The weapons of that warfare are not of the flesh, but mighty before God to banish strongholds and to bring down imaginations that exalt themselves against God. The good fight of Paul is the pattern of it. "For though we walk in the flesh, we do not fight according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to cast down strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled." (2 Tim. 4:7, 8)

I have fought the good fight. I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4:7, 8)

"I have fought the good fight." Men have fought for liberty, to satisfy selfish ambitions for conquest, to accumulate wealth and its attending power, and for other causes more or less great. Some have attained fame as heroes while others reaped a reward of infamy. Paul fought. He is not much of a man who will not. The kingdom of God is not a drilling ground for pacifists. It is organized for conquest. "The good fight" of Paul is the best sort of fight and challenges a most careful examination. The weapons of that warfare clearly exhibit the character of it. "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full." (2 Cor. 10:3-6)

The fight must be carried on by those of like mind with Paul as long as the imaginations, thoughts and plans of men mark out paths of disobedience to Christ, the Lord.

Paul was a fighter before he was a good fighter. He once thought that he "ought to do many things contrary to the name of Jesus of Nazareth" and he carried on a terrific warfare against the truth while in his darkened understanding he thought it to be heresy. His "good fight" began with his conversion and ended only when his head went rolling in the dust in glorious martyrdom. He was stern in his defense and advocacy of the truth. He was even hard on himself and uncompromising in his demands that his own life conform to the ideals he was battling for.

"Therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9:26, 27)

Many men have the energy, courage and will that fighting demands and they use it in a way that is disastrous to themselves and others. A human jelly fish may do no more harm than waste good food and encumber space that could be more profitably used, but a fighter is either doing a lot of good or a tremendous amount of harm. It is contrary to his nature to be neutral. A good fight demands a stout heart directed by clear thinking and true ideals to guide it. Paul had an objective, he was going somewhere. "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14). "Stretching forward" and "pressing on" point out the enormous energy the apostle employed in his upward movement toward his goal. He encountered many obstacles and his victory in overcoming them made it "the good fight."

"I have finished the course." He ran a great race and the pattern of it is found in his own words: "Therefore let us also...lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." (Heb. 12:1, 2) The zeal of the apostle was so fiery that his enemies considered him mad and possibly some of his well-wishers thought him a fanatic. The taste of victory was sweet to such an ardent spirit and he gloved in triumph over a finished course. The way was dark and storms were gathering on one occasion when he was enroute to Jerusalem. It was much like Daniel going into the den of lions. Undaunted, he said to a group of friends: "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

(Acts 20:24) That course was now finished, his gospel ministry had been long, rich and faithful without the spot of compromise or surrender, and he was ready to meet the Lord unafraid and unashamed. It was the warrior's true reward.

"I have kept the faith." This faith was the gospel that Paul preached which came to him by revelation of Jesus Christ. There were many and powerful influences at work to modify the faith. Judaism, Paganism and the perennial appeals of the flesh stubbornly resisted a full surrender to the stern demands of the faith. These strong influences are still seen in much that is called Christianity. Paul's zeal for the faith burned hotly at Antioch when he resisted the encroachments of a strong Jewish clique among the brethren "that the truth of the gospel might continue with..." (Continued on page 7)
THE HARDING-HARPER PEACE PACT

The brotherhood had hardly grabbed breath after reading the breath-taking charges in the September Bible Banner brought by Brother E. R. Harper and others against the present administration of Harding College when the announcement appeared in the papers by the officials of the college that “an agreement” had been reached between the school and Brother Harper and that he had signed up to cease fighting Harding College and put his influence behind the school. The announcements appearing in the papers over the signature of Dean Sears made it quite plain that they had won a great victory in quieting Brother Harper and stopping his fight. But no one could get the impression from their announcements that they (the officials and faculty) had made any sort of changes in the order of things at Searcy or that any change in policy had been promised. They did not agree to remove any teacher nor to cease teaching premillennialism or any other error. Brother Harper did not agree to cease fighting premillennialism, he agreed to cease fighting the school on the mere assurance that an effort would be made to add a teacher who does not believe premillennialism, to the present faculty.

After his veritable barrage of testimony and evidence against Harding’s unsoundness Brother Harper closed his articles in the September issue with the intimation that he had more and stronger evidence in abundance which would follow later. Accordingly, he immediately sent another article for publication containing further exposures of the premillennial tendencies, sympathies, and actual teaching found in the college. His article was scheduled for publication, but after it was already in type, the request came from Brother Harper to withhold the article, as he had signed an agreement with the college to stop the fight.

But before submitting this article to the readers, and certainly without any effort or desir to prejudice the case, Brother Harper’s own statement, which appeared in a recent issue of the Firm Foundation, is hereby given, with the request that it be read with due care and consideration.

"THE AGREEMENT TO CEASE THE FIGHT"

Little Rock, Arkansas
January 26, 1940.

Dear Brethren:

It is known to all who read our papers and hear me over the radio that I have been opposing premillennialism in Harding College. Other brethren have been with me in such opposition. I gathered evidence in document form and published some of it in the Bible Banner.

About one week before Thanksgiving, Brother Benson contacted Brother Glenn E. Green, who was at that time in a meeting with us. He asked him to see if there might be any way to get me to cease my fight at this time against the school. While it is not a fight against a school yet the school is involved. The conversations between them finally resulted in an agreement, based upon certain conditions, and said agreement was finally consummated with the signature of Brother Sears, in my study on Sunday evening before Thanksgiving. This being done I then accepted an invitation to appear on their Thanksgiving program. Brother Benson also spoke at 4th and State.

The agreement briefly is this, “We are attempting to add W. B. West Jr. to our faculty for this coming year as professor of Ancient Languages and Associate Professor of Bible. Of course, Brother West will have absolute freedom to teach on all subjects as his own judgment dictates in harmony with the word of God. If this be the proper course we were asked if on this we could “cooperate with” and “cease our fight against Harding College” to “help them struggle forward in peace and harmony for the advancement of the Kingdom of Christ” in the request made of us at the Fort Smith meeting as given on page 20 of the September issue of the Banner, I with them signed my willingness to cease my fight and try to carry out the agreement.

If I have erred in this, time will tell. I regret that some have misunderstood the agreement to mean that a perfect reconciliation of the differences has been effected and as a result may have allowed doubt or suspicion to creep into their minds concerning my loyalty or soundness to the truth. I believe as I always have and stand for those same principles. So with this explanation of affairs, trust that confidence, if it need be with you, has been restored. By the above I simply meant to cease my fight until a reasonable time has been given to carry out our agreement, that all matters may be cleared up.

I now wish to assume all responsibility for any mistaken idea that may have arisen and to exonerate all parties from any blame or suspicion to creep into their minds concerning a “reconciliation” between me and them will you please publish this for me?

Now brethren give me time to try out what we are trying to do, I will write.

As to its being a “reconciliation,” I would say that it is hardly that at this stage. Yet it is very definitely trying to culminate in that very thing. It is a “basis for better understanding and grounds for trying to work out a situation that will be for the good of the church in Arkansas and the brotherhood.” It may not materialize but I do believe may be for the good of us all. You may brand me and leave me scarred but the error will not. However, I am willing to suffer, if I must, at the hands of my most loved and devoted friends if I personally believe that I am trying honestly to do that which I feel is best.
In this fight I have made, I have made it for three years in Arkansas almost alone and many who are now going to cast suspicion about me, let me run the risk of dying with the brotherhood without lifting your voice to help me. I fought it almost alone here; "then," without much help and "now" brethren in doing this with the courage that I did the other because I feel that I am doing that which may result in good. The past year I have had some of the most faithful men in Arkansas with me, that have ever lived. I love them and they know it. Brother Wallace has been my best friend in this all and his help and "our" pleadings have now brought about a condition that I believe is going to be for the good of us all.

Brethren, give us time to at least try it before you execute me. Every man has the right to be heard and has the right under our "democratic form of government," to have time to prepare his defense. At least we are getting a man added to the Bible department that we believe is sound on the question under fire. I beg of you, give me and the school time to see what we can do. Any man who has had the courage I have had to make the fight I have made against error and for truth should not just be murdered over night. However, if that be the desire of some, then I will take the murdering.

If in the end it can't be done to the glory of the church and the truth and most of all to the glory of our Lord, then you may count on me continuing that of it. Brother Benson, brethren, is trying now to help conditions. I feel that I know this. Yours for the truth and opposed to "Bollism."

E. R. HARPER

The Firm Foundation is pleased to publish the foregoing from Brother E. R. Harper. We regard Harper as one of the best of men and are in full sympathy with him in his fight against the encroachments of premillennialism. It is hoped that Harding College, even if it has not done so in the past, will work out a consistent program against this pernicious ism that is doing and has been doing so much harm in many parts of the country. Brother Harper need not fear that he will have any difficulty giving publicity through the Firm Foundation to his contributions against error.

(Editor, Firm Foundation)

**THE ACTUAL FACTS** CONTINUED

We are more than pleased that "The Firm Foundation is pleased to publish the foregoing from Brother E. R. Harper" and that it is "in full sympathy with him in his fight."

We have two letters from Brother Harper stating that both the Firm Foundation and the Gospel Advocate refused to publish "The Actual Facts Concerning Harding College Versus The Benson-Sears Bulletin." It certainly strengthens the fight for the Firm Foundation, with its mighty influence, to carry within its sweep this potential statement: "It is hoped that Harding College, even if it has not done so in the past, will work out a consistent program against this pernicious ism that is doing and has been doing so much harm in many parts of the country."

There is power behind the pen in those words-power characteristic of the editor of the Firm Foundation. His pen is formidable once he declares hostilities to exist on issues and it is true that he has "a record in the editorial management of the Firm Foundation of more than thirty years—during which there has not come before the brotherhood an issue that we have not spoken plainly on which it appeared that it merited space in our columns." I personally believe this to be true of the Firm Foundation and am glad that now "Brother Harper need not fear that he will have any difficulty giving publicity through the Firm Foundation to his contributions against error," in Harding College. But help sometimes arrives too late. Great Britain and France offered fifty thousand men and "complete assistance" to the fighting Finns after they had signed a forced truce with Russia. The Firm Foundation now offers Brother Harper "publicity through the Firm Foundation" in his fight "against the encroachments of premillennialism"—but Brother Harper has signed his peace pact with Harding College. And Harding College is the hotbed of these "encroachments," according to Brother Harper's own evidence.

The Bible Banner feels justified, under these circumstances, in publishing the article held in type, which Brother Harper requested withheld. If these things were true a few weeks ago, they are true now. And Harding College still needs purging. Read it and weep.

**Harding Men Speak**

E. R. HARPER

I am sorry to have to continue to write concerning such matters but as long as we have to encounter "Whispering Campaigns" which seek to deny the plain facts which we hold in our possession, signed and written by these men themselves and their students, it seems that the only way we have of getting you the truth is in the Bible Banner. But I am saying to all who read these articles, we are not envious of those in the school. We want no place in their schools. I would not give my work for theirs, and yet their work is honorable. All we want is a school that we can endorse. If they will surrender the positions taken in these letters that have appeared in the Banner, and will teach the truth against Boll and his destructive doctrines instead of defending him and denouncing those who are trying to save the church from them, then we will be back of them and have repeated loudly told them so. They know what is the matter. They have been to see me too many times trying to get me back to the school and when I refused to commend them as sound in all points, then they started a campaign to kill me and those who would not speak for them and recommend them. We were not bothering them until they came and tried to force us back to them and tell the brotherhood they were sound. When we refused then the fight began against us. I have waited over two years to write and publish that which I have known to be true. The reason for this, "They promised to fix it." When I first came to Arkansas I did not believe it, and I was invited into the school and I defended the school, and I nearly caused myself trouble with the Fourth and State Church. I never let up until I got them to have brother Armstrong and Brother Benson in here to preach. But I have my eyes open now and they have done it, together with their preachers boys who have visited me, I know the Dean of Bible at Harding is a Premillennialist and so do the rest there know it and they have seen most of these letters.

I will make you this offer, "From anywhere in the United States" you may live, if you will make the trip here and I do not have the letters and articles that appear in the Bible Banner, I will pay your way here and back. If I do have them you will have to pay your own expenses. Bring Brother Benson with you.

**Letters From Their Men**

In this I may not give the names of those who have written, for some students have requested that we not repeat them nor give the names of those from whom we quote. But I promise you that I have the letters that appear under my name. You can just depend on that.

September 14, 1939.

"Mr. E. R. Harper, Church of Christ, Little Rock, Ark., Dear Brother Harper: "I read with interest your article in the latest issue of the "Bible Ban-
ner." ... "Though there have been noticeable weaknesses in Harding College during the... I have been there, I didn't suppose that the danger was so grave as you suggested in your article. On several occasions I have differed with Brother Armstrong, and others, in a respectful manner of course, but these differences were not over anything that I considered of more than secondary importance. It is possible, however, that these small things were out-croppings of something deeper underneath. The esteem, in which I hold these men, too, may have something to do with my overlooking some of their apparent peculiarities in belief.

"It would be improbable that a student would attend a school for... and not enter into its various activities and not acquire a love for the institution, as well as a readiness to defend it against any criticism. I have the weaknesses in Harding College more than secondary importance. It would be improbable that a student would attend a school for... and not enter into its various activities and not acquire a love for the institution, as well as a readiness to defend it against any criticism. I have the weaknesses in Harding College more than secondary importance. It is possible, however, that these small things were out-croppings of something deeper underneath. The esteem, in which I hold these men, too, may have something to do with my overlooking some of their apparent peculiarities in belief.

There are many things in these that I have given you the sentiment of these two fine letters by two very fine boys. These letters show that they realize there is something wrong and there is fear in their hearts in opposing the error.

"Then it appeared that there was nothing else left for me to do but to write as the committee suggested, telling him that I didn't mean that Brother Rhodes was defending Brother Boll. Well, I couldn't say that Brother Rhodes did openly defend Brother Boll as no one can say that, but I did imply in the letter that Brother Rhodes' speech did leave the wrong impression. And it is only logical that if Brother Rhodes had intended to defend Brother Boll it would have to be in a camouflaged manner.

"I'll have to admit, Brother... I suppose all of us fellows that spoke on that program, afterwards, did magnify the results in our minds. We were all terribly worked up for a while over the conditions, and it did stir us up for quite a while. We didn't think that Brother Rhodes did just right that night and we still hold that contention.

"I did not make the statement "Harding College is a Bollite school if there ever was one," as my own personal statement, but as a quotation that was made that night by one of the speakers. ... it was merely a quotation which was retracted in this last meeting of the speakers. It with various others had to be retracted before the petition could be signed by the other speakers.

(The reason why he requested that some things he said not to be printed with his name is further shown in these statements from this letter. E. R. H.)

"I only anticipated the trouble that it would cause and it would naturally do so as I am yet a student of this institution. ... (Last year).

"I think you can fully understand the position it places me in here when such meetings are called, as the one that was held recently. (I am sure we can understand. They put the pressure on the boys. E. R. H.) I hope you can see clearly, now, my position with regard to the meeting. And as I even told Brother Harper, (Yes, he as well as a half dozen others discussed that meeting on Monday night with me. E. R. H.) that no one could say Brother Rhodes openly defended Brother Boll, but his retaliation did leave an unfavorable impression. I hope you will realize too, that some things I told you in writing may have been exaggerated due to our stirred-up emotions about that time."

Your Brother in Christ, Another Harding Student.

"Better Quit Kicking My Dog Around"

This same young man told me that after the meeting that Monday night he and Brother Rhodes went on the outside, and Brother Rhodes told him that "We" did not harmonize our theory with the Bible and that Brother Boll did try to harmonize his theory with the Bible. Another young man said the Brother Rhodes told them the story of the man who "Killed his dog and left him lying in the road. In two or three days he came back, got a club and began beating the dog again. Some asked him, Why are you beating that dog when he has been dead for days? The man replied, I am beating him just to show that he is already dead." All the students laughed. He applied that story to the boys talks that night. Brother Rhodes said: "We have killed this question 20 years ago and now you boys are just beating it to show that it is dead." Well, that looked good, and may to you, but here is the thing this young man and the rest of them saw, and here is what he said to me, "Brother Harper, every year they have a night to discuss the war question. They killed that dog twenty years ago. Why do they keep beating him? Then, when we discuss it and kill it again, they always go away with smiles and put us on the back and tell us how good we have done. Every year they have us the College question and others. They killed it twenty years ago. Why keep beating that dog? They praise us every time we kill it again. All are in fine health. Every year we discuss the College question and others. They killed that Dog twenty years ago. Why keep killing it every year? But they are always happy and no hard feelings no criticism for re-killing those
old dogs that have been killed by them for the past twenty years. But you let us want to discuss and kill again, for us young men, the pre-millennial question and we have just such a time as we had that Monday night and we do not like the way Brother Rhodes did about it.

Brethren that young man has something there as surely as you live and breathe. Really, why can they kill all those other dogs every year and enjoy it and then when you beat premillennialism again they get all hot and bothered call meetings and have the boys to retract the statements that beat the old dog all up again? Only one answer. They love that old Dog-Premillennialism. “You had better quit kicking My Dog around.” Those other things are not their dogs. But you can’t criticise Brother Boll and his premillennial theories. You can criticise those who are fighting premillennialism and they will smile, and help you; but lay off those who are teaching it such as Janes, Jorgenson, Blansett, and Boll. They will even challenge us to show one thing destructive to the word of the Lord that is taught by Brother Boll in his millennial theories. Yes I have that in black and white signed by Brother Armstrong. It does look to me like brethren could get their eyes open, and see that it is not jealous and envy that is back of this. It is the future of the church under such conditions that so much concerns us.

Statement From the Pen of Brother Benson

In a recent bulletin sent out by Harding College by Clinton Davidson’s financial success and states that during all that time he has “Remained humble and devoted etc.” I have a letter written to him (Benson) in which this statement was challenged and he gave his reply “The particular phrase stating that he had remained humble and devoted may be questioned.” Well he knew it was not true at the time he published it. Nevertheless, he has sent the bulletin to hundreds of people that will never read the letter. Is Brother Benson sincere in this affair? We will let you be the judge. I quote from this same letter concerning Brother Davidson:

“He has remained humble and devoted and according to his own confession, believed he was taking the best course at the time he was meeting with the Christian Church believing that he could lead them out of error. (That is the excuse of every one of our preachers nearly who begins to play around with the Lord, in order to offer such excuse. It is but a dodge. Let them stop trying to justify his deserting the little church in New York and taking up with the Christian Church. Let them just admit he sinned and did wrong.- Baptists are honest in this if they do, but we are wrong. E. R. H.) Finding that impossible he has come back to the group at Manhattan and made his confession and even during the time that he was with the Christian Church he was doing definite giving to those of our own loyal brethren. I am personally acquainted with him and Davidson and have found him one of the most devoted and humble Christians that I have been with at all. He would put many of our church of Christ preachers to shame in his faithful devotion to the Lord, (By deserting the church in time of need I guess)." P. R. Harper having been Brothers and prayer faithfully in his home and observing the Lord’s supper with his wife when unable to meet with a body of Christians on the Lord’s day."

(The what is meant Body of Christians by them. E. R. H.)

Now, I can’t help replying to this. Here he says Brother Davidson would put many of “us” (we know who they are he has in mind) to shame with his devotion to the Lord.” Well, here we are, we remained with the church, never have deserted her in her hard times. We have sacrificed to preach for the church, never did quit preaching the gospel to make a fortune, have fought her battles against the enemy, all the time he has been with the enemy. He was with them, lending his influence to them and against that little band meeting in a rented hall, in New York, and then Brother Benson comes out with a denunciation like this against his brethren who have fought the battles of the Lord while this man he upholds as one devoted to the Lord, quit us for 20 years during the hardest period of our war. Now, he comes back to “show us and tell us” how to run the church. Brother Benson should get down on his knees and beg the pardon of his brethren who have to fight for the church, for his insulting insinuation about their devotion to their Lord. If I had taught and defended one time Boll and his theory, had believed and expressed myself to the effect that we could cast out devils and perform miracles today and if I had signed a statement, which I have today, “That the devil was loose and would not be bound until the millennium which is some time in the future” as Benson has done I would be trying to get right instead of casting reflection upon brethren who have fought all this time for the truth. Brethren, we are telling the truth. Harding needs to get right.

THE INCONSISTENCY OF THE SITUATION

In commenting upon the inconsistency of the situation in which Brother Harper is involved the Bible Banner wants it understood that we are not fighting Brother Harper, nor making any attack upon him personally in his present pretense. We sympathize with him in this plight. The Bible Banner has been his friend and has published what no other paper would in an effort to aid in the good fight of faith he has been making. But without reflection on his sincerity or personal integrity, the effects of the course he has pursued in Harding are all that has been formerly said of it. It has turned his victory for the truth in Arkansas into defeat and given triumph to the forces of error in Harding College. We can voice the sentiment of the Firm Foundation that Brother Harper is “one of the best of men,” but we are also compelled to say that the Bible Banner cannot go along with him in the compromise with Harding College.

His fear of being murdered by any of us who have been his friends in his fight is but shying at the shadow of his own mistake in this matter. The “murder” took place at the conference table with the officials of the college when he signed an agreement with them. It was a fatal mistake to go into such a conference. Issues of truth are not settled at conference tables. Conferences invariably end in compromises. We have had too much of that already. Truth signs no truce with error. The simple fact of this whole matter is that Brother Harper has been out-manu-ouvered Chamberlain at Munich.

Why an “agreement?” Why sign on a dotted line to cease hostilities? When the error ceases to be taught, and the teachers of it removed from their places, the opposition would automatically cease. If the error is still taught, and the teachers of it are still in their same old places, then any agreement to let-up in the fight is worse than a compromise, it is a virtual surrender.

Let us look at the facts as they actually are in the present status of this case

First: There have not been any changes in Harding College since Brother Harper gave “The actual facts con-
cerning Harding College versus the Benson-Sears Bulletin," in the September Banner. Benson, Armstrong, Sears and Rhodes have made no denials of the charges on one hand and no confessions of the evils in conduct and teaching on the other. If the charges made against them by Brother Harper were true then they are true now. Our understanding is that the only reply that was made to Brother Harper's array of evidence against them was that they would just "pray for him." If Harding College has convinced Brother Harper that his charges were false, he should withdraw them. If the charges were true then, they are true now and the peace pact is an out-and-out compromise.

Second: It has been disclosed that there has been absolutely no agreement to cease teaching premillennialism in Harding College, or any of the other softness that goes with it, nor to remove a single premillennial or other objectionable teacher. It was only agreed that an effort would be made to add a Bible and language teacher to the faculty of the present regime, and permit this new man to teach "as his own judgment dictates in harmony with the word of the Lord"—that is, anything he pleases. It was agreed it seems that this man (if secured) may teach against premillennialism; but it was not agreed that those men on the faculty, including the Head of the Bible Department, who are premillennialists will not teach premillennialism. Therefore, on the mere ground that one teacher may be added who will not teach premillennialism, Brother Harper signs an agreement to cease the fight against the school and put his influence behind a school in which he knows premillennialism will be taught by some of the teachers. This disarms Brother Harper in making any criticism against premillennial influences in any other school among us as long as one teacher may be found in them who believes and teaches the truth.

The Bible Seminary at Cincinnati, operated by the Christian Church, would doubtless be more than glad to enter such an agreement. That is, to add any recognized teacher of our choice to their faculty who would be permitted to teach what he wished, provided we would sign an agreement with them to cease the fight, put our influence behind their Seminary, but let them retain all of their progressive teachers.

R. H. Boll has a school in Louisville. It is our conviction that he would be glad to add a teacher to his faculty who would be free to teach what he wishes if we would sign an agreement with him to cease the fight and put our influence behind him and his school in Louisville, and have that "good fellowship" with Boll and his party that Brother Armstrong talks about so much.

The promoters of the Unity Meetings between leaders of the Christian Churches and some self-appointed leaders among Churches of Christ, have not proposed more than Brother Harper's agreement with Harding calls for. Indeed, James D. Murch would be elated (and would join the Harding College jubilee) if he could effect just that sort of an "agreement" in his Unity Meetings, and he has never demanded of Witty and others more than that.

AN INCUBUS OF ERROR

According to the testimony of E. R. Harper, B. G. Hope, George W. DeHoff, George B. Curtis and many former graduates of Harding College, including the president of the board of trustees—a galaxy of damaging evidence—the head men at Harding College are unsound.

(1) The views of J. N. Armstrong. Of him Brother Harper says: "Of course, we know that Brother Armstrong is a premillennialist and will remain one until he dies." In addition to the questions presented to Brother Armstrong in their recent lecturership, and his answers, which were published in the January Bible Banner, we have from Brother Cecil B. Douthitt, of the Haldeman Avenue Church, Louisville, Kentucky, the following:

"On December 16, 1939, the Louisville, newspapers carried the announcement that J. N. Armstrong would preach morning and evening, for the Highland Church in Louisville. This church is the one that withdrew from Rubel and Taylor, and is one of the rankiest premillennial churches in existence. Armstrong never comes near any of us who are opposing premillennialism here in Louisville. This does not look much like he is one who has changed, for he continues to associate with the speculators as he has always done."

Let it be noted that this trip to Louisville by Brother Armstrong was made after Brother Harper's agreement to cease the fight and put his influence behind the school, and moreover it is the second time Brother Armstrong has filled engagements with the Boll element in Louisville lately. This fact alone shows the attitude of Harding College toward the peace treaty with Brother Harper. They are laughing up their sleeves now that Harper is silenced and his hands are tied.
THE GREATEST VICTORY
(Continued from page 1)

you. Much of Paul's writing and preaching was designed to build a strong line of defense against tidal waves of influences which were subversive of the gospel. There was passion in the plea he made to Timothy. "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." (I Tim. 6:20, 21) The faith is a divine trust. It must be kept. It must be guarded. It is something precious. "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3) The plea often made today that it makes little difference what one believes "just so he is honest in it" is pitiful when compared with the apostle's zeal for the faith. Had Paul turned aside from the faith to the advocacy of speculations and opinions, he could not have said: "I have kept the faith." Some make shipwreck of it, some compromise it, while others ignore it for "knowledge which is falsely so called." He who can at the end of his life say truthfully: "I have kept the faith" shares the supreme triumph that Paul gloried in.

"Henceforth." The years that were spent in keeping the faith were few and soon gone. The "henceforth" stretches out through eternity. Men are concerned about the now and exercise a fatal apathy regarding what will follow "henceforth." The word "crown" is impressive here. It will be given "to all them that have loved his appearance." An earthly crown is a symbol of wealth, power and rule. The heavenly crown stands for the eternal exaltation of the redeemed who shall live forever in the presence of the Lord and share his likeness and his glory. It is the passport to all that heaven is and has to offer to them whom the Lord bought with a price. It was real to Paul and unreal today only to those who are not keeping the faith.

"That day" is "the day of the Lord," the day when the Lord will come, raise the dead and judge the world. There will be a "henceforth" for all. It will be glory for all who have fought for and kept the faith. It will be otherwise for myriads who have turned aside for fables, sold out for a mess of pottage, or in other ways have shown their contempt for the faith.

answers to prayer in connection with direct special providence is carried to the worst sectarian extremes. An example of it is Clinton Davidson's testimonial that when he was an employee of a bank the Lord laid his hand on a cancelled check, in answer to prayer, that it would have taken him several days, or weeks, to find; and while he was an out-and-out digressive in a New York Christian Church, the Lord performed a direct operation on a telephone switch-board, plugged him up on a busy line which revealed a secret and put over a million dollar deal for him and other financial sharks in New York who didn't even know the Lord-and that in answer to his prayer! Brother Armstrong has taught this kind of foolishness all of his life in all of his schools. He has been wrong on the sectarian baptism question, and would hardly baptize a Baptist if he wanted to be. He was dead set against the Firm Foundation in all of these controversies of the past and has never strengthened any young preacher along any of these lines. The young men who have come from Harding strong in the faith, are strong in spite of the fact that they attended Harding College and not because of it.

Harding College is the hotbed of premillennial sympathy, influence and teaching, by Brother Harper's own testimony. Yet he signs an agreement to put his influence behind the school, which means that he will advise the fathers and mothers of Arkansas to send their sons and daughters to a school that teaches premillennialism with all of its latent errors and by-products of false doctrines—an incubus of error!

Brother Harper has made a mistake-doubtless an honest one, but a grave one. We hope he will repudiate his agreement, renew his fight, and like Nehemiah, stay on the wall with hammer and sword until every premillennial teacher or sympathizer has been removed, and other serious weaknesses corrected.

If he will do so, he will again have the help of all who stood by him in the good fight he was making, and he will see that the only ones who are trying to "murder" him are the ones with whom he has entered this pact of peace. A test of faith is knowing whether the Lord bought with a price. It was real to Paul and unreal today only to those who are not keeping the faith.

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LISTENING IN ON THE UNITY MEETING

A. B. KEENAN

Chairman Murch: Will the Unity Meeting now come to order? I think we are ready for the business of the day, to hear reports, and to get on with what we have before us.

Voice in Back: Mr. Chairman, I believe I have something of interest to the meeting.

Chairman Murch: The name please?

Voice in Back: I am Harley Patterson, associated with the Disciples of Christ in Wichita Falls, Texas.

Harley Patterson: Oh, yes! I’ve heard of you.

Harley Patterson: I wish to say something on behalf of the committee of which I am a member. You may recall that several of us were delegates to the Business Sessions at the recent Richmond convention, and I should like to present to this meeting just a little sample of the fine feeling which prevailed here between the Christian church and the denominational world. As a result of the World Conference of Christian Youth held in Amsterdam the following ideas have gained prominence: May I just read an item here?

Chairman Murch: Read on!

Harley Patterson: Well, here goes: “We are conscious that we ourselves, as members of the Northern Baptist Convention and the International Convention of Disciples of Christ, are two groups who have much in common. We recall the historical lines of common fellowship out of which our communions emerged and the overtures toward unity which our communions have made in recent years. We cannot forget the bond of fellowship in our common love of Christ, as we have worshipped together in the World Conference of Christian Youth.” That is all, Mr. Chairman.

Chairman Murch: Thank you, Brother Patterson. That is excellent, and I—

Unidentified Heckler: That sounds as if the Christian church is condemned as a denomination by one of its own supporters.

Chairman Murch: You don’t have the floor! As I was saying, I wish to thank you, Brother Patterson. And now, who else has something of interest to this most important, -I may even say “world-moving,” meeting!

Unidentified Man Near Front of Auditorium: Brother Murch:

Chairman Murch: Yes, sir?

Unidentified Man Near Front of Auditorium: I represent the “Christian Standard;” I- I- I am an editorial writer!

Chairman Murch: “The Voice of the Standard is the Voice of God.” Say on! We’re all ears!

Unidentified Man Near Front of Auditorium: I hope all of you here appreciate the way we have been pounding on the Restoration Movement lately. If we can get the world to subscribe to the Restoration Movement, we’ll usher in the millennium. People don’t appreciate the Restoration Movement like they should. What we need is more preaching on the pioneers and the Restoration Movement. As a matter of fact—

Unidentified Heckler: Be truer to the New Testament, and quit talking so much about the “Restoration Movement” and you’ll be of some use in this world.

Unidentified Man Near Front of Auditorium: Why, why, this is awful: I’ve never been so insulted in my life! I’m sitting down.

Chairman Murch: Whoever you are, will you please ask for the floor? Now! Just where were we? Oh, yes, I recall. Let us go on with the meeting, brethren. Oh, by the way, before we go any further! Will each pastor present get his church to donate the fifth Sunday in February’s contribution to the improvement of “Bethany Beach,” the brotherhood’s resort on the Delaware Coast? Some of the sections of the clubhouse roof are a bit in disrepair, and we need new ropes on at least six of the swings. You will? That’s wonderful, brethren! That can’t be Brother Groom back there is it? Why it is Brother Groom, who went to England this summer as a fraternal delegate to the English churches! Brother Groom, this meeting can’t go a bit further without hearing from you!

Brother Groom: The British brethren really got me this summer, folks. I can’t sing the praises of Anglo-Saxon virtue too highly. They have many things which are characteristic of our brotherhood over here.

Unidentified Heckler: You wouldn’t mean “our denomination” by any chance, would you?

Chairman Murch: I insist that you speak only when spoken to! Go on, Brother Groom:

Brother Groom: Our movement in Britain was similar to the beginnings of our movement in this country. One really funny thing was the statement by the chairman of the centennial committee that they were in possession of a lock of Thomas Campbell’s hair. This statement drew fire from one man on the floor who said that it was reverting to the custom of preserving the bones of saints. I had to laugh!

Unidentified Heckler: Only one?

Chairman Murch: Shut up, you, you reactionary!

Brother Groom: They’ve got one idea over there that I hope gets sunk by a German mine on the way over here.

Chairman Murch: Goodness! What’s that? !

Brother Groom: In British congregations the elders are the boss, not the pastor at all.

Chairman Murch: It makes me shudder! How horrible!

Brother Groom: One can never tell where these lay movements will lead to!

Chairman Murch: Too true! Some of them have reminded me of the worst excesses of the Russian revolution. “The Voice of the Clergy is the Voice of God.”

Brother Groom: But on the whole, their preaching is pretty much like ours.

Unidentified Heckler: I don’t know whether to laugh or cry.

Brother Murch: More crack from you and we’ll toss you out, you, you legalist! Thank you. Thank you very much, Brother Groom. And now I see Brother Yelderman, minister of the Christian church at Denton, Texas, sitting-over there. Brother Yelderman, as we all know, has been knitting his brows these past years over what to do with the young people. Brother Yelderman, have you got that puzzle solved yet?

Brother Yelderman: I think I have, Brother Murch!

Chairman Murch: Say on!

Brother Yelderman: You can streamline your church by having young men as ushers. That ought to attract a lot of a-hem-the fairer sex. You can put them in a choir together. You can let them put on some plays. Many a Hollywood star got his start among humble surroundings. You can put young people in as teachers. That’ll keep ‘em coming to the Sunday School. Get it? You can have the young folks pray. The oldsters will get a big kick out of listening to them. They can be junior church officials. They might even be able to out-vote some of the old fogies once in a while. You can even have them get up their own orchestra and furnish music during the services.
Brother C. F. Witty: Mr. Chairman, object to this line of talk:
Brother Murch: Brother Yelderman, do you yield the floor to Brother W--y?
Brother Yelderman: I guess I’m through with what I had in mind.
Brother Murch: The chair recognizes Brother W-- of Detroit.
Brother W--y: We can never get our two bodies to gather if you keep bringing up the music question. I thought we were going to say nothing about it, at least during this love feast.
Brother D. C. Janes: That’s it! Love! Love!
Brother Murch: Don’t you really think, Brother W--y, you’re a bit old-fashioned with those quaint ideas of yours? You really didn’t expect us “to give up our idols,” as some of you radical associates have phrased it?
Brother W--y: Well, let each congregation settle the matter for itself! Don’t bring the subject up here and commit all of us to it! Some of my people are not quite prepared for that.
Brother Murch: The chair recognizes the saintly S. S. Lappin, of Bedford, Indiana.
Brother Lappin: Stick by your guns, Yelderman! The silly distraction over the use of instruments in worship and the formation of missionary societies still makes inroads on the peace of Zion!
Brother W--y: May I rise for a question?
Brother Murch: Does Brother Lappin wish to permit his being questioned?
Brother Lappin: Why not?
Brother W--y: I thought I had you fellows pretty well lined up on that music question. You were to go your way, and we were to go ours. We weren’t going to agitate the issue to the dividing of the brethren any more, so that when the next church census is taken we can make a bigger and better, impression on the religious world. Is this the way to promote peace?
Brother E. L. Jorgenson: Peace! Peace! at any price! 0 Lord, give us peace in our day!
Brother Witty: I appeal to your sense of fair play. How about you, Brother Trinkle. You silenced your organ at our last United Meeting, I recall, and seemed to be impressed with our anti-organ arguments. How about it?
Brother Trinkle: I have always believed in being courteous to guests, particularly to those whom I have suspected of being “a bit tetchy.” But now that you’ve asked for it, Brother W--y, I’ll let you have it! On November 26, the cash offering at Englewood Christian Church was more than $1,600 which cleared all our indebtedness on our property. We are planning a mortgage burning for the near future. And that isn’t all: We hope to close the year with the organ which we installed last May, about the time we had that meeting you speak about, fully paid for!
Brother W--y: I move we adjourn, talk these things over with our respective peoples and come together for more searching for avenues that will lead us to a common ground at some future date.
Chairman Murch: I have heard a second to the motion. This Unity Meeting is adjourned.
Unidentified Heckler: Is there a Bible Banner in the house?

THE SIGNS OF THE TIMES

WELDON B. BENNETT

“There has not been a war in the eastern hemisphere in the last fifty years that has failed to induce the belief that Jews would go back to Palestine as a result of it. Still wars have ceased, peace has followed, but the Jews are scattered as before.”

Thus wrote Dr. T. W. Brents in his “Gospel Sermons” published by the Gospel Advocate Company in 1891. Twenty-three years after this publication the great World War began. One of the results of the war was the promise of the British government to favor the Jews giving to them a national home in Palestine. The move to reestablish the Jews in their native land has since been known as “Zionism.”

In order to complete their theory of speculation the Premillennialists assert the return of all Jews to Palestine to be with Christ when He returns to sit on the literal throne of David at Jerusalem for one-thousand years. Like a drowning man grabbing at a straw they take hold of such events as “Zionism” and shout “the signs of the times.”

Last winter I corresponded at length with a Premillennialist Baptist preacher. He thought he saw in Matt. 24:32, 33 a direct fulfillment today. There Jesus said, “Now from the fig tree learn parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things know ye that he is nigh, even at the doors.” Quoting from the Baptist preacher: “Throughout scripture Israel is referred to as a ‘Fig Tree’. . . . Israel has been apparently dead as a nation. But like a fig tree in spring is being revived in Zionism today.”

Unfortunately for the theory, however, the British government decided last spring in favor of the Arabs thus bringing to an end the hopes of Jewish restoration through Zionism. I recall a newspaper article expressing the rejection of countless Jews as a result of the government’s action. But I’m sure that the Jews themselves were not much more disappointed than some of the Premillennialists who thought they saw a scriptural fulfillment in the Zionist move. But why should they worry? If they missed it yesterday it is comparatively easy for them to decide it refers to current events today. Especially with a new war in progress and a Jewish-hater destined to lose (or win-I wonder which it will take to uphold their theory).

Several years ago some Premillennialists thought the “king of the north” referred to the Czar of Russia—now it seems to be Mussolini-tomorrow?

Dr. Brents says again, “But are there scriptures that speak of the return of the Jews to Jerusalem? Yes, many of them; but most of them were written either before or during the captivity, and had their fulfillment in the return of the Jews from Babylon. We think it likely that many of the Jews will become weary of waiting for their long looked for Savior, and will accept the Christian religion, but as a nation, never. This is not only unreasonable, but impossible their is an individuality about the Christian religion that cannot be dispensed with.”

UN-INDORSED

In 1937, when Jorgenson’s songbook “Great Songs of the Church Number Two” came from the press, I indorsed it. Since then I have learned the truth on the Premillenniaal question, and hereby, withdraw my indorsement of this book. As a matter of fact, I used five songs in my first book that I would not use now under any condition.—Marion Davis.
THE DARKEST CLOUD ON OUR HORIZON

JOHN T. LEWIS

What is it? It is the present attitude and resentment that the heads of some of our Bible Colleges take toward any one who would dare criticize anything they may do. There is no doubt that for the next few decades the way "our" Bible Colleges go the Churches will go, and herein is the danger. For the President of a College, supposed to be run by Christians, to resent a just criticism of some of the doings of the college is on a par with copyrighting a religious paper, and such antics should be frowned upon by all lovers of truths. The student body usually imbibes the spirit of the faculty, and the resentment of criticism will ultimately lead to anarchy, as the following "United Press" dispatch will show.

HERESY CHARGED AT MERCER UNIVERSITY

Non-Baptist Teaching Laid To Five Professors

MACON, March 31, (1939)—The executive committee of the Mercer University board of trustees today submitted a report to the board on an investigation into charges brought by a group of Baptist ministerial students that five professors were teaching non-Baptist theories.

The trustees will submit their findings to the Georgia Baptist Convention, under which the university operates.

The 13 ministerial students testified before the committee, and later were threatened with physical harm by a group of "liberal" students outside the chapel where the investigation was in progress.

Macon police were called late yesterday to restore order as the "liberals" milled around the ministerial students. Sticks and stones were hurled at an automobile trying to leave the crowd.

As campus feeling became more tense, T. R. Smith, president of the student body, said, "If the teachers are prosecuted, the students won't stand for it."

Let no one think because this was a Baptist college that we are not subject to the same aberrations. We are men of like passions. The history of the Bible Colleges of the "Restoration Movement," has been the history of the cow that gave a pail full of milk and then kicked it over. This is not an argument against "our" Bible Colleges; but it is a reason for criticism that will keep them in their proper sphere, and true to the ideals for which they were founded.

THE HISTORY OF COLLEGES

We will now study the history of "our" colleges. Bethany College, the first one of the "Restoration Movement," opened its doors November 1, 1841. In the Millennial Harbinger, 1840 pages 157, 158, Alexander Campbell, its founder, set forth the purpose and ideals for which the College was to be established. He said: "The cardinal thought in this scheme is our beau ideal of education, viz. that the formation of moral character, the culture of the heart, is the supreme end of education, or rather is education itself. With me education and the formation of moral character are identical expressions. An immoral man is uneducated. The blasphemer, the profane swearer, the liar, the calumniator, the duellist, the bragadocio, the speculator, etc. etc., are vulgar, barbarous, and uneducated persons. But such is not the popular opinion. Why, because, as De Fellenberg avers, the formation of character by means of schools i. e., by means of systematic discipline and instruction, is a new thought. Schools were first established for other purposes; and when established, the formation of character was not an element in their system nor is it so yet. This statement, which certainly is true, deserves the gravest reflections of the gravest man; and is, to my mind, a justifiable reason—on imperious demand for the new institution to which we are calling the attention of Christians and philanthropists of every name. We contemplate a scheme in which the formation of the physical and intellectual man shall not be neglected, but which shall be always held in subordination to the moral man. In which, in one word, the formation of moral character, then cultivation of the heart, shall be the Alpha and the Omega, the radical and all controlling aim and object in all the literary and scientific studies, in all the exercises, recreations and amusements of children and youth." No school or college was ever founded upon higher or nobler ideals than was Bethany College. While under the tutelage and influence of its illustrious founder, Bethany college, turned out such moral and intellectual giants as J. W. McGarvey, Moses E. Lard, C. L. Loos, John F. Rowe, B. W. Johnson, J. M. Barnes, J. A. Harding, and others, to plead the cause of Restoration. But Alexander Campbell made the fatal mistake in using the columns of the Millennial Harbinger, and his wonderful influence to raise an endowment for Bethany college. His main form had hardly been consigned to the dust of the dead, by admiring friends, before the "eagles" began to gather not over his grave; but around the college. I will now let those who know better than I finish the history of Bethany, and the brood of Colleges which have come from it.

THE STANDARD'S LAMENTATION

First we notice an editorial from the pungent pen of Edwin R. Errett, which appeared in the Christian Standard August 13, 1938. It follows:

We take a glance at our colleges—more than a cursory glance. In those years before the War they were most of them auftik vorz. from the financial standpoint. Their equipment was meager. But they were turning out hundreds of ministers and scores of eager missionaries. Their Commencement meetings were primarily the times of launching ministers of the Word upon their careers. Then more generous gifts began to come for colleges. They began to receive gifts from Carnegie and Rockefeller Foundations. They began to covet standardized accreditation. The Bible ceased to have primary place. The professors began to cast doubt on its authenticity. Documentary hypotheses, with doubt of the Mosaic authorship of the Pentateuch, and scorning of John's authorship of the Gospel, named for him, and scoffing at the Virgin Birth, followed that notorious nonsense from the lips of Samuel Harden Church at Pittsburgh. The old college of McGarvey, Grubbs and Loos was manifestly in such hands. One after another the schools became general colleges. Their faculties were largely denominational men; their student bodies had only minorities of our own youth; their curricula gave no distinctive message on our behalf. Arise were supposed to occupy the place of the Student Volunteers and the ministerial association. Where this was not true, the schools continued to produce the old fruit in ministers and missionaries.

The faculties of these impotent schools are members of the Campbell Institute, and the doctrines are the same radical theories discrediting the unique authority of the Bible. Again the line of force runs to Chicago.

So we may go on. A great Bible-school movement, developed by Herbert Moninger and state leaders of like temper, is bogged down with desperate enrollments, while the students are pacified and the training camps are made the centers for disseminating dogmas about "building a new world" and about authority residing in experience rather than in Christ. Congregations are di-
bled and their old-time local fellowship is poisoned by doubts growing out of the radicalism of preachers now in pulpits once made glorious by the New Testament message.

It is of no avail to talk of unity and good will and advance while at the same time being so un-scientific as to avoid pointing our telescopes at Neptune from which the disturbing force emanates.

Who but a blatant infidel, or a digressive modernist would argue that it would not have been better for the cause of Christ if Bethany College had died with its venerable founder? The following letter from H. Leo Boles is self explanatory and to the point.

April 19, 1939. Dear Bro. Lewis, I hereby hand you the statement that was made to me by Marion Stephenson, St. Louis, Mo.

He and I were in conversation in a Hotel in Chicago, Ill., and he said all the Colleges of the Christian Church are honey-combed with infidelity and there is nothing we can do about it.

At that time Mr. Stephenson was Editor-in-chief of the Sunday School Literature published by the Christian Board of Publication, St. Louis, Mo.

Yours fraternally,

H. Leo Boles.

Let the churches of Christ ponder well Mr. Stephenson's statement: "All the Colleges of the Christian Church are honey-combed with infidelity and there is nothing we can do about it." Therefore within less than the span of years that the great emanicipator, of the New Testament church and its worship, lived, Bethany College, the dream and idol of his heart, the child of his extraordinary brain—the institutions he founded and endowed, along with all the other colleges that have grown out of its influence, have spun a web of infidelity which has completely covered and smothered out not only the principles for which Mr. Campbell fought, but also the influence of such stalwarts as McGarvey, Grubbs, and Loos. What assurance have we that this will not be the history of David Lipscomb College, along with all other Colleges, that have come from its influences and example, and that too within the span of years that David Lipscomb lived? "Our" colleges have already set their course toward endowments, and "standardized accreditations," which ultimately means just colleges among other colleges. This is the course or current that swept Bethany College, and its like institutions, into the infidelity of which Mr. Stephenson spoke. No living man can control a human institution after his death.

WHAT LIPSCOMB AND HARDING STOOD FOR

1 entered the Nashville Bible school at the beginning of its eighth year, and was there eight consecutive years. Three years of this time J. A. Harding was "superintendent" of the school. During those three years I had my memory work in the Bible and listened to his chapel talks every morning. He would not even let the school be incorporated while he was head of it. I sat at David Lipscomb's feet for eight years. I heard him say more than once that he did not want a college, he just wanted a school where boys and girls who were not able to attend college, could come, and along with other studies, be taught the word of God daily. Therefore I know that a college endowed, with "standardized accreditation" is positively foreign to the purpose and ideals of the co-founders of the Nashville Bible school. So you may debunk this present day buncombe about what Lipscomb and Harding stood for. If David Lipscomb were living today he could not teach in the College that bears his name. When, therefore, you see David Lipscomb's picture on a bulletin with the young men who are teaching the Bible in David Lipscomb College today, don't you think that he was ever a teacher in "David Lipscomb College," he was just a back number who taught the Bible in the Nashville Bible school—the school he founded, and controlled as long as he lived. After his death, the "Nashville Bible School" became "David Lipscomb College" quicker than a tadpole could shed its tail and become a frog. To be strictly honest, the trustees and president of David Lipscomb should say to the brotherhood: "A modern College cannot be run by the educational ideas and ideals of David Lipscomb and J. A. Harding." I have been told that David Lipscomb was "no authority." That depends on what you are talking about, David Lipscomb and J. A. Harding are absolute, and sole authorities upon the educational purposes and ideals for which they founded the Nashville Bible School.

TEE TWO WAYS FOR "OUR" COLLEGES

Let no one think that I am an enemy of any of our colleges. I am not; but I am fearful of the ultimate end of the course they have chartered-Endowments, that will attract human vultures, and standardize accreditations, dictated by men who would not give a whoop whether the teachers were modernists, agnostics, infidels, or what not; but could whoop it up, if you got one of their tribe and wanted to fire him, or tell him what he could not teach. When the heads, or supposed friends of our colleges, assume a compromising, apologetic attitude toward the evils of our day, and anathematize any one who would dare to criticize them, it is evidence that "the mystery of lawlessness doth already work." That is the road that led Bethany College, and is satellites, through the wilderness of digression into the boggy swamps of infidelity. "We are men of like passions," and history repeats itself too often for us to feel sure of our footstool wabbling down the same serpentine road.

A. Campbell and T. Fanning versus "Fergusonism"

When the "Restoration movement" was girdling the globe as a golden belt, there stood out two Giant Oaks, in the educational, and journalistic fields of the movement Alexander Campbell, and Tolbert Fanning, each the founder, and editor of a paper, and the founder and president of a college. Campbell was the founder, and editor of the Millennial Harbinger, and also the founder and president of Bethany College. Fanning was the founder and editor of the Gospel Advocate, and also the founder and president of Franklin College. These were not rival papers or colleges. Neither Campbell nor Fanning was imbued with peanut jealousy. They admired each other and respected each other's extraordinary gifts, and were colaborers for a long time. From 1852 to 1854, Alexander Campbell, against the advice of admiring friends, joined Tolbert Fanning in his relentless fight against "Fergusonism" (spiritualism) advocated in Nashville, Tennessee, by J. B. Ferguson, one of the most popular young preachers of that day, who almost mesmerized the people of Nashville, by his pleasing speech, and fascinating manners.

We will let these three men speak for themselves. Mr. Ferguson says: "In 1852 Mr. Alexander Campbell assailed our published opinions—1 Peter 3: 19—declaring them heretical and infidel. Soon after, Messrs. Fanning and Fall concerted a scheme to remove me from the pastorate, but met with signal rebukes. The church sustained my views, as also did the most respectable and worthy part of the community. On three occasions the congregation decided, by overwhelming majorities, its preference for us as a preacher above all others." Mr. Campbell said: "We were censured by a few old friends in Nashville, for our early expose of the apostacy of Mr. Ferguson, as clearly indicated to my mind then as it is now, so far, at least
as principle is concerned. We saw as clearly then as we do now, the gulf of scepticism into which he had fallen.”

(Millennial Harbinger 1855, page 636). Mr. Fanning said: "Indeed, I was innoquently told that, in so much as I am not a member of any one of the churches poisoned and degraded by the sensualism of spirit-rappers, ti was none of my business. A still more mortifying insinuation, and on brought against older and better men than myself, is, that ambition and envy prompted the opposition to the daring encroachments upon our Zion in Tennessee.”

(Gospel Advocate 1855, page 110). These things were said and done at the beginning of the fight. Mr. Campbell arrived in Nashville on November 25, 1854, to deliver some lectures on the infidelity of "Fergusonism," and instead of Mr. Ferguson having his elders to meet, and pass resolutions not to announce, or attend Mr. Campbell's lectures, Mr. Campbell said: "On my arrival in Nashville, Mr. Ferguson announced that he had received a special communication, in form of a letter, from the late Dr. Wm. E. Channing, formerly of Boston, now in hades. In this letter from the elegant and fascinating orator and writer of sermons, Dr. W. E. Channing, Mr. Ferguson received "positive command" not to attend any of my meetings while in Nashville, and also to hold no nocturnal spiritual levees during my sojourn in that city.” I relate these things for these reasons. To show how blindly the masses will follow a man, who has ingratiated himself into their confidence, into the most absurd positions. And how good people will often misrepresent, and hurl insulting insinuations against those who would dare raise their voices against “the daring encroachments upon our Zion.” It also shows that Alexander Campbell, and Tolbert Fanning saw eye to eye, and stood shoulder to shoulder in their fight against those encroachments. The majority of those who followed Mr. Ferguson's nonsensical spiritualism made shipwreck of the faith. Mr. Ferguson himself was finally repudiated, and died with no one at his bier to sing of the praise and honor that once was his. It was Mr. Campbell's, and Mr. Fanning's fight, made despite the maledictions of misguided friends of the truth, that saved a remnant of the church in Nashville from the cataclysm of spiritualisms.

Fanning Versus Campbell On College Policies

Later in life, however, these two great men came to differ about how a college should be conducted. It is this divergence of ideas that is germane to our present discussion. However, every one who is familiar with Mr. Campbell's writings knows, that in the evening of his eventful life, he sheathed his sword, so far as his attitude toward denominationalism, and the "encroachments upon Zion" was concerned. It is said that he grew a long white beard in his last days, and was wont to say: "I have hung out the white flag." If Tolbert Fanning ever hung out the white flag, you couldn't tell it from his writings, and I have never heard him accused of it. Mr. Fanning took Mr. Campbell to task about some theories that Dr. Richardson was advocating. Dr. Richardson was "lector in the Biblical Institute," of Bethany College the year Mr. Campbell died, and later wrote "Memoirs of Alexander Campbell."

In the Gospel Advocate, March 18, 1858, page 70, Vol. 4, Mr. Fanning wrote: "My highest ambition is to plead for the truth as it is written, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy, but if you are resolved to defend Dr. R's course, the sooner you avow it the better for all concerned. Suffer me, my beloved brother, to very respectfully suggest, that we should not be for the hills of Virginia, the plains of Tennessee, for Bethany, or Franklin College, but for the cause of our Master. It is not positively certain that colleges are destined to be of service in the cause of Christ. Protestant Germany has endowed and settled upon herself a class of infidel schools infinitely worse than Roman usurpation; and I give it as my settled opinion, that it would be better for all our colleges to be blotted from existence than to permit them to cause serious differences amongst our great and good men. (The rift Mr. Fanning anticipated in the gulf between the Church of Christ and the digressives today.-J. T. L.) If Paul could say, 'All are yours, whether Paul, Apollos, Cephas, or Christ.' We may say all schools are ours, whether in Virginia, Kentucky, Missouri, Tennessee, or elsewhere, and we all belong to Christ. Finally, it is possibly a misfortune that so many of our able brethren have given themselves to the work of building up schools for youth, instead of laboring in the school of Christ, and you, my venerable brother, must give me the liberty to say, that perhaps if you and I should not live to see the day, the time may not be far distant when myriads may have cause of regret that we have given so much of our time, talent and energy to institutions, certainly inferior to the Church of God, and in some respects of doubtful religious tendencies."

I will quote only a few extracts from Mr. Campbell's reply. He says: "We have, long since, adjoind all such issues, and we hold on the well attested facts and documents of the Christian oracles. We believe and teach that no man can believersly say that Jesus is Lord but by the Holy Spirit's attestations. If this satisfied not the philosophy of Prof. Fanning we make no farther attempt." Prof. Fanning was not asking Prof. Campbell about what he taught; but about his attitude toward Dr. Richardson's theories. Mr. Campbell seemed to understand the issue, so he said further on in his article. "Having already expressed our views of Dr. Richardson's 'Faith versus Philosophy.' We cannot afford to do it a second time on such a condition as that proposed." The point was this. Mr. Fanning, as president of Franklin College, thought that Mr. Campbell, as president of Bethany College, should take a definite and positive stand on such matters. Mr. Campbell thought he could not afford to do it "on such a condition as that proposed." Have you ever heard anything like that among the "Presidents" of "our" colleges? I have heard Brother Lipscomb say that Mr. Fanning could not understand why Mr. Campbell had become silent on some of the disturbing issues of that day, so he visited Mr. Campbell to find out; but was not permitted to have a conversation with Mr. Campbell out of the presence of his wife. Certainly Mr. Fanning understood then, it was because that "sagacious mind could no longer range at pleasure amidst the grandest subjects of human thought, and to find among these its natural and healthful sphere of action." But we go on with Mr. Campbell's evening ideas of a Bible College. He says: "A college that makes the Bible an everyday text book and study, in which the Bible facts and documents are exhibited and developed, in all their bearings on the government of God and on the destiny of man in this great universe of God, cannot but be a perennial fountain of multiform and multitudinous benefactions and blessings to mankind. Such an institution ought to have paramount claims upon the heart and conscience of every true hearted citizen of the kingdom of the author and founder of the Christian institution.” Therefore, Mr. Campbell's idea of a college was, if the Bible were made an everyday text book, the college would have to be a "perennial fountain of multiform and multitudinous benefactions and blessings to mankind." He failed to take in consideration the human element connected with the college. Mr. Fanning had no less respect for the power, and Christianizing influence of the Bible; but he took in con-
THE CURSE OF NEGLIGENCE
HOMER HAILEY

A very dangerous attitude entering into our general life today, and one affecting the whole structure of society, is that of doing just enough to “get by.” The efforts of men are too often half hearted, with no spirit and fervor in the work. Such an attitude is serious enough and bad enough in secular affairs, but when it invades the sacred realm of religious life it becomes disastrous. Here one must deal with God, for it is He who is insulted and robbed by half hearted efforts, and the “get by” spirit.

In the history of Moab, the time finally came, when, because of her idolatry and corruption, she was ripe for destruction. The word of Jehovah came unto the prophet Jeremiah pronouncing her doom, and commanding that she be destroyed; adding a curse upon those who should enter the work of destruction negligently, or refuse to act at all. Hear the prophet: “Cursed be he that doeth the work of Jehovah negligently; and cursed be he that keepeth back his sword from blood.” (Jer. 48: 10)

Two words here need defining, namely “curse” and “negligently.” The word “curse” is defined, “to invoke evil upon, anathematize, excommunicate, execrate.” One needn’t get over-excited when the pope curses or “damns” him as he did the Russians recently; but when God pronounces a curse, to disregard it is tragic. “Negligently;’” “apt to omit what ought to be done.” This is about the greatest problem facing the church today, the tendency to “omit what ought to be done.”

In Deut. 11:13 God demanded service with “all the heart.” Jesus said the greatest command is that men should love God “with all the heart.” (Matt. 22:37-39) God commanded that “Whatsoever thy hand findeth to do, do it with thy might.” (Eccl. 9:10) And also that Christians should be “in diligence not slothful; fervent in spirit; serving the Lord.” (Rom. 12:11) But what if someone should not take seriously the Lord in this matter, going about the work negligently today? The nausea of the Lord is declared against the insipid, indifferent, lukewarm attitude in consideration the human element, and insisted that “our” colleges might become a curse to “man-kind,” and especially to the church. Bethany College, with all the colleges that have come up under its influence, have shown the fallacy of Mr. Campbell’s college philosophy, and they have proven the correctness of Mr. Fanning’s contention. Not withstanding these revealing facts, Mr. Campbell’s ideas are dominating “our” colleges today. The heads of “our” colleges today are bowing before the shrines of wealth, and telling brethren who have been entrusted with a goodly portion of this world’s possessions, how much good their money will be doing long after their bodies have been sleeping amid the dust of the dead if they will endow “our” colleges, as though they could know that the colleges will always be in safe hands. A college, a religious paper, or the Bible itself, is like a gun, it depends on whose hands it is in, as to the good or harm it may do. Remember the noble purposes, and high ideals upon which Bethany College was founded. Remember also the galaxy of great men it educated during the first few decades of its history. But, alas! where is Bethany college today? Not geographically, but in the fields of New Testament teaching. How many thousands of people, and churches, have its influence and teaching led into digression and infidelity during the last fifty years? Let us stop, think, and reason, before we erect a permanent incline, greased with mammon, down with the churches of Christ will ultimately slide into institutional oblivion.

no uncertain terms, when to the church, Laodicea, He said “I will spew thee out of my mouth.” (Rev. 3: 19) That exactly expresses God’s attitude still toward such a disposition.

The general attitude of many congregations today, entirely too many, is that of doing “the work of the Lord negligently;’” in worship, in work, and in warfare of a spiritual and doctrinal nature.

But note more carefully the next curse of Jehovah through the prophet, “And cursed is he that keepeth back his sword from blood.” Moab must perish, must be destroyed; God commanded it, and whosoever would hold back, or shrink from the task, must perish under His anathema. The Lord’s people are still His army, although not now engaged in carnal warfare, yet engaged in a warfare none the less terrific and deadly. The Christian fights “against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” The exhortation to “contend earnestly for the faith once for all delivered unto the saints” was not given to preachers exclusively, but to all Christians. No man, preacher or otherwise, can “contend earnestly for the faith” and at the same time “hold back his sword.” To “contend” is to wield the sword, to smite “hip and thigh,” as did Samson of old.

The armor of the Christian is of a spiritual nature, perfectly adapted to the warfare; and as said the apostle, “mighty before God to the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God.” (2 Cor. 10:4, 5) But for the sword to be felt among those whom God has said destroy, the work cannot be done negligently, nor the sword kept back “from blood.”

Is it true that in the army of the Lord there are too many “camp-followers” and not enough actual fighters? Xerxes said, “I wish I had as many soldiers as rnen;” maybe that is what the Lord wishes, too. Gideon’s army lost nothing of strength when of the thirty-two thousand men, twenty-two thousand of them went back; and then later when, through lack of diligence, nine thousand seven hundred more of them were rejected. “A few with God are mightier than a multitude without Him,” someone has said; and certainly the negligent and the “holders back” do not have Him, for He has said, “My righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him.”

And now, along with all the other “isms” the army of the Lord has to fight, such as denominationalism, pre-millennialism, “straddle-the-fence-ism,” etc. Catholicism looms more formidable than ever before. For a long time the blood stained harlot that rules from the seven hilled city on the Tiber, has been casting her lustful eyes toward the United States; and it seems that at last our President is about to embrace her. I am not appointing myself a critic of the President of the United States; neither did God appoint me such, but rather said that I should pray for him. But every student of History knows that this gesture will ultimately mean to the religious life of this country if carried to the full maturity of the Pope’s desires. Without speculating on what might be the outcome, for only God knows that, the vital point is this: Every Christian must tighten the belt a few notches tighter, whet the sword a few degrees sharper, exercise himself to greater ability, and shaking off the spirit of doing the work of the Lord “negligently,” strike with all his might this monster of iniquity upon every occasion. Who dares hold back his sword when God says “Strike!”
[The following exchange between Brother Cooke and the Baptist pastor is being published in the Bible Banner for special distribution in Cookeville. Tenn. The Cookeville Church ordered a special supply of Bible Banners for this purpose. We are glad to supply them.-Editor.]

There is a wide-spread belief among the less-informed members of the church of Christ to the effect that sectarian preachers and members of the denominations have in the last several years changed their attitude toward the church of Christ and its stand for New Testament authority in matters religious. It has been the writer’s belief since he first began to preach twenty-five years ago, that the change has been in policy and not in attitude. So long as the church was struggling for its existence and fighting for every inch of ground it occupied, preachers and leaders among the denominational churches-were bitter in their denunciation of those who were making an effort to plant the New Testament church in towns and communities where they held sway. This same condition prevails today when an effort is made to preach the gospel in denominational localities where the church is little known. But in towns and communities where the church has reached a state of social and civic respectability as the world measures such, the attitude of sectarian preachers has been camouflaged with a policy of hypocritical friendship and deceptive favor, while underneath there is that same desire to discredit, misrepresent and malign the mission of those who take the Bible as their only source of authority in religion.

Sixty-five years ago when Smith J. Denton was shut out of the Methodist church in Cookeville because he was reaching the people with the pure gospel of Christ, the brethren “went to the courthouse” that the gospel might be heard by the people of this community. This persecution resulted in knitting more solidly together the little group and with a determination to “carry on,” in a few years they had erected a house of their own in which to worship God “as it is written.” Only a few of the older members of the present congregation in Cookeville realize what a struggle these pioneers had. Our membership has almost reached the one thousand mark and we are a body of people commanding the respect of our town’s citizenship, but there is still in the hearts of the leaders among the sectarian churches that prejudice which closed the door against Brother Denton in Cookeville.

It is the conviction of this writer that when the church caters to popular sentiment civically and socially by soft-pedaling the gospel of Christ, sectarians lose their respect for it and such a condition results in the hindrance rather than the progress of the gospel. When members of the church of the Lord become so entangled with the civic and social activities as co-workers with sectarians that they compromise rather than emphasize the fundamentals of the gospel; and when the local preacher becomes a member of the “Ministerial Alliance” or the “Pastor’s Association” in order that he may “more easily fight against the immoral conditions of the town and community,” he in so doing has become, in principle, an officer of the law and ceases to be in the eyes of the public, a worthy preacher of the gospel. Soft-pedaling from the pulpit and side-stepping from the pew, lends encouragement to the enemies of Truth and brings reproach upon the Cause of Christ.

A recent experience of the writer which confirms the above statements regarding the attitude of sectarian preachers is of special interest here in Cookeville, but will be of general interest since there are principles involved which may be found in any given community.

Mr. J. Harold Stephens, Pastor of the First Baptist Church in Cookeville is in many respects a very fine young man and a man of considerable ability, but like all sectarian preachers he cannot defend the doctrine he preaches and he becomes very bitter when faced with the truth in the hands of a gospel preacher. This gospel preacher was asked by a member of the church of Christ to assist him in assisting a member of the Baptist church in replying to a letter which he had received from “The Pastor and Finance Committee” of the First Baptist Church, concerning “a budget for the Church and Associational Year.” Upon receipt of my reply, signed by Jessie Lee Coomer, the member of the Baptist church who had asked for help in this matter, Mr. Stephens loses his temper and refers to me as “a man who is always putting his nose in other people’s business.” Mr. Stephens is very diligent in his efforts to persuade members of the church of Christ to “get saved” and join the Baptist church. But when the errors and inconsistencies of Baptist doctrine are pointed out to one of his flock, he is greatly chagrined. I have in my possession a twenty-one page letter written by Mr. Stevens to one of the members of the Cookeville church of Christ in which he states that “The doctrine held by the people today who call themselves the church of Christ has only been practiced since about 1830, and is not based upon the New Testament scripture.” In this letter he also says, “most Campbellites deny the work of the Spirit.”

With this twenty-one page letter which he wrote in an effort to overthrow the faith of a member of the church of Christ, he gave her eleven tracts of Baptist literature with his name as “Pastor, First Baptist Church, Cookeville, Tennessee;” stamped on the outside covers. As every intelligent person knows, these tracts were written for the purpose of converting people to the “Baptist Faith,” and they are distributed for the same purpose. This is by no means the first and only effort of Mr. Stephens to increase his flock by shaking the faith of members of the church of Christ with his Baptist literature and personal contact, and it is only a matter of my duty, when called upon, to expose the fallacies of his doctrine even though he charges me with “putting my (his) nose in other people’s business.”

Upon learning of the efforts of Mr. Stephens to reach the above mentioned member of the church and at the request of her relatives, I addressed a letter to him the first paragraph of which reads thus: “For some time I have been planning to write you relative to a matter in which we are both interested, and which concerns the two congregations for which we are preaching. I have hesitated to do this until I was assured that the information which was given me concerning your effort to persuade one of the members of church of Christ to join the Baptist church, was true. Now, that I have this information in your own hand writing, I am ready to present my proposition.” With this letter I enclosed four propositions for a public discussion that the matter might be heard by all. Mr. Stephens refused to engage in such a discussion, saying, “I don’t feel called to give people of an unlike faith to the one Christ cherished, an opportunity to magnify their doctrines upon provocation of my own. I trust that this may end our correspondence on this subject. I don’t feel there is anything to be gained by it.”

That the reader may consider with an open mind the
correspondence which resulted from my being asked to assist in the matter, it is given here its original form.

Letter Written by W. C. Cooke for Jessie Lee Comer, A Member of the Baptist Church

"Dear Brother Stephens: I received a few days ago a letter stating that 'our Church (had) adopted a budget, some few weeks ago,' and not being able to fully understand how some of the statements therein made can be in harmony with New Testament teaching I have asked one of my neighbors to assist me in the matter with the following results:

1. What Paul said to the 'Church at Corinth' (2 Cor. 8:10) cannot be consistently applied to a Baptist Church since there was no such organization in existence at the time Paul wrote to this church at Corinth and for many years after. Evidently you have overlooked the fact that Paul addressed his letter 'unto the church of God-at Corinth' (2 Cor. 1:1), not the 'First Baptist Church' there. If there was a 'First Baptist Church' there at the time Paul wrote or in any other city in New Testament times, he failed to say anything about it in his epistles to the New Testament churches. If I am wrong about this will you kindly cite me to the scripture that mentions 'a Baptist Church?'

2. You speak of "our plan of using the envelope" and refer the reader to 1 Cor. 16:2 which says nothing about 'envelopes' and besides this letter was also addressed 'unto the church of God-at Corinth' and not the 'First Baptist Church' there. Furthermore, I notice upon reading the first verse of this chapter that Paul had 'given order to the churches of Galatia concerning the collection for the saints.' but I can't find where he called them Baptist Churches of either first, second or third rank or whatever it is that numbers them.

3. My friend insists that the purpose of their meeting (In New Testament times) 'upon the first day of the week' was to 'break bread' (Acts 20:7) or 'to eat the Lord's supper' (1 Cor. 11:20), which is not the purpose of our (the Baptists) meeting on that day. Is he right about this matter? Why don't Baptists 'eat the Lord's supper' 'upon the first day of the week' as they did in New Testament times?

4. My friend is also asking for New Testament scripture for adopting a 'budget for the church and associational year.' He says that none of the New Testament writers say anything about an 'associational year.' Why do we have it, and what is it for? Were there any associations among the New Testament churches? I need a little light here because it looks a little gloomy. I wanted to ask you about promising the Lord a tithe (one-tenth), but I shall await your information on this before going into that part of your letter. Very sincerely yours, (Signed) Jessie Lee Coomer.

Pastor Stephens' Reply

Mr. Stephens replied to this letter by addressing the envelope "To the Campbellite friend of Jessie Lee Coomer," and by writing on the margin and between the lines, as follows:

"Dear Jessie: Tell your Campbellite friend that if he met the religion of Christ he wouldn't know it." "Whether you have been saved or not he will tell you that you are bound for hell until your sins are washed away in a Campbellite pool of water." "We believe in the shed blood of Christ." Then follows his attempt to answer by ridicule the letter, and I give here his answers as they were written under each numbered paragraph:

No. 1. Cite Scripture for Baptist Church. "On the opposite where - it mentions Alexander Campbellite Church, organized about 1827 A. D.-tell your friend.

No. 2. Baptist Church not told to "Lay by in Store," Lay by in store! You had better put it in an envelope than in your pocket and then spend it for selfish purposes. It is just as scriptural to use an envelope to put it in as a basket-tell your friend.

No. 3. Why don't Baptists "break bread on every first day of the week?" "Because the Lord didn't command it., and the Campbellites are so scared of their religion that they partake of the bread and wine every Sunday thinking that will keep them from falling away from the Lord."

In defense of his 'Associational Year,' he says, "The Lord expects us to use a little common sense if we have any, tell your friend.'

Then he adds: "Those who are spending their time trying to get up something, seldom find anything to do, tell your friend.'

Mr. Stephens did not sign this letter, although he accuses me of not having "the nerve" to sign letters which I had written for others as the reader will see further along in this correspondence, but on the envelope he wrote: "From the Pastor of the Church of which Jesus Christ is head and not Alexander Campbell."

W. C. Cooke's Answer

The reply to the above the following letter was addressed to Mr. Stephens and signed by one of the parties involved in this correspondence: Mr. Harold Stephens. City, Dear Sir: Upon being asked to assist one Jessie Lee Coomer--who is a member of your church into a better understanding of things religious, I addressed a letter to you challenging the application of scriptures addressed to New Testament churches and applied by you to Baptist churches. Imagine my surprise at the tactics used in your reply to what I had written in the spirit of the Master! One can plainly see that the arguments presented by me: the scriptural quotations and the questions asked, put you on the spot. Why didn't you answer them instead of stigmatizing me a 'Campbellite?' In the first place I am not a 'Campbellite' because there is no such organization in existence and never has been except in the minds of prejudice opposers of plain New Testament Christianity as taught by the Spirit guided apostles. The people you stigmatize 'Campbellites' are a respectable people of this good town of ours, and they hold church property here, but their property is not deeded to the trustess of the Baptist Church. This is true of their property holdings all over the world. Their property is deeded to the trustees of the church of Christ and the state and government recognize their rights and privileges. Therefore, one does not have to go to the Bible to prove your statement false; it can be done by revealing the truth outside the realm of religion.

"You sign yourself The Pastor of the Church of which Jesus Christ is Head and not Alexander Campbell." Well, let's see if your logic and reasoning (?) hold good in your practice: Paul says, 'For the husband is the head of the wife, as Christ is also the head of the church, being himself the savior of the body, (Eph. 5:23). Again he says, 'Wherefore, my beloved brethren, ye also are bound by the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God. (Rom. 7:4)." All honest Bible students know that these figures of speech refer to the relation of Christ to the church. In the Gospel of John, chapter three and verse 29, John the Baptist tells his hearers that Jesus is the 'Bridegroom' and that he (John) is the friend of the Bridegroom. Now, if the 'Baptist Church' is the 'church of which Jesus Christ is head, will you please give me chapter and verse where it tells you to name it for the 'friend of the Bridegroom?' John the Baptist calls himself 'the friend of the Bridegroom',..."
(Jno. 3:29), Why don't you name it in honor of Christ, 'the Bridegroom'?

"In 1912 your Baptist Board brought forth a translation of the New Testament that the writer of this epistle considers one of the best translations of them all. **Baptizo**, the Greek, in all its forms is correctly translated and in Matt. 3:1, it reads: 'In those days came John the **Immerser!** Now, according to your present practice, using this translation, you would have to call your church 'The Immerser'! But, according to your present practice, using this translation, you would have to call your church 'The Immerser'? or it might be even more proper to call it 'The Johnnie Church'? You wouldn't do that? Why? Well, maybe that is the reason the 'Board' quit publishing this translation. You say, 'Jesus took the material John the Baptist provided and organized His Church! Good! **Then why don't you call it His church?**"

"Here is a statement concerning 'the friend' you have stigmatized 'Campbellite' that reaches the limit in the field of falsehood and misrepresentation: You say, 'Whether you have been saved or not, he will tell you that you are bound for hell until your sins are washed away in a Campbellite pool of water.' When you stand in the presence of Him who shall 'judge righteously,' what flimsy excuse will you offer for this misrepresentation of a people who are calling 'Bible things by Bible names and doing Bible things in Bible ways'! ‘Woe unto the pastors that destroy and scatter the sheep of my pasture!' saith the Lord (Jer. 23: 1) Were it not for such false statements and misrepresentations from men who claim to be preaching the Gospel of Christ, there would soon be unity among God's people. '0 full of all subtlety and all mischief-wilt thou not cease to pervert the right ways of the Lord? (Acts 13: 10)

"In answer to my question under number one, of my other letter, where I asked you to 'cite me to the scripture that mentions a Baptist Church, you say, it can be found 'on the page opposite where it mentions Alexander Campbell (or Church) organized about 1827 A. D.' Do you really mean what you say in this statement? If so, let's see what you have admitted in your feeble effort to evade instead of answer my question. First, the Bible says absolutely nothing about a 'Campbellite Church.' Therefore, since we are to find a 'Baptist Church' mentioned 'on the page opposite where it mentions a 'Campbellite Church!' and since the Bible doesn't mention a 'Campbellite Church,' there is but one conclusion to be reached by your logic: **The Bible does not mention a Baptist church.** You said it yourself, in your effort to dodge the truth.

"Your effort at replying to number two, amused me. Why didn't you give us some scripture on your 'Lay by in store?' Are we to be guided in our work and worship by 'things just as scriptural?' Suppose putting it 'in a basket -tell your friend,' isn't scriptural? 'Tell your friend' how would you do it then? On second thought, I believe it (the contribution) gets to the pocket first does it not? Or maybe Jessie could transfer it from his 'pay envelope' to the 'budget envelope' without going through his pocket. This might work better, especially if he had a hole in his pocket; or maybe he could stop the hole with the envelope and save all his money for food and clothing, since the New Testament failed to tell anyone to give anything to 'The First Baptist Church' or any other 'Baptist Church.'"

"In your effort to answer my question under number three, you do 'err not knowing the scriptures!' Get your Greek New Testament, if you have one, and turn to I Cor. 16:2. Here it is: **Katamain** Sabbathoon-Every first day of the week! Why did the early disciples meet 'every first day of the week'? Now, turn to Acts 20:7; 'And upon the first day of the week, when the disciples came together to break bread! All authentic scholars of the Bible are agreed that this was to 'eat the Lord's supper! Why show your defeat by saying 'The Campbellites are so scared of their religion' that they partake of the bread and wine every Sunday thinking that will keep them from falling away from the Lord?' Evidently you were somewhat 'scared of your religion' when you attempted to answer my questions. But this scribe had rather listen to the Lord who said 'This do in remembrance of me' than to follow the illogical meanderings of a 'scared' Baptist preacher.

"Under number four: 'So your 'Associational year' is based upon 'a little common sense if we have any, tell your friend' and not on the Bible? Thank you. Shall I look for an answer to this? (Signed) Very sincerely, A Friend of Jessie Lee Coomer.

**Mr. Stephens' Second Reply**

In his purported reply to the above letter Mr. Stephens loses patience and speaks his mind in the following manner:

"My Dear Sir: I would say 'My Dear Mr. ......?' but I find it difficult to answer letters which have not the writer's name signed to them. In the address on the envelope (This envelop was addressed to me, W. C. ) I am making a guest out of you who wrote the two letters with which I have recently received. If I have guessed wrong, then maybe I'll learn better when the writer gets nerve enough to sign his own name to his letters.

"I am too busy preaching the gospel, winning lost souls to Christ, and organizing Baptist Churches to stop and argue with a man who is always putting his nose in other people's business. When I exhaust the gospel of Christ in my preaching and in my writing, I will then start in on the Campbellites.' It might be well for you to preach Christ and Him crucified instead of fighting others who are followers of His. 'I know whom I have believed' and don't have to go to any one in this world to find out about my relation to my Lord and His will for my life.

"Your first letter amused me, your second letter disgusted me, and your third letter should it come, will be ignored. My Lord commissioned me to preach His gospel, and not to debate with those who substitute water baptism for the shed blood of Christ in cleansing from sin; who substitute works and forms for faith; who substitute a man-made organization for the true church and the kingdom of God; who substitute fighting other Christians for preaching the gospel; who substitute religious bigotry for Christian love, and who deny the connecting, converting, regenerating, revealing and witnessing power of the Holy Spirit apart from the written word. But the carnal mind of man was never expected to discern the things of the Spirit of God.

"My prayer for you is that His Holy Spirit may so move you upon as to cause you to realize the error of your way and turn to Jesus Christ as your personal Savior, and follow Him as your Lord. If this happens you will then spend more time in getting sinners to put their faith in Jesus Christ and His shed blood, and less time in trying to get those who are Christians to join the Campbellite Church. Sincerely yours, (Signed) J. Harold Stephens.

"P. S. We will let you know when get ready for you to come over and tell us how to run our church."

**W. C. Cooke's Final Letter**

The above letter was addressed to me in care of a sister of Jessie Lee Coomer, who signed the second letter I wrote for the "friend of Jessie Lee Coomer." Upon receipt of this letter, I wrote as follows:

Mr. J. Harold Stephens, Pastor, First Baptist Church, My Dear Fellow Townsman: "Your letter reached me last night and in reply let me assure you that I am sincere when I tell you that what I have done and what I shall continue to do is in this matter, will be without malice toward you as a man and as a minister in this good town of"
ours. I am fighting against a principle that I know is wrong, and for a principle that I am convinced through diligent and prayerful study of the New Testament, is absolutely right and cannot be wrong.

“When I was asked by a member of the Church of Christ to assist him in assisting one of the members of the Baptist Church in reaching a better understanding of New Testament teaching, remembering that Peter said, ‘But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ’” (1 Pet. 3:15,16), I gladly pointed out some inconsistencies of Baptist Doctrine and turned the letter over to those who had asked for it with the understanding that it would be signed by the proper party or parties. So, it wasn’t for the lack of ‘nerve’ that I didn’t sign my name to the letter. You should have known better than to bring such an accusation against me. I had the ‘nerve’ to sign my name to propositions for discussion with you a few years ago, but you evidently didn’t have the ‘nerve’ to sign your name to propositions in defense of Baptist Doctrine. Furthermore, you still do not have the ‘nerve’ to sign such propositions and meet me in Cookeville in a discussion of the differences between the church of Christ and the Baptist Church. You believe in a one-sided discussion where you can set up a straw man and fight him, but I have a letter written by you in which you say you do not care to ‘expose’ your religion before those who call it in question. Maybe you don’t want your Baptist Doctrine depo\ed, and that is why you get angry when it is opposed by one who knows the truth as well as Baptist Doctrine whether it be Separate or Missionary as espoused by one man or a dozen men (Mr. Stephens was a Separate Baptist until he left home and became a Pastor).

“You claim to be preaching the gospel; then why not avail yourself of an opportunity to preach to a people you stigmatize. ‘Campbellites?’ If they are as bad as your letter pictures them, surely, you think they need the gospel, don’t you?. In this way you would reach a great many more than you are reaching with your ‘gospel’ now. Here is the truth of the matter, Stephens: You Baptists learned a long time ago, through bitter experience, that debating with preachers of the church of Christ was hard on the inconsistencies of Baptist doctrine. Yes, you have heard about the battle between truth and error here in our town, and when the lamented J. Petty Ezell defended the truth against Baptist error in the hands of ‘Judge’ Edwards. I am confident that your Baptist brethren don’t want this to happen again for ‘Truth ever gains and error uniformly loses in discussion,’ and men in error have long since learned this truth and they confine themselves to one-sided discussions in which they exhibit ‘nerve enough’ to battle anything or anybody that isn’t present.

“Stephens, why didn’t you try to answer the arguments I presented in the letters you have received? It would have been more manly on your part than what you have done. If I am wrong about this matter, why not show me by the New Testament where it is instead of vilifying and casting slurs on a people that love the Lord and His church? You say my first letter amused you, but your reply doesn’t indicate amusement. What sort of language do you use when you are ‘amused?’ You must have laughed out loud when you made this statement: ‘Whether you have been saved or not, he (the ‘Campbellite’ friend), will tell you that you are bound for hell until your sins are washed away in a Campbellite pool of water! It would be hard for one to frame a statement farther from the truth than this misrepresentation of yours, and just think, you were ‘amused’ when you made it. One does not have to possess a degree in English to see the bitterness and anger you display in your letters. Yes, you were also ‘dugusted’ with the first letter, and it appears to me that you ‘busted’ in your effort to reply. It is plain to see what is in the heart of a man ‘too busy-organizing Baptist Churches’ to reply in a decent manner when the thing he is doing is challenged. Out of the abundance of the heart the mouth speaketh’ (Matt. 12:34). Yes you have spoken and the people of Cookeville shall know it, whether you answer this letter or not. I certainly wouldn’t acknowledge defeat before receiving the reply to my letter by saying, ‘Your third letter, should it come, will be ignored. Evidently you have somewhere in the past felt the force of New Testament teaching against the inconsistencies of Baptist doctrine. Was it at County Line in Moore County when I met W. S. Erwin in a four days debate some twelve years ago? (Mr. Stephen’s home was near County line. W. C. C.) Maybe you have just heard of that debate. Or perhaps it is the debate I had with W. W. Crouch at Fosterville seven or eight years ago? Well, the news will get around and a burnt child is afraid of the fire!

‘Why be so busy organizing Baptist Churches’? Jesus Christ didn’t organize any Baptist Churches; Paul didn’t; neither did Peter; but maybe it was Judas? The doctrine of the impossibility of apostasy seems to indicate that Judas was the one. He ‘by transgression fell’ (Acts 1:25), so, he organized a church from which one couldn’t, or did he? Just where is your authority for ‘organizing Baptist churches’? Chapter and verse, please.

I know you said in one of your attempts to cover the force of my arguments that ‘Jesus took the material John the Baptist provided and organized His church!’ So far, so good, but why not call it his church instead of John’s? Stephens, you know as well as I that the New Testament doesn’t mention a Baptist Church.

“You deal at length on ‘those who substitute,’ and if I have ever seen as many misrepresentations placed together, I have no recollection of it and I have done some extensive reading. I here note briefly your statements:

“Those who substitute.” 1. Water baptism for the shed blood of Christ in cleansing from sin.’

Answer. Christ shed His blood in his death, (Jno. 19:32, 33). Paul says, “We were baptized into His death,” (Rom. 6:3). We reach the blood through baptism. No substitution here.

2. ‘Works and forms for faith.’ Answer. James says, “Ye see then how that by works a man is justified, and not by faith only” (Jas. 2:24) We believe in “a faith that works by love.” (Gal. 5:6) No substitution here.

3. ‘A man-made organization for the true church and kingdom of God!’

Answer. In the language of Nathan to David: “Thou art the man” guilty of this sin. You are substituting the Baptist church for the church of Jesus Christ. Christ said upon this rock I will build my church * (Matt. 16:18), and it never was called a ‘Baptist Church’ by his faithful followers. You have made the substitution here, my friend. Can’t you see it?

4. ‘Fighting other Christians for preaching the gospel.’ Answer. Paul told Timothy to “Fight the good fight of faith.” (1 Tim. 6:12). Again he said “Prove all things; hold fast that which is good.” (1 Thes. 5:21) I’m teaching the truth, Stephens, and you are the one that is fighting against God. Shame on you.

5. ‘Religious bigotry for Christian love. Answer. I shall leave it to the readers to decide who displays ‘bigotry’ and who is ‘speaking the truth in love’ in this mat-
ter and I can hear them say again, "Thou art the man."

6. Who deny the connecting, converting, regenerating, revealing and witnessing power of the Holy Spirit apart from the written word.

Answer. Do you mean to say that the Holy Spirit does all this 'apart from the written word'? Then, in heaven's name, tell me why you are preaching the 'written word'? But you are not preaching the 'written word' when you teach that the Holy Spirit does his work 'apart from the written word' I challenge you to show one thing that the Holy Spirit does today that it is not said that the word does the same thing. You need to do a little discerning here, my boy.

"After the fulfillment of the prophecy pointing to the outpouring or, baptism of the Holy Spirit which occurred at Pentecost and at the house of Cornelius, (Acts Chapters 2 and 10) the baptism of the Holy Spirit ceased and is now history. Joel's prophecy (Joel 2:28), had been completely fulfilled and there is no repetition in the fulfillment of prophecy. Following this fulfillment, the miraculous manifestation of the Holy Spirit came only through the laying on of the apostles hands. (Acts, chapters 8 and 19) and the "sign of an apostle were wrought." (11 Cor. 12: 12).

"The New Testament reveals three ages of dispensations of the Spirit: The receiving, the revealing and the discerning. You and I are subjects of the discerning age of the Holy Spirit and we are to discern that which has been revealed by those who received the guiding power of the Holy Spirit. Paul tells us that it comes 'through the hearing of faith' (Gal. 3:2), and we know that faith comes by the word of God. (Rom. 10:17).

I wouldn't attempt to tell you 'how to run' your church. It's yours, according to your statement, and you have a right to run it to suit yourself. Furthermore, I can't take the New Testament and tell one how to 'run' a Baptist church for the simple reason that it doesn't mention a Baptist church.

"I am not trying to get anybody to 'join' anything, and certainly I have never asked anyone to 'join the Campbellite church,' because there is no such church in existence. Jesus purchased the church with His blood (Acts 20:28), and it is neither a Baptist church nor a 'Campbellite church,' and that is why I am a member of neither.

"My prayer for you is' that you may study the Bible and learn the truth and that you will have the courage to do it when you learn it and come out of a thing that God knows nothing about.

"Even though you are going to ignore this letter, I have written in the hope that I might say something that will cause you to see the absurdity of Baptist doctrine in the light of the simplicity of the gospel of Christ.

"Let me say again, there is absolutely nothing personal between us so far as I am concerned, and my feelings toward you as a man shall continue to be the best, but I have no patience with false doctrines and commandments of men. With the kindest of feeling, I am, very sincerely yours, (Signed) W. Clarence Cooke.

(This letter has not been answered. Evidently, it has been 'ignored.')

"I have thoroughly examined Complete Christian Hymnal and found it, from many viewpoints, a most wonderful book. It is scriptural, its music is such as will meet the requirements of true worship, and its mechanical make up will grace any place of worship. You have in it a wonderful collection of songs. You have rendered a great service to the church of Christ by making possible the right kind of singing."—Chester Estes, Corinth, Miss.
For a long time Baptist debaters tried to make contact with the New Testament church by the use of a chain, but when they pulled the chain it just wouldn’t “rattle back to Pentecost.” The lap-link of the fifteenth century wouldn’t hook-on to apostolic authority and there the “rattle” died. Now, they are evidently trying to make contact with “the key man,” but they are faced with the same impossibility. The New Testament church had no Baptist “pastor” serving as a “key man” in the local congregation because that New Testament church was not a Baptist church in any sense of the appellation. Furthermore, the members of the New Testament church were never called Baptists by any of the divine writers. The only Baptist mentioned in the New Testament died before the church was established. John was never called “a Baptist,” but he was called “the Baptist,” because he was the Baptist of all those who went out unto him to be immersed in the river Jordan. Even though he was one of the greatest prophets, Jesus said, “he that is least in the kingdom is greater than he.” This would not have been said if John had been “in the kingdom,” but he died before the kingdom was established. John was not a Christian, he was the forerunner, not a follower of the Christ; he was in front of the Lord, and Baptists have always been affrontive toward all those who have dared challenge their name and doctrine. Therefore, the Baptist “key” cannot “lock a certain situation” where a New Testament church is involved; the “key” is of no more value than the chain that wouldn’t rattle back to Jerusalem.

A Baptist doctor with “his fingers on the community pulse” can never correctly prescribe for a New Testament church, because his man-made time-piece will not record divine pulsations. The pulse-beat of the church of Christ is normal in every respect and in perfect harmony with the heart of the Bible. Therefore, since the “heart is right with God” the church will register no fever from the false diagnosis of Doctor Stephens and his associates; their doctor book, the Baptist and Reflector is not authentic; “Doctor” Taylor, its editor is without divine license and not a mother’s son of the “key men” are members of the medical association of heaven.

In the second paragraph of his editorial, Editor Taylor “takes another rap” at the church and says, “It has been suggested that probably the most troublesome group in the divided church at Corinth was that which said, ‘And I of Christ’ trying to monopolize the name of Christ to gloss over the fact that it was a schismatic group.” When a passage of scripture is in conflict with “Baptist usage” there is no hesitancy on the part of Editor Taylor to try to destroy its teaching by implication and misapplication. But the “Word of God shall stand forever” in the face of their efforts to destroy its influence. Those who have had the courage to honor Christ by His appointments and in His name have been stigmatized “a schismatic group trying to monopolize the name of Christ.” No, Editor Taylor, we are not “trying to monopolize the name of Christ,” we are trying to persuade Baptists to leave off their unscriptural name and cease to practice in their work and worship those things for which there is no divine authority. Paul, in his epistle to this “divided church” admonishes them to “speak the same thing... that there be no division among them,” and this they could not do so long as these “schismatic” groups insisted on following men instead of Christ. The only divine course for the church at Corinth that they might “be perfected together in the same mind and in the same judgment,” was to say in one voice “and I of Christ.” Was Paul “trying to monopolize the name of Christ” when he said “Other foundation can no man lay than that which is laid, which is Jesus Christ?” If Editor Taylor would cease to lay emphasis on John the Baptist and do the very thing he condemns in members of the church of Christ who, like the faithful “group” in Corinth, are saying, “and I of Christ,” it would be no longer necessary for him to misapply scripture to protect his “schismatic group” of Baptists. No amount of sectarian polish administered by “the key man” will “gloss over” a “schismatic group” of Baptist. Their inconsistencies are so glaring in doctrine and practice that “the key man” must spend much of his time misrepresenting those who teach the New Testament as it reads, and misapplying plain statements of the Bible.

Unity in the Corinthian church could not be attained and maintained by their saying, “I am of Paul, I am of Apollos and I of Cephas.” The disposition to thus follow and honor men fostered division and made the unity for which the Savior prayed impossible. It is very evident that the church at Corinth had no “schismatic group” of Baptists saying, “And I of John the Baptist.” It was not until the fifteenth century that such a “group” added their contribution to the denominational confusion of religious Babylon. “Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues.”

We agree with Mr. Taylor that “a false gospel is worse than immorality” and that “Paul waxed hotter over error... than over immorality even.” But Paul’s fighting was not in behalf of “Baptist usage” nor was it done through a Sectional Baptist Convention. He did his fighting as a member of the New Testament church and if he were on earth today he wouldn’t preach “any other gospel.” Paul was never “exceedingly and excessively ‘sweet’ in dealing with” error and when a minister of the gospel that Paul preached is called upon to expose the false teaching of Baptists it is next to impossible for him to be “exceedingly and excessively sweet” in his opposition to a “philosophy and practice” that is “damning the souls of men” by its “perverted gospel.” Woe, is unto me if I preach not the gospel” that Paul preached!”

W. Clarence Cooke.

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In the city of Jerusalem the tabernacle finally was stationed and later the temple was built there by David's son Solomon. There the Jewish sacrifices were offered and their feasts observed. There God recorded his name and promised to meet with the Israelites.

No other place on earth was so dear to David's heart as the house of God, the place of worship. He rejoiced at the arrival of the appointed time for worship. "I was glad when they said unto me, Let us go unto the house of Jehovah." (Ps. 122:1). Unto him a day there was better than a thousand elsewhere. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." (Ps. 84:10) He prayed for the opportunity to dwell there. "One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple." (Ps. 27:4) He expressed in song God's love for the place of worship. "Jehovah loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, 0 city of God." (Ps. 87:2, 3).

But that tabernacle and temple were types of the church, and both were furnished largely with figures of things to come. Those types and shadows of which David sang find their reality and substance in the church of our Lord, which is now the house of God, and which is composed of men and women as living stones in this holy temple.

Moreover, David was a prophet and God had sworn with an oath unto him that of the fruit of his loins he would set one upon his throne, and David foreseeing this made many prophetic utterances concerning the church over which his Son and Lord would reign supreme.

In view of the prophetic nature of many of the Psalms of David we do not wonder that he prayed: "Peace be within thy walls." (Ps. 122:7) Peace is as precious in the house of God today as it was in the temple of old. It is as essential to the purpose and growth of the church as it has ever been to the continued success of any nation, family, or individual.

Where there is peace there is tranquility of mind, amicable relations among people, and harmony between persons. It is the very opposite of confusion, strife, and division.

Peace is a state to be sought, followed after, and pursued. Jesus gave the specific order: "Be at peace one with another." (Mk. 9:50) The same injunction was enlarged upon by the inspired Paul: "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12:18) "So then let us follow after things which make for peace." (Rom. 14:19) He that would "follow after peace with all men" has the promise of a happier life and better days; "He that would love life and see good days, let him seek peace and pursue it." (I Pet. 3:11).

Peace has not always prevailed in the churches. The church at Corinth at one time became the very essence of discord and confusion. The contentions among them were pointed out by Paul as evidence of carnality, and after the manner of men, they were actually suing one another, for which they were firmly rebuked. Their factious spirit had culminated in a desecration of the Lord's Supper, and the congregation could no longer observe it in a decent manner. Peace did not exist there. The things they had followed after caused strife and confusion, not peace.

Some things are pursued and followed after today, which do not "make for peace." A truce or a granting of mutual concessions with sin and error never brought peace to any group of Christians. The scriptures demand a continuous warfare against sin and error, rather than the raising of a white flag. By resisting the devil, and in no other way, he can be made to flee. (Jas. 4:7) Compromising with him never caused him to make any contribution whatever to the peace of the brethren, nor to install one electric fan in the tartarus compartment of hades. "War the good warfare," "fight the good fight of the faith," are the orders of the Captain of our Salvation.

Instead of following these orders some otherwise good brethren recently have signed an armistice of mutual concessions with the defenders of one of the worst peace-destroying "isms" of modern times. No "ism" has ever become a "wasi" through compromise. "Come ye out from among them, and be yet separate" is a command of both the Old and New Testaments. What can any gospel believer hope to gain by yoking himself up with a teacher of error? It is worse than yoking the ox with an ass. When they are yoked together it is necessary for the ox to adopt a few characteristics of the ass, and when he becomes both asinine and bovine in his ways he is neither a good ox nor a good ass. When righteousness and iniquity can have fellowship, when light and darkness have communion, when Christ and Belial can have concord, when the temple of God and idols can have agreement, then, and not until then, will mutual concessions with error bring peace.

A neutral attitude toward the disturbers of the peace is neither conducent to peace nor scriptural, and no inspired man ever assumed such an attitude toward those who cause division and strife among brethren. There have been marathon fence-setters during every issue that has risen. What have they done? When the fight is over they invariably fall off the fence on the side of the majority. "Well, it is just not my nature to expose, refute, and rebuke," says one. "I must preach a positive gospel." Such an apology is no more logical than the plea that it is not my nature to pray, to give, or to visit the sick. When a man become; a Christian his nature is supposed to be so transformed by the renewing of his mind as to conform to every command of the gospel, even the command to rebuke. If his nature is not such as to enable him to do that, his nature needs changing, not the scriptures. Usually those whose nature will not allow them to oppose error can do almost a super-human job in criticizing the "method" of those who do oppose it. Some of them can send out anonymous letters scurrilous enough to make Jim Farley's mail bags stink. Neutrality in either reality or pretence does not create peace nor maintain it.

All things that "make for peace" may be included in one word truth. There can be no universal peace of the divine sort until all think, speak and act according to truth. It is not possible to obey the divine injunction to speak the same thing, to be of the same mind and the same judgment, except such speaking and thinking be in harmony with the truth. All who preach the truth, the whole truth, and nothing but the truth are doing much to make David's prayer for peace a reality. The truth will make us free from all sin, including the sin of strife and slander; when believed and obeyed it will bring harmony, tranquility, calmness-peace.