When a preacher’s presence with a church creates a crisis resulting in his removal to another place, and he charges it all up to the “ungodly leadership” of the church, it is a suspicious circumstance. Suspicious, I say, because other men at least as good, or better, have labored there as long, or longer, without trouble. Even so it is possible in these days of compromise for the loyalty of a preacher to prick the tender soft places in the leadership of a church which is superficially indoctrinated. But when the self-same preacher eventually becomes the center of a crisis about everywhere he goes and raises the same cry of “ungodliness” in others, suspicion is replaced by the conviction that the big mistake of “the leadership” of the churches involved was in their choice of a preacher. Congregational leaders are often entirely too careless in their selection of men to labor with them “in word and doctrine.” It is rather easy for a preacher to become an extremist and expect too much of the common run of folks, leaders as well as others. Most people outside of a few cranks are human and not necessarily “ungodly” in it. Integrity can become so acute it develops a morbid conscience and then you have a crank. If he happens to be a preacher, the more’s the pity. He is apt to have trouble with the brethren wherever he goes, for most of them are normal and he is not.

An eyewitness of the proceedings in Indianapolis told me some interesting incidents. This was the great unity meeting sponsored by Claud F. Witty and James DeForest Murch. The meeting was held in the great building of the Christian church which acted as host to the gathering. The singing without instrumental accompaniment, demonstrated beyond question that instrumental music is not essential, and also dealt a body blow to excuses for its use urged on the grounds of expedience. Here was a large gathering of brethren on both sides of the music controversy singing lustily and with entire success without the instrument. It must have suggested to many that if they could do that here and now, that it might well be done that way elsewhere and all the time and a real practical contribution would be made to real unity. It must be evident to all that there is a large body of true disciples of Christ who will never accept the instrument but will continue to reject it on conscientious grounds. No conscientious objections exist for singing without the instrument. The ground of unity here is obvious. This was a little too much for the pastor of the Indianapolis Christian church to take, lying down, or sitting down. Brother Boles had rubbed things in with a peppery definition of the real issue involved and Brother Janes had made an innocuous little pep talk about loving it out instead of arguing it out. The pastor of the church was delighted with the meeting with reservations. He expressed himself as willing to act as host of another such meeting provided. He described the great magnanimity of the brethren of his way of thinking, in keeping the organ and its instrumental associates quiet, out of deference to the feelings of visiting brethren. If another such meeting took place, the objectors could bring their tuning forks and pitch pipes and have it their way one day, and the organ brethren would be given full liberty, regardless of any feeling against it, the next. This is said to have been greeted with a volume of “noes.” It must have been evident to even Brother Witty and Brother Murch that the issue stood just about where it did when the meeting began.

Let us suppose that a second meeting were held in that church on the terms suggested by the pastor. On the day of singing without instruments all could and probably would join in. When the instruments tuned in on the following day, the objectors to a man must remain silent or stultify their conscience. The objectors to instrumental music must worship where it is not used. The issue is clear. The instrument must go or those who use it must do so without the fellowship of a large group of objectors. It is not clear to some of us just what sort of unity Brother Murch and Brother Witty expect unless theirs is an appeasement policy which will result in dulling the edge of objections to instrumental music in worship. It is evident that the Christian Standard hopes for something like this to come out of it. There is no evidence whatever of a general movement in Christian churches to surrender their unauthorized practices “Ephraim is joined to his idols.” The implied and avowed efforts to classify tuning-forks with organs and pianos is absurd in view of the use that is made of them, and demonstrates the poverty of argument in favor of instrumental music. Another thing, if the organ-playing brethren feel so proud of themselves for the great show of a magnificent spirit in deferring to the consciences of their brethren for a period of days, let them spread it out over the rest of the time and they’ll really have something to brag about, and peace on the question, to boot. The Christian Standard felt almost as swell-chested as a Pharisee over this temporary surrender of an expediency. No telling what its chest measure would mount to should it decide to make a permanent contribution to peace along the right line. It ought to try it and see how good it feels.
"THEM'S MY SENTIMENTS"

Corsicana, Texas, Nov. 24, 1939, Mr. Cled E. Wallace, Austin, Texas. Dear Brother Wallace:

I have just devoured your article in the current issue of the Bible Banner on "The Profane Use of Prayer." I shall not wait and send flowers to your funeral; I shall send them now.

In my honest opinion every religious paper among us could greatly glorify God by reprinting your article and giving it all the circulation possible: it is sane, scriptural and timely. I have always felt as you express yourself about such uses of the sacred exercise of prayer. It is not unusual to hear brethren talk of the great power of the prayers of some great religious person who has never believed or obeyed the gospel of our Lord; principally, of course, we see this in periodicals.

There are certain very definite conclusions to which we must come if these stories are true: first, it is not necessary to obey the gospel in order to make one's relation to God a reality; second, why spend time trying to maintain churches of Christ with their peculiar ideas of religion.

I think you approached your rather delicate subject in a wonderfully fine spirit, and that you paid a fine tribute to the memory of James A. Harding, reference to whom dealt a most telling blow to those who try to show similarity between him and themselves. Men smaller in both mind and soul than the one and only James A. Harding should guard against comparisons designed to give prominence to themselves at the expense of the life, work and memory of one who would have opposed their wild vagaries with that same fiery, vigorous, unrelenting, and uncompromising attitude that ever characterized his opposition to error.

In conclusion: I seriously doubt that we have in the church today a better writer, considered from every standpoint, than you are. One who can be true to the divine record, and at the same time exhibit that fine attitude evident in your writings toward those whom you oppose.

May you live long to continue that fine service you are rendering the church during these troublesome times.

Most fraternally yours,

T. B. Thompson.

J. F. KURFEES HONORED BY HIS BUSINESS ASSOCIATES

Some business men of late have been tooting their own horns in certain papers to the tune and step of a street parade. It has reminded us of the "chimney corner scripture," a version of which reads: "Blessed is he that tooteth his own horn, lest it shall not be toothed." But there are times when the accomplishments of Christian business men, who never say anything about themselves or their business success, deserve mention and praise. The following tribute to J. F. Kurfees was clipped from the Paint Oil Chemical Review, published in Chicago, Ill. We want our readers to see what a Chicago business medium thinks of one of the finest Christian men in the nation. Here it is:

Copied from Paint Oil Chemical Review Chicago, Ill., of Oct. 12, 1939

James F. Kurfees, president of the J. F. Kurfees Paint Co., Inc., Louisville, Ky., hardly needs an introduction to members of the paint industry among whom he is favorably and widely known.

Coming from sturdy stock, endowed with the heritage of good health and a will to do, a keen mind and an active body, he has through his own efforts risen from a farm boy to a place of merited distinction in his home community and to the highest honor within the gift of his fellow businessmen.

Mr. Kurfees was born at Mocksville, N. C., Nov. 21, 1866 and was reared on a farm there. He attended the county district or grammar schools, which were long on the three R's, and his first employment was in a country general store at the weekly wage of $4.00. He clerked in such stores for a few years, went to Louisville and shortly after secured a house job with the Peaslee-Gaulbert Co., manufacturers of paints, and jobbers of general lines of finishes and other merchandise. His duties were with the company's sales department, but he was always an inside man. After five years in this connection, he became associated with J. W. McCarthy Co., where he remained for two years until July 1897.

On August 2 of that year he engaged in business for himself, under his own name, but changed it in 1907, when the firm was incorporated to the J. F. Kurfees Paint Co., Inc. The business is still owned by him and his employees, and Mr. Kurfees continues as president of the company.

Mr. Kurfees was married the year previous to establishing his own business to Miss Pearl Tatum, of Louisville. Their family consists of James F. Kurfees, Jr., associated with his father in business, and a daughter, Mrs. Alene T. Calveard.

Mr. Kurfees' particular hobby, aside from his family and his own business, is the welfare of his industry. He has been for a good many years an active association man-having been a member of the Louisville Paint, Oil and Varnish Club, and a past president; a director of the old National Paint, Oil and Varnish Association for nearly a quarter century; and a member of the old American Paint and Varnish Manufacturers' Association for the same length of time, serving as director several times. In 1930 he was a regional vice-president of the N. P. & V. A., and in 1932 the American Paint and Varnish Manufacturers' Association honored him with the office of president.

Let it be added that J. F. Kurfees has been the strength and stay of the Haldeman Avenue Church (Old Campbell Street) in Louisville, Ky., where his late eminent and illustrious brother, M. C. Kurfees, served as preacher for forty-five years, and is yet looked to by the entire congregation as a faithful overseer. He is a friend of the editor and a strong supporter of the Bible Banner and shows his faith by his works. May his kind be multiplied.
In September 1898 I entered the Nashville Bible School, then on South Spruce Street, Nashville, Tennessee. J. A. Harding was president of the school, and he, and David Lipscomb were the Bible teachers. Dr. J. S. Ward was one of the teachers; he taught during the eight years I was in the school, and several years after I left school. He presented the diplomas to the class the year I finished school. During the years I was in school he became one of my friends. A few years ago when Brother J. W. Shepherd lived in Birmingham, Alabama, he and I were in Nashville and we went to Life & Casuaty office to see Dr. Ward. While we were in his office he read a letter to us; he said he was going to send to the Gospel Advocate office, telling them how sick and tired the brethren in Nashville were getting of the Advocate agitating the premillennial question. In the letter he said: “No one knows that Christ is now on David’s throne.” When he got to that I said, Doctor cut that out. He replied, there you go; and I said yes, if you do not know that “Christ is now on David’s throne” you ought to know it. About two weeks after that I passed back through Nashville and went around to see Dr. Ward again, he said, Brother Jack (that is what he calls me) I cut that statement out of my letter; but he did not say he had changed his position. After that I said in an article that this premillennial nonsense had dethrown Christ in the hearts of some of my best friends, and gospel preachers. Later, Dr. Ward was talking to one of our mutual friends, and told him that he and Brother Jack had come to the parting of the roads-that was not good news to me. Naturally, it left me to believe that Dr. Ward was still sympathetic toward, or believed in, the premillennialism as taught by Brother R. H. Boll.

When Brother E. W. McMillan came to the Central Church to take the place of Brother Calhoun, who had passed to his reward, as preacher and radio speaker, he had heard that some of the elders had premillennial leanings, so he did as any Christian gentlemen should do, he went to the elders themselves and learned from them, he says, that the reports were not true. Now, since the elders alone, except God, could know their own hearts, and, therefore, know what they believe, that was good news to me because it put Dr. Ward, Lacy Elrod, and possibly others back in the road with me.

I suppose Brother McMillan told the elders of the Central Church of Christ in Nashville that he had a meeting cancelled for him in Texas because he had told the elders of the congregation that he would expose some premillennial theories being taught in their congregation, and that he had helped arrange for the great Fort Worth debate. I am sure it did Brother McMillan’s heart good when he would have no premillennial sympathies or teaching to correct in the Central Church, because they had none of it.

It would be too bad, when we get off on the wrong foot, if we could not change our position, and if people would not believe us when we declare our change. However, when the elders of a congregation are involved, it would be better if they would make the announcement of their change over their own signatures, but we are rapidly developing the pastor system, and when that system is perfected I suppose the voice of the pastor will become the voice of the eldership, if not the voice of God, so we had just as well begin to get used to it.

As the late Will Rogers would say, “All I know is what I read in the papers,” so there is something else I want to call the reader’s attention to, and that is, Brother Mc-

Millan has delivered four sermons over the radio, from the Central Church, against premillennialism, and he has had four other preachers to preach over the radio who preached against it, and he knew that one of them was going to speak against premillennialism before he spoke. On the other hand, Brother McMillan would not, or has not, invited brethren in Christ, who are recognized scholars, renowned preachers, and men of character to preach over the radio from the Central Church, if they believe the doctrine of premillennialism. Brethren it seems to me that this makes out a mighty strong case for the loyalty of the Central Church of Christ in Nashville, Tennessee, so far as the premillennial doctrine is concerned.

But there is still a fly in the ointment. Last fall when several congregations in Nashville sponsored a meeting that was held in the Ryman auditorium in October, the preaching being done by N. B. Hardeman, President of Freed-Hardeman College, Henderson, Tennessee, the elders of the Central Church passed, and had put in their minutes of the meeting, a resolution—“according to the law of the Medes and Persians that knoweth no change” forbidding any announcement of the tabernacle meetings being made from their pulpit, or over their radio. One of their members copied this resolution from the minutes, and it was published in some of our religious papers. This resolution, which was certainly an unfriendly, and unchristian act, toward N. B. Hardeman and the congregations sponsoring the meeting, caused considerable unfavorable comment on the Central Church. It was the consensus of opinion of all that I heard speak of it that their action was based on the fact’ that Brother Hardeman was to expose the vagaries of R. H. Boll’s future kingdom doctrine.

But since their loyalty on that score has recently been established, some one will doubtless run into the papers, or send out some circulars, demanding me to explain the resolution, I am anticipating that question.

A few years ago I was in a meeting in Warren County, Tennessee, and was told that a denominational preacher who lived back in the hills where the owls hoot at noon came riding down the road one day, and one of his flock was at his woodpile cutting wood, and when the preacher rode up the wood chopper said: “Brother, I am glad to see you, I was reading in the Bible this morning where it said when Jesus was born they ‘wrapped him in swaddling clothes, and laid him in a manger.’ What was that swaddling cloth?” The preacher reared back in his saddle, braced his feet in the stirrups, and said: “My brother, that swaddling cloth has been one of the profound mysteries of the ages.” So, brethren, I am asking you to wrap resolution in swaddling cloth and lay it away in your cranium, or better still, forget it. If you cannot find any swaddling cloth to wrap the resolution in, the sign that was placed in front of the Central Church during the Gypsy Smith meeting will do—that was a mystery too.

OLD AND RARE BIBLE COMMENTARIES

Meyer’s Commentary on New Testament, eleven volumes complete, good condition, one of the best ................................................................. 17.50

Schaff’s Commentary on New Testament, four volumes, complete, good as new. (By fifteen members of the Revision Committee; edited by Philip Schaff) ........................................................................ 10.00


Benson’s Commentary, Old and New Testaments, five volumes, complete, full sheep, good set ........................................................................ 12.50

Patrick & Lowth, Old & new Testaments, four volumes, complete, full sheep, old and rare, good ................................................................. 12.50
THE TASTE OF THE FRUIT

CLED E. WALLACE

Counterfeits are usually perfected with some skill or else their crudity would defeat the purpose of their existence. They are made with the design to deceive. They pass for genuine among the uninformed and careless. A wolf has far easier access to the flock if he can enter "in sheep’s clothing" and look enough like a sheep not to arouse their alarm. Regardless of the innocent appearance of his "dreslin’" he is a wolf. The Lord made use of the figure to warn his disciples that the habiliments of piety were not to always be taken at their face value. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23)

The Pharisees of Jesus’ time and the "false brethren" of Paul’s day concealed their counterfei-t character by appearances and pretensions that deceived many. They even went to the length of disparag-ing the spirituality of Jesus, criticizing his habits and speaking scornfully of his associates. "He is a winebibber, a friend of publicans and sinners," they said. They made fun of Paul’s appearance and ridiculed his manner of speech. "For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account." They were wolves masquerading under the sheep’s clothing of toplofty piety and smooth speech. Sure, they prayed, gave alms and fasted. This all helped. Some sheep-counters never skipped them, but Jesus said "Be-ware." It sometimes pays to look for wolf-hair under the wool and peep into the inside of the cup, especially if the first peep stirs up bitter cries of "heresy-hunters" and moaning appeals to high heaven to witness the lamb-like qualities of the woolly victim who thinks "marking" is a worse sin than heresy. Incidentally, while you are feeling the animal over to see whether he is a wolf or a sheep, you might wonder whether some sheep is not nearly so ticklish as a wolf. It is a suspicious circumstance if he growls and squirms and backbites while you are making an honest and thorough effort to identify him.

Another thing is apparent in the shallow use that some have made of the test that Jesus suggests. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." Wolves have even been known to cite the wool on their backs as "the good fruit" that proves "accord-ing to Jesus" that they are sheep in fact. If some good men’ did not have so much wool over their eyes, they might examine the front end of the animal and find wool in his teeth as well as on his back. A sheep never has wool in his teeth. He is strictly herbivorous. Perversion of the scriptures is a serious thing. The devotees of every cult from the dragoistic hierarchy of Rome to the paganistic philosophy of so-called "Christian Science" have misapplied "by their fruits" to prove that they are di-vine. They draw on the sanctuary to adorn themselves with things divine. Even the devil can transform himself into "an angel of light" and challenge the unwary to judge him by his "fruits." He is nevertheless the devil. Who ever heard of a heretic, perverter or compromiser who did not carry samples of highly colored "fruits" to decoy the uncritical into at least an atmosphere of tolerance? They can always be depended on to make a great impression on the milk-drinkers who are "without experience." These selfsame "softies" can also be depended on to be greatly outraged over the reactions of "fullgrown men who by reason of use have their senses exercised to discern good and evil."

Setting forth a good man under the likeness of good tree is an ancient and favorite figure. "And he shall be like a tree planted by the streams of water, That bring-eth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper." (Psalm 1:3)

We may well examine some of the literal qualities of such a man. He is neither an ignoramus nor a compro-miser "But his delight is in the law of Jehovah; And on his law doth he mediate day and night." The inimitable Paul gave his gospel son, Timothy, some instruction in both tree planting and tree uprooting. There were some scrappy growths in the church at Ephesus who were sap-ping the ground by teaching "a different doctrine" and featuring such things "which minister questionings, rather than a dispensation of God which is in faith." These men were "puffed up" and spiritually sick over hobbies that subverted the souls of the disciples. The fruit of their activities was "envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth." They needed their wings clipped and judging from the instructions that Paul gave Timothy, they got a good clipping. They had entirely too much spread in the wings of their imagination and too few feathers in the tails of their judgment. Most of the major troubles in the church have been caused by men like that. They are much like the "choicest vine" that God planted in a fruitful hill that the prophet Isaiah tells about. "He looked that it should bring forth grapes, and it brought forth wild grapes." Pruning and hoeing didn’t help any. It was marked, abandoned, and trodden down.

By contrast such trees emphasize the character of a fruit-bearing tree. "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1:5) This is first a supreme love for God and hearty devotion to his revealed will. Lovers of God do not per-vert and compromise his word. If this brings the counter-charge that motives of pretentious men are being im-pugned, then let the enemies of the truth make the most of it. A good conscience is a conscience "void of offense toward God and toward men always." But if some men become offended and bitter because of our loyalty to God, then first things must come first and God is always first. "We must obey God rather than men." A faith unfeigned is a genuine faith. There is no insincerity or a surrender to contradicting expediencies. A pretense of loyalty as a mask for selfish activities is definitely out. There is possi-bly no greater sin in the sight of God than hypocrisy. In addition to its inherent depravity it, like the love of money, is a breeder of all sorts of sins. It is at least as bad as the illiterate old brother said it was. He was trying to edify the church. In the text he came to the word "hypocrisies." He looked at it for a long pause. Finally he stammered: "Now, brethren, here’s something that I don’t know so much about. I can’t say just what these folks had been doing but it looks bad and it sounds bad. Whatever it was the Lord called them high-pock-a-rights." A sincere lover of God with a good conscience and genuine faith will not produce a harvest of wild grapes to embitter and disturb the people of God. He will teach and practice "these things that are good and profitable unto men." "By their fruits ye shall know them."
SOME QUESTIONS AND ANSWERS
JNO. T. LEWIS

The following are some very interesting questions and answers. They are interesting because they show that “Plain Questions and Answers” may be deceptive and misleading. The first two questions were from “A Friend” to Brother R. H. Boll, with his answers. They follow.

Plain Questions and Answers

Brother Boll: In view of the fact that you are often accused of causing strife and division, I desire to ask you a clear-cut question and would appreciate a clean and clear-cut reply.

1. Have you at any time, any where, made your position on prophetic problems, with any individual or congregation, a test of fellowship?
2. Have you at any time, or any where, directly or indirectly, divided any church?-A friend.

Answer: 1. I have never at any time or anywhere made my teaching on any prophecy a test of fellowship.
2. I have never at any time or anywhere, directly or indirectly, divided a church. I have on several occasions helped to re-unite congregations where division existed or threatened.

R. H. Boll.

These questions and answers appeared in the April issue of “Word And Work,” and were evidently published to impress its readers that R. H. Boll is a peace maker, and not a trouble in Israel. Doubtless they had that effect upon many. These questions and answers set my mind to wondering. I wondered if the advocate and agitator of any divisive doctrine or teaching would admit that he was causing trouble.

Knowing that the introduction of missionary societies and instrumental music into the work and worship of the church had caused alienation and division in a once happy and united brotherhood, and also knowing that Edwin R. Errett, editor of Christian Standard, was an advocate, and defender of the use of these inventions and devices of men in the work and worship of the Church, I decided to ask him the same questions that “A friend” asked Brother Boll. The following are the questions and Brother Errett’s reply.

1604 30th St., Ensley, Ala., August 14, 1939. Mr. Edwin R. Errett, Cincinnati, Ohio. Dear Brother Errett: Your reply to my questions of August 14 received, I appreciate your open and frank answers to my questions. They were what I expected of you. I thank you for your generous offer, saying, “I shall be prepared to receive and give attention to any further request you may care to make.” Therefore I will appreciate your attention to the following. We both know that the introduction of missionary societies and musical instruments into the work and worship of the church has caused strife, alienation, and division, creating two separate religious bodies out of a once united and happy people.

According to your answer to my first question the introduction of those things into the work and worship of the church did not cause the division, and separation. Therefore the opposition to those things caused the trouble, and brought about the separation. Would this be the logical conclusion? If so, would not Romans 16:17 compel you, and those who stand with you, to mark and turn away from them? If not, how would you apply the passage? If true, how could there be any unity between the two bodies? There certainly must be some marking and turning away from some body, by some body. Your explanation here will be appreciated.

For the same reason, according to your answer to my second question would not the Christian Evangelist, and those who stand with it, have to mark and turn away from the Christian Standard and those who stand with it? If so, how could there be any union between those two factions? I am interested in the oneness of God’s people. I am also interested in the marking and turning away from those who disrupt that union. Who are the “troublers in Israel,” Brother Errett?

Since the Apostolic church went into apostasy, out of which was developed the Roman Catholic hierarchy. Would there be anything but the Roman Catholic church today, if it had not been for the dissenters? Since the New Testament Church has been restored by the reformers, many of them martyrs, how can we keep it pure without opposing all the inventions and devices of men?

Fraternally, Jno. T. Lewis.

1604 30th St., Ensley, Ala., Oct. 7, 1939. Mr. Edwin R. Errett, Cincinnati, Ohio, Dear Brother Errett: In your re-
ply, of Aug. 24th, to some questions I had asked you, you closed as follows: "I trust this may be the sort of answer you requested and if not I shall be prepared to receive and give attention to any further request you care to make." Appreciating this kind offer from you, I submitted, on August 28 a few more questions that I desired to have you answer, but so far I have received no reply from you. If these questions have been misplaced, I shall be glad to resubmit them; but if you do not care to answer them, this will end the matter.

Respectfully yours, Jno. T. Lewis.

Brother Boll's answer of "A friend's" questions, and Brother Errett's answer to my first questions show that those who teach and advocate divisive doctrines will not admit that they are the troublemakers in Israel. They also show that "plain questions and answers" may be deceptive. My second list of questions got to the milk in the coconut, and notwithstanding Brother Errett's voluntary offer "to receive and give attention to any frither request you care to make," the questions met with profound silence in the sanctum sanctorum of the Christian Standard. Not even my inquiry could break the silence. Figuratively speaking Brother Errett crawled out on a limb, I handed him an ax and asked him to cut the limb off. He looked over the matter and saw the cutting would be between him and the tree; he evidently dropped the ax and decided to say no more about the matter. The facts are these, brethren, R. H. Boll, Edwin R. Errett, and Jno. T. Lewis understood precisely alike what the Bible says about the gospel being God's power to save the world. And we surely understand that Jesus Christ has prescribed a divinity system of worship, or he could not have said: "But in vain do they worship me, teaching as their doctrines the precepts of man" (Matt. 15:9). R. H. Boll is not satisfied with the church as the Lord's only blood bought institution, and God's last institution on this earth. He insists on an earthly kingdom, with Christ as an earthly king, on David's earthly throne re-established in Jerusalem, ruling for one thousand years. Edwin R. Errett is not satisfied with the New Testament system of worship; but insists that it is all right to have organs, fiddles, horns, and orchestras in the worship, and the kind of missionary societies he approves to carry the gospel to the world. I do not believe in the restoration of the earthly kingdom of Israel, with Christ ruling on David's earthly throne in Jerusalem for one thousand years, or any other period. I believe salvation is in the church and that the church is the only institution that has any right to offer the gospel to the world; it is therefore God's missionary society. I believe Jesus Christ prescribed vocal music for his worship, and the church in the apostolic age used only vocal music (Read Matt. 26:30; Acts 16:25; 1 Cor. 14:15; Eph. 5:19; Col. 3:16, and Heb. 2:12) Brethren Boll and Errett could work and worship with me without violating either the word of God or their conscience; but I could not work and worship with them without violating both the word of God and my conscience. These facts seem to have struck Brother Errett speechless. Any one who can see through a ladder can see who are the troublemakers in Israel. My position is the only possible ground for Christian union—it is the scriptural ground. As long as this scriptural ground for unity is challenged or ignored the marking and turning away will have to go on. If Brother Errett ever regains his speech and courage, and wants to answer my questions, I will read with pleasure his answers.

Copyright not applied for.

G. K. WALLACE AND THE CHRISTIAN WORKER

The following letter from G. K. Wallace will serve to let the readers of the Bible Banner and the public know the exact reason why G. K. leaves the Bible Banner staff to join Brother Homer E. Moore and the Christian Worker. A first cousin of mine, G. K. has always seemed more like a brother to me. We have always stood for the same things and have fought, and do yet fight, side by side, for the truth. Though he leaves the staff of the Banner in that he will be associated with the Christian Worker, still we do not lose him entirely for he has promised to contribute to our columns with some degree of regularity. The Bible Banner will publish what he wishes to write any time, gladly. His letter follows:

Lockney, Texas, Dec. 1, 1939, Mr. Foy E. Wallace, Jr., Box 1804, Oklahoma City, Oklahoma, Dear Foy:

The Bible Banner means much to me and has meant much from the beginning. I feel that I was distinctly honored by being asked to be a regular contributor. It is making a much needed fight and I am with you.

However, I am asking that you release me to become associated with the Christian Worker, published by Homer E. Moore, Wichita, Kansas for the following reasons:

First. Wichita is to be my permanent home, the Lord willing. The Worker is a good clean faithful paper and to me is a part of the "home town" and "home work." For the past ten years I have been closely associated with the Worker and Brother Moore. It seems I have grown up with their enlarged plans.

Second, Brother Moore has taught me all I know about religious journalism (Even though I know so little about it, it is no reflection on my teacher. Just think what he had to work on and you will understand) In this way he has been so much help to me I would like to stay with him as long as he lives.

Third, having been asked to become a regular contributor to the Worker and in view of our former associations I feel it a duty as well as a privilege.

Trusting that you will approve my plans and wishing you every good thing, I am,

Yours,

G. K. Wallace.

The September Christian Worker also carried the following announcement of G. K. Wallace's connection with it:

This week we have an article from Bro. G. K. Wallace. He needs no introduction to our readers, for he has appeared many times in our columns. He has written much for other papers and is well known throughout the brotherhood. When he resigned the work on the West Side in this city his plan was to move South but he decided later to remain in this field, and has purchased a home here and will make Wichita his permanent address. He is now busy in the evangelistic field.

He has nut in ten years as regular minister of the West Side church and during these years hardly a week passed that he did not visit the Worker office. He has seen the long hours and hard work we have done to build up the Worker office until now we handle the largest printing plants in the brotherhood. He has always been interested in our welfare, and has done his part in helping to build up the paper. Now that he has decided to remain here, he wants his influence in the good work we are doing, and has kindly consented to become a regular contributor. We appreciate this more than words can express. During our ten years association we have become greatly attached to each other, and this love deepens as the years go by.
In addition to the foregoing expression of our feelings for G. K., I wish also to express the same fraternal interests in the Christian Worker and its editor, Brother Homer E. Moore. He has published the Christian Worker in Wichita, Kansas, for many years and has the confidence of all who know him personally or through his paper over a larger western territory. The Christian Worker, its editor, and G. K. Wallace have the personal good wishes of the Bible Banner and its editor at all times and full cooperation is extended them at all times in their good endeavors.

A WORD TO THAD S. HUTSON’S FRIENDS AND MY FRIENDS

It is generally known among the friends of Brother Thad Hutson that he has recently sustained a major operation, the second within a short time. Brother Hutson has passed his three score and ten. He has given long and valiant service to the church, and has been unwavering in his stand for the truth of the gospel.

Now is the time for his friends to aid him. But this is not a call for mere charity. Brother Hutson would not approve of such. Here is the request, the editor's personal request:

Brother Hutson has a new book which bears the title "Ark." will consist of doctrinal rhymes, and the many experiences of this man of God over the long years of his ministry set to verse. It will do any Christian good to read these verses. He mentions in rhyme many of his friends, the editor and his family being in the number.

Another unique feature, worth the price of the book, is that the Neal-Wallace, Winchester, Ky., debate is reviewed in full in verse. It is really wonderful how the actual arguments on both sides of the discussion have been put in rhyme. It has the touch of humor in places, but throughout it breathes loyalty to the truth.

The book is neatly bound in cloth, has three hundred forty five pages, the author’s photograph and a complete index to all rhymes. The price is $2.00. I am calling upon Brother Hutson’s friends and my friends to order this book, buy it for a gift to a friend, if not for yourself, or both, and thus help a good man to help himself. Brother Hutson will possibly be able after a time to preach again to a limited extent, but he will not be able to do active continuous work as he has done in the past. It is therefore needful that he receive the fellowship of his brethren. We believe it will be forthcoming, and this is the opportunity for all to do good and at the same time get “value received” and more for the good that is done.

I sincerely hope that Brother Hutson will receive not less than five hundred Christmas orders for his book as a result of this piece. I have already received my book and paid for it. Every gospel preacher who received one through the mail complimentary, ought to pay for it any way, to help Brother Hutson. Address him, 1440 20th st., Parkersburg, W. Va. Submitted in love by his friend and yours, Foy E. Wallace, Jr.

The versatile promoter of the Christian Leader brought up to date, made a visit to Texas, drank some milk from a discontinned cow and contracted undulant fever. We wish him no harm, and we resent it when a Texas cow gives milk that treats him rougher than the Bible Banner has. While in a state of convalescence the talented victim of polluted Texas milk outlined for publication in his paper a treatment to be followed by other chance victims among his readers. At the risk of being called a meddler in other men's matters, I'm going to suggest that if you have such a discontented cow and contracted undulant fever, you call a doctor. In case you lose a check or contract an appetite to make a million dollars, you might ask Brother Davidson to pray for you. He is said to possess extraordinary powers along that line.-Cled E. Wallace.
The Latter-Day Saints position on the apostasy is refuted by their own Scriptures. Their position that a universal apostasy destroys the church on earth and abrogates all authority to minister in gospel ordinances is not in harmony with their teaching concerning John the Beloved and the three Nephites. The Doctrine and Covenants and The Book of Mormon both teach that the authority to minister in Gospel ordinances remained on earth with these four apostles.

In Section 7:18 D & C we find the revelation given to Joseph Smith and Oliver Cowdery “when they desired to know whether John, the beloved disciple, tarried on earth.” It seems that this revelation was the answer to their discussion concerning the meaning of John 21:21-23. “And the Lord said unto me, John my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee.” This definitely is John’s request-to live and through the preaching of the gospel and the baptizing of converts to bring souls unto Christ. What answer does Christ give him? “And the Lord said unto me, Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.” What was John’s desire? What is the Lord’s answer? Is his desire not granted unto him?

Upon questioning a LDS minister concerning John and the Nephites he said, “We are not talking about authority of angels but authority among men in the church on earth.” Let us see what this revelation says about that. Remember that John and the three Nephites had the keys of both the Aaronic and Melchizedek priesthoods, or the right to preach, baptize and impart, by the laying on of hands, the Holy Spirit. At the time the Lord was talking to John and granting his request Peter was there also. “And for this cause the Lord said unto Peter. If I will that he tarry till I come, what is that to thee? for he desired of me that he might bring souls unto me, but thou desirest that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done: Yea, but he has undertaken a greater work, therefore I will make him as a flaming fire and a ministering angel: he shall minister for those who shall be heirs of salvation who dwell on the earth:” Certainly this greater work among men would include the authority to preach and baptize. Since his work was to minister to those who shall be heirs of salvation who dwell on earth if he was cut off from men and unable to help save them during the days of the apostasy he certainly was not doing a greater work among the children of men. In fact he would not be helping them at all; he would be standing by in full possession of authority without moving a hand during the days of the apostasy during which time men were perishing for the lack of the very gospel he was withholding.

We are sure, or at least we would be if we believed their “revelations,” that John was here and that he had the power he desired and that he fulfilled his desire-and still is doing so. Notice. “And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.” John has not come and certainly John still labors with full power. “Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.” Check the first part of the revelation to find the desires; here Christ says they shall both have them. John was not asking for authority of angels but for authority to remain on earth and to minister to men. To make this article three times as emphatic we shall now turn to the three Nephites.

After the resurrection of Christ according to the Book of Mormon—Christ appeared in America where his church was called by his name.

3 Nephi. 27:7.8. He selected twelve apostles who had the right to preach, baptize, and to impart the Holy Spirit. That is they held the keys of both the Aaronic and Melchizedek priesthoods. Now notice.

“And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them: What is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom. And he said unto them: Blessed are ye because he desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest.” 3 Nephi. 28:1-4. Then Jesus asked the three, “What will ye that I should do unto you, when I am gone unto the Father?” “They durst not speak unto him the thing which they desired. And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.” We have already seen John’s desire. “Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven.” In other words they were to remain until the universal apostasy they speak of comes between this and the second coming. “And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father.” To never endure the pains of death was a part of the promise and they were to remain mortal until the second coming of Christ. This is
proven by the fact that they had to be mortal at the second coming of Christ in order to be at that time “changed in the twinkling of an eye from mortality to immortality.” Thus they were to remain on earth as mortals doing that which John was doing. That they were to be in the flesh is also proven by the following: “And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow save it be for the sins of the world; and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand.” They were to remain in the flesh to bring souls to Christ—and how could this be done save through preaching the gospel and baptizing believers—while the world stood. It is still standing and thus it is clear that even unto now—without a break from year to year—caused by the universal apostasy—that they are preaching and baptizing. They must be extremely modest for they have never reported any of their work to the Mormon papers—that is to my knowledge. These three certainly would have made able debaters upon the subject of the inspiration of the Book of Mormon. I wonder if any of our brethren have met them in debate? A change was wrought upon their bodies, but “this change was not equal to that which shall take place at the last day; but there was a change wrought upon them, insomuch that Satan could have no power over them, that he could not tempt them; and thus they were caught up into heaven and saw things that shall be revealed.” We thus see that there are, and have been since New Testament days, four apostles on earth who shall remain until the second coming. These hold the keys of both the Aaronic and Melchizedek priesthoods; thus their mission was, and is, to preach, baptize and give the Holy Spirit to heirs of salvation on earth.

Thus see we that there are, and have been since New Testament days, four apostles on earth who shall remain until the second coming. These hold the keys of both the Aaronic and Melchizedek priesthoods; thus their mission was, and is, to preach, baptize and give the Holy Spirit to heirs of salvation on earth.

These facts array Mormonism against itself. It refutes their position on the apostasy. Indeed Smith’s own “children” have risen up against Smith and have shown him to be a false witness. We leave it far the Latter-day Saints to decide which told the truth: Joseph Smith or his “inspired productions.” We say that in these particular instances neither of them told the truth.

Campbell On The Apostasy

The Mormons assume that there was a universal apostasy which entirely destroyed the church on earth and abrogated all authority to minister in gospel ordinances. They claim that this authority was “restored” by the Lord through Joseph Smith.

James E. Talmage says: “The Church of Jesus Christ of the Latter-day Saints proclaims the restoration of the Gospel and the re-establishment of the Church as of old, in this, the Dispensation of the Fullness of time. The restoration and re-establishment, with the modern bestowal of the Holy Priesthood, would be unnecessary and impossible had the Church of Christ continued among men with unbroken succession of Priesthood and power, since the ‘meridian of time present.’”

“The restored Church affirms that a general apostasy developed during the apostolic period, and that the primitive Church’s governing, authority, and graces as a divinie institution degenerated into an earthly organization only... If the alleged apostasy of the primitive Church was not a reality, the Church of Jesus Christ of Latter-day Saints is not the divine institution its name proclaims.” Prelim.

Elder B. H. Roberts of the First Council of the Seventy, Church of Jesus Christ of the Latter-day Saints, Salt Lake City, Utah, said in a radio address in 1929, “They (Protestants, J. D. B.) seem not oblivious to the fact, though perhaps not noticing it in so many words, that if the Christian religion was displaced by a paganized ‘Christianity’ full-fledged religion, as is fully predicted, in the New Testament prophecies, and which the works of Protestant writers go far towards proving by the only possible way in which the true Christian religion and the Church of Christ could be restored would be by a re-opening of the heavens and the giving forth of a New Dispensation of the gospel, together with a renewal of divine authority to preach it and administer its ordinances.”

We thus see their assumption and the conclusion based upon the assumption. When attacking the church of Christ they claim that A. Campbell taught that there was such a universal apostasy. Campbell in The Christian System speaks of the “full development of the great apostasy foretold by Prophets and Apostles... just as a boil can be fully developed without covering the entire body so the apostasy was fully developed without covering the entire church. Neither does Campbell’s usage of the term ‘restoration’ imply such a universal apostasy as the LDS’s teach. In speaking of the different attempts at reformation Campbell says:

“Various efforts have been made, and considerable progress attended ever since the Grand Apostasy was completed till the present generation the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A veil in reading the New Testament prophecies, and which the works of Protestant writers go far towards proving... the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution its name proclaims.” p. 180

But this does not speak of a complete apostasy of the church—the entire church; he implies that the apostasy from the church which culminated in the development of the man of sin was completed. In speaking of induction into the kingdom of Heaven he says:

“...these days of apostasy men have sought out many inventions. Some have attempted to get into the Kingdom of Heaven without being born at all.”

This certainly implies that he believes the kingdom of heaven was in existence in spite of the false doctrine in the world.

In speaking of the commencement of the kingdom he says:
"Thus commenced the Reign of Heaven, on the day of Pentecost, in the person of the Messiah, the Son of God, anointed Monarch of the Universe. Under him his people, saved from their sins, have received a kingdom which cannot be shaken nor removed." p. 171

In other places he is just as clear in his statement concerning the perpetuity of the kingdom.

A. Shook's manuscript, "The Current Reformation Defended" As Shook has said, "If Christianity had a "positive existence" in the world for more than eighteen centuries, it did not have a positive non-existence for twelve.

Campbell also took the position that the Kingdom established upon the first Pentecost after the resurrection was the Kingdom of Joel 2 and Dan. 2:44. How could he take such a stand and yet teach that it was destroyed for a period of time and its sovereignty left to another people?

From these quotations from Camp-bell we clearly see that it is a mis-representation of his teachings to say that by his usage of the term "restoration" and his writings that he taught that there had been a universal apostasy. In other articles we shall see whether the Bible speaks of such a universal apostasy; for after all that is the really important question.'

Hit Hard

The Lord left no doubt about His meaning when he spoke. When He hit, He hit hard. Wise men could not stand in the presence of the wisdom of His words. Paul was a hard hitter. He was backed with all his power and he was not afraid to strike, "Whatsoever thy hand findeth to do, do it with thy might." Gospel preachers should learn this lesson well. Even politicians know it. Theodore Roosevelt said:

"The unforgivable crime is soft hitting. Do not hit at all if it can be avoided: but never hit softly." The enemy of truth is hard to kill. Perhaps the courage of a lion-tamer is over estimated. In the cage he is at least safe from other men. The lion is not so dangerous. He has no ideals, no religion and no hobbies. He has the very periods penned by the Apostles."

Had Campbell taught that the apostasy was so universal that there were no faithful Christians left he would not have made the following statement concerning the Holy Spirit.

"The Spirit of God inspired all the spiritual ideas in the New Testament, and confirmed them by miracles; and he is ever present with the word that he inspired. He descended from heaven on that Pentecost and has not formally ascended since. In the sense in which he descended he certainly has not ascended; for he is to animate and inspire with new life the church or temple of the Lord" p. 64.

In the Campbell-Owen debate (Pre-face) he said "Christianity is a positive institution and has had a positive existence in the world for more than eighteen centuries" (Quoted in Charles A. Shook's manuscript, "The Current Reformation Defended") As Shook has said, "If Christianity had a "positive existence" in the world for eighteen centuries, it did not have a positive non-existence for twelve.

There are two things that the Catholics hate perhaps worse than anything else in our land. They hate freedom of speech and freedom of the press. They hate it almost as badly as some of my brethren. It is indeed alarming to see the effort being put forth to keep live issues from being discussed in our papers where brethren might read them. Catholics oppose our government and the Bible. In spite of this, the Christian Church and other denominations are extending to them the olive branch.

Whistling in the Dark

I learn from a new religious journal that there is no trouble in the camp of Israel over pre-millennialism. All is well. It is not disturbing the churches anywhere-not even in far off California. Brother Max, who expressed the opposite opinion, was exposed to the brotherhood by circular letters in the next mail.

no reason for destroying anything that we do not want to eat. A hobby rider will destroy everything, even to the house of God that he might have. There was a man whose name was his way. -G. K. Wallace.
Seemingly inexhaustive are the lines of evidence proving "All scripture is given by inspiration of God." The Book that stirs poets to their highest thoughts, that gives artists the most lasting scenes, that controls sculptors' hands—what is its origin? The same Book demands attention from world's greatest intellects and is the source-book for the best literature that man can write. The same Book fascinates a little child, thrills an ignorant old negro in the backwoods. It makes saints, makes bad men better; it is the greatest moralizing force in existence. At the same time it tells the sweetest and most enthralling stories ever imagined. And the Book is the basis of all good governments: high above the chair of Chief Justice Hughes in America's new Supreme Court Building is a sculptured image of Moses holding the Ten Commandments. And the same Book reveals the grandest character ever in flesh, the only perfect man. Answers to man's greatest and gravest questions are found in "the perfect law." No generation ever gets beyond the Bible; ever-fresh, it is a gripping marvel to the sons of men and to their sons. What is its origin?

Books written by men are great in their special fields, but none is as great in its special field as is the Bible. And when all man's interests are concerned, there is no book to compare with Ho Biblos. Educated and ignorant, crippled and whole, rich and poor, young and old, male and female—all find an interest in God's Book, and it has something to say to them all. No other book is so universally adaptable, fitting man as he is.

For this short article, I select only one proof of the Bible's inspiration, and of course it is examined only partially: Its Results.

If the Bible is not inspired it is a hoax, an evil tree, and cannot bring forth good fruit. "Wherefore by their fruits ye shall know them." What are the fruits of the book? What are its results? William Jennings Bryan declared: "I will make this proposition, that the Bible has done more for the world than all the books that man ever wrote. Is that strong enough? If it were necessary to choose between the Bible all alone, and all the other books without the Bible—we do not have to make the choice, and we would not want to, but it shows relative values—I think it would be infinitely better to keep the Bible all by itself and build the world anew on it and let all the rest of the books go, than to keep all the rest of the books, and let the Bible go."

An infidel, derisive of Christianity, asked a tribal chief on a South Sea island: "What good did those lazy parasites, Christian missionaries, do on your island?" The chief replied: "Had it not been for them you would be boiling in that kettle right now."

W. L. Oliphant entered into public debate with the president of the American Association for the Advancement of Atheism and challenged him: "Where are the schools that atheists have built? I say, without fear of successful contradiction, that every educational institution in the world is directly or indirectly—the fruit of religion. Let there be no exception. Atheists have never built a school or a hospital. Atheism offers nothing constructive. It has no standard. What do you have to believe to be an atheist? Nothing. What do you have to do to be an atheist? Nothing. What do you have to be to be an atheist? Nothing. Atheism sets no standard for belief, action or character."

C. R. Nichol and R. L. Whiteside have well said: "Christianity is not to be judged by wild fanatics, nor moral perverts, who profess to enlist under its banner. The question is, Has it borne good fruit? When men and women live up to its demands and ideals, are they made better? Anyone, unless warped by prejudice and hatred, knows that it is elevating in its influences. Now Christianity is either true, or the greatest lie ever invented. Is it possible, then, that the greatest lie ever invented will reform and elevate character? A lie does not reform people, nor does it elevate them. Truth reforms and elevates. Christianity reforms and elevates."

In Literary Digest, February 21, 1931 p. 22, was an interesting article, "Well, Suppose It Weren't True:" "For the sake of argument, then, let Jesus be a myth. Let Christianity itself be a myth; let the whole Christian church be founded on a legend—a mere child's story. What will the doubter have gained, and what will religion have lost?" "This idea—this myth—this legend—this fairy-tale for children has been the most potent sin-

"This mere idea has transformed life. This figment of the mind's vagaries has given us love for hate; purity for lust; fineness for filth; hope for despair; optimism for cynicism; brotherhood for misanthropy."

"So long, then as it has given us all this and been the inspiration of the best in life, let the myth persist."

"Yes, in the name of God and of heaven, long life to the idea! The world's noblest literature, the world's highest art and the world's divinest music may have been produced because men and women have followed a figmentary ideal—and not the actual Personification of the Godhood!"

"But look about—gaze, seriously and appraisingly, at current life! Has it not been worth while? The greatest intellects of nineteen centuries have believed in this ideal—purest women, strongest men, and simple children have believed in it—and all who have devoutly believed it as a truth and who have lived by it as a truth—have become exemplary for all that is beautiful in holiness! If this be a myth—let Jesus be a Myth!"

"Confucius doubtless lived. Ask Confucianism, "What are the higher powers?" The answer comes, 'We cannot know the higher powers.' This is a kind of religious agnosticism. It has given us China!"

"Buddha doubtless lived—or was this a myth?) Ask Buddhism what are the higher powers. The universe is the highest power, comes the answer. This is religious pantheism, so to speak. It has produced India!"

"Mohammed doubtless lived. Ask Mohammedanism what the higher powers are. The reply is, 'Law is the highest power-inflexible Law.' This is a type of religious fatalism. It has produced Turkey!"

"But Christianity says, 'God in Man is the Higher Power.' This may be termed revelation-call it what you will—a myth! Call Jesus, The Great Disouncer of God, a myth! But in doing so, do not blink the facts Christianity has produced England and America!"

"If Jesus a Myth can lift civilization to its zenith—and men and nations never have risen higher than their religions—if the Legend of the Galilean can put heart into men and women and transform a Saul to a Paul and a Cephas to a Peter—all honor to the Legend! All hail to the Myth! Jesus, Good Paragon! Thou Crystal Myth!"
We are to preach the gospel “in season” and “out of season.” I suppose “in season” means at the usual time, the expected time and place and that “out of season” means any other time or place. We report our “in season” preaching but I’m going to tell of some “out of season” preaching.

A Modernist Church

James O’Kelley, of North Carolina, led a group of people in a “restoration movement.” His efforts led many to a partial knowledge of New Testament Christianity. (That’s the only kind there is anyway.) Churches established by him are still in existence. A few years back these “Christian Churches” combined with the “Congregational Churches” to form the “Congregational Christian Church.” All the members were to manifest a spirit of sweetness and believe anything or nothing as they chose. This, of course, killed their old plea of “Let’s go back to the Bible.” Today they have modernist preachers who do not believe in much of anything. I was in a city where one of their large congregations is located. Their preacher explained away the account of creation, the story of the flood, the long day of Joshua, the virgin birth and other things in the Bible which did not appear “reasonable” to him. This caused quite a comment among the members and secured some publicity for the preacher. A friend of mine who is a member of that church did not like this infidelity. He secured permission for me to preach there one day. (I fooled ‘em, I went.) While I stood waiting to begin they had an orchestra (about thirty or forty pieces) playing “Since Jesus Came into My Heart.” (I felt like the man who went from Jerusalem to Jericho and fell among thieves.) I heard one of the trap drum players remark to a trombone player beside him that he was sleepy as he did not get in from the dance until well past midnight. I preached. You know the subject. ... “Lest We Drift.” I said the preacher was an infidel and a disgrace to the pulpit (and proved it). I called for them to come “back to the Bible.” Many older people said with tears in their eyes that the sermon was right. Many younger people stuck their noses up to sniff the air like the wild ass of Jeremiah 2:24 and walked out.

I have not been asked to preach there again.

A Methodist Church

A few miles from where I used to preach is a Methodist community church. The Methodist people gathered money to build a community church free to be used by all denominations. But they had the deed made to them. Once when a meeting was in progress for some reason the preacher could not be there on Saturday night. (Maybe he went home to take his bath.) I was called and asked to preach. I did. I made a chart of J. Petty Ezell’s sermon “The Seed and What It Will Produce” and used it for an hour. I called on folks to leave the Baptist and Methodist churches and let us unite on the Bible. (“The Seed and What It Will Produce” nearly produced a revolution that night.) The presiding elder of that district sent me a letter promising to prosecute me to the full extent of the law if I ever preached there again. I have not been asked again. The superintendent of their Sunday School and some of their members have since been baptized into Christ.

A Holiness Church

At Dyess Colony near Lepanto, Arkansas a fine group of brethren meet to worship the Lord. I had been preaching over there on Sunday afternoons. A Holiness group came over and started a meeting. I heard glowing reports of their healing and talking in tongues and decided to go over and check up on the flock. When I arrived they were playing guitars and acting like an old-fashioned breakdown dance was in progress. The preacher spotted me. He came back bubbling over with love and good will. By way of being polite he asked me to “bring the message.” I used the fine old sermon “What Must I Do To Be Saved?” I got the yaller converted all right but hung up for quite awhile on Acts 2. I got them to open their Bibles and read with me while we studied about talking in tongues. Their attitude was fine as we studied but their enthusiasm cooled off considerably before we finished as one by one they closed their Bibles and would not read any more of Acts 2. When I had finished I asked their preacher to tell us the truth if I had not preached it. He dismissed and we went home. They did not ask me to “bring another message.” I doubt if any of them learned the truth on speaking in tongues but many outsiders did and said so.

A Funeral Warning

Recently I had to cancel an engagement with a group of preachers (a dinner engagement, too) to go preach a funeral. The funeral was to be “one o’clock sharp—don’t be late.” I was there—far down a hot dusty road to the back side of nowhere. When I arrived they had moved the time to three o’clock (sharp). I hung my dignity in the car and walked out to sit under the trees with a group of men who did not know I was a preacher. They chewed and cussed. They cussed the Campbellites who claim “You must be in your church to be saved.” Some said they ought to be run out of any community. I kept quiet. My time came at three o’clock. When I stood to preach that funeral I counted eighty men who looked like they had never been to church. Here’s part of what I said: “A funeral service is to honor and respect the dead, to speak words of comfort to the sad and words of warning to others. I now give attention to the latter. I see men here who have not been to church in twenty years. Some of you cuss the church and the Bible. You don’t like preachers and do not attend revival meetings. A funeral is the only place a preacher can talk to you because then your big mouths are closed in the presence of death.” I then described hell as best I could and said that’s where all people will go who do not obey the gospel and come into the Lord’s kingdom. Fortunately the lady was a member of the church so this gave me a good starting point. I know it was out of season but I preached anyway. No one even thanked me for the sermon.

No one said, “Here let me pay your gasoline bill.” (Oh, no!) But if that good sister up in glory knows what happened, I verily believe she is happy on account of it.

Bible Encyclopaedia’s

178. Encyclopaedia of Biblical Literature, McClintock & Strong, 12 vols., complete, including two supplement volumes (full sheep) .................. 17.50

179. Schaff & Herzog’s Encyclopaedia of Religious Knowledge, 4 vols., complete, good .................................. 7.50

180. Smith’s Bible Dictionary, 3 vols., complete, good .................................. 5.00

181. Popular and Critical Bible Encyclopaedia (Fallois Zenos and Willett) 3 vols., leather backstripped, fine edition, gild as new .................. 6.00

Another set, good .......................... 5.00

Another set, leather, gild .................................. 4.00

Another set, 2 vols., edition, complete, leather, fair .................. 3.50

ORDER FROM THE BIBLE BANNER
Box 1804—Oklahoma City
THE SPIRIT AND POWER OF ELIJAH

The angel said that John the Baptist should come “in the spirit and power of Elijah.” The spirit and power of Elijah is certainly praiseworthy, and one to be imitated. But what was the spirit and power of Elijah?

**Elijah’s Spirit**

Ahab did that which was evil in the sight of Jehovah above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sight of Jehovah, he did yet more to provoke Jehovah to anger than all the kings of Israel that were before him. But who will rebuke this very wicked king? Elijah stood before him, and said, “As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” But why was this sore famine going to come? Because of their wickedness. This made Ahab very mad, and Obadiah said to Elijah, when he met him in the third year of this famine, “There is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the king and fore him, and said, ‘As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.’”

When Ahab told Jezebel, his wife, these things, she started out after him. Now he had a wicked woman after him. Not only that but her pledge was, “So let the gods do to me, and more also, if I make not thy life as the life of one of them to-morrow about this time.” Elijah arose and went for his life. But did he try to appease her wrath so that he might come back. His message to her was, “Dogs shall eat thy flesh and thy body shall be as dung.”

After the murder of Naboth, Elijah said to Ahab, “In the place where dogs licked the blood of Naboth, Elijah dogs lick thy blood, even thine.” Yes, your’s, even if you are a king. What a funeral to preach for a king. Ahab then said, “Hast thou found me, O mine enemy?” Well I believe he did. It seems that he knew his number. And he didn’t fail to tell him “Thou hast sold thyself to do that which is evil in the sight of Jehovah.” I believe Elijah could always be understood, and that they could know whom he was talking about.

Ahab’s son, Ahaziah, after he became king, was sick and sent men to inquire of Baal-zebub, “whether I shall recover of this sickness.” Elijah arose and went to meet the messengers, and said to them. He shall surely die.

Jehoram led Judah astray. And Eli- no king, he was willing to face them. spirit? Certainly his spirit was fearless whatever God commanded, regardless and courageous. He was willing to do of the price he had to pay. King.

Now, what can we say of Elijah’s jah wrote him a nice letter-better than these anonymous letters — denouncing his evil doings, and predicted his death. Elijah’s spirit was to let them know who wrote the letter.

**Elijah’s Power**

Elijah was a man of power. He mocked the prophets of Baal, and said or their god, He is either musing, gone aside, on a journey, or is asleep. What complimentary things to say of their god, he was at this time making an effort to prove that Jehovah is God. What is the result? They fell on their faces and said, “Jehovah, he is God.”

On one occasion when Ahab heard his words, he rent his clothes, put on sackcloth, and fasted, and went softly. That is something to get a very wicked king to do. Then God said, “Because he humbled himself before me, I will not bring the evil in his day.”

The words that Elijah spoke had power and conviction. He was a man of convictions, and had courage to speak before people. He knew on which side he stood. He was able to convince people, and make a deep impression upon their minds. He was a man who lived on after death. His works did follow him. This we know by the high place he held in the minds of the people during the time of the new Testament area.

**John cf. Elijah**

John was to come in the spirit and power of Elijah. The theme of his preaching was repentance. The people were ready to repent and find forgiveness. He did not yield or compromise with them on his command to repent, but sternly demanded of them that they bring forth fruits worthy of repentance. It did not matter whether they were of a rich family, or a poor one; or what their lineage was, though they be the sons of Abraham, they need to, and must, repent. To impress his command he said, “The axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. To Herod, a king living in adultery, he said, “It is not lawful for thee to have her.” This was the Spirit of John. Do you have the same spirit? A spirit of fearlessness with no partiality. Yes, many in his day could have thought that he, in a careless and reckless way, sacrificed his life. But time has proven the nobility of his conduct. No man is worthy to stand before the people and demand of them to repent, who can wink at sin in high places. Regardless of how much we might fail to imitate John, we all admire his courage.
THE RESPONSIBILITY OF SERVICE

B. G. HOPE

The idea of service is a result of Christianity. This characteristic predominaates where the pure religion of Christ is taught. Most people work at something but there is a vast difference between work and service. Both, however, should be exalted. An individual might work at some job that would make him and his family a good living, but the work might be of such a nature that it would have a tendency to ruin the life of some one else. So a Christian must be interested in engaging in a work that is serviceable.

Carlyle said, “Work is an honor.” and again he said, “In idleness alone is there perpetual despair.” Ruskin emphasized the importance of the type of work done when he said, “It matters little ultimately how much a laborer is paid: . . . but it matters . . . what the thing is that he is compelled to make.”

“The real good of all work and commerce depends upon the final intrinsic worth of the thing you make or do or get by it.” Ruskin also said that there were three material things essential to life. They are Admiration, Love, and Hope.

“Admiration—the power of discerning and taking delight in what is beautiful in visible form and lovely in human character, and necessarily, striving to produce what is beautiful in form and to become what is loving character.”

“Love—both of family and neighbors, faithful and satisfied.”

“Hope—the recognition by true foresight of better things to be reached hereafter whether by ourselves or others.”

Ruskin and Carlyle were both influenced by the teaching of the Bible in their writings. Adam and Eve were given work to do when they were placed in the garden of Eden. This was essential to their happiness. Solomon said, “He becometh poor that worketh with a slack hand, but the hand of the diligent maketh rich.” (Prov. 10:4)

“The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat.” (Prov. 13:4)

Joshua said, “Choose ye this day whom ye will serve”—thus emphasizing the importance of the kind of service to be rendered.

Being a Christian is the greatest service that can be rendered. To be a Christian means to live a life of real service. Before becoming a member of the church an individual should look over the field and see what is required. Christ taught that all who were anticipating following should first sit down and count the cost. There are certain things that are necessary preparatory to a life of service as a Christian. James said, “Whoever, therefore, would be a friend to the world maketh himself an enemy of God.” Christ said, “If any man cometh unto me, and hateth not his own father, and mother, and wife and children, and brethren, and sisters, yea and his own life, cannot be my disciple.” If a man is not willing to forsake all else, he cannot render a service unto God that is acceptable.

When one decides to become a Christian, he must embody the spirit of Christ if he expects an effective service unto God. Christ was humble, forgiving, and sympathetic. He was truly the Lamb of God and the Lion of Judah. The best service is found where the individual possesses the spirit of Christ to the greatest degree. A Christian will study that he may gain a knowledge of the Bible so he can edify others and encourage them to do that which is right. A true servant of God will see that the gospel is preached because that responsibility is in the hands of men. Paul said, “But we have this treasure in earthen vessels.” (II Cor. 4:7) In doing this churches should establish congregations like Paul did and not “Missions.”

A Christian should feel a responsibility of caring for the unfortunate. James said, “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.” (Jas. 1:27)

In Matt. 25: 41-43, The Bible says, “Then shall he say also unto them on the left hand depart from me ye cursed into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not, sick, and in prison and ye visited me not.”

Another essential feature of an effective service is the future possibilities. We should not just build for a day. Ruskin well said, “Therefore, when we build, let us think that we build forever. Let it not be for present delight nor for present use alone. Let it be such work as our descendants will thank us for, and let us think as we lay each stone that a time will come when those stones will be held sacred because our hands have touched them.” Paul said, “This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus. (Phil. 3: 13,14) We, as Christians, might lay a foundation upon which others would build after we are gone and thus render a great service in the world.

A Christian should also feel a responsibility to challenge any error that is taught. Paul said, “Reprove, rebuke, etc.” One of the greatest services that has ever been rendered is the destroying of error. Every leader especially should feel it a duty to condemn all things that are wrong, and it is sometimes necessary to reprove the man in connection with the error that he is teaching. If it had not been for this disposition in Brethren like Harding et. al., in days of Boll, but the church has been rendered a great service by this effort. Some are saying, however, that it is “un-christian and unscriptural.” No man should be criticized for exposing error any more than he should be criticized for preaching any truth. Give us more men who will expose all kinds of error and will rebuke the man who sins.

In order to accomplish the most, it is necessary for brethren to have a goal and co-operate to reach it. “Where there is no vision the people perish.” Paul said in Phil. 1:29, “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.” Every great accomplishment where a group is involved, is the result of “striving together.” It is a sin to cause strife and division.

Let us remember that a real Christian admires that which is beautiful and strives to become that which is lovely in character; he hopes for greater things in this life and works to bring about a more desirable condition; he hopes for an eternal home when this life is over; and he loves all mankind because he was created in the image of God. Church members should recognize that they must render a true and loyal service unto God.
Christian (?) Action

D. H. HADWIN

In the "Christian Standard" of August 12, 1939, page 18, appeared a report entitled, "Christian Action Week at Winona." Some statements found in this report will be of interest to readers of the "Bible Banner."

The report begins thus, "Gathered from all parts of the North American continent for a rendezvous with God," many hundreds enjoyed the sixth annual "Christian Action Week" at Winona Lake, Ind., July 10-16 ... A deep spiritual mood was upon the conference from the opening night. James DeForest Murch, as in former years, recalled the basic principle of Christian Action and struck the keynote of the gathering."

James DeForest Murch, as some of you will remember, is the father of the recent unity movement which has received some good brethren. The movement called "Christian Action" was also his brain-child. Here are some more paragraphs from the report.

"Bible study was given a prominent place throughout. Each morning at 9:00, R. H. Boll gave a marvelous exposition of the Book of Romans. Mr. Boll was a newcomer to 'Christian Action Week,' but speedily endeared himself to all. He was able to cover only the first eleven chapters in the five mornings, but the whole book was made to live. He said the key to Romans is in the first chapter, sixteenth verse; "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." This and Rom. 5:1 and Rom. 12:1,2 he characterized as the three mountain peaks of the book.

"Each exposition was heart-searching and inspiring. As the various facets of a diamond dazzle the eye as they catch the light, so the truths of God's Word were revealed in new light illuminating every heart.

"On the final morning, at the suggestion of C. G. Kindred, a rising expression of appreciation was given Mr. Boll. It is understood that he has been given an invitation to return next year for the same hour."

Our premillennial friends seem to have made quite a hit with his digressive brethren. Premillennialists find in their theory a strong bond of fellowship.

"During the latter half of the week the morning messages were brought by Homer E. Sala and David Otis Fuller. Mr. Sala's address on 'World Dictators and the World Crisis' was especially informative."

"My, how the Pre-M's do get excited over the dictators in Europe. Every time a gun goes off over there, they think it is Armageddon! That's what they thought about the last World War."

"Mrs. 'Billy' Sunday was at her best, recalling the halcyon days when she accompanied her husband in his victorious campaigns for Christ. Wilbur H. Sala, beloved Methodist laymen to victory over subversive elements in their church, was an enthusiastic exponent of Christian-American patriotism."

"Are we to classify brethren Murch and Boll with such as these? Oh, yes, and it also says, "O. A. Trinkle stirred his listeners as he stated the case for evangelism. Out of experience in a remarkably evangelistic pastorate in Indianapolis, he spoke with conviction and power."

"You may recall that O. A. Trinkle was host to a recent gathering of the unity movement group in Indianapolis. Are these men fit to guide brethren into paths of unity?"

"The Lord's Day was the high day. Prof. J. Walter Carpenter taught the International Uniform Sunday-school lesson. Prof. Basil Holt preached this morning sermon on the theme, 'Some Imperatives of the Christian Profession.' In the afternoon came the great union communion service in which all the rich spiritual experiences of the week merged into an overwhelming outpouring of the Spirit."

"I don't know whether this was a second 'Pentecost' or just what the reporter meant by this language. But it does not sound like the Oracles of God. It is the language of sectarianism."

"Do you think these brethren are ready for Christian unity? It seems to me that they have more in common with the denominations than with the church of the New Testament. 'Ye therefore, beloved knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen.' (2 Pet. 3:17-18)

4. Schaff's Commentary on New Testament, four volumes, complete, good as new. (By fifteen members of the Revision Committee: edited by Philip Schaff) ............................................... 10.00

Companion to Greek New Test. and Revised Version (Schaff) as new 2.50

Jonathan Moore Speaks His Mind

Brother Jonathan Moore, of Sistersville, West Virginia, is the flesh and blood brother of the late and lamented Ira C. Moore who was for long editor of the old Christian Leader. The following letter from Brother Moore, enclosing a copy of a letter he recently wrote to the New Christian Leader, will be of interest to our readers, especially in the Ohio Valley.


I have been a close student of the Bible Banner since last December. I am convinced that you and your brother Cled (and your associate brethren) are doing a work that should have been taken up by at least one of the brotherhood papers long ago that this Kingdom and Dawn stuff might not have gotten rooted so deeply, nevertheless, I am equally convinced that you are doing a righteous and winning battle. I may be dumb (ignorant) and not know enough to look up to our heavenly father and thank him for the rain and the sunshine but I can see that the constituent elements of any Kingdom are first, a King as ruling head; second, a throne from which he issues his decrees; third, territory over which he has jurisdiction. Fourth subjects in that territory to rule over; fifth, laws to govern the subjects. We have all this in the New Testament. If we do not, then we have no new birth; if that be true, then we have no children of God today. If no children (subjects) then we have no kingdom; if no kingdom, we have no King nor no place for the Lord's supper, nor no one to return the kingdom (if there was one) "back to the Father," so we see that all our earth days are being wasted—all our preaching done in vain and all the meeting houses (those that are not already in line) be turned into play houses.

I really feel sorry for Bro. Davidson after he has now become "all dressed up and no place to go," but we truly hope that he can now find a way "that is more perfect" for his future life, for I want to meet him in that upper and better kingdom where Satan does not molest. We love him but abhor some of his traits-deeds. May God forgive."

Again I say, that the Bible Banner is filling a neglected need and am praying that all who are interested in its progress may live long, continue
The second proposition discussed in the debate at Metropolis, Ill., concerned the restoration of the Jews to Palestine. Bro. G. D. Knepper affirmed that Israel, in the flesh, will be restored to Palestine and accept Christ as their Messiah. He spent about two thirds of his first speech telling why the question should be studied. I replied that I supposed it was understood that at least we had agreed that it should be studied when we signed the proposition for the debate, and that it seemed to me the time of the debate should be spent in studying the question, rather than telling why it should be studied.

Knepper used Rom. 11:13, 14 to show that the church should provoke the Jews to emulation, or jealousy, but he insisted that such is not the case. If we are teaching what we should, he insisted, the Jews should say: "I want to be where you are." But our failure to teach what Premillennialists teach about the restoration of the Jews to Canaan was blamed for this failure to provoke them to jealousy. And Bro. Knepper told us that no Jews with whom he was acquainted "had any jealousy of the church of Christ. To this I replied that if preaching Premillennialism will provoke the Jews to jealousy, why are not the Jews whom Knepper knows jealous, for certainly he is preaching that. Why is he not able to provoke them to jealousy, if that is what it takes?

After spending a great deal of his first speech in telling why we should study the question, he finally made an argument for the restoration of the Jews to Canaan. He said: "I know the Jews will return to Palestine. God must return them to preserve his word." So it was contended that the integrity of God's word is at stake. And to uphold this contention he introduced the statement found in Gen. 13:14-18: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came, and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." To this Knepper added the statements of Gen. 15:18 and 17:7-8 that refer to the same promise. Emphasis was placed on Gen. 17:8 that states it was to be "an everlasting possession." This promise, Knepper insisted, has never been fulfilled; this land promise to Abraham has never been performed. Hence it was claimed it must yet be fulfilled or God's word fails. Abraham and his seed must be given the land of Canaan. And Dr. Rom. 11:29 says: "And the Lord never goes back on his word. Thus it was argued that the Jews must yet return to Canaan in order to uphold the integrity of God's word.

In reply to this I contended that God's word is not at stake in this matter; that God is under no obligation to return the Jews to Canaan; that the promise made to Abraham of the Land of Canaan has been fulfilled. Proof of this was offered from the word of God. In Josh. 21:43-45 we have the statement: "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." So while Knepper claimed that the land promise was never fulfilled, Joshua declares that it was. God's word says that Israel received "all the land which he sware to give unto their fathers." Furthermore that "there failed not ought of any good thing which the Lord had spoken unto the house of Israel." Knepper says that the good things pertaining to the land have thus far failed.

But Joshua says: "All came to pass." Then the language found in Neh. 9-7, 8 was also used to show the promise of the land of Canaan to Abraham and to his seed has been fulfilled. The passage reads like this: "Thou art the Lord the God, which didst Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and their Perizzites, and the Jebusites, and the Gergashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous." There is no denying that this refers to the land covenant that God made with Abraham to give him the land of Canaan. This promise Knepper said, has never been fulfilled, and God must yet bring Israel to Canaan to preserve his word. But this passage declares plainly that "thou . . . hast performed thy words." Hence God, in view of his covenant made with Abraham, is under no obligation to return Israel to the land of Canaan. These arguments were pressed a number of times, but under no circumstance could Knepper be induced to say a word about them. They so completely upset his theory that asking that my subscription be cancelled.

Jonathan Moore.

Brother Moore's letter expresses the silent sentiment of the great majority of Christians in West Virginia and Ohio on both sides of the "beautiful Ohio," and of many of the old readers of the Christian Leader. I have preached in the Ohio Valley from Pittsburgh to Parkersburg, and have never found a group of churches more loyal to the old paths. They do not take to the new fangled ideas of the new dressed up Leader.
they left him speechless as far as any reply was concerned.

As to the contention made on Gen. 17:8 that the land was to be “an everlasting possession” and on Gen. 13:15 that the land would be given to Abraham and to his seed “forever,” it was shown that the Jews have been without possession of it now for about 2,500 years. They possessed it in times past but are without possession of it now. So about 2,500 years are taken out of the “forever” that premillennialists talk about. The fact is, of course, that all such promises were conditional. In Jer. 18:7-10 we read: “At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, whereby I said I would benefit them.” This passage shows that such promises as God made to Abraham with respect to possessing the land “forever” were conditional. If nations failed to do that which was right, he would remove them, even if he had promised to settle and establish them. From 2 Pet. 3:10-13 I showed it utterly impossible for the Jews to inherit and inhabit Canaan for eternity. Here we have the language of Peter to this effect: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are there in shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and waiting for the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Since, according to this statement of Peter, the earth is to be burned up, dissolved with fervent heat, when the Lord comes again, how could the Jews dwell in Palestine forever? Will all the earth be burned up except Canaan and that left hanging out in space by itself in order for the Jews to live in it and thus preserve the word of God? To these questions Knepper had no reply. But he was shown that the same chapter that said Canaan would be an everlasting possession for them also said the covenant of circumcision would be an “everlasting covenant.” Gen. 17:13. And if he can understand how the law of circumcision is not now binding on the Jews, although it was an everlasting covenant to them, he ought to be able to understand the

That the church is the pillar and support of the truth (1 Tim. 3:16), all admit. It is the duty and exalted privilege of the church to teach God’s word, which is the truth (John 17:17), not only to the children of its members but to all others. Since the church is made up of baptized believers—Christian, it follows that every member should prepare himself by learning God’s word that he may be an asset to the church and not a liability. The divine injunction is to “know what the will of God is.”

The prime duty of the church is to “preach the gospel,” to “teach all nations.” Every Christian is duty-bound to teach the Bible to others. We must not shirk our duty, nor try to shift our responsibility. How important it is that we learn our duty and feel keenly our responsibility as members of the church.

The denominations cannot be the “pillar and support” of the truth. Only the church can “hold forth the word of life.” The church is the only divine organization to disseminate the gospel, and aid the poor. Any organization, whether it be a “Christian (?) Endeavor,” a “Missionary Society,” a “Sunday School,” or a “Young People’s Meeting,” as an adjunct or an auxiliary to the church is unscriptural and even vitiating to the church. Such organizations are “plants our heavenly Father hath not planted.” When brethren organize the above mentioned relics (and they have in some places), they go beyond what is written and do not abide in the doctrine of Christ. Why should brethren “go to the systems” when we already have an organization—the church—which is adequate to do all God commands? The way some of “our” churches are catering to the hum of the organize-bee these days would put to shame the digestives a few years ago. But these zealous brethren try to bedim the issue by declaring that we are not in favor of an aggressive program, and therefore against constructive work. It is easier to do this than to prove by the Bible that a modern, full-bodied Sunday School with its officers, separate collections, business sessions, competitive functions, and perhaps a lady secretary-treasurer, is scriptural!

We should learn to differentiate between a method in doing what God commands, and an addition to what he commands. Teaching God’s word is a command. Teaching his word in sermon from the pulpit is an effective method, but none should conclude that it is the only effective and scriptural method. In the audience we have children, the untaught, babes in Christ, and people who are advanced in the study of the Bible. We should recognize these classes. The religion of Christ is a taught religion (John 6:45). We should employ the best methods possible to reach every class. To do this does not mean that something other than the church must be organized to accomplish the work.

If we were to wait till children are grown up to teach them to read and write, the chances are ten to one that they will never read and write. So if children are not taught the word of the Lord till they are grown, only a few, a very few, will obey it. Any congregation that fails to teach their children, and other children when possible, fails to do its duty. It is a well known fact that the class method is an important and effective method of teaching, therefore, we should use it. It is simply the church at work. What a great responsibility rests upon us, but the responsibility of the church does not relieve the home of its responsibility.

The operation of the church and the conduct of its worship are set out by the Lord Jesus Christ in the New Testament. Where the Lord has said what to do, then that is the thing to do. If he has told us how to do it, then that is the way to do it. If he has left the method to us, then we are to be guided by our judgment, being sure, of course, that the method we use in keeping with the spirit of the New Testament principles. “In matters of method where the how or way of doing things divinely commanded is not revealed in the Scriptures, we should follow the general command in 1 Corinthians 14:40, “Let all things be done decently and in order.”

We can glorify God only in the church (Eph. 3:21). Whatever I may do as an individual, and there are many things that I can do, I should do it in the name of Christ (Col. 3:17), and as an humble member of the church. Let us exalt the church, love the church, and ever be true to the church.
BANNER BOOKS
CONTINUED

As previously announced, the publisher of the Bible Banner recently acquired the B. C. Goodpasture stock of used religious books, which have been shipped from Atlanta, Ga., to Oklahoma City, Okla. Many old, out-of-print and rare books are in this collection, which preachers and teachers need, and which cannot be purchased elsewhere. The following items are only a sample of the many sets and single volumes on hand. A full list will be prepared and published in this space. Preserve these pages as they appear for future reference, and for a complete list. The books in this list are priced at one-half to two-thirds off of the original new prices (except rare, old, and out of print numbers). Our policy is not to price any ordinary book at more than one-half the original price.

SERMONS—HOMILETICS

- BIOGRAPHY-OUTLINES

624. The Christian World Pulpit 1893-1899-1900-1904-1917-5 Volumes .......................... 1.25
625. Kings of the Platform and Pulpit (Landon) ......................................................... 1.50
626. The Speeches of the New Testament (Wendell) .................................................. 1.50
627. Doctrinal Tracts 2 Volumes .................. .50
628. Sacred Biography or the History of The Patriarchs-Vols. III & V (Hunter) .......... .50
629. Luther's Works--5 Vols. (Lenker) .......... 4.50
630. The Reports, Letters and Acts of Pilate (Clough) ................................................ 1.00
631. Pastor Russell's Sermons ......................... .75
632. The Burial of the Dead (Duffield) .......... .25
633. Master and Men (Wright) ......................... .75
634. To The Work (Moody) ........................ .25
635. The Ministry to the Congregation (Kern) ......................................................... .25-.75
636. The Gospel and The Modern Men (Mathews) ....................................................... .50
637. The Saving Truths of Christianity (Luthardt) ...................................................... .75
638. Bible Lamplighters (Shillito) ................ .75
639. Hints on Bible Study (Trumbull) ....... .25
640. Gospel Messages ........................................ .50
641. The Menace of Immortality in Church and State (Straton) ....................................... .75
642. Bowing the Preacher Out of Politics (Mecklenburg) ................................................ .75
643. Bank's Manual of Christian Doctrine (Tigert) .................................................... .50
644. Great Southern Preaching (Cowie) ........ .50
645. The People's Church Pulpit (Hamilton) ................................................................. .50
646. With Christ After the Lost (Scarborough) .............................................................. .75
647. Greatest Thoughts About God (Lawson) ................................................................. .75
648. What Pastor Russell Said ....................... .50
649. Men That Count (Chappell) ....................... .75
650. Illustrative Incidents For Public Speakers (Brown) .................................................. .75
651. A History of American Revivals (Beardley) .......................................................... .50
652. Good Ministers of Jesus Christ (McDowell) ............................................................... .75
653. If Any Man Will (Williams) .................. .25
654. Temperance Sermons (Various Authors) ................................................................. .50
655. Synoptical Lectures-Vol. II (Fraser) ................................................................. .50
656. The Way of Salvation (Finney) ............ .50
657. As Jesus Passed By (Gipsey Smith) ....................................................................... .50
658. In Pulpit and Parish (Burton) ............... .75
659. Life and Sermons of David Swing (Swing) ............................................................ .50
660. Boston Monday Lectures (Cook) ................................................................. .50
661. The Victor's Crowns (Maclaren) ................................................................. .50
662. Facts That Call For Faith (Gregg) ................................................................. .50
663. The Modern Pulpit (Brastow) ................................................................. .50
664. The Bible and Its Christ (Torrey) ................................................................. .50
665. Sermons and Parables (Noland) ................ .25
666. Revival Lectures (Finney) ...................... .25
667. Fountain of Life (Flavel) ...................... .50
668. The Returning Tide of Faith (Talbot) ................................................................. .50
669. Mornings With Jesus (Jay) ...................... .50
670. The Gospel for Today (Torrey) ................ .50
671. Saint and Saviour (Spurgeon) ................ .50
672. Revival Sermons in Outline (Pereno) ................................................................. .25
673. Saturday Afternoon (Hoyt) ................. .25
674. Little Books on Religion-The Second Things of Life (Moffatt) .................................. .10
675. Universalism, Renounced, Exposed (W. H. Smith) .................................................. .50
676. Harvest Thanksgiving Sermons (Leading Preachers of the Church) ................................ .60
677. Seeing The Best Sermons and Addresses (McDaniel) ............................................ .50
678. Revealing Light (Berry) ................................................................. .50
679. The World's Great Sermons-Vol. VI (Kleiser) ......................................................... .25
680. Shall We Continue in Sin? (Pearson) ................................................................. .25
681. Sermon Outlines-To Children ................ .25
682. What Is Your Name? (Brown) ................. .75
683. Yale Talks (Brown) ....................................................... .75
684. Passion Week Sermons (Eckman) ................................................................. .25
685. Bible Thoughts and Themes-Revelation- Bonar) ..................................................... .75
686. Liddon's Bampton Lectures 1866 (Liddon) .............................................................. .75
687. Columbus Tabernacle Sermons-Vol. II (Book) ......................................................... .50
688. Christianity and Progress (Fodwick) ................................................................. .75
689. Boston Lectures-Christanity and Skepticism ......................................................... .50
690. Lectures on Romans (Ironsides) ................ .40
691. The Crown of Thorns (Chaplin) ............. .25
692. Grace and Glory (Gordon) ...................... .75
693. Speaking to the Heart (Guthrie) ................................................................. .50
694. The God of the Lucky (Purvis) ................ .50
695. Synoptical Lectures-Vol. I (Fraser) ................................................................. .50
696. The Forgiven of Sins (Geo. A. Smith) ................................................................. .25
697. Essays and Addresses (Dale) ...................... .75
698. Gems From Northfield (Shanks) ................................................................. .50
699. Preaching and The Social Crisis (Oxnam) ............................................................. .50
700. The Certified Gospel, New. (E. Wallace, Jr.) ......................................................... 1.00
701. City Temple Sermons (R. J. Campbell) ................................................................. .60
702. Sam Jones Gospel Sermons (S. Jones) ................................................................. .50
703. Sam Jones Latest Sermons (S. Jones) ................................................................. .50
704. L. Moody's Latest Sermons (Moody) ................................................................. .50
705. Moody's Life, Works and Latest Sermons ............................................................. .50
706. The Sermon Bible-12 Vols Complete ................................................................. 8.00
707. Studies in the Book (Weidner) ................................................................. .50
708. How To Study The Bible (Haldeman) ................................................................. .75
709. The Romance of Preaching (Horne) ................................................................. .50
710. The Laughter of God (Burrell) ................................................................. .50
711. Balanced Preaching (Robertson) ................................................................. .50
712. Sterne's Sermons (Sterne) ................................................................. .50
713. Revival Miscellanies (Carey) ................................................................. .25
714. Humanity and God (Chadwick) ................................................................. .75
715. Outlines of Sermons To Children (Andrew et al) .................................................. .50
716. Sermons on Living Subjects (Bushnell) ................................................................. .50
717. Liddon's Bampton Lectures 1866 (Liddon) .............................................................. .25
718. Robertson's Life and Letters, Lectures and Addresses (Brooke) ................................ 1.00
719. Sermons (Robertson) ................................................................. .75
720. Sermons from the Pulpit (Bascom) ................................................................. .50
721. The Christic Reign and Other Sermons (MacArthur) ................................................ .50
722. The Light That Grows (Dawson) ................................................................. .50
723. Endued To Win (Scarborough) ................................................................. .75
724. The Minister and the Spiritual Life (Gunsalus) ......................................................... .75
725. Expository Thoughts on the Gospels (John-Vol II) .................................................... .50
535. Lord Teach Us To Pray (Whyte) ......... .50
536. Twenty Sermons (Phillip Brooks) ...... .75
537. C. E. B.-Selections from California Letters ............... .25
538. Lectures on Scriptural Subjects (Chapman) ....... .50
539. "The Other Side God's Door" (Robertson) ........... .50
540. "That I May Save Some" (McDowell) ......... .50
541. Present-Day Preachers (Pearse) .............. .50
542. Present-Day Preachers (Pearce) .............. .50
543. The Wonderful Career of Moody (Hall) ................ .75
544. Life and Writings of Geo. F. Pullman (Capers) ...... 1.00
545. Life and Labors of Wm. H. Watkins (Mellen) published at 2.50 .................... .50
546. Life of John M. Smith ......................... .75
547. A First Century Message (Morgan) ................. .50
548. The Winds of God (Hutton) ................... .35
549. Crowds of Souls (Wunder)..................... .50
550. Great Sermons by Great Preachers (Cuming) ........ .50
551. A Book of Jewish Thoughts (Hertz) ................. .50
552. A Quiver of Arrows (Burrell) ................. .50
553. The Why When And How of Revivals (Malalieu) ...... .25
554. Paths to the City of God (Gunsaulus) .......... .75
555. Paths to Power (Gunsaulus) .................... .25
556. Nature and The Bible (Reusch) .................. .50
557. Sermons on the Sunday School Lesson 191 8 ........ .25
558. Ten Years of Preacher Life (Milburn) ................. .50
559. Lectures on Romanism (Berg) ................... .50
560. The Bible and Men of Learning (Mathews) .......... .75
561. Men and Religion Messages; 7 Vols V. II missing .25
562. Talks to Sunday School Teachers (Leigey) .......... .35
563. "Little Ten-Minutes With His Children" (Bayley) ........ .30
564. That I May Save Some (Mcdowell) ................ .25
565. Power (Chapman) ............................. .25
566. Outline Studies in the Books of the Old Testament (Cibeshead) ................ .50
567. The American Pulpit (Poe) ......................... .50
568. Creed and Deed (Adler) ......................... .25
569. The World of Moral and Religious Anecdote (Hood) .... 1.50
570. The Christian Ministers Encyclopaedia and Pulpit Companion — 2 Vols large-800 Sermons, Outlines and Skeletons .......... .60
571. Discourses and Sermons for Every Sunday (Gibbons) .... .25
572. Recollections and Reflections (Smyth) ................. .50
573. The Pastor (Harvey) ............................. .25
574. Life and Letters of Laura Askew Haygood (Brown) ....... .75
575. Life of R. W. Dale (A. W. W.) published at 3.00 .......... .1.00
576. The Life of Dwight L. Moody W. R. Moody) ................ .75
577. Charles Betts Calloway (Duren) ................. .50
578. Biography of Richard Furman (Cook) .......... .50
579. Life of Summerfield (Holland) ................ .50
580. The Life of Bishop Simpson (Crooks and Hardy) .... .1.00
581. Chief Men Among The Brethren Lives of 100 eminent demon- nial preachers, (Pickering) ....... 1.00
582. Memoirs of David Marks (Marks) ................ .50
583. A Methodist Saint, The Life of Ashby (Ashbury) published at 5.00 .................... .1.50
584. Life of Bishop Paine (Rivers) ................ .50
585. Life and Death of Charles H. Spurgeon (Mayhew) ....... .50
586. British Preachers (Marchant) ................. .75
587. Gipsy Smith-His Life and Work (G. Smith) ........ .50
588. The Wonderful Career of Moody and Sankey (Godspeed) .......... .50
589. The American Evangelists Moody and Sankey (Hall & Stuart) ....... .50
589. Life of Prof. Albert Hopkins (Sewall) ................. .50
590. Billy Sunday, His Tabernacle & Sawdust Trails (Frankenberg) .25
591. Memoir of Nettleton (Tyler) ................. .50
592. Foster's Life and Thoughts (Everts) ................. .50
593. Life and Works of Spurgeon Northrop) ................ .50
594. Life and Death of James A. Garfield (Ogilvie) .......... .75
595. The Business of Living (Anderson) ................. 1.00
596. Thirty Years on The Firing-Line (Martin) .............. .50
597. What Think Ye of Christ? (Smith) ................ .50
598. In The Service of The King (Aimee S. McPherson) ....... .50
599. The Business Man Looks At Preaching (Anderson) .......... .50
600. Keynote Studies in Keynote Books of the Bible (Smith) ................ .50
601. Prayers from Plymouth Pulpit (Beecher) ................. .75
602. The Minister as Prophet (Jefferson) ................ .40
603. Evangelism Exemplified (Todd) ................. .40
604. The Rock That Is Higher (Gouwens) ................. .50
605. Seekers After God (Farrar) ................ .50
606. Social Christianity in the New Era (Tiplady) ........ .50
<table>
<thead>
<tr>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Work of the Preacher (bible)</td>
<td>.75</td>
</tr>
<tr>
<td>Lectures To Young Men (Beecher)</td>
<td>.75</td>
</tr>
<tr>
<td>Handbook of Revivals (Fish)</td>
<td>.50</td>
</tr>
<tr>
<td>Preaching in New York (Newton)</td>
<td>.75</td>
</tr>
<tr>
<td>The Preacher and His Missionary Message (Corey)</td>
<td>.65</td>
</tr>
<tr>
<td>The Pastor-Preacher (Quayle)</td>
<td>.50</td>
</tr>
<tr>
<td>Outlines of Sermons To Children (Andrew et al)</td>
<td>.50</td>
</tr>
<tr>
<td>Ministerial Life and Work (Thomas)</td>
<td>.75</td>
</tr>
<tr>
<td>Synthetic Bible Studies (Gray)</td>
<td>.75</td>
</tr>
<tr>
<td>The Vocation of the Preacher (Hood)</td>
<td>.75</td>
</tr>
<tr>
<td>Capturing Srows (Smith)</td>
<td>.75</td>
</tr>
<tr>
<td>Evangelism (Morgan)</td>
<td>.25</td>
</tr>
<tr>
<td>English Style in Public Discourse (Phelps)</td>
<td>.50</td>
</tr>
<tr>
<td>A History of Preaching (Dargan)</td>
<td>.75</td>
</tr>
<tr>
<td>Posthumous Works of Thomas Chalmers-Vol. VIII (Hanna)</td>
<td>.50</td>
</tr>
<tr>
<td>Pastoral Theology (Hoppin)</td>
<td>.75</td>
</tr>
<tr>
<td>The Evidences of Christanity (M'Tilvaine)</td>
<td>.75</td>
</tr>
<tr>
<td>Life of Jesus Christ (Beecher)</td>
<td>.75</td>
</tr>
<tr>
<td>Platform Echoes (Gough)</td>
<td>.75</td>
</tr>
<tr>
<td>Suddard's British Pulpit-2 vols (Suddard)</td>
<td>1.00</td>
</tr>
<tr>
<td>Collyer's Lectures-Vol. I (Collyer)</td>
<td>.50</td>
</tr>
<tr>
<td>The Modern British Essayists (Macauly)</td>
<td>.75</td>
</tr>
<tr>
<td>The World as The Subject of redemption (Freemantle)</td>
<td>.75</td>
</tr>
<tr>
<td>Archibald McLean (Warren)</td>
<td>.75</td>
</tr>
<tr>
<td>Adams' Practical Works (Sermon Texts on Old and New Testament) (Angus)</td>
<td>1.50</td>
</tr>
<tr>
<td>Miscellaneous (G. G. Smith)</td>
<td>3 vols, complete.</td>
</tr>
<tr>
<td>Miscellaneous (T. E. Peck)</td>
<td>3 vols, (T. C. Johnson).</td>
</tr>
<tr>
<td>Autobiography of J. B. Finney (Strickland)</td>
<td>1.00</td>
</tr>
<tr>
<td>Great Revivals and The Great Republic (Candler)</td>
<td>.75</td>
</tr>
<tr>
<td>The Southern Baptist Pulpit (Love)</td>
<td>.75</td>
</tr>
<tr>
<td>The Scottish Pulpit (Taylor)</td>
<td>.60</td>
</tr>
<tr>
<td>Life of Charles H. Spurgeon (Conwell)</td>
<td>.50</td>
</tr>
<tr>
<td>Some Living Masters of The Pulpit (Newton)</td>
<td>.75</td>
</tr>
<tr>
<td>The Life and Letters of James Andrews (W. A. Andrews)</td>
<td>.75</td>
</tr>
<tr>
<td>Thes Life of Adam Clarke (Etheridge)</td>
<td>1.00</td>
</tr>
<tr>
<td>Memoir of P. Wieting (Dox)</td>
<td>.50</td>
</tr>
<tr>
<td>Memoir and Correspondence of Doddridge (Boyd)</td>
<td>.50</td>
</tr>
<tr>
<td>Life and paper of A. L. P. Green (W. M. G.)</td>
<td>1.00</td>
</tr>
<tr>
<td>Boston Preachers (Gatis)</td>
<td>.75</td>
</tr>
<tr>
<td>Life of Mark Fernald (Fernald)</td>
<td>1.00</td>
</tr>
<tr>
<td>&quot;Billy Sunday-The Man and His Message (Ellis)</td>
<td>.50</td>
</tr>
<tr>
<td>Autobiography of Finney (Finney)</td>
<td>.75</td>
</tr>
<tr>
<td>Memoirs of J. Williams (Prount)</td>
<td>1.00</td>
</tr>
<tr>
<td>The Life of Alfred Cookman (Ridgeaway)</td>
<td>1.00</td>
</tr>
<tr>
<td>Life of J. W. Childs (Edwards)</td>
<td>1.00</td>
</tr>
<tr>
<td>Ten Years of Preacher Life (Milburn)</td>
<td>1.00</td>
</tr>
<tr>
<td>Collected Writings of J. N. Darby (Kelly) Vol. I-Miscellaneous: Vol. II—Doctoral, quoted at 5.00.</td>
<td>2.50</td>
</tr>
<tr>
<td>Pastoral Reminiscences (Kollock)</td>
<td>1.00</td>
</tr>
<tr>
<td>The Gerennial Revival (Riley)</td>
<td>.50</td>
</tr>
<tr>
<td>Anglo American Preaching (McKeean)</td>
<td>.50</td>
</tr>
<tr>
<td>Counsels By The Way (Van Dyke)</td>
<td>.50</td>
</tr>
<tr>
<td>The Necessity of Atheism (Brooks)</td>
<td>.50</td>
</tr>
<tr>
<td>The Trial of Jesus (Masefield)</td>
<td>.85</td>
</tr>
<tr>
<td>Life of Bascom (Henke)</td>
<td>.75</td>
</tr>
<tr>
<td>Life of Bascom (Henke)</td>
<td>.75</td>
</tr>
<tr>
<td>Memorials of An Indian Missionary</td>
<td>.75</td>
</tr>
<tr>
<td>The Impatience of a Parson (Sheppard)</td>
<td>.50</td>
</tr>
<tr>
<td>The Mid-Week Service (Lacock-Cook)</td>
<td>.25</td>
</tr>
<tr>
<td>How To Bring Men to Christ (Torrey)</td>
<td>.35</td>
</tr>
<tr>
<td>Autobiography and Correspondence of Mrs. Delany (Woolsey)</td>
<td>.75</td>
</tr>
<tr>
<td>Ten Years of Preacher Life Life (Milburn)</td>
<td>.75</td>
</tr>
<tr>
<td>Through Night To Morning (Dixon)</td>
<td>.50</td>
</tr>
<tr>
<td>Lectures To Young Men (Beecher)</td>
<td>1.00</td>
</tr>
<tr>
<td>Walter Russell Lambuth (Pinecon)</td>
<td>.75</td>
</tr>
<tr>
<td>Modern Methods in Church Work (Mead)</td>
<td>.60</td>
</tr>
<tr>
<td>The Recreation of a Country Parson</td>
<td>.75</td>
</tr>
<tr>
<td>Life of McKendree, 2 Vols. (Paine)</td>
<td>1.50</td>
</tr>
<tr>
<td>Christians and Success (Hughes)</td>
<td>.50</td>
</tr>
<tr>
<td>For The Work of The Ministry (Pattison)</td>
<td>.60</td>
</tr>
<tr>
<td>Autobiography of Cartwright (Strickland)</td>
<td>.75</td>
</tr>
<tr>
<td>Autobiography and Memoir of Guthrie 2 Vols in 1 (Guthrie)</td>
<td>.75</td>
</tr>
<tr>
<td>A Vital Ministry (McClintin)</td>
<td>.75</td>
</tr>
<tr>
<td>That The Ministry Be Not Blamed (Hutton)</td>
<td>.50</td>
</tr>
<tr>
<td>Romanism Not Christianity (Rice)</td>
<td>.25</td>
</tr>
<tr>
<td>Good Ministers of Jesus Christ (McDowell)</td>
<td>.60</td>
</tr>
<tr>
<td>The Christ Brotherhood (Banks)</td>
<td>.50</td>
</tr>
<tr>
<td>The Sermon Bible-12 Vols. Complete</td>
<td>10.00</td>
</tr>
<tr>
<td>The Life of Philip Schaff (Schaff)</td>
<td>1.00</td>
</tr>
<tr>
<td>Life of Dr. Adam Clarke (J. B. B. Clarke) 2 Copies</td>
<td>1.00</td>
</tr>
<tr>
<td>Messages of Mercy (Wharton)</td>
<td>.60</td>
</tr>
<tr>
<td>The Gospel and Its Ministry (Anderson)</td>
<td>.60</td>
</tr>
<tr>
<td>Anecdote Illustrative of Old Testament Tets</td>
<td>.75</td>
</tr>
<tr>
<td>The War and Preaching (Kelman)</td>
<td>.25</td>
</tr>
<tr>
<td>The Southern Baptist Pulpit (Love)</td>
<td>.75</td>
</tr>
<tr>
<td>The Christian Conviction (McAfee)</td>
<td>.50</td>
</tr>
<tr>
<td>Evils of the Cities (Talmage)</td>
<td>.50</td>
</tr>
<tr>
<td>Theological Essays (Noyes)</td>
<td>1.00</td>
</tr>
<tr>
<td>Egypt to Canaan (Tuttle)</td>
<td>.75</td>
</tr>
<tr>
<td>The Dynamic of the Cross (Thomas)</td>
<td>.60</td>
</tr>
<tr>
<td>The Religion of Science (Lee)</td>
<td>.75</td>
</tr>
<tr>
<td>Village Sermons (Barker)</td>
<td>.75</td>
</tr>
<tr>
<td>Emmon's Sermons (Emmons)</td>
<td>1.00</td>
</tr>
<tr>
<td>Fresh Bait of Fishers of Men (Banks)</td>
<td>.50</td>
</tr>
<tr>
<td>The Life and Letters of Robert Leighton (Butler)</td>
<td>1.00</td>
</tr>
<tr>
<td>Twelve Select Sermons (D. L. Moody)</td>
<td>.50</td>
</tr>
<tr>
<td>The Metropolitan Tabernacle Pulpit-Vol. 2 (C. H. Spurgeon)</td>
<td>.50</td>
</tr>
<tr>
<td>The Spiritual Principle of The Atonement (Lidgett) 3.00-1.00</td>
<td>.75</td>
</tr>
<tr>
<td>Religion of Israel to the Eixle (Buddie)</td>
<td>.25</td>
</tr>
<tr>
<td>Our Father's Business (Addison)</td>
<td>.25</td>
</tr>
<tr>
<td>Places of Quiet Strength (Stone)</td>
<td>.60</td>
</tr>
<tr>
<td>The Love of God (Darlow)</td>
<td>.75</td>
</tr>
<tr>
<td>Bascom's Sermons (Bascom)</td>
<td>.50</td>
</tr>
<tr>
<td>Best Sermons 1924-1925-1926 and 1927 (Newton) pub. at 2.50 each (or 4 for $2.50)</td>
<td>.75</td>
</tr>
<tr>
<td>Homely Talks (Pearse)</td>
<td>.25</td>
</tr>
<tr>
<td>Hand Book of Bible Readings (Chamberlin)</td>
<td>.25</td>
</tr>
<tr>
<td>Sermons and Parables (Noland)</td>
<td>.25</td>
</tr>
<tr>
<td>Jack-Knife and Brambles (Haygood)</td>
<td>.50</td>
</tr>
<tr>
<td>John B. McFerrin-A Biography (Fitzgerald)</td>
<td>.50</td>
</tr>
<tr>
<td>Life's Four Windows (Purvis)</td>
<td>.75</td>
</tr>
<tr>
<td>Sermons (Lochman)</td>
<td>.50</td>
</tr>
<tr>
<td>Bible Text-Book (Amer. Tract Society)</td>
<td>.50</td>
</tr>
<tr>
<td>Dictionary of Sacred Quotations (Baker)</td>
<td>.50</td>
</tr>
<tr>
<td>The Tears of Jesus (Scarborough)</td>
<td>.50</td>
</tr>
<tr>
<td>Easter Reflections (Spencer)</td>
<td>.25</td>
</tr>
<tr>
<td>Philadelphia Lectures on the Evidences of Christianity (Potter)</td>
<td>.125</td>
</tr>
<tr>
<td>Sermons and Sayings (Sam P. Jones)</td>
<td>.50</td>
</tr>
<tr>
<td>A Quest For Souls (Truett)</td>
<td>.50</td>
</tr>
<tr>
<td>Discourses (Park)</td>
<td>.75</td>
</tr>
<tr>
<td>Declining Liberty and Other Papers (Ryan)</td>
<td>.50</td>
</tr>
<tr>
<td>Chapman's Sermons To Presbyterians (Chapman)</td>
<td>.75</td>
</tr>
</tbody>
</table>
Metropolis Debate
(Continued from page 17)
meaning of “everlasting possession” when used with reference to Canaan.
Then Bro. Knepper emphasized directions as mentioned in Gen. 13: 14. Abraham was not here told to look up toward heaven, but “look from the place where thou art northward, and southward, and eastward, and westward.” But this does not prove Canaan instead of heaven is to be his eternal dwelling place, for Paul in Heb. 11: 10 said; “He looked for a city which hath foundations, whose builder and maker is God.” So he did look some other direction besides, north, south, east and west. And again in Heb. 11:16 we read; “But now they desire a better country, that is, an heavenly.” These statements prove that Abraham was not looking for an easterly country, for a city which God hath built.
I also showed that the Jews are not to inherit Canaan because national, fleshly distinctions are destroyed in Christ. The Jews, therefore, in the flesh, have no promise made to them in Christ Jesus.” A statement in Col. 3: 11 agrees with this. Also Rom. 10:12 declares; “For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.” Premillennialism makes a difference between the Gentile and the Jew, but the Bible says there is no difference. The middle wall of partition between them has been broken down by the cross (Eph. 2:12-19) and circumcision nal dwelling place in Canaan. He looked for a heavenly country, for a city which God hath built.

The Life of Dwight L. Moody
Life of Henry Drummond
A System of Divinity-2 Vols.
Geo. A. Smith) Pub. at 3.00...
1246. The Bible Students’ Experience (Forrest) .....
1247. The Bible Students’ Cyclopædia, complete in 1 Vol. (Snedecor)...
1248. The Life of Dwight L. Moody (W. R. Moody) Pub. at 3.00...
1250. The Life of Dwight L. Moody (Wilson)...
1251. Memoir of Bishop White (Bertram)...
1252. The Preacher’s Annual 1887 (Wilson)...
1253. Life of Henry Drummond Geo. A. Smith) Pub. at 3.00...
1254. The Theory of Preaching (Phelps)...
1255. Summaries of the Sermons and Discourses of Sherlock and Jeremy Taylor (Hughes) 1.00
1256. Southern Preacher (McIlver) 1.00
1257. Bunyan’s Holy War (Bunyan) 1.00
1259. Hobart’s Works-Vol. I, II, & III-Complete (Berrian) 1.50
1260. M’Gavin’s Protestant-Vol. 1 & II (M’Gavin)...
1261. The Pastor His Own Evangelist (chapman) Pub. at 3.00...
1262. Feeps Into Life-Autobiography With (Mathews)...
1263. Chalmers’ Sermons (Chalmers)...
1264. Discourses on Horace Holley (Caldwell)...
1265. Christ in The Camp (J. W. Palfy) Pub. at 5.00...
1266. Paley’s Works (Paley) Pub. at 5.00...
1267. Gill’s Body of Divinity-3 Vols. Complete (Gill) 3 Vols. Pub. at 5.00...
1268. Hall’s Works-3 Vols. leather complete (Gregory & Foster) 2.00
1269. Biography of Whitefield (Betcher)...
1270. D. L. Moody at Home ...
1271. The Pastor-Preacher (Quayle) 1.00
1272. Memoir and Correspondence of Doddridge (Boy)...
1273. First Church in Cambridge (McKenzie)...
1274. The Cross-A Discourse (Richard Fuller 1841) quoted at 5.00...
1275. Heaven & Hell (Swedenborg)...
1276. Great Bible Questions (Brandt) (damaged)...
1277. The Christian Religion (Pis)...
1278. Welshman’s Sermon (Welshmer) (damaged)...
1279. Ten Sermons On The Second Coming (Haldeman)...
1280. Evolution and Religion (Beecher)...
1281. Lectures on The Points in Controversy (Noel et al)...
1282. The Great Presbyterian Conflict (Patton vs. Swing)...
1283. Words of Faith and Hope (Weston)...
1284. Notes of Sermons (Pendleton)...
1285. Pilgrims and Shriners-2 Vols. in 1 (Starr)...
1286. The Biblical Cabinet Vol. VI.
1287. Holston Methodism-Vol. III (Price)...
1288. The International and Recent Criticism (Cook) Pub. at 2.50...
1289. Roundabout Papers Etc. (Thackeray)...
1290. Melville’s Lectures (Melville)...
1291. Dick’s Works-Vols. I & II...
1292. The Briggs Heresy Case (McCook)...
1293. Winans Discourses (Winans)...
1294. In Time of Sorrow (Slattery)...
1295. Fuller on Communion (Fuller)...
1296. Through Christ To God (Beet)...n
1297. Death and The Resurrection (Gerhard)...
1298. Ewphorwn Phenomena (Weston)...
1299. What Is Essential? (Andrews)...
1300. The Orthodoxy Theo...th...y Of...Day (Smyth)...
1301. Hebrew Tenses (Driver)...
1302. As I See Religion (Fosdick)...
1303. The Hope of The Gospel (MacDonald)...
1304. Revelation and The Ideal (Gordon)...
1305. Modernism and Orthodoxy (Maxon)...
1306. Great Commission (Harris)...
1307. The Biblical Cabinet Vol. VI.
1308. The Hope of The Gospel (MacDonald)...
1309. The Briggs Heresy Case (McCook)...
1310. Revelation and The Ideal (Gordon)...
1311. Modernism and Orthodoxy (Maxon)...
1312. Great Commission (Harris)...
1313. A History of Textual Criticism (Vincent)...

of Jewish descent avails nothing now.
Gal. 5:6; 6:15. These were facts that Knepper was unable to set aside.
This significant fact I also kept before the audience: There is no promise of the land of Canaan to the Jews made in the New Testament. If they are to be so highly favored, it looks like the New Testament would say something about it. But every prophecy of their restoration to Canaan that is used by Premillennialists is found in the Old Testament. Furthermore, all such prophecies were delivered either before the Babylonian captivity, during the Babylonian captivity, or before the restoration from Babylon had been completed. Hence there has been a restoration to Canaan since the delivery of those prophecies. Not one such prophecy can be found since that restoration was finished. This certainly the significance and shows that they misapply those prophecies about the restoration of the Jews.
COMPLETE CHRISTIAN, HYMNAL

Compiled and Edited by MARION DAVIS

Two Hundred Fifty-six Pages-Two Hundred Eight-nine Songs

Best Standard Hymns and Greatest Gospel Songs

Some of the most popular copyrights have been secured from the following foremost publishers:

Hope Publishing Company
Rodeheaver Hall-Mack Company
Biglow-Main-Excell Company
Tabernacle Publishing Company
Gospel Advocate Company
Lillenas Publishing Company
Grant Colfax Tullar
Firm Foundation Publishing House
Robert Coleman
Austin Taylor
Tillit S. Teddie
A. J. Showalter Company

The Most Popular
OLD
SONGS

The Most Popular
NEW
SONGS

Spiritual AND Scriptural

Foy E. Wallace, Jr., was requested to read every song with editorial detail in order to detect all error in teaching which is inevitably found in songs of sectarian writers and publishers. He has read every line of every song, marking the errors found. Considerable expense has been incurred by changing plates in order to make the corrections necessary in the elimination of all such errors.

NO OTHER BOOK LIKE IT HAS EVER BEEN PUBLISHED

This book will be off the press in a few days. Send your advance order now for a copy of the first edition of Complete Christian Hymns.

Bound in cloth-board backs .............. $0.50 the copy.
Bound in limp covers .................. $0.35 the copy.

Special Prices For Advance Orders In One Hundred Lots.

And Many Others Too Numerous To Mention.
Write For These Quotations.

SEND YOUR ORDERS TO

THE MARION DAVIS CO.

Box 161

Fayette, Alabama