone other than God. If we are to take Christ as our guide, we must accept his authority on all matters in

religion. If we are looking to Christ for salvation we must be guided by His doctrine, the doctrine of the Bible. If we choose to accept authority, in matters of religion in regard to the name we wear or any other religious practices as to that, from sources other than the Bible, we must look to this authority we serve for salvation and not to Christ who promises salvation in no other name but His Name. Is this not a matter for thoughtful and serious consideration?

#### INSTRUMENTAL MUSIC IN THE WORSHIP

Those who use instrumental music in their worship have not only departed from the teaching of the pioneers, but have departed from the teaching and practice of the first century Christians. On account of our contention that the use of instrumental music in the worship is unscriptural, we are called "old fogies," "moss-backs," and "non-progressives." Our singing without the aid of instrumental music is not called in question, for, with few exceptions, those who use instrumental music in their worship, admit that we can be perfectly scriptural in singing without the aid of mechanical instruments. We are commanded to sing, but we are not commanded to use instrumental music in that singing. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). When we use instrumental music in our worship, we have gone beyond the divine command. If we are commanded to use instrumental music in the worship, then, it must be had, at all times. If it is not commanded, then we are not making a mistake when we do not use it. We can carry out the command to sing, without the aid of instrumental music. The command is to sing.

As I have already said, the pioneers of the Restoration did not use instrumental music in their worship. We find no mention made of the use of instrumental music in the first church in the Christian dispensation, but those Christians did carry out the command to sing. They were commanded to sing, and they did sing. Even those who use instrumental music in their worship, admit that it is not commanded. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 6:19). This is a speaking service. Speak psalms; speak hymns; and speak spiritual songs. It is a speaking music, and the melody is in the heart.—E. M. Borden.

## CORRESPONDENCE

Maurice M. Howell, Bolivar, Tenn., July 15: I am now in a meeting at Sausbury, Tenn. I go next to Milligan Ridge, Ark.

J. W. Smith, West Helena, Ark.: Bro. Walter W. Leomons, Mcallen, Texas, closed our meeting with 21 additions, 17 by baptism, 3 from 1st Christian, 1 placed membership. The best meeting in the history of the church here, Bro. Leomons is one of the very best Gospel preachers you wont be sorry if you call him for a meeting.

J. F. Nichols, 3604 Frazier St., Pittsburgh, Penna., July 15: On June 23 and also yesterday I preached to the church twice and to a few of unsaved in McKeesport, Penna. A church of only a few months she seems to have zeal and be happy in the religion of Christ. The meeting

place for the church is the Firemen's Hall, Versailles township. Telephone SChenley 3262.

J. W. Brents, Camden, S. C., June 17: Had around 50 outsiders at Anderson, S. C., to hear truth for first time. Helped secure favorable location for the little group in residential section and baptized one. Prospects good for growth.

Began in Camden, S. C., last night. Twelve members here, 45 present first service neat little house finished. Prospects good. Please pray for me.

Dan J. Ottinger, Batesville, Arkansas, July 13: Report: We will teach in Lynn, Arkansas, High School next year beginning September 2. I'm seeking Sunday engagements within driving distance.

Further I'm interested in conducting a gospel meeting during the holidays.

I'm to begin mission meeting near Hardy soon. It is sponsored by three churches of Christ.

I have time for from one to three meetings this summer. If you want all the gospel preached to both saint and sinner please call me.

Homer A. Daniel, 608 East Seventh St., Hopkinsville, Ky., July 8: I am located with the church here in Hopkinsville, Kentucky, during July and August in the absence of Bro. Thos. J. Wagner.

We are on the air each Sunday morning 8:45 to 9:00 and every other Thursday morning at 8 o'clock.

The church here is doing well and has a mind to work.

Beginning September 1, my services will be available for another year.

Will Slater, Henryetta, Oklahoma, July 9, 1940: Our meeting closed Sunday night. Two were baptized, and three placed membership. We had a good meeting. Bro. Rue Porter, of Neosho, Mo., did the preaching. We may, and no doubt do, have better preachers, but I have never heard them. The church was strengthened spiritually. I began a meeting last night in Sallisaw, Okla. We only have a few members here. Good hearing to begin with. I was reared in this community. Some here who have known me all my life. I hope to do some good. My next meeting will be at Martinville, Ark. I will be busy until middle of September.

Arley E. Moore, 5529 Wallingford Ave., Seattle, Washington, June 28—Enroute from Texas to Washington I preached Sunday June 16 at Greeley, Colorado. Sunday, June 23, I was with Central church in Portland, Oregon, where I preached twice on Sunday, also Monday evening. I shall preach next Lord's day at the Green Lake congregation in Seattle where Brother Lewis T. Oldham labors. Next Wednesday night, I shall, the Lord willing, preach at Tacoma, first meeting for the summer begins at Twisp, Washington, Sunday July 7. There is one family here that is interested in the church. We hope to get some work started there. From Twisp I go to Everett for two weeks beginning July 21; next to Sedro Wooley for two weeks beginning August 4th. Other meetings are in prospect, to be arranged later. My work here is being supported by individual contributions. My address for this summer will be 5529 Wallingford Ave.

A heart filled with simple human pity from observing a suffering world is worth more to the individual than all the worldly wisdom combined! Train that soul to mourn for a lost world!

## FREED - HARDEMAN COLLEGE HENDERSON, TENN.

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***Mottoes: "Let all things be done decently and in order."***

***"Prove all things; hold fast that which is good."***

***Write for attractive, interesting, helpful literature***

### THE MILLENNIUM

According to Revelation twenty, the millennium is to be between two resurrections. The first is a resurrection of saints, and then the final resurrection, when both the good and the bad will come forth, at the second coming of Christ. "This is the first resurrection," says John, in speaking of the resurrection at the beginning of the millennium. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (v. 6) Who will say that these are not real resurrections? The expression, "The rest of the dead lived not again until the thousand years were finished," shows the first resurrection to be real. One resurrection is at the beginning of the millennium, and the final resurrection is when Christ comes again. Christ is to reign where he is now until all of his enemies are put under him, and the last enemy is death. The general resurrection will be among the closing acts of the reign of Christ. Those who look for a thousand years reign of Christ when he comes again will be disappointed, for that is the time he is to deliver the kingdom to God. Christ is reigning now. He was to reign in the

millennium. Therefore the millennium is going on now.—E. M. Borden.

### PREACH THE GOSPEL

A. H. Pinegar, in *The Truth*

Just before leaving this earth to ascend back to the Father, Jesus said to his chosen apostles, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15, and "Go ye therefore, and teach all nations."—Matt. 28:19. This responsibility was enjoined upon his apostles. But he further said, "Teaching them to observe (do) all things whatsoever I have commanded you."—Matt. 28:20. Thus placing upon every Christian the responsibility of preaching the gospel to every creature. No man is a faithful Christian who does not use his ability in promoting the gospel of Christ. You may say "I cannot preach." That may be true. It might not be amiss to say that you are able to work, and receive wages for your labor. Remember, Paul said, when writing to Timothy, "The church is support of the truth"—1 Tim. 3:15. If you cannot preach, it is just as important that you support them who have prepared or dedicated themselves to this work. The cry of being too poor to support or help support some struggling

preacher in some mission field will not be evidence enough to get an acquittal for you when you stand before Him who judgeth righteously.

Since the responsibility of teaching men the way of salvation is placed upon the church and the church is made up of individual Christians, then Christians are duty bound, both to God and man to preach the gospel unto all men. It is not compulsory that men accept the gospel at our hands. They are free to accept or reject it, but we have but one choice, that of preaching the gospel to them that we may be free from their blood. If we fail to preach the gospel to perishing humanity their blood will be upon our hands when we reach judgment and our doom will be the same as theirs—eternal punishment. Brother are you willing to go on indifferent about this all important work? Paul said, (1 Cor. 1:21) "It pleased God by the foolishness of preaching to save them that believe." Do you wish to please God? Then see that your neighbors get good gospel religious literature to read, or have the gospel preached in their midst that they may know the way of life.



MISS INA YOUNG  
904 DONELSON ST  
CITY

*The*  
*Champion*

947 Russell St

MAY 41

# APOSTOLIC TIMES

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JAMES A. ALLEN  
W. A. ETHRIDGE

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## OUR AIM

Our sole aim, in conducting The Apostolic Times, is to present only the teaching of the Bible. We are pleased at all times to hear objections and to have anything presented in our columns carefully investigated. If anything is presented in The Apostolic Times that is not taught in the Bible, we will be happy to have any one please correct us. The Apostolic Times is not copyrighted.

## WORK OF THE HOLY SPIRIT

All those who are saved necessarily have evidence of the pardon and forgiveness of their sins. Without the clearest and most satisfactory evidence of the forgiveness of sins, no man can have "a conscience void of offense toward God and men" or entertain a well-grounded hope of meeting God in peace.

But, as most men refuse to use as much reason and sense upon religious matters as they would give to the most trivial and unimportant affairs of this life, it is also true that many very religious people are going into the Supreme Court of the Universe upon evidence that would be laughed out of the smallest and humblest court of the land. People press their right hand upon their left breast and seriously and solemnly declare that they know they are saved because they feel it here. They have the divine economy exactly reversed. They base their faith upon their feeling, instead of basing their feeling upon their faith. Faith is the first step—faith that cometh of hearing, and hearing by the word of Christ." (Rom. 10:17) "Without faith it is impossible to be well-pleasing unto him." (Heb. 11:6.) The proper feeling is as sure to follow the proper faith as a cause is to produce an effect.

But is the physical engine of flesh in the left breast, that which in materia medica is known as the heart, the part of man that is influenced, operated upon, and changed by the Spirit of God in conviction and conversion? Nabal, a churlish and evil man, insulted young men sent from David. His wife, Abigail, appeased David and made amends for the wrong. Returning to Nabal, she found him in the midst of a great feast and "very merry." "And it came to pass in the morning, when the wife was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone. And it came to pass about ten days after that Jehovah smote Nabal, so that he died." (1 Sam. 25:27, 28.) It was not his fleshly heart in his left breast that died within him" ten days before his death. "For his people's heart is waxed gross, and their ears are

dull of hearing, and their eyes they have closed." (Matt. 13:15.) When the physical heart waxes gross, a man is ready for an undertaker.

The heart that is changed by the Holy Spirit in conversion is that part of man that thinks. "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Matt. 9:4.) The heart also understands. "Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." (Matt. 13: 15.) The heart receives words. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart." (Verse 19.) Evil thoughts and crime come out of the heart. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man." (Matt. 15:19, 20.) The heart reasons. "And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?" (Mark 2:8.) Other passages of Scripture give other functions of the heart, but, I take it, this is enough.

All agree that the Holy Spirit changes the heart. There is no controversy here. The peculiar excellence and glory of the Christian religion is that it is spiritual. No man's religion is worth a thought unless it is begun, carried on, and completed by the personal agency of the Holy Spirit. All concur in saying that the soul of man is quickened, enlightened, sanctified, and consoled by the indwelling presence of the Spirit of God.

The controversy is as to how the Holy Spirit does the work of changing the heart in conviction and conversion. Some contend that the Spirit comes down direct from heaven, separate and apart from the Word, and that without the sinner either hearing or obeying the gospel, He regenerates him, saves him, forgives his sins, and speaks peace to his soul. This false theory of the work of the Holy Spirit in conversion is very hurtful and pernicious in that it prevents people from obeying the gospel, which is God's power to save. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) It is unscriptural and sinful to propagate a theory that the Holy Spirit comes to sinners. "Even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14:17.)

In preaching the first sermon to the Gentiles, Peter said: "Of a truth I perceive that God is no respecter of persons." (Acts 10:34.) God loves a Chinese soul or a Japanese soul as much as he does an American or an English soul.

But the fact is that the largest and most densely populated parts of the earth today are lying under a shroud of heathen darkness and gloom. Where the word of God has not gone, there is no spiritual life, not one single spiritual idea or action. It is all midnight, gloom,

and utter darkness. No living man, in any quarter of the globe, possesses a single conception of Christianity, or has a single spiritual thought, feeling, or emotion, where the word of God, the glad tidings of salvation through Jesus Christ, has not gone. If the Spirit comes down direct from heaven, separate and apart from the word of God, and without the sinner's hearing and obeying the gospel, as God is no respecter of persons and loves the Chinese as much as he does Americans, why does he not come down direct to China and speak peace to the souls of the Chinese? Why are there no conversions in China until an evangelist first gets there and preaches the word? "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10:14, 15.)

No one professing to have had an experience as a subject of a direct operation of the Holy Spirit, to have felt the illuminating, converting, and regenerating influence of the Spirit of God, has ever been known to have a single right conception, or right idea, on the whole subject of spiritual things, that is not already found in the Bible. No such persons have now, or have ever had, one suggestion containing the feeblest ray of light, which is not as old as the gospel era and already found in the Scriptures. This simple fact alone shows that the Spirit communicates ideas and gives light only through the word of truth.

The Holy Spirit is the Author of the Bible. All that the Spirit says is said in the Bible. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Peter 1:21.) "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) The Holy Spirit revealed all things through the apostles. Jesus said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:26.) "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16:13.) Nothing is true that the Spirit has not revealed in the Bible. All that is to the honor of God or the good of man is revealed in the Bible. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:15-17.) Anything not found in the Scriptures is unprofitable. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter 1:3.)

Under the preaching of inspired men, the Holy Spirit, who spoke through them, convicted and converted people, and changed their hearts by preaching the word of God to them. When Peter stood up to preach on the day of Pentecost, the audience, composed of the murderers of Jesus Christ, certainly needed a change of heart. When the Spirit was through speaking through Peter, they had undergone a change of heart, "were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren,

what shall we do?" The Holy Spirit, speaking through Peter, told them what to do to be saved. When they did this, they were converted, regenerated, forgiven, and saved. In all cases of conversion recorded in the Bible the Holy Spirit convicted and converted them, and changed their hearts by preaching the word of truth to them. "Seeing ye have purified your souls in your obedience to the truth." (1 Peter 1:22.)

No man today has Holy Spirit religion, or has experienced a change of heart, who refuses to do what the Holy Spirit, speaking in the Bible, commands him to do. The Holy Spirit does not come direct from heaven into any man's heart and contradict what He tells sinners to do to be saved, as he speaks through Peter and the apostles in the Bible.

J. A. A.

## THE TRUE CHURCH

By A. S. Landiss

Some people have very peculiar ideas about the church. The ideas of some are vague and indefinite. I feel sure that with many the church has never received very serious study. It is a common expression to hear that the church plays no part in man's salvation. Jesus said he came to seek and to save the lost. This was his mission—saving the lost. He bought the church with his blood. (Acts 20:28.) It is a severe indictment against his wisdom to say that in seeking to save the lost he gave his life for something which plays no part in it.

Trying to justify all denominations you often hear expressions like this, "It makes no difference what church you are a member of. Others try to justify the existence of denominations by the Bible. It is not a rare thing to hear some teacher refer to the parable of the mustard seed. (Matt. 13:31, 32.) The branches of the mustard seed are said to represent the different churches. But you know all that grew from that mustard seed was mustard. All of it just alike. Different products do not grow from one pure seed. Churches are different in many particulars. In order for the mustard seed parable to fit the case a pure mustard seed will have to produce many kinds of fruit—all different.

Now, without any partisan spirit, let us study a little about the true church. During a conversation which Jesus had with his disciples he said "I will build my church." (Matt. 16:18.) He is, therefore, the builder. He is also the foundation. Paul said, "For other foundations can no man lay than that which is laid which is Jesus Christ." 1 Cor. 3:11. Not only is he the builder and foundation; he is also the head. In Col. 1:18 we find the statement: "And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence." He is therefore the builder, the foundation and the head. I want you to notice another thing in that last quotation. He is to have the pre-eminence in all things. Not some things, but all things. If the church of which you are a member wears a human name that is one thing, at least, in which you are not giving him the pre-eminence.

What was the church called? There are several names applied to the church, body of Christ, household of faith, pillar and ground of the truth, etc. In Matt. 16:18 Jesus said, "My church." What church would that be? Christ's church. In Acts 20:28 we find the "church of the Lord." Who is the Lord? Christ. It is then the church of the Lord or the church of Christ. All admit that the term church of Christ is scriptural. Just for illustration, suppose we address a letter to the church

of Christ, Chattanooga, Tenn. Anything wrong with that name? All say no. What religious body here would receive that letter? Would your preacher get it? Most of the preachers here would not because it is not addressed correctly for them to get. Suppose the postmaster were to look in the Bible for such a body of people. Would he find it? Yes. Could he find the name of all the churches here in the Bible? No. This should cause you to think. The Bible also says, "In all thy ways acknowledge the Lord." Prov. 3:6. Suppose I am asked what church I am a member of, and I answer, "church of Christ." Have I acknowledged Christ? Yes. Suppose I answer, "The Mohammedan Church." Have I acknowledged Christ? No.

What were the members of the true church called? Saints, disciples, and brethren. The great common name by which they were called was Christian. If I am asked what I am religiously and I answer a Christian, again I have acknowledged the Lord. But if I answer that I am a Buddhist, I have not acknowledged Christ at all.

What about the officers of the true church? The Bible church had elders and deacons. The qualifications of these are found in the third chapter of Titus and the third chapter of first Timothy. There was always a plurality of elders in one congregation. The denominational way is to have one elder in a plurality of congregations. The Bible elders exercised oversight in the one congregation only. The denominational elders exercise oversight in several congregations. Just one of the many instances where they are in opposition to Bible teaching.

In the true church what acts of worship did they have? First, I would name (not in order of importance because the order of such is not given. All are important.) teaching or preaching. Matt. 28:19, 20; I Thess. 5:27; Eph. 3:8-10. Notice it is through the church and not some society that the manifold wisdom of God is to be made known. The church is the Lord's missionary society. The church was bought with the blood of Christ. Missionary societies were not. It is a reflection on the Lord to say the church cannot do what it is supposed to do without a man-made addition. I would also name prayer. Acts 2:42. Again, the Lord's Supper. Acts 2:42; Acts 20:7. Also contribution. I Cor. 16:1, 2. It is well to note that the early church never had a show, an ice cream supper, or any such thing to raise money for the church. In Bible days they gave. They did not buy. Finally, I would name singing. Sometimes it is said that we do not have music. Of course, this is a mistake. We have music but we do not have every kind of music. We have vocal music. There are only two kinds of music—vocal and mechanical. Wood is a generic word, but gopher wood is a specific term. If God had told Noah to build the ark out of wood any kind would have done, but when God said gopher wood that specified the kind. Music is a generic term, but sing is specific. Had God said make music, any kind would have done, but he said sing. That specifies the kind. If Christ did not command it, it is the teaching of men. This makes the worship vain. Matt. 15:9.

Can a man be saved without this church? If so, you can be saved without the blood of Christ. He purchased the church with his blood. Acts 20:28. If you are not a member of the church you are not a part of the purchased possession.

How do you get into this church? You must believe. Mark 16:16; Heb 11:6; John 8:24:

You must repent. Luke 13:13; Acts 17:30; Acts 2:38. Confess your faith. Matt. 10:32; Rom. 10:10. You must be baptized. Acts 2:38; 22:16. Gal. 3:26, 27.

Central Church, Chattanooga, Tennessee.

## BY THEIR FRUITS

By J. J. Sims

Thousands of lives have been reclaimed, thousands of homes made happy by the Gospel of Jesus Christ. Can the Modernist or Evolutionist show one? If so, Where?

There are five reasons why a Christian rejects the theory of evolution:

1. Because it is a pagan theory, born in the dense darkness of Greek materialism.

2. Because in its modern form, it was largely sponsored by Atheists and Agnostics, who rejected the Bible. Huxley declared the story of the Deluge, and of the Creation were pure fiction. He said also it was impossible to believe in Evolution and believe in the Bible, which is true.

3. Because it is not supported nor confirmed by a single fact of science. The natural growth of an egg to the chicken, or a nut to a tree, is always "after its kind." Development into variations is always restricted to that species, that is, "after its kind." Discovery and development of the forces latent in Nature, have produced the aeroplane, the automobile, the radio, but the kite didn't "evolute" into an aeroplane, nor the wheelbarrow into an automobile. The very essence of evolution is that it proceeds by its resident force, without any outside interference. Invention is not evolution.

4. Because it is essentially opposed to Christianity. To the consistent evolutionist, as the late John Burroughs has expressed it, Christianity is a whimpering, whining sentimental religion." Evolution has no fall, no atonement, no Saviour. If there is a God He is far off, "unknown and unknowable." There is no hope for the future. Man came from the beast, and dies like the beast. Surely the God of this world hath blinded the minds of them that believe not." (II Cor. 4:4.)

5. Because of the evil results that follow its acceptance. Nietzsche's evolutionary propaganda, which captured the German people, is largely responsible for the "Great War," with its German atrocities, and worldwide misery. Recently, communities have been shocked and horrified at the immoralities which have come to light, connected with High Schools and Colleges. This is to be expected. If you take away the Bible from the young people, telling them that what the Bible calls sin is only a fragment of the bestial nature still remaining in them, and there is no future for them, either of reward of punishment, what is there to restrain them? Their conscience has been drugged. So, two students murder another student to get a new sensation. A promising student at a Modernist University commits suicide, because he had been wrecked, body and soul, by the moral conditions that obtained there. Many of these modernist colleges are hotbeds of infidelity. God help the young men and women that come under their influence! Evolution has never saved a soul. It has ruined thousands. Christianity has lifted up millions. The difference between Christianity and Evolution is—Christianity regenerates, Evolution degenerates.

## RESURRECTED INTO NEW LIFE

By R. H. Bonham

In order to salvation, Jesus must be followed to Calvary, to the grave, and to his triumphal resurrection. One must become dead to sin—the old man must be crucified (not drowned) with him, that the body of sin may be destroyed. "I am crucified with Christ." Gal. 2:20. "And they that are Christ's have crucified the flesh with

the affections and lusts." Gal. 5:24. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. Christ died—was crucified; in his death he was buried, and being revived by the power of God, he arose victorious over all the opposing powers of darkness, and now lives forever unto God. The gospel is God's plan for saving people. Paul defines it, in its leading facts, to be the death, burial, and resurrection of Jesus Christ. I Cor. 15:1-4. The Corinthians received this gospel, stood in it, and were saved by it, if they kept in memory the things it imposed. Here, then, obedience to the gospel is required, as well as faith in Jesus, in order to salvation. As Christ died to the external, physical world, so must we become dead to sin. One may ask how this is done. It is consummated only in a thorough reformation from a former course of life which was evil;—the result of repentance, induced by strong faith in Jesus as the Christ. The belief of the gospel—faith in Jesus Christ with all the heart—will destroy the love of sin, while sincere repentance will remove the practice of it, thus making the person obeying the gospel dead to sin. As Christ after his death was buried, so we, after becoming dead to sin must be buried. We are baptized into Christ, and so are baptized into his death, in which state sin has no more dominion over us. We are not only baptized into his death, but we are buried with him, and this burial is by baptism. As Christ was raised up from the dead and now lives unto God, so we, having been buried with him by baptism, must also rise with him to walk in a new life—alive unto God. There is a striking analogy between a burial and an immersion, and since this burial is performed by baptism, the analogy between a baptism and a burial is no less striking. The same is true with regard to an emerging from water and a resurrection.

In this connection we wish to notice Col. 2:12, as a parallel passage. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The Colossians were buried with Christ, and they also were risen with him. When was this done? Paul says that it was done in their baptism. This should settle the question with every honest and fair-minded reasoner.

As a context, we call attention to Rom. 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart, that form of doctrine which was delivered you." What was the doctrine delivered these Romans? It was the gospel. Then since the gospel is the doctrine, it has a form which can be obeyed. What is this form? Since Paul defines the gospel in its facts to be the death, burial, and resurrection of Christ, these must be the form. The requirements of the gospel in order to put one into Christ are faith, repentance, and baptism—sincere obedience to his commands. How, then, did these Romans obey this form of doctrine? In the first place Christ died, and in that he died, he died unto sin once. 5:10. They obeyed this part of the form in becoming dead to sin—they ceased to do evil and learned to do well. They heard the gospel, believed the testimony God has given concerning his Son, and their faith in Christ as the Son of God produced a change in their lives corresponding to repentance. Next, Christ, in his death, was buried. They were buried with Christ by baptism into death, and thus obeyed the second item in the form. How were they buried? "By baptism." Rom. 6:4. When were they buried? When they were baptized—"in baptism." Col. 2:12. We cannot escape the conclusion, dodge the issue as much as we may. Again, Christ was raised from the dead by the power of God.

They, in their baptism, were raised with Christ to a life of purity and holiness. Christ arose triumphant over all his enemies, and so the Christian convert arises from his baptismal grave triumphant over sin. Thus we see how the Romans obeyed the form of doctrine which was delivered them. No one can obey the form of Christ's burial by having water sprinkled or poured upon him. He was not buried by sprinkling or pouring. We might as well talk about burying by sprinkling or pouring, as about baptizing by sprinkling or pouring. In these there is nothing resembling Christ's burial, nothing resembling his resurrection; but in immersion there is. As Christ emerged from the grave, so we emerge from the baptismal grave to engage in the grand and glorious work of Christianity.

#### THE NEW TESTAMENT CHURCH

The New Testament Church honors its founder by wearing his name. It is the Scriptural name (Matt. 16:18), and the name that will unite all Christians. It is dishonoring our Saviour Jesus Christ to take any other name. Before a lady is married to her betrothed it is wrong in the sight of the law for her to wear his name, but after their marriage it is very wrong for her to refuse to wear his name. The church is the bride of Christ. (John 3:29.) Before a person comes into his church it is wrong for him to wear Christ's name, but after he accepts Christ and is a member of his church it is very wrong in the sight of God not to wear his name. If we love our Saviour, we should be glad to wear his name.

The New Testament Church recognizes no divisions. All Christians were originally one. They may again become so. Divisions are wrong. (John 17:21; I Cor. 1:10-13).

The New Testament Church is composed of baptized penitent believers. The steps into Christ are, believe (Mark 16:16), repent (Acts 2:38), confess (Matt. 11:32, 33), be baptized (Mark 16:16; John 13:5; Acts 22:16; Matt. 28:19). No one is old enough to accept Christ until he can first believe. This is always the first step.

The baptism of the New Testament Church is the burial of the penitent believer in water in the name of the Father, Son and Holy Spirit. There is only one baptism (Eph. 4:5). If sprinkling is baptism, I have a right to ask you for Bible authority, and since you can give me no Scripture for it, I must take that which is revealed in God's word. Have you been baptized? If you have gone down into the water (Acts 8:38), been baptized (Acts 8:38), come up out of the water (Matt. 3:16; Acts 8:38), if your baptism was a figure of a burial (Rom. 6:4), a planting (covered up—Rom. 6:5), a resurrection (Rom. 6:5), then you have Scripturally been baptized. To change the form from immersion to sprinkling or pouring makes it meaningless, and hence robs it of its intended significance. Many people doubt the validity of their baptism if they have been sprinkled or poured, and rightly they ought to if they cannot find a reason in God's word. Immersion is not in doubt. When one is immersed he never demands sprinkling or pouring. Thousands who have been sprinkled or poured have demanded immersion. There is a safe ground. If you doubt your baptism, you, and not God, are responsible for your doubt. Are you willing to risk eternity upon a doubt? A few years ago, while J. V. Coombs was immersing a number of persons in California, an old lady came up and said: "Will you immerse me?" Her confession was taken, and as she came out of the water she said so all around her could hear: "Now I know I am

right, but I have been doubting my baptism for forty years."

"The conclusion of the whole matter," says L. C. Wilson, in his "History of Sprinkling" (pp. 110-112), "is summed up in these words: If sprinkling water upon a person is Christian baptism, then God has given us the wrong book, for the Bible does not contain one word upon the subject. Let a person who never heard a word said on the subject of baptism, read the New Testament, and he will never get the idea that sprinkling is baptism.

"In the early settlement of Iowa and Nebraska, a missionary was traveling up the Mississippi, on his way to preach to the Indians. On the boat he fell in company with an intelligent Indian, and, after some talk, the preacher gave the Indian a New Testament, requesting him to read it, which the Indian promised to do. They separated. Time passed, and on a future visit to the same place, the preacher fell in company with the same Indian.

"After friendly greetings and mutual rejoicing, the Indian remarked: 'Indian want white man to baptize him.' This was glad news to the preacher, who at once began to make preparations for the solemn rite. A small table was brought and a bowl of water placed thereon. The Indian watched the preparation with great and growing interest. His curiosity being excited beyond control, he asked: 'What is the white man doing?' 'I am getting ready to baptize you,' was the reply.

"The Indian looked puzzled, and remarked: 'How is the white man going to baptize Indian here?' 'I have the water here, and will soon be ready,' said the preacher. The Indian looked at the minister in blank astonishment, and remarked: 'White man can't get Indian in that bowl. How, how, baptize Indian?' 'I will dip my fingers in the water and place a little water on your forehead,' said the preacher. The Indian looked amazed and confounded, and, taking from his pocket a well-worn copy of the New Testament, handed it to the preacher with the significant remark, 'White man give Indian wrong book—white man give Indian wrong book.'

"The Indian had read only the New Testament, and hence had only the New Testament ideas on the subject. And as you cannot get out of a book something that is not in it, so the Indian could have no ideas about sprinkling water, since it is not in the book. If sprinkling is what Jesus commanded, and what the apostles taught, and what the constitution of the New Testament requires, the preacher did give the Indian the wrong book, for the New Testament we have is entirely blank on this subject."

The Greek word *baptizo* means to dip or to immerse. No Greek scholar in any century ever translated it to sprinkle. The form was changed by man. Choose you whom you will serve, God or man.

The New Testament Church takes the Bible as the sufficient rule of faith and practice. (2 Tim. 3:16,17.) It is claimed that the denominational confessions of faith, disciplines and creeds are founded upon the Bible. If this is true, we have the Bible, hence we do not need them. If they contain more than the Bible, they contain too much. If they contain less than the Bible, they contain too little. If they contain the very same as the Bible, we don't need them. This, it seems, is sufficient if we are earnestly seeking for a true basis of union.

The New Testament Church presents the rational plan of salvation. All will admit the following proposition: He who believes that Jesus is the Christ, the Son of the living God, repents of his sins, confesses Christ, is baptized in the name of the Father and of the Son and of the Holy Spirit, and lives a pure life, will be saved. This

will save every man. It is all that the Bible requires, so let us preach it without any mystery.

The New Testament Church permits the Christian to remember the Lord's death till he comes by partaking of the Lord's Supper the first day of every week. Acts 20:7 tells us that it was the custom of the early disciples to meet together each Lord's Day for this holy purpose. A minister said to me not long since, "I would like to have the Lord's Supper observed oftener, but the canons of my church will not permit me." Oh, my friends, the darkness of sectarianism is getting too thick when we will permit the rules of man to stand between us and our Saviour. The Lord's Supper is the important service of the Lord's Day, for it is there through the love of our Saviour that we meet as one to remember him who, although equal to God, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father" (Phil. 2:7-11).

#### NO DEPARTURE FROM THE JERUSALEM CHURCH

By Benjamin Franklin

If we are to depart from the Jerusalem Church because it was in its infancy, and not reproduce the primitive church, we should like to know how far to depart from it, and in what. If the faith and practice, the precept and example of the primitive church may not be adopted now and followed; if in all things we should not now have the same faith and practice, precept and example they had, we should be pleased for some expounder of the new doctrine to explain to us in what departure shall consist, and what rule we are to adopt now. If we let go the rule that governed the first church, what rules shall we adopt? If we cut loose from the divine, shall we adopt a human rule? Some one of these already made? or shall we have the presumption and folly to think we can make a better one than these human rules already in use?

We are not ready to cut loose from the Jerusalem Church, its rule of faith and practice, its precept and example. We have more confidence in the old ground than ever, and have no idea of departing from the Jerusalem Church, its faith and practice, precepts and example. The men who will not stand on apostolic ground, the faith and practice of the first church, will not stand on anything long. We want something reliable, permanent, sure and steadfast—a kingdom that cannot be moved. In the old Bible, the old gospel, and the old Church, we find it. Here is something to lean upon living and dying, for this world and the world to come. If we leave this, all is uncertainty, darkness, and night. Let us "hear what the Spirit says to the churches," and not be of those who "depart from the faith, giving heed to seducing spirits," and not listen to "unstable souls," or those "ever learning and never able to come to the knowledge of the truth." —Choice Selections.

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# EDITORIAL

## CHRIST OUR SAVIOUR NO 1

The Bible is the story of Jesus. There is not a sentence in it, from Genesis through Revelation, that is not a part of the story. The first few verses of the first book give the necessary background by telling of the creation, of man's primeval estate and of his fall. With this introduction, the whole Bible is a history of man's redemption. It begins with man as a "sinner," an exile from Eden, led into sin by Satan; in the last chapter of its last book it leaves him a "saint," redeemed by Eve's Son of blessing, and under the heavenly benediction, "The grace of the Lord Jesus be with the saints." From "sinner" to "saint"—such is the theme around which revolves, and in the development of which is embraced, every word of the sixty-six books of the Bible.

There may have been millions of ages between the events recorded in the first and second verses of Genesis. No mortal knows. It is not revealed. Ungodly self-styled "scientists" seek notoriety by pronouncing the earth millions of years old, thinking that they thus contradict the Bible. But the "contradiction" is only in their own ignorance. The Bible does not reveal the age of the earth. Such is not the theme upon which it treats. Its more than forty writers include nothing of men, lands, nations and peoples except such as came in contact with and became a part of the history of the Chosen Family through whom would be introduced the Messiah, in whom all families of all nations would be blessed. This explains why, in the single book of Genesis, with its fifty chapters, only eight chapters are devoted to the history of the whole world for one thousand, six hundred and fifty-six years, while the history of one man, Abraham, occupies thirteen chapters, and that of his descendants, Isaac, Jacob and Joseph, twenty-four chapters. It explains why more space is given to the history of Joseph than is given to the first two thousand years of the whole world.

All the Old Testament pointed forward to Him. Things took precedence, occupied space, and were given emphasis just as they fitted into the developments leading up to His coming. Everything in the entire Bible is dependent upon Him and points to Him. That He is the Christ, the Son of God, is the whole Bible in one sentence.

God said: "I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise His heel." (Gen. 3:15.) The virgin birth is thus mentioned in the first promise of the Redeemer; His crucifixion is embodied in the prediction that the Serpent would "bruise His heel," while His glorious triumph over Satan, hell and

the grave, in His resurrection from the dead, is foretold in the prediction that "He shall bruise thy head."

The Hebrew prophets, speaking as the Spirit gave them utterance, built up such a perfect and complete "door," through which the promised Messiah was to enter, that it would have been impossible for an impostor to enter. At the time the Messiah was born, all nations, even to the distant Orient, were keenly anticipating His appearance. Many impostors endeavored to take advantage of this universal expectation, but were exposed, perished, their followers scattered and brought to naught. The "door" was too plain and well marked out. The "porter," or forerunner, did not open to them.

The direct, literal and express predictions of the Messiah and His Kingdom, so plainly and forceably presented in the Hebrew Scriptures, made it impossible for candid and unprejudiced people to mistake His identity.

The genealogy of the family from which He would come was carefully guarded in the archives of the Jewish nation. Though Adam lived nine hundred and thirty years and "begat sons and daughters," the names of only three of his sons are given. The brief reference to Cain explains the death of Abel. Seth is named to take his place at the head of the antediluvian line of the ancestors of Eve's promised Son of Favor. Upon his birth she "called his name Seth: For, said she, God hath appointed me another seed instead of Abel; for Cain slew him." As recorded by the inspired historian, the patriarchal chain of Messiah's ancestors down to the Flood are Adam, Seth, Enos, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, son of Noah, is chosen. "Blessed be Jehovah, the God of Shem; and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." (Gen. 9:26, 27.) The line is counted down to Abraham and the God of Shem becomes the God of Abraham. While Abraham had a son by Hagar, several sons by Keturah, and a son by Sarah, God said: "In Isaac shall thy seed be called." (Gen. 21:12.) Of Isaac's two sons, Jacob is chosen. "The elder shall serve the younger." (Gen. 25: 23.) Of Jacob's twelve sons, Judah is chosen. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, Until Shiloh come; And unto him shall the obedience of the peoples be." (Gen. 49:10.) After the books of Joshua and Judges, the book of Ruth is inserted into the Sacred Canon to connect Judah and the promise made to him with David through Boaz, Obed and Jesse. The illustrious line from Seth down to the virgin's Son, of which the genealogical records were so carefully kept through the centuries, made the slightest imposition impossible.

When Matthew and Luke published these genealogies, the rolls of lineage were in the archives of the Jewish nation. No one called them in question nor disputed their accuracy. They stood the most severe and rigid examination. None could deny that the very records of the Hebrew nation showed that Jesus was the promised Seed of Abraham, the Son of David, Eve's Child of Promise.

The records which thus established the genealogy from "Seth, the son of Adam, the son of God," down to the virgin's Son, were kept carefully by the Jews and held sacred by the opponents of Christianity. The documents could not possibly have been interpolated. So precise and careful were the Jews in the copies of their Scriptures, that, as some of the Rabbins assert, all the words, and even letters, used in their Sacred Books, were numbered.

The chronicles of the Hebrew nation testify of Jesus and of "Jesus only." They unerringly point to Him and only to Him. With the overthrow of Jerusalem and

the destruction of the Temple, the archives of the Jewish nation were lost. They are preserved only in the Bible. But God did not have these Records kept from time immemorial for nothing. They accomplished their purpose before the Romans destroyed the Temple; and that purpose was to identify the lineage of Jesus of Nazareth as the promised Seed of the woman, the long looked for virgin's Son.

When the Jewish nation refused to accept Jesus (for "He came unto His own, and they that were His own received Him not"), they were debarred from looking any further for the Messiah, and also were debarred from observing the law of Moses any longer. They cannot now offer their animal sacrifices, for the Mosque of Omar today occupies the site of the only place on earth where those sacrifices could have been offered according to the law.

The genealogies were fulfilled in Jesus, and then, like the law of Moses, they were taken away. Since the coming of Jesus the Messiah, no more genealogies are kept. For rejecting Jesus the Jews have been scattered as wanderers among all nations, with their Temple and City destroyed, and from then until now there has been no way nor place in which they could keep their genealogies. All the records are gone. There is not a Jew on earth today who has sufficient authentic data to show to which tribe he belongs. If the Messiah was yet to come there would be no possible data from which to identify him with Judah. If the Messiah has not already come, he cannot come now. The time is past for the Scriptures to be fulfilled.

Except for Jesus the Scriptures of the prophets would stand before the world unaccomplished and unfulfilled. Jacob, in dying, in Egypt, inspired by the Holy Spirit, foretold that the sceptre would linger with Judah until He came. And the sceptre lingered until Jesus came. But the sceptre has been gone for nineteen centuries, and even the identity of the tribe of Judah is gone. No one can look further for the Messiah.

All agree that, before Jesus came, no one appeared who could have possibly been the long-promised Messiah; and it is equally clear, certain and plain that, since His appearance, no one else could possibly meet the predictions and fulfill the prophecies, because the background necessary to their fulfillment has been taken away. It is truly Jesus and "Jesus only." Only in Jesus is there hope. "And in none other is these salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4.12.)

J. A. A.

### UNITY (No. 3)

By C. E. W. Dorris

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1.) This is such a fine text that it is hard to get away from. In fact, it is such a good one that we have no desire to get away from it.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." (Eph. 4: 1-3.)

From this we learn that for brethren to dwell together in unity it becomes necessary for each brother to make some effort on his part—that unity is something

that we produce by our own doing; and likewise disunion. Unity and discord are not something that we have independent of doing. Each comes from its own seed and grows and develops in its own peculiar soil. Seed must be planted before either can germinate and come forth. Hence, Paul said: "I beseech you, brethren, by the name of our Lord Jesus, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

Here the apostle recognizes the fact that unity is based upon each brother acting his part—that it is necessary that "ye all," as individuals, do something that is calculated to produce unity, and not discord. When each member acts well his part, then there is unity among the whole.

The apostle does not leave out a single brother. He says: "Ye all." This takes in the whole congregation—preachers, elders, deacons and all. Hence, in order to have unity, it is as necessary for the preacher, elders and deacons to act their part well, as it is for the rest of the congregation. It is just as easy for these to turn the unity key the wrong way and let division and the devil in as it is for any other member of the congregation to do so. I have labored with many congregations in a number of different states the past fifty years. During this time I found troubles, heartaches, and divisions in a number of congregations. I think that I would be safe in saying that nine times out of ten, the troubles were brought in by either a preacher or elders, and sometimes both, turning the unity key the wrong way. I have often stated, both publicly and privately, and I here repeat it, that if preachers and elders would stay right that as a rule congregations would stay right. When preachers and elders and deacons dump the congregation in a band-wagon and act as though they had all Bible knowledge and wisdom and the congregation had none, you cannot expect anything but disunion in the congregation.

Yes, it's necessary for all parties to play their part well in keeping the unity key turned right if we expect to have unity. Unity is dependent on how the key turns. One of the easiest things in the world to turn wrong is the unity key. There are so many different ways of turning it, that it is an easy matter to turn it the wrong way.

But, the mouth and tongue play their part. Paul said: "That ye all speak the same thing." To do this one must use his mouth and tongue. Hence, both may be useful or detrimental to unity. It depends on how they operate as to whether we have unity or disunion in the camp. If they operate right, we have unity; if they operate wrong, we have disunion. Hence, the necessity of brethren—all brethren—preachers, elders and deacons, together with every member of the congregation using their mouths and tongues like God intended that they should be used. If they are used in slandering brethren and sowing discord then they are used wrong. But if they are used in telling the gospel story and leading people to the Lamb of God, then they are used right. But we should not overlook the fact that it is possible to keep our mouths closed and tongues still and thus produce discord in the congregation and through-cut the "brotherhood." Refusing to announce a gospel meeting will do it.

Suppose I should be invited to a city as a preacher to work and labor with a congregation where there are godly men and women who have taught their children that it is wrong to go to picture shows and have tried to keep them from going; and should I stand before

these fathers and mothers and their children and over the radio tell the world that I and my family go to the picture shows when we get ready and that it's nobody's business. What could I expect from these fathers and mothers and other godly brethren throughout the city except disappointment in me as a preacher of the gospel together with dissatisfaction and discord? And when it comes, and come it will, how and why should I blame anyone except myself?

Then, when criticisms, discontent and discord appear, instead of me turning the unity key back where it ought to be, by apologizing for my error, I stand before those fathers and mothers and put a pile of dry wood on the fire already burning by stating two or three different times that if any member of the congregation does not like the program, to get out and go to some other congregation. I repeat, "What can I expect except discontent and discord?" What have I done except to invite discord and opposition? Have I not turned the unity key the wrong way? Who can I blame except myself? Why should I try to lay the blame on others?

We read much from the pens of preachers and hear more from the pulpit and over the radio about the qualifications and the shortcomings of elders; but seldom read or hear anything about the qualifications and shortcomings of preachers. I wonder why? I am persuaded in my own mind that it is just about as much the duty of elders to call the attention of preachers to their qualifications and shortcomings, as it is for preachers to invite the attention of elders to theirs. I, therefore, do not feel myself out of place in doing so.

That there is unrest and discontent among Nashville brethren, no well-informed man will deny. Neither will he deny that such a report is circulated throughout the "brotherhood." Most everywhere I go I am asked, "What is wrong with Nashville?" I feel that I am not in the dark relative to the cause of the unrest. There are a number of things entering into and producing it. We are trying to locate the cause.

Yes, Cousin John, someone has turned the unity key the wrong way. Brother, is it you? If so, turn it back where it ought to be and you will have the unity that God wants us all to have. If you have turned the unity key wrong, then the responsibility of discord is on you. Turn the key back immediately. Don't try to blame the other fellow with it.

### INDISPUTABLE FACTS

By W. A. Ethridge

This is dependable and can be proven, verified and corroborated by the Bible and any library in the United States of America. Take it or leave it as you please.

(1) The church of Christ, the New Testament church, the church of the Bible, was established A. D. 33, on the first Pentecost after the resurrection of Christ, on the first day of the week; Acts, 2nd Chapter. Bible its guide; Christ its head. Prove it otherwise if you can.

(2) Catholic Church: Established A. D. 325; Nicene Creed its guide; the Pope its head.

(3) Lutheran Church: Established 1530; Augsburg Creed its guide; Martin Luther its head.

(4) Episcopal Church: Established in 1552; Episcopal Creed its guide; Henry VIII its head.

(5) Presbyterian Church: Established in 1643; Westminster Confession its guide; John Calvin its head.

(6) Baptist Church: Established in 1607 by John Smythe of Scotland by baptizing himself and that by sprinkling; Roger Williams its head in America. John's head was cut

off twelve months before Jesus said he would build his church. Which will you take, Jesus or John?

(7) Methodist Church: Established in 1743; Methodist Discipline its guide; John Wesley. The Methodist Church is a daughter of the Episcopal Church, the Episcopal Church is a daughter of the Roman Catholic Church, making the Methodist Church a granddaughter of the Roman Catholic Church. Prove it otherwise if you can.

(8) Christian Science Church: Established in 1866; Science and Health Manual its guide; Mrs. Mary Baker Eddy its head. It is patronized by the intelligentsia, or the intellectual higher-ups.

(9) The Mormon Church: Established in 1830 A. D. The Book of Mormon its guide; wives and more wives its creed; Joe Smith its head.

(10) Four-Square Gospel Church: Established 20 years ago in Los Angeles, California. Dreams and pantomimes its guide; Aimee Semple McPherson-Hutton its head; twenty thousand followers in California. It is said that everything works around to what is appropriate; Aimee has her rightful place, on the vaudeville stage.

(11) Seventh-Day Adventist Church: Established in 1847; the old Mosaic law its guide; Mrs. Ellen G. White its head. Mrs. White said she had a dream, went to heaven, came back, and told what she had seen and heard and started the first Seventh-Day Adventist church ever heard of on earth in 1847. If the old Mosaic law is still in force today, Jesus Christ died in vain.

(12) So-called Church of God: Established 30 years ago; tongue-speaking, jerking and twisting its guide; ignorance its head. There couldn't be a more direct insult to the God of heaven.

(13) So-called Nazarene Church: Established a few years ago. No guide; no head. People were called Nazarenes only because they were natives of Nazareth; just as you and I are called Tennesseans because we are natives of Tennessee.

(14) On and on to the end. Did Christ do all of these things? Do you believe in a Christ of that kind? I wonder.

### STRONG AND WEAK CHURCHES (No. 2)

By C. E. W. Dorris

I trust that the reader has read and digested the article of last month under the above caption, and is, therefore, prepared for this one.

During my labors in the Master's kingdom for nearly fifty years I have observed that the churches which live and build themselves up, study the word of God more, become intelligent in the Scriptures, are more earnest and active as Christians, have a more healthy and steady growth, and wield more influence in a community than any others. Of course, if they undertake to live without the help of a preacher, and refuse to feed upon the spiritual food and teach their neighbors, they will soon die from spiritual starvation. A church that has been in existence five or six years and still cannot meet and worship without a preacher, is a stumbling block to sinners; and if it cannot be taught to amend its ways, it ought to die and give place to one that is more faithful to its duties.

It is true that in cities and large towns the constant service of a preacher is needed. Yet the habit of preaching to the congregation alone instead of getting out to places where sinners can be reached, as did the Savior and the apostles, is a source of weakness and inefficiency to the congregation and an injury to the preacher, and amounts to a prohibition of the gospel to the sinners. The church simply says: "We are not willing to do our work,

to forego the pleasure of a learned and eloquent sermon, that the sinners may be reached." It is said that sinners may come to the meetinghouse. That is true, but they do not as a rule. Men who do not believe in or love the Lord are not apt to seek him. Christ never anticipated that they would, but himself went to them, and made provisions that his fellows should do likewise. Here is wisdom for both church and preacher. We cannot hope to beat the Lord's way of doing things.

We are confident that were a church of only a dozen members in its first coming together so determined to do their own work and do it, however clumsily it be performed at first, in a few years they would be more intelligent in the Scriptures, active, self-reliant, and earnest, and much more influential than if they had the best preacher in the land every Sunday. The doing of the work and the worship of the Lord is what makes Christians grow and become strong. A child will never learn to walk in its nurse's arms. Neither will a church that turns its work and activities over to a preacher. The preacher leaves the church composed of many intelligent men and women helpless, and it dies unless it can secure another preacher just as eloquent. If churches would learn to do their own work and lean upon their own God-developed strength, instead of the preacher's support, put the preacher in the mission field and weak places where he ought to be, the dictator, church-destroying, located minister would be outlawed. When churches and preachers each learn to do their work, and do it, then, and not until then, will churches rest in peace and harmony. Hold the preacher in line, and as a rule the church will stay in line.

The church that does its own work and worship and relies less on preaching than others, develops, makes, and sends out most preachers. The only church in Middle Tennessee that had a located preacher doing its work mentioned in the first article did more towards securing preachers from other states than all other churches in Tennessee combined; yet it made and developed fewer preachers in proportion to its number and intelligence than any other section of Tennessee. A church that cultivates its own talent will have preachers to convert the world. One that fails to give the opportunity for this, but employs others to do its work and worship, will have to depend upon foreigners to do its work.

The danger among the brethren is that they come to think that churches are only made to support preachers to preach for them, and that preachers are made only to preach for churches able to support them; and as the result, sinners out in the mission field are left to die without the gospel. Brethren, is it not time for us to change our ways? Yes, we believe in preaching, for by it the world is to be enlightened and saved. We believe that churches do far too little toward sustaining the good and true men of the congregation to enable them to teach the word of God to the world. But they will never improve in this by employing preachers to preach every Lord's day for them and thus take the preachers from the mission fields. Brethren, preachers and all, let us awake out of our slumbers and put on the whole armor of God. Let us go out into the destitute fields, in the highways and byways, preaching the gospel in school-houses, anywhere and everywhere we can get people to listen. When this is done, God will be honored, Christ glorified, the church multiplied, and sinners saved.

#### WHAT CHURCH SHALL I JOIN?

**MEANING OF THE WORD CHURCH:** The word "church" comes from the Greek word, ekklesia, and

means: "That which is called out," that is, a people who have been called out of the sinful world, into a state of purification in Christ Jesus. The word never means a building of wood, brick and mortar, for such structures are only houses built by the church, in which to meet and carry on religious work. It is used in the local sense to denote all the redeemed in a given locality, such as city, town, village, etc. See I Cor. 1:1,2, "the church of God which is at Corinth." It is used in the general sense to denote all the redeemed everywhere. See Matt. 16:18 "upon this rock I will build MY CHURCH." (I Cor. 12:28, Eph. 4:4, Eph. 1:22, Col. 1:18.)

**PEOPLE PURCHASED BY THE BLOOD OF CHRIST MAKE UP THE CHURCH:** "Feed the CHURCH OF GOD, which he hath purchased with his own blood" Acts 20:28. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ," I Pet. 1:18, 19. The CHURCH is that body of people purchased out of the world by the blood of Christ. There is not a redeemed person who is not a member of THE CHURCH.

**THERE IS BUT ONE CHURCH:** "There is ONE BODY" Eph. 4:4. "And gave him to be the head over all things to the church, which is his BODY, the fulness of him that filleth all in all" Eph. 1:22, 23. "And he is the head of the body, THE CHURCH" Col. 1:18. "Christ is the head of THE CHURCH: and he is the Saviour of the Body" Eph. 5:23. It is evident to all that Christ had but one physical body, then why should anyone contend that he has 250 spiritual bodies? What would you do should you meet a monster with one body and 250 heads or a monster with 250 bodies and one head? That is exactly what the religious world is trying to get you to accept as sound doctrine; but it is clear to you now that Christ has but ONE CHURCH and that ONE CHURCH is his SPIRITUAL BODY and all the redeemed belong to it.

**NAME OF THE CHURCH:** "My church" Matt 16:18. "Church of God" I Cor. 1:1, 2. "Church of the living God" I Tim. 3:15. "Church of the firstborn." Heb. 12:23. "The church." Acts 8:1. When all the local congregations are referred to they are called: "churches of Christ," Rom. 16:16, "churches of God" I Cor. 11:16, "the churches" I Cor. 14:34. Each congregation had a plurality of elders and deacons, Acts 14:23, Phil. 1:1. Qualifications for elders and deacons are found in I Tim. 3, and Titus 1. Each congregation was independent of every other congregation. They had no Councils, Synods, Associations, Conventions or Societies; but did their work under the direction of the head—CHRIST (not the pope) who spake to them through his ambassadors, the apostles, 1 Cor. 5:20, John 16:13-14. Missionaries were sent out by the local churches as is seen in Acts 13th chapter, and they reported back to the church, Acts 14:27, Phil. 4:10-20. Instrumental music was unknown in the New Testament churches, but they sang, Eph. 5:19-21, Col. 3:16, 17. So under the God-given names, the church is to march forward and carry out the instruction of the Holy Spirit, which is: "To the intent that now unto the principalities and the powers in the heavenly places might be made known by the church the manifold wisdom of God", Eph. 3:10. So with Paul we can say: "Unto him be the glory in the CHURCH by CHRIST JESUS throughout all ages, world without end. Amen." Eph. 3:21.

#### WHAT MUST I DO TO BE SAVED?

**THE CONDITION OF THE SINNER:** Satan is responsible for sin. Sin separated Adam and Eve from

God. Sin separates from God now. It is a transgression of law. Sin is a serpent that lurks in the darkness, to bite the feet of the weary pilgrim. With its slick, slimy coil about a human being, it bites and sends venomous poison down into the heart, where it eats on the vitals, until the poor wretch, under its power is thrown into the cess-pool of the vilest filth. Satan is behind it all. For all the pleasures in sin the "wages is death." For four thousand years sin wielded the scepter of power over the earth as a mighty giant. Poor human beings thrust from the beautiful Edenic home were separated from God; but God in his mercy began to work out a plan by which man might be brought back into fellowship with him. So through the mist could be seen the star of Bethlehem. For four thousands years the believer in God offered his sacrifices which pointed to the LAMB of God on the CROSS. But during all that time all the bloody sacrifices offered, not ONE SIN was blotted out. Read Heb. 10:1-4. Their sins were only rolled forward one year, Heb. 10:3. The plan of salvation to the people before the CROSS was: 1. Hear God; 2. Believe God; 3. Repent; 4. Confess; 5. Offer the proper sacrifice. (Lev. 22:17-33.) These dying, their sins having been rolled forward; when Christ arose from the dead, he took his own blood, went into the Holy of Holies, Heaven itself, and there in the presence of God made atonement for the "transgressions that were under the first testament." Heb. 9:15. So that everyone saved from Adam to the death of Christ, had his sins removed by the blood of Christ, which was reached by faith, repentance, confession and the proper sacrifice. This side of the CROSS, the blood having been shed, we are saved and have our sins removed by the blood, for "without shedding of blood is no remission." Heb. 9:22. "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1:7. "In whom we have redemption through his blood, even the forgiveness of sins" Col. 1:14. "Neither is there salvation in any other" Acts 4:12. "And this is the record, that God hath given to us eternal life, and this life is in his Son" I John 5:11. These scriptures declare emphatically that "eternal life," "forgiveness of sins," "redemption," "salvation," "blood," are in Christ. Now if we can find out how one gets into Christ, we have settled the question. 1. Hear. "Faith cometh by hearing, and hearing by the word of God" Rom. 10:17; 2. Believe. "With the heart, man believeth UNTO righteousness" Rom. 10:10; 3. Repent. "Repentance UNTO life" Acts 11:18; 4. Confess. "With the mouth confession is made UNTO salvation" Rom. 10:10; 5. Be baptized. "Know ye not that so many of us as were baptized INTO Jesus Christ, were baptized INTO his death?" Rom. 6:3. "For as many of you as have been baptized INTO Christ, have put on Christ" Gal. 3:27. LISTEN! It is believe, IN, ON, UNTO, but never INTO. Repent, TOWARD, UNTO, but never INTO. Confess, UNTO, but never INTO. Baptized INTO CHRIST and never UNTO. Therefore, the one who hears the gospel, believes on, unto, in, repents unto, towards; confesses unto and is baptized INTO Christ, comes to the blood and is saved, has the remission of sins, life, and is by this "added to the church" Acts 2:47.

**WHAT SHALL WE DO?** This question was asked by the apostles, after Peter's wonderful discourse as recorded in Acts 2. They had heard the gospel, believed that Christ is Lord, and by their asking "what shall we do," confessed; so Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" Acts 2:38. They did what Peter told them to do, and were "added unto them" and the "them" constituted the church, and the church is made

up of the redeemed, so these people were saved after they did what they were commanded to do.

**WHAT SHALL I DO, LORD?** "And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are APPOINTED FOR THEE TO DO" Acts 22:10. "Arise, and go into the city, and it shall be told thee WHAT THOU MUST DO" Acts 9:6. Saul arose, was led into the city, went into the house of Judas and fasted and prayed. The Lord sent a preacher to him with the message of "WHAT THOU MUST DO." Remember that Saul at this time is a believing penitent who had already confessed the Lord, so when the preacher came, he said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" Acts 22:16.

**WHAT MUST I DO TO BE SAVED?** Read the whole of the 16th chapter of Acts. You will observe that this man, the jailer, was a heathen, and had never heard of Christ. When the prison doors were opened he supposed that the prisoners had escaped, drew his sword and was about to take his own life (Acts 16:27), but Paul stayed him, then the question, "what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" Acts 16:31. But how can he believe in him of whom he had not heard. (Read Rom. 10:13-17.) So the next verse says: "And they spake unto him the word of the Lord, and to all that were in his house." And the 33rd verse says he "was baptized, he and all his, straightway." Then after this he rejoiced, believing in God with all his house." You can see that this man had to begin at the beginning, which was faith, and go step by step just like the others until he was baptized INTO CHRIST where the blood blotted out his sins.

#### ACTION OF BAPTISM:

John baptized in the river Jordan, Matt. 3:6.

Where there was "much water." John 3:23.

Jesus was baptized in the river Jordan. Matt. 3:13.

After he was baptized he came "up out of the water." Matt. 3:16, Mark 1:30.

Preacher and candidate went down into the water. Acts 8:38.

Baptism is a burial. Rom. 6:1-6; Col. 2:12.

There is one baptism, Eph. 4:4. Christ is the administrator of fire and Holy Spirit baptisms, but there is just "one" that man can administer, read Acts 10:47.

"Baptizo" is the Greek word transferred and given an English ending, found in the New Testament which you have in your home. This word means dip, immerse, and the equivalent, but never to sprinkle or pour. There is not in existence a Standard Greek-English Lexicon, that gives to "baptizo" or its family words, sprinkle or pour.

"Rhantizo" is the Greek word for sprinkle, and is never translated baptize, dip or immerse. It is used in Heb. 9:13, 9:19, 9:21, 10:22, 12:24 and I Pet. 1:2. It is never used in connection with unmixed water.

"Ekcheo" is the Greek word for pour, and is found in John 2:15, Acts 2:17, 18, Rev. 16:1, 16, 2, 3, 4, 8, 10, 45 (ekchuno) but never in connection with unmixed water.

There is not a case in the entire Bible where anyone had unmixed, pure water sprinkled or poured upon them for any purpose.

The first case of sprinkling for baptism was that of Novatus about the year 251 A. D. The Roman Catholic Church recognized and adopted sprinkling about 1311 A. D. The practice belongs to the APOSTACY.

**INFANT BAPTISM:** There is not a case of infant baptism in the bible. Christ said, baptize believers; not unconscious babies, Mark 16:15, 16, Matt. 28:18-20, Acts 8:36-39.

## CORRESPONDENCE

John S. Allison, Nashville, Tenn., July 24, 1940: I closed a ten-day meeting at Mt. Zion church of Christ, Montgomery County, near Dodsonville, Tenn., on July 16. We had fine attendance and interest. No additions.

St. Clair Slatton, Marmaduke, Ark., July 24: At this time I am in a meeting at Oak Grove, near Egypt, Ark. Good attendance and rapt attention. One restored to date. From here I go to Devall's, near Haxie, Ark., August 3. Then to Walnut Corner, near Light, Ark., August 18. Other meetings pending. I love to work in the field and desire the prayers of the faithful.

Meldon B. Bennett, 820 N. Symmes, Norman, Okla., July 5: I am leaving here next month for Bellingham, Wash., to work with the small congregation and try to evangelize the country.

Married, at the Central church of Christ, Nashville, Tennessee, Tuesday, July 30, 1940, Roy Gordon Benson, Jr., and Ruby Dell Bigger, James A. Allen officiating.

Maurice M. Howell, Bolivar, Tenn., July 27: Meeting at Milligan Ridge, Ark., will be a week old tomorrow. Six additions to date.

Henryetta, Oklahoma, August 7, 1940: The meeting at Martinville, Ark., resulted in two young men being baptized, and much good done otherwise. I promised to assist them again next year. I began last night at Little River church, near Osceola, Ark. Meeting starts off well. I was here four years ago, with eighteen baptisms, and I am hoping for a good meeting this time. I go from here to Marion, La., beginning August 20. May God bless his faithful everywhere. Sincerely in His name, Will W. Slater.

### PROPOSED DISCUSSION

This is to certify that J. R. Clark, Missionary Baptist, and F. O. Howell, church of Christ, Memphis, Tenn., have signed propositions for a 12-days' debate, to be conducted some place in Southern Illinois. The place and date have not been set. It should be a central point, say West Frankfort, Ill.

Bro. A. Hugh Clark, Union Avenue church of Christ, Memphis, Tenn., states that Bro. Howell is about the best experienced debater in the brotherhood. Strong, healthful and speaks with ease.

Bro. E. R. Harper, Fourth and State Streets, Little Rock, Ark., states about the same of Bro. F. O. Howell.

This debate followed by about a 3 weeks' meeting at West Frankfort, Ill., should establish the cause at West Frankfort. Badly needed and help the cause generally in the south end of the State.

The brethren generally don't see the value of uprooting the plants the Father has not planted—fear discussion. Paul in Acts fought error. The Word is the sword of the Spirit, and when the sword (word) was used properly by sacrifice and zeal in the first century, the church moved. They were fighting false teaching then. Now we cooperate with false teaching and criticize members in the church. I would like to hear from members all over Southern Illinois relative to supporting this discussion.

DR. B. A. TATE.

Harrisburg, Ill., August 9.

### CULLED FROM CAMPBELL

"And first of all, be it observed, that in some churches there appears to be wanting a proper method of handling the Scriptures to the edification of the brethren. It is admitted by all the holy brethren that the Scriptures of truth, called the living oracles, are the great instrument of God for all His purposes in the saints on earth. Through them they are converted to God, comforted, consecrated, made meet for an inheritance among the sanctified, and qualified for every good word and work. Everything then, depends upon the proper understanding of these volumes of inspiration.

"The system of sermonizing on a text is now almost universally abandoned by all who intend that their hearers should understand the testimony of God. Orators and exhorters may select a word, a phrase, or a verse; but all who feed the flock of God with knowledge and understanding, know that this method is wholly absurd. Philological lectures upon a chapter are only a little better. The discussion of any particular topic, such as faith, repentance, election, the Christian calling, may sometimes be expedient; but in a congregation of Christians the reading and examining the different books in regular succession, every disciple having the volume in his hands, following up the connection of things, examining parallel passages...fixing the meaning of particular words and phrases by comparison with the style of that writer or speaker, or with that of others...and keeping the narrative, the epistle, or the speech, so long before the minds of all, as is necessary for the youngest disciples in the congregation to understand it, and to become deeply interested in it, will do more in one year than is done in many on the plan of the popular meetings of the day."—Alexander Campbell, *Millennial Harbinger*, Abridged, Vol. 1, p. 475.

### DATE OF EXPIRATION

We kindly ask our readers to look at the date of expiration stamped on their papers, to see if their subscription is due. We want everyone to renew when their time is out. We need their help in publishing the *Apostolic Times* and we hope they may derive good from reading it.

We will very much appreciate it if any of our subscribers who change addresses will immediately notify us. The Post Office notifies us, if they do not, and makes a charge for doing it. In notifying us of a change of address, kindly give the old address and then the new address.

Address all communications to *The Apostolic Times*, 425 Commerce Street, Nashville Tennessee.

### TO OUR READERS

We would appreciate it if our readers would assist us in circulating *The Apostolic Times*. A little effort would be the means of getting many to subscribe for it and of thus having it come into their homes regularly, preaching and teaching the Word of God.

The regular subscription price of only 50 cents a year seems low enough, if a person is at all interested in having a gospel paper come into his home. And our low club rate of only 25 cents a year in clubs of ten or more seems to be about as low as any one could expect to get a twelve-page monthly.

This low club rate of only 25 cents a year makes it easy for any one to secure it by making up a club; and it also makes it easy for any one who desires to do some evangelistic work to have it sent to their friends and neighbors.

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#### NOT PEACE—BUT A SWORD

By Ervin Waters

in The Old Paths Advocate

"Think not that I am come to send peace; I am come not to send peace but a sword" (Matt. 10:34).

The corruption and deformation of the church has always begun in a faithless ministry. When the majority of our preachers become time-servers, whose whole study is personal popularity, and who never rebuke sin and error except by a passing remark at long range; apostacy is not far distant. The voices of many spineless preachers are always heard to peal long and loud on the subject of "Peace" and other similar subjects. Peace, without compromise, established upon the New Testament foundation is to be desired. But, there can be no peace between Christ and antichrists; truth and error; or righteousness and sin.

The statement of Jesus, "I came not to send peace, but a sword," on first thought seems inimical to the announcement of the angelic host as they sang, "Glory to God in the highest, and on earth peace among men." Christ came to send peace, and yet, He "came not to send peace but a sword." He announced peace but that

very announcement effects the disruption of peace. This paradox can be stated thusly: "Peace versus peace." Christ is come to bring true peace, and therefore, is come to disturb all false peace and excite discord, which is as profitable as it is indispensable. No sophistry can evade this inimitable conclusion: Division is quite necessary to permit true peace.

May I call to your attention the statement of Jesus, "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." (Lk. 12:51-53). Jesus said that he came to bring "Division." Again he states, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:35-36).

Brethren, take warning, and do not be lulled into a fatal repose and false

security by the cry of these compromisers who shout, "Peace, peace, when there is no peace" (Jer. 6:14). I love and desire peace but I do not want "Union" without "Unity." Just as long as we have men in the church who would corrupt its worship and sully its teaching, we will have division in our ranks. When apostates arise, speaking perverse things within the walls of Zion, we have no alternative but to cross words with them in defense of truth. We should rally to the defense of the cause of Christ against digressive aggression. When peace is made between truth and compromise it is a false peace. The kind of peace Christ came to disturb. May there always be division between truth and compromise.

Do not refuse to see and enjoy the beautiful roses just because there are thorns on the vine! There'll ever be lot of bitter till we reach heaven—the sweet home of the soul!

You cannot fit the burdens of life to yourself—you MUST fit yourself to them! Lean on God's arm and fight till death!