As in our day, early Christians were victims of a barrage of false teaching. The sources of it were both Jewish and pagan. Hence the writer of the Hebrew letter urged his Jewish readers to "Be not carried away by divers and strange teachings." Wind blows chaff about while objects of greater weight or shrubs that are rooted maintain their positions. I have seen ants blown off their course by the wind as they crawled along a hard surface. Paul suggested that disciples might be childish enough to be "tossed to and fro and carried about with every wind of doctrine." They should not be like the ants and chaff or even children but full grown men rooted by their adherence to solid teaching. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and built up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." (Col. 2:6) This was written to Christians whose faith in the supremacy of Christ was being attacked by men of smooth and fair speech. A man may not be able to readily answer every plausible, quibble or approach that a false teacher may make but he can at least measure its worth by simple and accepted standards of truth. "Be not carried away by divers and strange teachings." The word "divers" suggests that false teachings are many and varied. The fact that they are "strange" and novel fascinate many. A man who is well grounded in the faith will look with suspicion on anything in religion which is "strange" and novel. This attitude is a necessary precaution but it does not close his mind to the reception of new truth which he may not have learned and which is necessary to his growth in grace and knowledge.

The inspired teacher continues with this observation: "For it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited." It is the heart that needs to be established. What a man believes has everything to do with his conduct for "as a man thinketh in his heart so is he." It is tragic that some did and still do neglect grace and occupy themselves with unprofitable theories which generate envy and strife. The grace that establishes the heart comes through plain gospel teaching. That is the reason the gospel is called "the gospel of the grace of God." Evidently these disciples to whom the Hebrew letter was written were disturbed by Judistic theories about "meats" which some hobby riders were foisting upon them. These teachings were strange or alien to the gospel of grace. It is comparatively easy for an intelligent Christian today to give a like classification to the wild religious notions that blow about the country tossing the ignorant and unsteady;

fast "to and fro." Every community has them and even some of the brethren peddle some of them noisily.

A substantial reason is given why we should not be blown about by winds of doctrine. "We have an altar, whereof they have no right to eat that serve the tabernacle." (Heb. 13:10) This is a reference to the fact that under the law "they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar." (I Cor. 9:13) "We have an altar" and our eating of it represents the blessings we enjoy under the new covenant. "Behold Israel after the flesh have not they 'that eat the sacrifices communion with the altar?' (I Cor. 10:18) Communion with this new altar which is ours is open enough to include all the people of God. That "we" takes in all of them. This communion is close enough to exclude all who are not Christians. The old altar, tabernacle and services are out of date. They served a divine purpose and gave way to a new and better altar. Those who adhere to the old order have no right to eat at our altar and we care nothing about eating at theirs. If somebody insists on leading us up to an altar of Judaism we can well imitate the proverbial horse you can lead to the water but can't make him drink. It is not our kind of food and we refuse to eat it. If our altar is so much better than Judaism, it is also superior to-all other setups-in religion. They have no right to eat at ours and we have no appetite for theirs. It is clear that the reason some had no right to eat at our altar was because they were not of us. There is one precious right that belongs to all aliens. They can qualify for feeding at our altar by becoming "of vs." (I John 2:19) Many are shouting themselves hoarse and starving their souls at the altar of Baal when the true altar of God offers them the fullness of Christ.

This contrast of altars is a contrast of institutions in religion. The altar a man eats at profoundly affects his his life and the character of his service. "For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach." (Heb. 13:11-13) Jesus on the cross was not a priest but a sacrificial victim. He was not a Jewish sacrifice for he was giving himself "a ransom for all." An interesting point is made of the fact that he "suffered without the gate." Our altar at which we eat is.

(Continued on page 9)
**Editorial**

"I SIT WHERE THEY SAT"
(An open letter-not copyrighted)

Dear Brother Wallace:

I saved all copies of the Gospel Guardian and have them bound. Money could not buy this choice piece of restoration literature. I have read it for hours and intend to reread the pages of this book.

When I first came into the church, I didn't know "we" had a college and in my childish innocence thought that premillennialism was a false doctrine taught only by Adventists and Russellites. Naturally, as I grew up I was introduced to the controversy within the church.

The Gospel Guardian was a God-send to hundreds of young preachers and is still one to those who saved their copies. I note that in November 1935, Brother James L. Lovell of Los Angeles, California commends the publication. In December 1935 Brother James F. Cox commends the magazine highly, is "sure it will do much good" and wants the young preachers to have access to it. I join both these brethren in that commendation. "I sit where they sat."

In the issue of January 1936 (the red-letter edition which C. R. Nichol said was "hot as a bag of mush" and could be answered only by crying "persecution") I see that N. B. Hardeman, E. H. Ijams and James F. Cox requested the publication of that issue so that the young brethren might have the facts about the premillennial and Boll controversies. (They are not the same, you know, but differ in this respect: premillennialism is a false doctrine which has been taught by denominationalists for years while Bollism includes this doctrine and certain charges and actions on Boll's part unbecoming to a Christian.) Doubtless these men were pleased with that issue and I want to thank them for requesting it and you for publishing it. One who has not read that issue of the Guardian is not informed on the Boll question and ought to keep quiet or get informed.

In the February 1936 issue of the Guardian, G. H. P. Showalter "appreciates it more than I can express in words." F. L. Rowe, publisher of the late Christian Leader, says, "I admire your grit in going after Boll without gloves. Under such pressure as you're bringing to bear something is bound to give way." A. B. Lipscomb says in the same issue that he is pleased with the vigorous style and manly defense of the truth. (He and N. B. Hardeman both sing the praises of the red-letter edition.) And in that issue B. C. Goodpasture cries, "Long live the Guardian!" and advises you to keep a supply for binding as "a volume of the Guardian would be a choice find in 1986." (I took his advice and saved mine.)

In the March-April 1936 number I really sat down to a treat. There are the letters of the veteran missionary J. M. McCaleb to R. H. Boll in which Brother McCaleb points out that Brother Boll has featured non-essentials and incendials (per his own admission) until he has divided the church and is, therefore, creed-bound and a member of a sect. Then I turned a page and read with interest a page for Brother Benson teach his classes on miracles and divine healing and he taught the truth. I do not think I have heard better teaching consistently through a whole year on that subject than he gave at Harding the first year he returned from China.

Brother Armstrong taught the truth on the return of the Jews to Palestine-i.e., no prophecy indicates they're going back. He lived a clean, self-sacrificing life and was a great help to me when I was in school there. I believed then and I believe now that his attitude on the premillennial situation and Boll trouble is right. "Within the sacred precincts of my own conscience" I believe this to be the truth and even Adolph Hitler couldn't induce me to say otherwise.

Yours in the everlasting kingdom,

George W. DeHoff.
"BROTHER HARDEMAN CAN SPEAK FOR HIMSELF" — AND DOES!

In 1937, upon receipt of a complimentary copy of "Great Songs Of The Church" from E. L. Jorgenson, Brother Hardeman acknowledged the same in the following manner:

"October 13, 1937. Dear Brother Jorgenson: I have No. II of your book and have looked over it. This book presents a good appearance in its physical make-up. It contains a number of old songs that are always good. I am unable to speak of the merits of the new ones due to the fact that I am unable to sing them. I am assuming that you have made a good selection of such and that your book will compare favorably with the first issue. Faithfully yours, N. B. Hardeman."

Since Word and Work and E. L. Jorgenson, the New Christian Leader and all the other softies, have tried to capitalize on Brother Hardeman's "endorsement" of Jorgenson's book, Brother Hardeman sends the following to the

"Dear Brother Foy: .... I note what you say regarding Jorgenson's book. It is strange that one cannot be courteous without an effort being made to use what he may say for selfish ends. It was not my intention, in any manner, to recommend the book. The fact is, I have encouraged a number of churches where Jorgenson's books were found to discard them altogether. I am enclosing copy of my letter to Jorgenson, which you are at liberty to use as you see fit with the above statement. In hope, N. B. Hardeman."

Even Brother Jorgenson ought to be able to understand that. There is no such thing as "ethics" among these sweet-spirited errorists and their sympathizers. They will stab the man who opposes them in the back, cut his throat in the dark, victimize him by gossip and whispering, but turn around and use his influence to their own advantage at every opportunity. Brother Cleo says they carry sugar in one hand and acid in the other. Verily they do. I have refused to eat their sugar, but have felt the burn of their acid.

The plain truth is every church that buys Jorgenson's songbook makes a contribution to the promotion of a schism in the church, gives assistance and succor to a group of factionists who have exhibited their stubborn relentless determination to destroy the church with their heresies, if they can, and they are leaving nothing undone to accomplish their ends. Various excuses for buying this book from these men may be offered, but they are but pitiful compromises of true principles in the light of the real truth. Faithful churches that have adopted the book should by all means discard it, if for nothing else, as an effective rebuke to this faction and the men who promote it. Faithful preachers and singers who have commended the book, whose statements are being used to augment its sales, should recall their statements and forbid the use being made of them. Consistency requires just that course. A spiritual blockade should be put into effect against the Boll Party. If any man says that this is not the "spirit of Christ," we remind him that one of His apostles said of the promoters of a similar faction: "To whom we gave place, no, not for an hour" and "a little leaven leaveneth the whole lump" and the factious man reject after the first or second admonition." And he had the spirit of Christ. Personally, I am unalterably opposed to the teaching of R. H. Boll, either as taught by himself or as set to music by E. L. Jorgenson in his "Great Songs Of The (?) Church"—what church? Thank you, Brother Hardeman. And to others, "go thou and do likewise."

ANEARTH THE HARDING COLLEGE REGIME

Take a look at the personnel. Clinton Davidson, its financier; George Benson, known for his wavering uncertainties, its president; J. N. Armstrong, on record as an avowed premillennialist, its Head of Bible. Yet we are asked to cease the fight and put our influence behind the school on an assurance that an associate professor of Bible who will be allowed to teach what he pleases will be added!

PAGE CLINTON COPYRIGHT DAVIDSON

A brother who reads the Bible Banner, and who lives "way up North," has felt some anxiety evidently over the ominous threats made against this editor and the possibility of his losing his sox in a legal forensic fray. I am the recipient of a Christmas gift from this good brother of six pairs of sox, delivered Christmas week. We failed to get the report of this timely, thoughtful act in the January number.

SICKNESS AND SORROW IN FLORIDA

For months Brother and Sister Akin had planned to drive to Florida at the time of my meetings in January and February. We had looked forward to this trip as an event in which the pleasure of association would be combined with the good of preaching the gospel. Shortly after arrival in Florida Sister Akin received the message of her aged mother's death in Dallas, Texas, and due to the fact that Sister Akin had suffered a relapse of the influenza, barely escaping pneumonia, she was confined to the bed about ten days and could not return home to attend the funeral of her mother. The experience was truly a sad one, but the calm resignation of Brother and Sister Akin to their sorrowful circumstances was a sermon to me, better than any that I can preach.

Our engagements were cut short, and we returned home. But when this is read I will be in Florida again dispensing the word.

WE HAVE AN ALTAR

(Continued from page 1)

"without the gate" and "without the camp." It is equivalent to saying that in order to come to Jesus and partake of the blessings provided by the shedding of his blood, men must turn their backs on Judaism and Jerusalem. "For we have not here an abiding city, but we seek after the city which is to come." Earthly Jerusalem can have no place in the aims and hopes of a Christian. If a Christian could long for a restoration of Jerusalem to its former glory and the reestablishment of its temple and services, he would be taking the advice of the apostle in reverse. He would in his heart turn away from the reproach of the cross and go back through the gate "within the camp." Christ and our altar are "without the camp." We serve at the altar we eat of. We are "an elect race, a royal priesthood, a holy nation, a people for God's own possession." Our minds are renewed to a state of harmony with the will of God and we offer our bodies willingly as living sacrifices. "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father." A kingdom of priests we are and what an altar we have! Let us not desecrate it with heretical teaching or unauthorized practices. "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." What sort of an altar do you have?
January 3, 1940.

Dear Brother Lewis: Today, I have been writing to a few friends and former acquaintances an invitation to attend our annual gospel lectureship, January 22—February 3. Lipscomb lectureship is an effort to serve the Church in a practical way. Problems confronting Christian workers will be discussed by outstanding leaders of the brotherhood, among them Bro. H. Leo Boles. While writing these invitations your name came to my mind in connection with an article that you wrote in the November issue of “Bible Banner.” Since you appear to be in ignorance as to what Lipscomb teaches, it seems appropriate to extend this invitation to you to come to our campus, to listen to our lectures, to visit our regular Bible classes which are always open to the public, and to observe at first hand what Lipscomb really teaches and practices before issuing more erroneous and misleading statements concerning Lipscomb. Not only honesty, but plain fairness, demands this course. At no time in recent years do I recall a visit of yours to our campus.

The blind and prejudiced continuance of your premillennial attacks against Lipscomb is most unjustifiable. Even the few most bitter critics of the school, except you, have ceased this line of attack, and if they attack further must seek other fields.

You state that so far as you know no one at Lipscomb has ever written or spoken a word against premillennialism. Read the September issue (1939) of the Firm Foundation for an article by Bro. Ijams. An examination of one of the pamphlets that I am sending you, “The Reigning Christ” by A. C. Pullias, will reveal that it appeared in the Gospel Advocate, November 25, 1937. Even a back issue of the “Bible Banner” carried a report of a sermon preached against premillennialism in Dallas, Texas, by A. C. Pullias. Surely you have been reading our religious journals. This is merely a sample of what Lipscomb has done and is doing to combat this erroneous “ism.” For your information I am sending you a number of pamphlets and some mimeographed material published by Lipscomb teachers and used in Lipscomb classes. More could be furnished but these will suffice.

Incidentally, it is hard to understand how any person could advocate such a theory as premillennialism that has proved evil by its fruits-divisions in the Church. I spent two years in classes taught by H. Leo Boles (as a fellow student with your nephew, John P. Lewis). I consider both Bro. Boles and John P. as very good friends of mine. John P. and I were even debating colleagues. Since 1926, I have been in close touch with David Lipscomb College as student, alumnus, and teacher. I bear witness that my observation during all these years is that Lipscomb has consistently taught the plain Word of God as a textbook, excluding all creeds and doctrines of men, and giving more time per student to Bible than any other college, the minimum being one class daily. I was added to Lipscomb faculty in 1936. At this time President Ijams questioned me among other things concerning my position on premillennialism, and had I favored or sympathized with this highly speculative theory, I would not be teaching at Lipscomb at the present time. President Ijams firmly stated publicly at our first faculty meeting of 1936 that no teacher could hold any phase of the premillennial theory and stay at Lipscomb. All such views have been actively, yet fairly opposed at Lipscomb. This opposition at Lipscomb is not just a fad, promoted by a desire to capitalize on popular emotion, but it is real and effective, as evidenced by the soundness of Lipscomb preachers.

No claim of perfection is made for any Christian college, but fairness demands that you investigate and consider with conscientious and studious care the merits of a Christian college whose every faculty member is (and always has been) a Christian and whose prime purpose is to promote the kingdom of God on earth. If you find on investigation that Lipscomb is worthy, your definite Christian duty is to support it and you will be condemned for not doing so. Certainly, it shouldn’t be too much to expect of an honest man that he at least use the same diligence in correcting misleading information that he has used in disseminating it. Lipscomb has prospered and you can help it prosper still more. Today it has the largest college enrollment in history and for the past six years it has been blessed each year with a record enrollment in spite of the efforts of a few rumors scatterers to hinder its growth and its service the faith “once for all delivered unto the saints.”

This letter is written to you in all humility by one much younger than you, and by one who realizes his limitations. It is just a sincere effort to get some facts before you. The use that you make of them is up to you and your conscience.

Your brother in Christ,

H. T. Nance.

Jan. 8, 1940

Dear Bro. Nance: Your bristling invitation for me to attend “our annual gospel lectureship, January 22—February 3rd”, received this morning. I assure you it would be a pleasure for me to attend a “lectureship” that would free my mind from the “ignorance” and “blind prejudice” that you suppose it is incased in; but, unfortunately, for me, I am otherwise engaged for the time. I assure you that your letter will be published in the Bible Banner, and I will do what you say “honesty and plain fairness demand” of me—pay my respects to it, and also to the pamphlets you sent me.

Respectfully, your brother, “shrouded in ignorance and blind prejudice,” John T. Lewis.

Complying with my promise to Bro. Nance, to pay my respects to his brotherly (?) and courteous (?) invitation “to attend our annual gospel lectureship,” I will say, for Bro. Nance’s benefit, that I suspect the present campus of David Lipscomb College, and the old campus on South Spruce St., are more sacred to my memory than the present campus will ever be to him. There is a reason for this, judging from the contents, and tone of Bro. Nance’s invitation, I carried more away from the campus than he has on it.

In behalf of me and my conscience, I want to thank Bro. Nance for leaving the disposition of his letter up to us. My conscience and I have agreed that “this letter” was not “written in all humility”; that Bro. Nance does not “realize his limitations,” neither do we believe that we are as destitute of “facts” as the young gladiator supposes. We will admit, however, that it is not pleasant to be accused of “ignorance” and of “issuing erroneous and misleading statements concerning Lipscomb.” Or still worse, “The blind and prejudiced continuance of your
that journals," and usually understand what I read. Bro. Nance Advocate, he says: "Surely you have been reading our religious journals," and usually understand what I read. Bro. Nance refers me to an article—"The Reigning Christ" by A. C. Pullias, that appeared in the Gospel Advocate, November 25, 1937. This article has been put in tract form, and Bro. Nance mailed me the tract. The tract claims for itself to show “clearly the unscriptural, subversive nature of the erroneous theories of premillennialism and Bollism.” This claim I deny without hesitation. Recently, Bro. J. W. Fox, of David Lipscomb College, sent me the same batch of tracts, that Bro. Nance sent. Bro. Fox evidently thought that I would know why the tracts were mailed to me, and that I would deal with them accordingly, so he made no charges against me, nor demands upon me. I suppose these tracts were mailed to me by the consent, if not by the advice of Bro. A. C. Pullias. The tract—“The Reigning Christ,” was written from the notes of a sermonette, preached by Bro. Pullias at Charlotte Avenue Church of Christ in Nashville, Tennessee, in January, 1935.” While the tract is not an exhaustive treatise on the establishment of the church or kingdom, it is a clear and simple presentation of a few scriptures on that subject. I have used the same scriptures for the same purpose many times, and I am sure that any of the young preachers of David Lipscomb could make the same arguments. I am sure, from what I have heard of Bro. Athens Clay Pullias, that he is a brilliant young man, and a fine gospel preacher; but if he thinks his tract shows “clearly the unscriptural, subversive nature of the erroneous theories of premillennialism and Bollism,” neither of which is mentioned in the tract, then I say, without fear of contradiction, that he does not know what those “isms” are.

In his book—“The Kingdom of God,” on page 33, Bro. R. H. Boll says: “When John the Baptist lifted up his voice in the wilderness of Judea and announced ‘the kingdom of heaven is at hand,’ he used a phraseology which was already common and current among the Jews, and which was perfectly understood by all. John took for granted that it was understood: never a word of explanation was given, so far as the record shows; and never a question or dispute arose between John and his countrymen as to the nature of the Kingdom. To the Jews, the announcement meant but one thing. The promise of the Messianic Kingdom, with all it involved—the appearance of the Great King, the restoration of the Kingdom, with all it involved—the appearance of the Great Judge, a brilliant young man, and a fine gospel preacher; but if he thinks his tract shows “clearly the unscriptural, subversive nature of the erroneous theories of premillennialism and Bollism,” neither of which is mentioned in the tract, then I say, without fear of contradiction, that he does not know what those “isms” are.

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On page 34, we read: “All this we mention merely to show what expectation was existing in Israel at the time of John’s announcement, and how the very words John used had their common and current meaning among the people. The burden of proof would certainly lie wholly and heavily with any man who would maintain that this kingdom of John’s announcement was a thing entirely different from that which Israel expected. (Page A. C. Pullias. J. T. L.) The very suggestion that God would so trifle with the hope of the people, and by adopting their own language without explanation would leave them under so fundamental a mistake; Yea, and would base His call to repentance upon this mistake, and would so confirm them in it, is quite repugnant and unworthy of God the more so when it is remembered that their Kingdom expectations were legitimately derived from the language of their scriptures. ... We have put this much stress upon this matter because of its weight and importance. We trust, however, that the reader would even without this discussion have perceived that the kingdom announcement by John (and afterwards by the Lord Jesus Himself, Matt.
4: 17; Mark 1: 14, 15) could have been none other than that of Old Testament prophecy and of Jewish expectations in so far as that expectation accorded with the prophecies. And this is borne out by what we find in the following chapters of Matthew. If it be felt a difficulty that that kingdom, though announced as at hand, has never yet appeared, we shall find an explanation unforced and natural, and one which will cast no reflection on the truth and goodness of God.” Thus, we have R. H. Boll’s disposition of John the Baptist’s announcement. Bro. Pullias, in his tract, speaking of the same announcement says: “The first of these questions is this: Is the Kingdom established? John the Baptist, speaking just before Jesus began his public ministry, said: ‘Repent yet; for the kingdom of heaven is at hand,’ Matt. 3:2. Two definite facts appear from this statement of John: first the kingdom was not in existence at the time he spoke; second, the kingdom was not far off since he said it ‘is at hand.’ This statement, alone, coming as it did from an inspired speaker, is sufficient to overthrow many theories that have been offered concerning the establishment of the Kingdom.” Does this mild statement of Bro. Pullias “overthrow” Boll’s explanation of the tract? Pullias only quoted three verses of scripture in his tract, Matt. 3:2; Mark 9:1; and Col. 1:18. He refers to the great Commission, and Peter’s explanation of it on Pentecost; but does not quote either. R. H. Boll, in his book—“The Kingdom of God,” gives two chapters or more to show that Peter’s sermon on Pentecost does not teach that Christ was that day seated upon David’s throne. Therefore, long before Bro. Pullias delivered his sermon at Charlotte Avenue, which was later published in the Gospel Advocate, and still later put in tract form, R. H. Boll had published the few verses of scripture Bro. Pullias has used, with many other scriptures that gospel preachers use to prove the establishment of the church, declared he believed them, and then proceeded to show that they do not prove what gospel preachers claim for them. Bro. Pullias makes no effort to show the fallacy and absurdity of Boll’s teaching, he does not even refer to them. Yet, he has the audacity to put in parenthesis at the head of his tract, that it shows: “Clearly the unscriptural, subservient nature of the erroneous theories of pre-millennialism and Bollism.” Read, study, work, learn, and inwardly digest the whole of Bro. Pullias’ tract, and you will know no more about “the unscriptural, subservient nature of the erroneous theories of pre-millennialism and Bollism” than you did before you digested it.

Bro. Boll says, “an important crisis” came in the 12th chapter of Matthew, and Christ quit preaching the restoration of the earthly kingdom of Israel, and began to teach in parables. He says: “These parables are really an announcement of the new and unexpected aspect the kingdom would assume during an anticipated age of the King’s rejection and absence from the world.” Now, I do not believe in voting in the church; but all of you who think “President Ijams,” in his article in the Firm Foundation, and Bro. Pullias, in his tract, have showed “clearly the unscriptural, subservient nature of the erroneous theories of pre-millennialism and Bollism,” hold up your hands. “President Ijams,” brethren Pullias, and Nance may vote too, if they choose, and I will be glad to publish their ballots, in the Bible Banner, without “charge” or demand, if Bro. Nance will send them to me. You see, Bro. Nance, I am just “blind” and “prejudiced” enough to do that. Surely, these brethren know the difference between a sermonette or an article on the establishment of the church, and a refutation of the “unscriptural, subservient nature of the erroneous theories of pre-millennialism and Bollism.”

I will next notice Bro. G. C. Brewer’s Lecture delivered at David Lipscomb College January 27, 1939. I was not on “our campus” when the lecture was delivered; but I have read it since Brother Nance sent it to me. I was glad to get it. It corrected a delusion under which I had labored for more than a third of a century. I remember well the night G. C. Brewer, and Charlie Coleman came to the Nashville Bible School from “Kimberlin Heights College.” I was at that time president of the Lipscomb debating society. I met the boys and had them lined up with the Lipscombs before H. Leo Boles and his Calliopean coadjutors got hold of them. Soon after that I put Brother Brewer on the program for a speech, and since he has become somewhat among us, I have often thought and told that I had the honor of putting G. C. up for his first public speech, but now I learn that before he came to Nashville, he had gone out from “Kimberlin Heights College” preaching the gospel with Johnsonian fervor and enthusiasm, believing he would convert the world and usher in the millennium by the time he was forty years old. The one that wrote, or reported the Lecture, said (Laughter) at this point. He also told his audience how we get the word millennium, he says it “comes from the two Latin words mille-thousand-and arums-year; and therefore means a thousand years.”

Again he says: “The condition among us today is deplorable.” “While Premillennialism has been taught by some of our brethren for more than thirty years, as we related in the beginning, we have had more agitation concerning it in the last five years than we had in the twenty-five that preceded this period. We have had more hard feelings, more suspicions among us and more judging one another and even misrepresenting one another than we ever had before. You may account for this as you think you should and lay the blame on the man or men whom you think deserves or deserve it, but you cannot deny that what I state is a fact. We have a demonstration of it here in Nashville. It is lamentable and some of us like Jeremiah of old are weeping over our people.”

Since Brother Brewer was too modest or possibly imbued with too much of the spirit of Christ to name “the man” who started this fight in earnest, I will slip that information in here. In the fall of 1932, Charles M. Neal issued a challenge to the brotherhood for any gospel preacher to meet him in debate on his premillennial doctrine. Whether providential or otherwise, Foy E. Wallace, Jr., who believes the theory, not even among the elders of the Central Church. Even “President Ijams,” and other members of his faculty, with those who have lectured at the college are sending out speeches they have made on the establishment of the kingdom to show that they do not believe the “unscriptural, subservient nature of the erroneous theories of premillennialism and Bollism.” But to my knowledge, Charles M. Neal, Stanford Chambers, D. H. Friend, and E. H. Hoover, all my schoonates and friends of former years were using the same scriptures, and making the same arguments, and said they believe those scriptures today; but they give
Brother Ijams does not make a single effort, in his "Booklet," to show the fallacy and absurdity of a single argument Boll makes, or of some of the scriptures Brother Ijams quotes, to prove his future, earthly kingdom nonsense. Is this what Brother Nance calls "real and effective" opposition to "this proved evil?" I think Brother Ijams should tell the students what the "isms," "ists," and "ites," are so they could "guard against" them. In the November issue of the Bible Banner, I said: "So far as I have heard or read, no one at Lipscomb has ever uttered a word or written a line against the premillennial doctrine advocated by R. H. Boll." Brother Nance says: "You state that so far as you know no one at Lipscomb has ever written or spoken a word against premillennialism." A "blind" man can see the gross perversion that Brother Nance has made of my statement. Upon his garbled statement he makes his charges, and counter-charges against me. I cannot know that he deliberately left out of my statement, "the premillennial doctrine advocated by R. H. Boll," but I do know it had to be left out for his pamphlets to fit into the picture. "Certainly, it shouldn't be too much to expect of an honest man that he at least use the same diligence in correcting misleading information that he has used in disseminating it." Then he tells how Brother Nance to produce at least one argument made by some of Lipscomb's faculty, showing the fallacy in the arguments R. H. Boll makes to establish his claims of the restoration of the earthly kingdom of Israel, and -the literal reign of Christ, upon David's earthly throne, for one thousand years in Jerusalem, or withdraw his charges against me. "Not only honesty, but plain fairness demands this course."

In the issue-Dec. 8, 1938, the "Babbler" the Lipscomb College paper, we read: Fourteen Lipscombites given opinions on premillennialism. We will now read the "opinions" as given in the "Babbler."

"Of these 14, composed of young men and women of both the freshman and sophomore classes, not one favored the theory. All but three had heard the sermon "Christianity vs. Premillennialism" preached by J. P. Sanders in his recent meeting on the campus. All 11 stated agreement with Mr. Sanders on every point.

"This could be expected, however, since these students knew so little about the theory to start with. One of the first things told the interviewer was, "I don't know much about it," or "I know too little about it to discuss it." A majority of the 11 revealed that Mr. Sanders' sermon was the first that they had ever heard on the subject..."

This was twelve years after Brother Nance had been in close touch with David Lipscomb College as student, alumnus, and teacher, more than two years as teacher, yet J. P. Sander's recent sermon Christianity vs. Premillennialism was the first that these students had ever heard on "premillennialism," and not one word about "the premillennial doctrine advocated by R. H. Boll," was mentioned in the sermon. Is this what Brother Nance calls "real and effective" opposition to this "proved evil?" We go on with the "opinions."

"One young lady from a northeastern state remarked that she had never heard of premillennialism until she came south.

"Practically the same questions were asked each person, the first of which was, "What is your attitude toward the whole situation?" One answer was, "By the present way of discussing the theory I don't see that it could be of profit because the sectarian world looks on us as having contentions among ourselves and therefore harden their hearts against, reception of the Gospel."

a different twist to them, and that twist is what "President Ijams," and his teachers don't seem to know anything about, judging from their tracts. Anyhow, since nobody in Nashville claims to believe those theories today, I cannot understand why our present day "Jeremiahs" are "weeping over our people." But, Brother Brewer poured the milk out of his coconut in the following words:

"Why should we lose valuable time and God-given opportunities, by quibbling over eschatology? And why should we separate friends, alienate brethren, destroy fellowship, fill our hearts with rancor, offend these little ones and stab love dead at our feet just because we cannot agree on what is to be the denouement of the divine drama? On how Christ is going to wind up His work? Brethren, this is folly!"

Does Brother Brewer feel that way about instrument-al music, missionary societies, and other doctrines of men that have "separated friends, alienated brethren, destroyed fellowship, filled our hearts with rancor," etc? If so, Witty and Murch might get somewhere if they would appoint him permanent chairman of their unity conferences.

Brother Nance says: "Incidentally, it is hard to understand how any person could advocate such a theory as Premillennialism that has proved evil by its fruits-divisions in the church." Brother Nance, it is not. a question about "advocating such a theory;" but do you think that Brother Brewer was effectively opposing the theory in the above? You sent me his lecture, I suppose to show me that Lipscomb's opposition to the theory is "real and effective." I next notice Brother J. P. Sanders' pamphlet you sent me. He gives an interesting compendium of premillennialism; but the strongest opposition he offers to the theory, is the following: "Even the churches of Christ are afflicted with the heresy, and it is still the cause of serious trouble." Brother Nance, do you think this was a "real and effective" opposition to Bollism? You send me the tract, evidently, to show that Lipscomb's opposition to the theory is "real and effective."

"Form and Purpose of this Booklet."

"Among subjects frequently mentioned but not always explained or scripturally studied, premillennialism takes high rank. Speakers often leave the hearer in uncertainty as to what premillennialism is or what it means. What hearers mainly need is not emotional agitation but information and a chance to review the scriptures for themselves."

When I read this I thought surely we have something in "The Booklet." But after quoting a great array of scripture, not a passage that R. H. Boll would deny, he closes as follows:

"The Safe Course."

"Shun all speculation about what God is going to do, and give strict heed to what he wants us to do."

"In all subjects of religious fact and duty, go by the Plain statements of the Bible, not to the doctrines of men."

"Be not a millennialist. Be a faithful servant of the Lord."

"Guard against all religious "isms." Be no kind of "ist" or "ite" in serving the Lord."

Brother Nash, in his "Scripture Studies of the Second Coming of Christ."
Thus he would have the judgment of living nations taken to reign over. Knepper also tried to make a distinction between the judgment of living nations and the judgment of the dead. He drew the contrast with "the righteous" (v. 46). Consequently, these passages refer to them as sheep (v. 34), or sinners. Thus the passage declares that the saints and sinners will come before God, at the same time, for the reception of their eternal rewards. I shall not try to report every argument I introduced in proof of this proposition, but a few of them may be noted. And I began with a discussion of the \textit{Judgment Of All Nations}.

The third proposition discussed in the debate with G. D. Knepper at Metropolis, Illinois, concerned the judgment of all nations. I reaffirmed the following: "The Scriptures teach that there will be a general judgment when all-saints and sinners—will come before God, at the same time, for the reception of their eternal rewards." I shall not try to report every argument I introduced in proof of this proposition, but a few of them may be noted. And I began with a discussion of the \textit{Judgment Of All Nations}.

It was shown that my proposition said that "all" would come before God, and this passage was ample proof of my proposition. In getting it before the people I had a blackboard diagram somewhat as follows:

\begin{center}
\begin{tabular}{|c|c|c|}
\hline
\textbf{Judgment} & \textbf{Sheep} & \textbf{Life Eternal} \\
\textbf{of All Nations} & \textbf{Blessed} & \textbf{Rewarded} \\
& \textbf{Righteous} & \textbf{at Same time} \\
& \textbf{Goats} & \textbf{Everlasting} \\
& \textbf{Cursed} & \textbf{punishment} \\
& \textbf{These} & \\
\hline
\end{tabular}
\end{center}

In trying to break the force of this Bro. Knepper replied that this referred only to living nations. But that certainly could not help his cause much, for if all living nations are sent to their rewards at the Lord's coming, and the wicked dead are not raised till a thousand years later, there would still be no one for the resurrected righteous to reign over. Knepper also tried to make a distinction between this and the great white throne judgment of Rev. 20:11-15. Thus he would have the judgment of living nations take place at the coming of Christ, but a judgment of the wicked dead to be had at a later period. And in endeavoring to make the judgments distinct he drew the following contrasts: 1. In the judgment of living nations.
Christ is to be the judge (Rev. 20:11, 12). In the great white throne judgment heaven and earth are to flee away (Rev. 20:11), but nothing of this kind is said about the judgment in Mat. 25. Hence he concluded the same judgment is not meant in the two passages. But his first contrast was exploded by simply calling attention to Acts 17:31: “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” So Paul declares that God will judge the world by Jesus Christ. Therefore it would be perfectly right to refer to God as the judge in one passage and to Christ as the judge in the other. Such would not prove two distinct judgments, but would merely sustain the idea that God will judge by his Son, Jesus Christ. And his second contrast offered him no help, for while Mat. 25 does not mention the fact that the heaven and earth will flee away as does Rev. 20, yet Peter declares in 2 Pet. 3:10-12 that very thing will take place at the Lord’s coming. The same judgment, therefore, is described in both passages. And I asked Bro. Knepper to tell us how the Jews were going to dwell in Canaan forever since he had admitted that heaven and earth will flee away at the great white throne judgment. Concerning this he said that was God’s predicament. However, such is not the predicament of God at all, but the predicament of Premillennialists. God is in no such predicament, but he would be if premillennialism is true. Premillennialism is not the true, however, and the predicament flees away.

The Last Day

My second affirmative argument was based upon some statements relative to the last day. The righteous are to be raised at the last day. In John 11:24 we read: “Martha saith unto him, I know that he shall rise again in the resurrection at the last day.” And in John 6:40 we have this statement from Jesus: “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” These statements clearly show the righteous are to be raised at the last day. But the Lord declares the wicked are to be judged at the same time. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” A little diagram of this was presented as follows:

| John 6:40 | Seeth the Son Believeth on Him | Saints Raised at The Last Day |
| John 12:48 | Rejecteth Me Receiveth not words | Sinners Judged in |

This diagram clearly showed the two classes of my proposition. In John 6:40 are those who see the Son and believe on him. They are the saints of my proposition and are to be raised at the last day. And John 12:48 refers to those who reject Christ and receive not his words. They are the sinners of my proposition and are to be judged in the last day. So the resurrection of the saints and the judgment of sinners will take place at the same day-at the last day or in the last day. And as the sinners are to be judged in the same day at which the righteous are to be raised, there cannot be a thousand years between the resurrection of the saints and the judgment of the sinners, for there cannot be a thousand years of time after the last day.

The only reply I could get from Knepper was that in John 11:24 Martha did not understand what she was talking about when she said Lazarus would be raised in the resurrection at the last day. However, I called his attention to the fact that the statement of Jesus in John 6:40 was in perfect agreement with Martha’s statement, and I wondered if Jesus knew what he was talking about. But I could never induce Knepper to tell us.

After this I gave a number of Scriptures showing that all are to be judged at the coming of Christ. Just a few of these I shall mention. In Jude 14, 15 we have the language: “And Enoch also, the seventh from Adam, prophesied of these, saying, ‘Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” First I called attention to the fact that he is coming to “judge all.” Not only is he going to judge all, but the language shows who are included in that “all,” for he is to convince all that are ungodly “among them.” So all are to be judged, and “among them” some are ungodly. This shows two classes are involved. Not all who are to be judged are ungodly, but among them some are ungodly, and they are to be judged too. This makes it a general judgment. But even if only the ungodly will be judged, it upsets premillennialism, for they are to be judged at the Lord’s coming. But Knepper, and men who stand with him, contend the judgment for the ungodly will not occur till a thousand years after the Lord comes.

I also showed conclusively that the Lord’s coming is the time for the judgment. In 1 Cor. 4:5 Paul said: “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise of God.” If this does not mean that the time for the judgment is when the Lord comes, language can have no meaning. “Judge nothing before the time, until the Lord comes.” What other meaning can such language have? And it is not merely a judgment of the righteous, for he is to “bring to light the hidden things of darkness.” This certainly refers to the judgment of sinners and it will occur when the Lord comes. 2 Thes. 1:7-10 also shows the wicked are to be judged and punished at the same time when the saints are glorified. It reads like this: “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” Thus it is definitely stated that the punishment of the wicked is to take place when the Lord shall be revealed from heaven and “when he shall come to be glorified in his saints.” This puts it at the second coming of Christ.

To a number of these Scriptures, and to others used in the same connection, the only reply from Bro. Knepper was a confession that he was unable to reply. He said he had never studied these Scriptures in this connection and did not know what to say in reply to the arguments made on them. So he stated that he would make no effort to reply to them at all. This was a telling blow on premillennialism, but no other premillennialist can do any better in dealing with them. They are unanswerable.
THE INVASION OF RUSSELLISM ALIAS BOLLISM INTO WESTERN INDIANA

E. G. CREACY

The vagaries of millennialism out of the church are known as Russellism; in the church, “Bollism.” This system of foolish theories is making inroads in most of the prominent denominations. Churches of Christ are also seriously affected with this evil. I have lived and labored in the immediate territory where the Boll movement was launched, and where it has done its deadliest work. The same deadly results will follow this movement and its preachers, wherever it finds impetus and wherever they preach. I cannot aid them in their evil work, nor by silence sanction it, nor by neutrality encourage it.

Many congregations and communities have suffered the blight of the troublesome “Bollism.” Western Indiana is among the number. In this part of the great Hoosier state are many congregations, but unaware of the divisive movement launched by R. H. Boll on the “banks of the beautiful Ohio,” his erroneous teaching and that of his satellites, many of these churches have fallen victims to the most deceptive and dangerous movement ever started within the pale of the church. With that much talked of “sweet spirit,” shrewd schemes, and with “smooth words and fair speech,” these good western Indiana people have been misled. The Boll movement is distinctly a deceptive movement; more so than the digression that came years ago over unscriptural innovations in the work and worship of the church. Playing an organ and patronizing a missionary society are just skin eruptions as compared with this materialistic premillennial system of doctrines which strike at all the fundamentals of the gospel of Christ.

Fortunately however, all of the western Indiana churches were not swept into this whirl-pool of Russellistic speculation. There is a considerable remnant left, and others are seeing the utter foolishness of the speculative Boll group, are renouncing it, and taking an open stand against it.

The Boll group is quite well organized in western Indiana—it is one of Boll’s strongholds—and in addition to the Word and Work (organ of the party), they print and circulate “Spirits and Truth,” which the W. W. says “is being well received. ... and is self-supporting” in western Indiana. In addition to their local preachers, J. R. Clark, R. B. Boyd and perhaps a few others of lesser influence, they import annually (quoting W. W.) “such men as Mullins, Chas. Neal, Hoover and Boll.” They come as recruiting officers, and it is announced in W. W. and S. T. that a move is on foot to import Frank M. Mullins to conduct a “Summer Bible School” this year. Of course it will be a “Premillennial School” instead of a Bible school. Mullins makes an annual visit to this community, and his major work is to indoctrinate as many of the brethren as possible with rank premillennial theories. He seems to have some influence over some people, but they are virtually ignorant of the man they esteem so highly as a deep man in the Scripture, and as a safe teacher of God’s word.

I have a number of requests to publish in the Bible Banner facts concerning these men who have invaded western Indiana with Russellistic theories. A brother of good report, who knows the situation, and who knows the evil of this false teaching, writes:

This false doctrine is well planted in this section. There appears to have been a special campaign put on last summer. Neal at Jasonville, Boll at Linton, Hoover at Dugger, and Mullins at Sullivan, Berea and Summerville. They are going to bring Mullins back this summer for a special teaching course on Revelation, Premillennialism—Bollism. An article exposing Mullins’ activity in the Norris-Wallace debate in the Bible Banner, and circulated in these parts, certainly would set some on the right road. The war is on and the battle must be fought... the church will use 100 copies; others will join in the work.

I am glad to comply with such requests, without fear of successful contradiction. This I do with the ardent hope of helping to stay the invasion, and maybe rescue some honest soul from the stench of Bollism.

During my meeting in Coal City last September, it was disclosed that Mullins, Neal, et al., keep the brethren in the dark as to their real attitude toward denominational doctrines. Neal was quoted as taking the sectarian position that “baptism is an outward sign of an inward grace,” and church on Christ, and denied that to be such a false idea, Dr. J. Frank Norris’ paper (The Fundamentalist) was produced in proof that Neal does hold to this old thread-bare Baptist doctrine. The truth is, Neal is not only unsound on the kingdom question, but is decidedly unsound on the “gospel plan of salvation.” Mullins was quoted as advocating miraculous healing (like the Holy Rollers,) and some denied it, but when his own little “church bulletin” was produced to make good the charge, his admirers were speechless. Let us take a glimpse at some of his wild excursions with the Premillennial Baptists in Texas.

The dozen or more churches of Christ in Fort Worth, Texas, were challenged by the big Fort Worth Premillennial-Baptist preacher, J. Frank Norris, to meet him in debate on Premillennialism and the general Baptist doctrines. The churches selected Brother Foy E. Wallace, Jr., to represent them in the debate. The debate was conducted in November, 1934. Frank M. Mullins and the few “Premillennial-Church-of-Christ” preachers of Dallas sat on the rostrum with Norris and assisted him in his fight against the church of Christ, and denied that to be such a false idea. Only a traitor and a rank enemy could do what Mullins did. For brethren and some churches to be imposed upon by such a man is distressing. After this debate, Mr. Norris had this to say in his paper:

Next week’s paper will carry the account of the love feast by the great audience at the close of the debate, participated in heartily by Baptists, members of the Church of Christ, and all. There was an old fashioned hand shaking and everybody was on the mountain top. As an evidence of the fine spirit, one of the best known ministers of the Church of Christ, Rev. Frank M. Mullins, pastor of the Mount Auburn Church of Christ, Dallas, will preach at the First Baptist Church, on the Premillennial Coming of Christ.

Who were the “members of the Church of Christ” that participated heartily in this Baptist love feast? It was Mullins and the few other Premillennial fanatics that stood with Norris and against the church. When Frank Mullins lived in Dallas, one of the daily newspapers carried the following announcement:

MOUNT AUBURN—At 7:15 M. Parkview at Lindsey: Frank M. Mullins, minister; Bible school at 9:45 a. m., W. M. Hunt, superintendent. Service 7:30 p. m. “Premillennialism: What It Is, and Why Any Church True to the Restoration Movement Must Be Premillennial.”

According to Mullins, the church must be Premillennial to be true to the Restoration Movement—to be a New Testament church—and yet Boll and all his satellites declare that their doctrine is not a “ground of division,” and should
not be made a test of fellowship! And yet they are dividing every church they can, and actually make their rank speculation a test of fellowship. They deny this and “pull the wool over the eyes” of uninformed brethren and get in their deadly work.

A Premillennial-Baptist Preacher of Dallas, Texas,—John R. Rice—published this in his paper:

Red-Hot Radio Service

“Church of Christ” friends will want to hear Rev. Frank M. Mullins, Pastor of Mount Auburn Church of Christ Sunday night over KTAT, Fort Worth.

John R. Rice...Mullins will answer some of the mistakes and false teachings on the coming of Christ by Rev. Foy E. Wallace in the Norris-Wallace Debate and Dallas “Church of Christ” ministers in recent addresses. Be sure and tune in and hear this scholarly, sweet-spirited (sweet-spirit-ed is right when he is in a certain mood—E. G. C.), brilliant preacher on the second coming of Christ. You will hear more from this man, for God has laid His hand upon him.

It is true, Baptist Norris did not answer Wallace in the debate, and the mantle fell on one Frank M. Mullins to try to do for Norris, what he could not do for himself. Mr. Norris wrote his preacher-brother Rice a letter, and it was published in Rice’s paper. Read it.

I am indeed highly gratified over what you reported concerning the discussion of Premillennialism among our friends, “The Church of Christ.” I understand the addresses in my pulpit and over the radio by Rev. Frank M. Mullins, pastor of Mount Auburn “Church of Christ,” Dallas, has caused no small stir among them.

This a sample of the way these erring brethren “cause no small stir among” the churches. And the W. W. of recent date published a “private” letter from one who is seeking refuge in the Boll camp, lamenting “that Brother Russell didn’t become a reality.” This is the wail of the guilty-those who “cause no small stir among” the brethren.

If, according to Spirit and Truth which is “being well circulated” in Western Indiana, they really want the people to know the truth, we kindly suggest that a full discussion of these issues will give the people an opportunity to learn the truth. I am authorized by one of the largest congregations in western Indiana to invite you gentlemen to select the strongest man among you, preferably R. H. Boll, and we will select an able man, and we will have a Bible discussion so the people may be fully enlightened.

Shall we have the debate this summer? Boll, Neal and Mullins cannot say debates are wrong, for they have engaged in them. Maybe they got satisfied though! I am of the opinion that the editors of S. T. will not favor such a discussion-they don’t believe in debating-for the same reason that a cow without horns does not believe in hooking.

May God speed the day when all the churches will demand that preachers be sound in doctrine, and sound in life. The church is facing a crisis, and it is no time to raise the white flag or sign an armistice with those who compromise the truth with sectarians and teach error.

May the churches be militant, and not only stand for the truth but stand against sin and false teaching. It is not too late to redeem the time if we will form a solid front. We cannot play neutral; we are either for or against.

KENTUCKY CURRENTS

E. C. Creacy

H. L. Olmstead reports in the Word and Work:

PASTOR OF MOUNT AUBURN

Gallatin, Tenn., Closed a 13-day meeting here with G. C. Brewer of Lubbock, Texas, preaching and Andy T. Ritchie, jr., of Nashville, leading the singing. There were 24 responses to the invitation: 15 by confession and baptism, 2 from denominations, 2 restored and the rest by membership.

The work done by these brethren was of the highest order and the interest and attendance were fine throughout. More than 20 congregations were represented during the meeting besides several students and members of the faculty of David Lipscomb College. Preaching brethren who visited the meeting were E. H. Ijams, E. W. McMillan, Harry Fox, Frank Jernigan, Brethren Kennedy, Lowry, Friend, McElroy, S. H. Hall, Chas. Brewer, and others. Bro. Philip Cullom led our singing at a few services, when Bro. Ritchie was absent, and did it in a very acceptable manner.

Brother Brewer should not be surprised because many faithful brethren misunderstand him. It may be they understand him, though! When a preacher wavers in action, and stammers in speech, he should not anathematize the brethren because they are skittish of him.

Brother Brewer in his D. L. C. Lecture on Premillennialism (which is circulated by the School) apologizes for R. H. Boll more than he exposes his false teaching. In fact, he did not expose it at all! The truth is, Brother Brewer has never taken a forth-right stand against the Premillennial heresy, and the Boll faction. Would Brother Olmstead, a rabid Premillennialist, report Brewer’s preaching as “of the highest order” if he had taken a firm stand against this Russellistic doctrine and the Boll movement at Gallatin?

Because the Bible Banner has criticized some of Brother Brewer’s inconsistencies, he and some of his friends try to make it appear that the editor has a personal grudge against him. This is little and childish. But it will not deter the Bible Banner in its defense of the church against all errors and schisms, their promoters and sympathizers.

Brother Olmstead’s full report is given, because it tells the tale. A novice should be able to see through it.

The new Christian Leader has made one radical change, for it begins 1940 by removing its “Copyright” notice. We wonder if the puny effort to hide behind “the law” didn’t stench in their nostrils. But the editor clouds up and cries because some have misrepresented the Leader and misstated its purposes. If he means that the Bible Banner has done this he should say so. If he will definitely point out wherein the Leader has been misrepresented by the Banner, knowing the editor as I do, I am certain that correction and due apologies will be made. Plain speech is more manly than mere allusions and insinuations.

Institutionalism is the dreaded enemy of Christianity. It is another “ism,” and all isms are bad. The more I study the Text-book on Christianity, the more sceptical I become of institutions. It is amazing how enthusiastic brethren, especially the promoters, are about “our” institutions. One may criticize the church, and not a word of protest is heard, but criticize the institution and a series of bitter wails are heard.
The following report, verbatim, was published in the Gospel Advocate and the new Christian Leader:

Kenneth Spaulding, Horse Cave, Ky., December 4: R. R. Brooks, of Chattanooga, Tenn., and Joe Warren, of Morrison, Tenn., have just concluded a fifteen days’ meeting at the Horse Cave Church. Both the preaching and the singing were of superlative order. There were twenty-two responses, sixteen of these being baptisms. The meeting was one of the best in the history of the church and was largely attended.

This is a very incomplete report, and is a reflection upon such preachers as E. A. Elam, F. W. Smith, M. C. Kurfees, F. B. Srygley, et al., who have conducted meetings in Horse Cave. A very courteous reply was carefully prepared and sent immediately to the Gospel Advocate, but I suppose it was vetoed before it reached the advisory committee or the editorial board.

The Word and Work also carries Spaulding’s report, with the added codicil:

Those identified with other religious groups in town lent a significant cooperation by their attendance. This was deeply appreciated and statement was made to that effect publicly.

Why did Brother Spaulding withhold from all his reports that Baptist and Methodist preachers were called on repeatedly to lead their prayers? In 1937, S. H. Hall assisted Spaulding in a protracted meeting at Horse Cave. Sectarian preachers were used throughout that meeting to lead their prayers. This writer called Brother Hall’s hand, and Brother Leon McQuiddy allowed Hall to use more than two whole pages of the Advocate to misrepresent matters and try to justify his course. We were refused space in the Advocate to reply to Hall’s insinuations and misrepresentations. In Hall’s Gospel Advocate tirade, he published over Spaulding’s signature that he (Spaulding) would cease to follow the “custom” of calling on denominational preachers to pray, and also cease to fraternize and converse with sectarian churches. He has proven that he is unreliable, and as a sound teacher of God’s word, he does not even touch the hem of the garment.

It may not be ethical to tell the truth and expose sin in high places, but it is Scriptural to do so. Southern Kentucky has been my home all my life, and I expect to live and die in the realm of her beauty and grandeur, and desire that my lifeless body slumber in her dust. May God forbid that I ever lend my influence to a movement that would dethrone the faith of the fathers, and may He forbid that I be too cowardly to raise my voice in protest to such a movement.

“What Lipscomb Teaches”

(Continued from page 8)

Every Saturday evening young men from different congregations in the Birmingham district meet at the Fairview meeting house. The leaders and those in “authority” at Horse Cave are young, untaught, and thoroughly saturated with digression and denominationalism. Could I afford to publish this if it is untrue? Faithful brethren would have more confidence in Kenneth Spaulding if he was an outspoken denominational preacher, because he was very definitely proven that he has more love for the Baptist and Methodist Churches than he does for churches of Christ, and certainly has more in common with them. A straightforward gospel preacher is taboo in his estimation. In advertising a series of meetings in the local paper, he said that “the convictions of all would be respected and considered” and that “the things we hold in common would be the basis of great rejoicing.” Whereas, the Methodist and Baptist Churches dismissed some of their services in deference to this meeting, and their Pastors were repeatedly called on to lead the prayers. The line was not drawn between the Bible church and denominational churches; between truth and error. This “revival” meeting had all the ear-marks of a sectarian revival.
DEBT-DEFAULTING CHURCHES

YATER TANT

Cornelius Vanderbilt, the ultra, ultra something-or-other of high society who turned newspaper reporter a few years ago to try to make an honest living, has given us a very caustic comment on the habits of his erstwhile boon companions in their attitude toward money. He says that more often than not this pose of utter disdain with which the supposedly very rich shrug off such bothersome details as bills long overdue and debts unpaid is nothing but a cover-up for rank dishonesty. They know the stores and hotels will be mighty slow to sue for fear of losing their patronage, hence allow bills and debts to drag on for months and months-apparently too busy to be bothered with such trivial amounts. But Vanderbilt says they do it deliberately, and that in reality they are fully aware of the obligation, but are holding on to their nickles with a miserly clutch until the very last possible moment. And Vanderbilt ought to know, since he was born and reared in the family which for several generations has been considered the very quintessence of quality as far as high society goes.

But these high society cheats have a rival in the realm of dead-beatery—a rival whose skulduggery in parsimony should cause them to blush as rank amateurs in the genteel art of dodging obligations. There is this. difference, however, the society cheats admit their dishonesty and among themselves laugh contemptuously at the timidity of their creditors; but their rival cheaters would be sanctimoniously shocked and piously horrified at the accusation of cheating.

But hear the evidence and judge for yourselves.

When Jesus Christ departed this earth he left very definite instructions for the church to preach the gospel. He established the church, gave it the gospel, and instructed it in where, when, and how to preach it. In view of this teaching and command, Paul said several years later, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."

Paul was under the same obligation that is upon every Christian, every church, today he owed the gospel to his fellowmen. During and after the World War the nations of Europe borrowed money from the United States amounting to about ten billion dollars. This money was given to them in recognized legal tender, and they all pledged the solemn honor of their national integrity to repay the money in regular installments.

Then came the depression and the fear of new wars. One by one these nations defaulted in their obligation to our government. Only Finland continued her payments. Without exception the other debtor nations took the money that should have been applied to the payment of their honest debt and spent it in armaments for a new war. Several of them offered various compromises. And almost all of them sent gentlemen lecturers to this country to try to cultivate a more sympathetic attitude on the part of the United States. Meanwhile, our government was going ever deeper and deeper into debt, with multitudes of her citizens facing privation and the national debt mounting into astronomical figures. Some economists even prophesied federal bankruptcy unless the trend should be stopped.

Notes were sent to the defaulters; special emissaries were dispatched; protests were lodged. All to no effect. The only answer was more excuses, more gentlemen lecturers, more defaults. But no money. The one thing that would satisfy us was the one thing that was not forthcoming.

All of which contains a parable for the church. When an individual accepts Jesus Christ as his Lord he unconditionally pledges himself to give the gospel of Christ to others; he takes a vow, assumes an obligation, contracts a debt. And the only tender which will discharge that debt is the gospel. No church can substitute gentlemen lecturers, pious excuses, esthetic worship, and beautiful stone or brick buildings for the debt that is owed. When a church for any reason obligates itself in an undertaking that will cripple its preaching of the gospel, that church has defaulted on a debt, has deliberately entered into some program which it knows can be carried out only by a policy of dishonesty and cheating, by repudiation of a previous debt.

The sinner stands in desperate need of the gospel. Without it he is facing bankruptcy-total, irrepairable, eternal. Appalling indeed is his plight. And the church, standing beside him, could give an abundant supply of that which he needs, that which she owes him, and be not poorer but richer for the giving. She would save both herself and him by giving. But what happens? Instead of going to his rescue with a payment of the debt she owes him the church often will make excuse, "We've built a new house and are trying to pay for it. When we get it paid for we will hold some meetings," "We supported a meeting over there six years ago, and it didn't do any good, so we're through with them," "We pay a preacher to preach to us here at church every Sunday; if anybody wants the gospel let him come here and hear it; he knows he's welcome."

Can a debtor go to heaven? It all depends. He most surely cannot if he makes no effort to pay his debt. He surely cannot if, instead of paying the debt in acceptable legal tender, he puts forth a substitute which the creditor neither wants nor can use. The European nations' gentlemen lecturers, profuse apologies, and regretful excuses put no bread in the mouths of hungry American children. We could not use excuses to lower our tax rates or provide relief for indigent citizens. Nor can the sinner use the excuses many churches give in place of the gospel. With the sinner it's either the gospel, or else. And with many of them, being refused the gospel by the churches, it's or else.

Some words in our language can be understood only by experience. One may read all the poets have written, for example, on the word "love," he may study the findings of the etymologists as to its derivation, cogitate on the declarations of the scientists as to its biological roots, and meditate on the speculations of the dreamers and philosophers as to its eternal verity; but he will never appreciate what love is until he has felt its thrilling power take possession of his very being. And another such word is "debt." The depression made us familiar with the word (if we weren't already), and we know about debts private and public, national and international. But no one can ever know the full meaning of the word until he has burned the midnight oil in a desperate struggle to lighten its heavy burden, until he has walked the floor till the gray dawn of morning lights the eastern sky, seeking in anguished distress to find ways and means to satisfy the moral, not to say legal, rights of his creditors. Then, and not until then, will he know what it means to be a debtor; then will he understand the appalling burden of debt, the inescapable weight that it lays on an honest man's heart.

The church needs elders today who are as conscientious in wanting the church to pay her spiritual debts as they are in wanting her to pay her financial debts-men who will plan and agonize and pray as earnestly in seeking effective ways to reach the sinner with the gospel as they
INNOVATORS SELF-CONDEMNED

GUY N. WOODS

Out of the depths of a remote past there comes down to us a dictum whose truth has been proved again and again in the histories of men and religious movements. Said Eliphaz to Job in one of their colloquies: "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." (Job 15:6) He who, out of his own mouth, announces his own condemnation is, surely, the most effectively condemned of all. Jesus said, "... and by thy words thou shalt be condemned." (Matt. 12:37) It is a fact, not without its significance, that when men abandon the Scriptures as an all-sufficient rule of faith and practice, and, in their stead, erect human standards in religious matters, the very terms they use reveal their apostasy and tell of their abandonment of the primitive rule. A classic example of this is afforded in the present, pitiable condition of the Christian Church, a striking exhibition of the end to which men inevitably come who substitute human wisdom for a "Thus saith the Lord," in matters religious.

The last two or three decades of the nineteenth century were fateful ones in the movement to restore to the world the religion of the apostles. The pioneers who had labored so gloriously for a pure faith and faultless practice had already laid their battle-scarred armor down and found rest in the tomb. The work, so nobly begun, was committed to the hands of others, among whom were those who chafed under the restraints of their predecessors, and boldly sought to throw off the restrictions which thus far had served so wonderfully to preserve the unity of the movement. These restless spirits were considerably annoyed by the slogans of the Campbells and talked of much of the "law of growth and progress." They sought to distinguish between the "spirit" of the gospel, and the "letter," urging that one pleased the Lord who worshipped according to the "spirit," even if the "letter" of the gospel was not followed. Of course they did not explain just how it is possible for one to follow the "spirit" of the gospel without adhering to the letter there of; but neither does a prominent radio preacher among us today explain what he means by saying that he "prefers to have the spirit of Christ instead of the doctrine of Christ," in the event that one is lacking; and that it is better to be wrong doctrinally and right spiritually, than to be right doctrinally and wrong spiritually. It would be interesting to know just how one could be "right spiritually" and wrong doctrinally, or visa versa. The New Testament is silent on such matters.

The famous slogan of Thomas Campbell, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," was unhesitatingly abandoned as constituting a barrier to the progress which had become their watchword. They spoke freely of the "mistakes of A. Campbell," and talked of "reforming the reformation." Of these men, Moses E. Lard wrote as early as 1867: "The sturdy love for the primitive faith which characterized the early preachers in the reformation is cooling in men who still linger in our ranks and call us brethren. They are yet with us, but they are not of us. Their name is not legion; still they are numerous enough to do no little mischief if allowed to remain. These men are known and watched, and while the wish is to save them, save them for their own sake and the sake of the cause, still the belief is deepening that it will not be done. They may be easily known. In the first place, they are intensely sentimental; rather they are intensely transcendental. They are very clerical in bearing, soft in speech, and languid and effeminate in spirit. They are poets and ladies' men, and exquisites in parlors, and never condemn anything except their brethren. ... They are beautiful men and preach beautiful sermons. ... they have an enormous fondness for sects and sectarianists; and scowl on no one so indigantly as on the brother who dares to speak against them. ... It is a favorite saying with them that we are as "sectarian as any other people." (Quarterly for 1867, page 347)

It was by such men as these that the seeds of apostasy, soon to spring up into the upas tree of liberalism and modernism, were sown. To Dr. L. L. Pinkerton belongs the dishonor of being the first man to corrupt New Testament worship by the introduction of instrumental music. In the American Christian Review (volume of 1860) Pinkerton himself wrote: "So far as known to me I am the only preacher in Kentucky, of our brotherhood, who has publicly advocated the propriety of employing instrumental music in some churches, and the church of God in Midway is the only church that has yet made a decided effort to introduce it." Moreover, it is a significant fact that Pinkerton was a Modernist and had no objection to sprinkling and pouring in lieu of baptism. In "The Disciples in Kentucky," a very fine book lately written by Dr. A. W. Fortune, Pastor of the Central Christian Church, Lexington, Kentucky and professor in the College of the Bible there, is the following remarkable statement concerning Dr. Pinkerton:

"In January, 1869, the first issue of the Independent Monthly made its appearance. This was a Kentucky magazine edited by Dr. L. L. Pinkerton and John Shackelford. Its purpose was almost the reverse of Lard's Quarterly. According to their own statement it was a protest against a fierce sectarianism and intolerant dogmatism which had grown up among the Disciples. It was consecrated to the discussion of every question that enters into the divine idea of a true and righteous life. In this magazine Dr. Pinkerton published an article on "Bible Inspiration" in which he defended "the old theory of the plenary inspiration of the Scriptures." He criticized Milligan's Reason and Revelation and expressed the conviction that young ministers who were taught to accept the ninth verse of the one hundred and thirty-seventh psalm as inspired by the Lord would "perpetrate a great many follies of his name." In an article on "No Immersion-No membership in a Church of the Bible," he took the position that while he would only teach and practice immersion he would be willing to let a man settle the question of baptism for himself. He said he would not thrust his translation of a Greek word between a man's conscience and his God." (Page 377).

By such a man as this was instrumental music introduced into churches of Christ. We observed in the outset of this paper that men usually pronounce their own condemnation when they abandon the New Testament for the doctrines and commandments of men. We have a striking example of this in the phraseology characteristic of the Digressive movement. Their watchword has been, and is, Progress; in fact they delight to style themselves as "Progressives," meanwhile designating their erstwhile brethren as "Nonprogressives." However, as the foregoing will reveal, it is not an unmitigated evil to be "Non-Progressive" in some things, particularly in matters pertaining to the scheme of redemption. John said, "Whosoever goeth
AS GOES THE BIBLE SCHOOL SO GOES THE CHURCH

C. A. NIBBRED

I have a nose for history. I confess therefore that when the New Christian Leader disclosed its ambitious program in regard to Bible school literature I was deeply pain-ed as I reflected upon the parallel revealed between the newspaper and the rise of digression.

History relates that as early as 1841 there was observable among those who had avowed the work of restor ing “the ancient and apostolic order of things” a trend toward centralization. Along with this there went the tendency toward compliance with public demand. The result was that about the close of the Civil War there came to exist among the friends of the New Testament order a minority who were bold to insist that the firm, uncompromising attitude which had characterized the work up to that point should be modified and that effort should be made to make the plea fit in with the changed conditions of society which had arisen. Feeling the need for an official organ they created and organized the Christian Standard. Immediately this paper was pushed among the churches. And one particular avenue of its approach was through the Sunday school.

One of the most striking instances of this was disclosed to me in some research I made into the history of the church in Fort Worth. One of the well-known characters of the church here was George Gavin, who came here in the days following the Civil War. With the passing of time he was appointed to see to the matter of distributing the literature among the classes in the Sunday school. But as he distributed the literature he began to notice among it some of the literature put out by the Standard. Highly displeased, he protested to one of the elders. When no steps were taken against this offending literature he declined to have anything more to do with the matter. But the Standard literature was handed out! And it is significant that it was not long until the organ began to be used in the basement in the Sunday school. Then a few years later the church was delivered bodily to the digressives. The digressives won through the Sunday school!

Again, a few weeks ago I spent a day interviewing persons in Van Alstyne. My purpose in the matter will be made clear immediately when I explain that it was near Van Alstyne that there was planted by faithful Christians in 1846 Old Mantua, one of the earliest churches of the state of Texas. The present First Christian Church of Van Alstyne claims to be a continuation of that congregation. When I asked the Chairman of the Board of the First Christian Church, as he styled himself, when the organ was first used in the church there he replied, “About forty years ago.” When in interviewing an elderly woman a few hours later I made reference to this statement of the elder just quoted she replied, “He’s wrong. One was used at Mantua in the Sunday school.” Thus my mind was turned to another congregation which the digressives captured through the Sunday school.

But where is the parallel? I observed that the New Christian Leader professed to be much out of sympathy with the uncompromising manner which has come to characterize our gospel labors; I noticed that effort would be made to give the brethren what they want; then I noticed the ambitious program in regard to Sunday school literature; then word came around to me of the enormous sums of money available to the new venture and I confess that in pain I wondered if history were about to repeat itself in this particular.

This may lead some to wonder if I feel that we have attained unto perfection and stand beyond the need for improvement. I am eager to answer wholly in the negative. But I am eager to remonstrate against the idea that improvement can come through compromise with the spirit of liberalism. There seems to be within us an ever recurring desire to adapt the requirements of the Almighty to the demands of men. And I have the conviction that the explanation is not difficult. The Lord’s order lays its emphasis upon those things which go to make character and which go to provide happiness here and to prepare the soul for heaven hereafter. We find this a difficult course to pursue. But multiplying ceremonies, embellishing ordinances, and planing down the stern demands of divine law are things agreeable to our carnal impulses—Thus in every generation, it appears, there must arise some movement which would turn the feet of well-meaning persons into the by-path of compromise. And the pitiful thing is that those who fall into this delusion entertain the notion that these revamped theories are something newly brought forth. Thus there falls upon the faithful the ever-recurring duty of standing guard over the faith.

Let us then be very careful to remain by the divine standard. And particularly let us be careful in regard to the Bible schools. If history teaches us any lesson at all we ought to be able to see that if the friends of liberalism and compromise were to set their minds to wrest from us the fruits of a century of progress they would probably make the Bible schools one of their first points of attack. As for myself, when I am offered anything new in the field of the Bible school I expect to be very careful of the material and all the men concerned in making it.

SPECIAL TO THE BIBLE BANNER

After two and one-half years of personal and profitable work with the Thayer Street Congregation in Akron, Ohio, I began the first Lord’s Day in the New Year with the 56th Street and Warrington Avenue Congregation in Philadelphia.

There is not a stronger or sounder congregation in the Brotherhood for its size than the Church in Philadelphia.

We are especially interested in locating all former faithful members in this City of two million souls, who are not attending the services, and would appreciate the cooperation of Loyal Brethren everywhere in this regard.

My address for the whole of 1940 will be James P. Miller, 5151 Sansom Street, Philadelphia, Pa.

In behalf of the Church in Philadelphia, may I invite to our services brethren traveling in the East from the entire nation.

James P. Miller.
KEEPPING TRUE TO GOD

G. A. DUNN

It has always been a hard thing to keep people true to God. Probably at no time in the world’s history have people remained true to God for as long as one hundred years. They grew tired of His ways and departed from Him. Something new or different was desired. It may always be that way. It suggests the weakness of the race. Could mankind have been kept true to God and His teachings all through the ages the sad story of the wrecks and ruins of the race might have been avoided and a glorious history could now be told instead of the sordid one that we must read of mankind.

I.

The Jews. Turn to Dt. 32:24-30 and read the lecture that Moses gave the Jews. He seemed to know that they would depart from God as soon as he was dead. He told them that they would do so. And so they did. While they were under judges they often forgot God. God taught them, warned them and told them He would punish them yet they would not heed. Time and again they departed from Him and time and again he had them punished. When they repented God brought them back from captivity. But they soon forgot him again. Thus over and over the sad story runs of their lack of steadfastness.

II.

Under Kings. The Jews wanted a king. That was rebellion and wickedness. God told them that the king would be a curse to them but they would not heed. They got the king. The story under the kings is not one of continued faithfulness to Jehovah. Time and again they forsook Him. He chastised them and for a while they seemed to repent and desire to do right. Then their rebellion and lack of faithfulness was reenacted. Finally God took their king from them and they had no more kings on earth.

III.

The Governors. After the kings had been taken away from the Jews they were under governors for a long period. But they did no better than they had done in the past. They repeated their long history of disloyalty to God. At times when they had some good leader they would do very well but as soon as he died they usually departed. They seemed to learn nothing from their own history and experiences. They say that experience is the best teacher. But there seems to be no teacher that can teach man to remain true to his Maker. Finally the doom of the Jews came. They were unfaithful under the law. They rejected and killed their Messiah. When Christianity was offered to them they refused it. They killed the apostles and made havoc of the church. Paul says the wrath of God has come upon them to the uttermost. 1 Th. 2:13-17. What a picture! There is not a Jewish nation on the earth today. The people that were once God’s chosen people have rejected God and the wrath of God has come upon them to the “uttermost.” That is God’s own statement of their present condition. They and they alone are to blame. No use to try to excuse them or to put the blame on some other. God knows and he has spoken.

IV.

The Christians. Have they done any better? The church began on Pentecost and made wonderful progress for a century. Then the same sad old story of man’s decay and departure is enacted again. It is tragic. In a hundred years after the planting of the church of Christ it was beginning its departure from His teachings. The matter grew worse and worse until the true church had by degrees degenerated into something that turned out to be the Catholic church. This departure from the truth and substitution was so gradual that no one can tell just when the church became the false church. No one can name the exact day of the beginning of the Catholic church. It does seem that people would learn the danger of little departures. They mean ruin later on.

V.

The Return to The Bible. About the first of the nineteenth century several good men began to try to lead the people back to the Bible. Stone, Jones, Campbells and others made wonderful progress. The growth in the western hemisphere was wonderful. No church grew so rapidly. It seemed that so much teaching had been done against departures and the dangers of little departures had been so emphasized that the lesson would be learned and the world could expect it to be a long time before such departures came again. But alas! In less than one hundred years the people of God were adding innovations and becoming tired of the Bible way of things. The church greatly departed from the truth. Most of the work that had been done was now discarded. Organs, societies, suppers, sects and general decay was the fashion. The departure had come again and the people of God reenacted the same old sad history of refusing to remain true to God. There were left a few weak, discouraged, poor people in shacks and small house and many times no house at all. The Transgressives or digressives or innovators had ruined things again.

VI.

The Fight Again. These poor, weak, discouraged, re-proached people began the battle for God and the right again. And what wonderful progress has been made in the last twenty five to fifty years. All over the south and southwest churches have been planted. They are going all over the world, not so fast as could and should be done. Yet encouraging work is and has been done in planting the church far and wide. Schools of the people of God have arisen, papers established, homes built and much has been done and is being done.

VII.

Present Danger. Well, nearly every one is saying that “we are drifting.” Loose preaching, compromising with the truth, leanings toward the sects, fusses in churches, preachers “rooting” each other out of jobs, general lack of love and confidence, strife, even hate, parties, and such like suggest that again we will enact the same old sad story. An Exhortation. Let some one who is capable make a speech to the brotherhood that will be heard and exhort them to take warning and not repeat the history of the race in the past. Why should the people of God turn from Him again? He is their Saviour and their Hope. Man can not get along without God. He will surely wreck himself again. Can we not save the church or at least compromise and departure. Obey Paul, 2 Tim. 4:1-4. Send the gospel all over the earth as our brethren of the Catholic church. This departure from the truth and substitution was so gradual that no one can tell just when the church became the false church. No one can name the exact day of the beginning of the Catholic church. It does seem that people would learn the danger of little departures. They mean ruin later on.

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SOME JUSTIFIABLE AND INSTRUCTIVE EAVESDROPPING
A. B. KEENAN

Among the back pages of a battered magazine devoting itself to popularizing science and mechanics, I recently came across an advertising bit about a new radio not as yet fully put before the public. In describing this instrument the manufacturers told that it had all the already standard features, touch tuning, inside aerial, magic eye, etc., in addition to that which was its own contribution to the furtherance of wireless communication, to wit, an extra dial which, being used in conjunction with their special battery, could bring in ordinary conversations conducted in presumable privacy from Maine to Alabama.

I lost no time in borrowing the money demanded for this newest marvel of the machine age, sent it in post haste, and in less than ten days received by Railway Express that for which I awaited eagerly, you may be sure.

No later than last night I by great good fortune got the following conversation, which I have reconstructed from fresh and uninterrupted memory, and which I feel may be instructive to the many friends of the Bible Banner:

"I can’t quite get your point, Brother Zee, on this ‘brotherhood’ business. You say you object to what you call the ‘agitating’ of certain issues among us by such men as the Wallaces, Creacy, Lambert, and Dunn because ‘we’ are so few in number as it is, and it doesn’t help matters any to divide us further."

"Yes, that’s just what I think."

"Well, I agree that we could stand more in the one fold under the One Shepherd, but I’m wondering whether we are justified in loving the brotherhood at the expense of loving the truth."

"But, Ex, we are so pitifully few in number that it seems little short of a crime for these fellows to divide us more."

"I’m not extenuating division, but is it possible for us ever to be united unless we all stand on the vantage ground of truth?"

"I don’t get you."

"I mean that we can never be a brotherhood if we are not all standing together on the plain word of the New Testament. I am afraid that being more ‘brotherhood’-conscious than truth-conscious is exactly the strength of denomination from Roman Catholicism to Foursquare Gospel Lighthouse-ism."

‘So what?’

“This simply means that you should examine what Brethren Wallace and Dunn are doing a little more closely than apparently you have done."

“Well?"

“If an intruder broke into your home, and you, in ejecting him, raised your voice and bloodpressure, would you be thought an ‘agitator’ or disturber of the peace in defending what was right? Not by anybody in his right mind."

“Yes, but the victims of these fulminations are two or three of the sweetest saints this side Heaven."

“You’ll have a tough job to prove the latter assertion. And I don’t like your use of the word ‘fulmination.’ If you hadn’t strayed as much as you so apparently have, you might have called it ‘Paul-like directness.’ And further, if obvious peity is a substitute for soundness in the faith, then Pius XII will enter the kingdom of God before us."

“Well, I’ll tell you, Brother Ex, I really don’t take any stand one way or the other on premillennialism."

“That’s what you think."

“What do you mean, ‘that’s what I think?’"

“You’ve already taken a stand."

“I tell you I haven’t! I’ll fellowship those men I first mentioned, and I’ll fellowship the Louisville wits."

“Well, that may be. But with the first group, you’ll not have the compliment returned, and with reason, too."

“So what? I can’t help it if they’re narrow and prejudiced, preaching a de-spiritualized gospel from a prophesy-expunged New Testament."

“Those don’t sound like your ideas, Zee. Out of what number of the ‘Word and Work’ did you get them?"

“Well, I, I—"

“Never mind. I’ll answer for you. Those ideas are elaborated in every issue of the ‘Louisville Slurrer-Journal.’ The voices may be those of Hall, Chambers, Olmstead, and Jorgenson, but the words are the words of Boll, who should (though he doesn’t) footnote all of his articles with citations from, and references to, Mrs. White, Pastor Russell, Judge Rutherford, and Drs. Scofield and Norris. And you say there’s a middle ground between what they say with regard to the future and what Christ, Paul, and John say. Have you ever seen that calendar advertising New York Central trains? It has a picture of two roaring passenger trains passing each other in the dead of the night, and under it the legend, ‘Where the Centuries Meet’ You might as well try to stand with one leg on the roof of one of those trains and the other leg on the other one as to try to stand both on what the New Testament plainly says and on the obscurantism of RHB."

“Well, Ex, why in thunderation don’t men like Creacy, Arceneaux, and others just let Boltism die a natural death. Quit feeding it headlines all the time, and it’ll disappear in a short time."

“That’s been tried, and it won’t work. While in the process of that experiment, half the churches in Nashville and many in Fort Worth, Dallas, Chicago; and Detroit have slipped from their moorings to such an extent that they are not only not shocked at the proclaimers of a literal Jewish restoration but are flirting with Christian churchism. And why not? Once you start, you don’t quit anywhere by the force of logic."

“Well, I still think there is such a thing as going too far."

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THE SOUTHWEST CHURCH-OKLAHOMA CITY

In the spring of 1923, by the preaching of the writer under the auspices of Tenth & Francis Church of Christ, Okla-

homa City, a congregation was formed in Capitol Hill, a city within Oklahoma City. During these years this congregation has had more than a steady growth-its growth has been by leaps and bounds, but firm and stable. They built a moderate house for an industrial neighborhood, and they have twice remodeled and enlarged it. Again, this church has outgrown its quarters, but this time instead of rebuilding, they have decided to put their own preacher, Jesse Wiseman, in another section of the same part of the city to build up another church. They have secured another preacher for themselves, but will pay Brother Wiseman the same salary he has been receiving to do this other work. - What a fine example! Here is a church composed of working people supporting two preachers.

Brother Wiseman has been with the Capitol Hill work five years. He has preached and worked incessantly, and his labors have borne much fruit. Through his militant preaching the church in Capitol Hill has grown strong in faith. The brethren generally in all the churches of Oklahoma City are glad that Brother Wiseman will not leave the City, but will build up another work instead. He is the kind of a man and the kind of a preacher we want to keep in Oklahoma City, and the Capitol Hill church is being congratulated and commended by all the brethren for keeping Brother Wiseman here and enlarging their work. We predict that the Southwest Church will soon grow to be as large and strong as its mother congregation, under the firm preaching and stable work of Jesse Wiseman.

-F. E. W. Jr.

WHO IS THE JOKE ON?

It was this editor’s good pleasure to have the company of Brother and Sister J. W. Akin on a recent trip into the far south. Due to the wintry blast, notwithstanding the southern clime, we stopped in the capital city of a certain state over Sunday. We had some difficulty in finding the place of worship. When the proper party was located, Brother Akin suggested that if they did not have a regular preacher “Brother Foy E. Wallace, Jr. would give them a sermon.” Upon that suggestion the brother visited us to get his impression and quite seriously said that they were very careful about the kind of preaching they had and would like to know in particular if I by any chance should be one of those Bollites! - F. E. W. Jr.

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