In the December issue of the Bible Banner, the readers were requested to stand by for an important announcement regarding the future publication of the Bible Banner. I am glad to be able now to make this announcement, and in advance of the next issue, to send it as a personal message to all subscribers new and old.

An arrangement has been made with the Roy E. Cogdill Publishing Co., Lufkin, Texas that will relieve me of the responsibility for the publishing and management of the Bible Banner. Beginning with this issue, the Bible Banner will be printed and published by the Roy E. Cogdill Publishing Company.

This arrangement does not change my relationship with the Bible Banner in any way. The editorial management will remain the same, without alteration. I will continue to act in exactly the same capacity as Editor and Cled E. Wallace, as Co-Editor, with no restrictions of any kind on editorial policy. This arrangement accomplishes a two-fold purpose: First, it relieves me of every responsibility of managing the many financial and business details of the publication, including the handling of the subscription list, and second, it will insure due regularity in the publication and mailing of the Bible Banner.

I feel that all subscribers to the Bible Banner who are my personal friends will unanimously rejoice in this arrangement, and cooperate even more fully in every way, and I will count it a favor for you to do so.

Since this arrangement is immediately effective, I wish to request that all business communications, new subscriptions and renewals, remittances and notices for changes of address be sent directly to the Roy E. Cogdill Publishing Company, Box 980, Lufkin, Texas.

Thanking you one and all, I am

Faithfully and fervently yours,
Foy E. Wallace, Jr.
PUTTING THE SCHOOLS WHERE THEY BELONG

CLED E. WALLACE

Brother N. B. Hardeman, a well-known and capable educator among us has redefined the status of Bible colleges, with particular reference to Freed-Hardeman College, in their relation to the church. The main position he advances in the Gospel Advocate of February 13th appears to me to be sound and unassailable. It is endorsed, I think, by an overwhelming majority of the brethren. It was ably presented by the present editor of The Bible Banner when he was editor of the Gospel Advocate some years ago and Brother Hardeman gave it his enthusiastic endorsement.

Well, just how is the school related to the church? It isn't related. It comes under the head of “Christians have the right to engage in any business not wrong in itself.” It is a “business.” Christians who decide to establish a school occupy the same status as Christians who “decide to establish a paper.” “It is fundamentally a human institution.” “It is separate and apart, from the church.” “It is no more the church than is Hardeman Hardware Company, a business carried on by Christian men.”

Brother Hardeman advises to “Put the schools where they belong, and the right to maintain them is invulnerable.” I think he is eminently correct in this. A practical difficulty arises along here. Some schools are like some people. As they grow in size and importance, it is hard to keep them where they belong. Although by common consent the churches did not build them and does not control them, there seems to be a constant temptation for the schools to meddle with the churches. Some years ago an elder of a church showed me a questionnaire he had received from the office of one of the schools. He was puzzled. He was asked to furnish the school with a detailed report on the size of the church, the value of its property, the size of its Sunday School, the amount of its contributions and its attitude toward “Christian education” and so on. The good brother asked me what about it. My reply was that it was none of their business, to throw it in the waste basket. I was just helping to put that school where it belonged. According to Brother Hardeman the school is strictly a human institution, humanly organized and is fundamentally the same in principle as Hardeman Hardware Company. It has exactly the same right to make a survey among the churches as Hardeman Hardware Company has and that is none at all. If either of these human institutions gets out of its place somebody should graciously or otherwise put it where it belongs.

Brother Hardeman thinks that though the school is a human institution and the church is under “no direct obligation” to support it, it has the right to do so if it desires. In other words the church has blanket authority to put the school in its budget because it is taught to “do good unto all, and especially to them who are of the household of faith.” With what little I know of men and the scriptures, it appears to me that this is making a convenience of a text which no more applies to a human institution called a college than it does to a human institution called a publishing house or a hardware business. My impression is that Brother Hardeman formerly agreed with many of the rest of us that schools and churches should be kept separate to the extent of keeping the schools out of the budgets of the churches, in other words keeping them “where they belong.” Possibly that was when he was listening to Brother H. Leo Boles instead of Brother G. C. Brewer. In my humble judgment he has taken a step in the wrong direction which is not for the good of either the churches or the schools. “If some friend wants to give either the religious paper or the school a sum of money, it is strictly his own business.” But that is a far cry from either the paper or the school bedding up in the budgets of the churches. If either of them gets in the habit of it, there will be no end to it. They just won't quit and it won't be long before such a thing will be urged as an obligation on the ground that we are taught to “do good unto all men” and especially

(Continued on page 3)
IMPROPER LANGUAGE IN THE PULPIT

CLED E. WALLACE

Improper language in the pulpit and out should of course be avoided. However, it seems to me that one good brother in fleeing from Jericho runs clear past Jerusalem on the question. When a preacher or anybody else gets nicer than Christ and the apostles he is overdoing it badly. ‘Be not righteous overmuch.’ The brother who wrote this story in a gospel paper evidently thought he was contributing something worth while to the cause of “the right kind of speech.” It may strike you as it did me—otherwise.

We would like to tell a little story here which shows the importance of using the right kind of speech before children. Two summers ago Brother Paul Hunton was conducting a series of meetings when he set a little three-and-a-half-year-old lad to thinking. After one evening service this fellow surprised his father by asking, “Daddy, do you like Brother Hunton?”

“Why certainly I like Brother Hunton. Why, Charles G ?”

“Well, I don’t,” little Charles G. replied. “He said two ugly words tonight.”

“Well, what did he say, son?”

Little Charles G. held up his fingers. “He said ‘hell’ two times!” Brother Hunton used “torment” instead of “hell” thereafter in the meetings.

Now, isn’t that sweet? Doubtless “this little fellow” was greatly impressed by the improved tone of the preaching. The brother does not tell us whether or not he was baptized during the meeting. The father should carefully guard this “thinking” child and not let him find out that Jesus said “hell” more than “two times” or he will get a very bad impression of the Lord. I take it that preachers should quit using the terms God, Christ and the devil and always say Deity and Adversary. And “damn” would be outrageous. Even some four year old might notice that. When the Lord and the apostles use strong language, any good dictionary will suggest mild synonyms. Personally, I agree with Billy Sunday, who expressed mild disgust toward pulpit dandies who always chose synonyms for hell. He said that h-e-l-l spells hell and it’s full of fire and brimstone and without modern conveniences. Some of the children may cry and some of the weak sisters, both male and female, may turn pale and even faint but there are occasions when nothing does the job as well as a good strong dose of hell and damnation right out of the Bible. And “the right kind of speech” is calling Bible things by Bible names. It

PUTTING SCHOOLS WHERE THEY BELONG

(Continued from page 2)

“us” because we are “of the household of faith” and are engaged in a good work. It is mighty easy to change your “privilege” to your “obligation” and some texts are always convenient. I think we had better put the schools where they belong as human institutions and maintain the churches separately as divine organizations with a distinct business of their own. The church’s business is to edify itself, look after the poor and preach the gospel and that business should keep its budget too full to leave room for human organizations like papers and colleges. When this gets to be old-fashioned and narrow among us, then we have drifted from fundamentals.

What “some friend wants to give” is not an invasion of a church treasury. If a publisher wants to make an institution of his birthday and make it the occasion of an annual begging campaign directed at his subscribers, it is conceivable that his friends, if they are that gullible, can send in their dollars singing “happy birthday to you.” Even should it be conceded that he is engaged in a good work, I do not think his birthday has any business in the budget of the churches.

What is behind the apparently increasing sentiment to get human institutions into church treasuries? The need of more money. The schools need money. Human institutions are always needing more money. The bigger they get the more they need of course. Church treasuries seem to offer the best source for new income. The official financially one of the largest and best schools, at present seeking to raise $3,000,000, is openly advocating the idea that churches should put that school in their budgets. Some members of course take to the idea while others oppose it and the possibility of local dissension over such matters is not at all remote. The school has a legitimate field and its status as a human institution has been repeatedly and clearly defined. There are legitimate sources of income for schools to which they may properly resort in every time of need which is normally perennial. The church treasury is not one of them. And if this movement to get into this forbidden field gains headway there is going to be trouble-I hope.

is unfortunate that some parents think they ought to work on the preacher instead of teaching their children. It is really a parent problem and not a child problem. I don’t know what the children thought about it, but some of the grown-ups thought Elijah, Paul and John the Baptist were not nice.
THE NEW TESTAMENT WORD "FLESH"

R. L. WHITESIDE

In the New Testament the word flesh does not always have the same significance. Sometimes it refers to our material bodies, and sometimes to the bodies of other living things. (I Cor. 15:39) It sometimes refers to that state or condition in which the gratifying of the appetites and passions of our bodies is our chief concern-strictly a worldly life. (Romans 7:5, 8:6-9) It is to mind the flesh--a contrast with a spiritual life. And some times the word flesh refers to a race or nation, as distinguished from another race or nation. Paul speaks of the Jews as "my flesh." (Rom. 11:14) "As concerning the flesh", Christ was of the fathers of the Jewish race—that is, as to his flesh he was a Jew. After stating that Christ died for all, Paul adds, "Wherefore we henceforth know no man after the flesh: even though there are no fleshly distinctions—no race here.

(10:12) (Rom.)

we no longer think of him as a Jew, or in any way identified with fleshly Israel. Yet the future King and the Jewish nation with all its traditions and every thing Jewish, and tried to bind these on Gentile Israel. The ideal Paul said, "For not even the circumcision keep the law of God, hath been that circumcision, but a new creature. And upon the Israel of God." (Gal. 6:13-16)

Those Judaizers gloried in the flesh, gloried in the fact that they were Jews; and they were prototypes of those who now encourage the Jews to glory in the fact that they are Jews; but in gaining the cross of Christ, and pronounced the peace. Disturbance and strife followed ancient Judaizers today; Galatians harm in the churches of where stirred. "It's feelings that has said, I do think of those beyond you would circumcision," marginal reading has, "Greek, mutilate themselves." (Gal. 6:12) Concerning the same class of men, he said to the Philippians, beware of the dogs, beware of the evil workers, were of the fact that he was a Jew, even though he had more grounds for such confidence than did the Judaizing disturbers. "...if any other man thinketh to have confidence in the flesh, I yet more." And then Paul gives the grounds on which he might, if it were worth anything, have more confidence in the flesh than his Judaizing enemies: "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews." In his fleshly relations he had all the advantages that any Jew could have had. "Howbeit what things were gain to me, these have I counted loss for Christ; yea verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him." (Phil. 3:2-11) Paul gave up his fleshly connection and all that pertained to it, as refuse, or dung, that he might gain Christ: he could not gain Christ, and justification by faith in him without so doing. And yet we have in this country, in the press, in the pulpit and over the radio, men are teaching that to the Jew belongs the glory of that supposed kingdom. In that kingdom only the Jews will be citizens; other people will be subservient to them, and will have to come to the Jews for favors! That really teaches the Jew to have confidence in the flesh—to glory in his flesh, place be a Jew. It cannot develop in him a spirit of humility, and therefore hinders his conversion. He must, as Paul did, give all that up, or he can never gain Christ.

Recently I heard David L. Cooper, who, Dr. Web... (Continued on page 6)
THE POSTPONEMENT THEORY EXPLODED

J. EARLY ARCENEAUX

It is sometimes said that when we get past the 12th chapter of Matthew nobody ever said anything more that the kingdom was “at hand.” Why? Because the theory says the Jews rejected Jesus as King and God postponed the establishment of the kingdom until the second coming of Christ. Let us look at the testimony on that point and let one simple, plainly recorded fact blow the theory to smithereens. First, John said, “the kingdom of heaven is at hand.” Matt. 3:2. Later, Jesus said, “the kingdom of heaven is at hand,” Matt. 4:17, and later still he sent out the twelve, Matt. 10:5-7 and told them to preach “the kingdom of heaven is at hand.” Shortly after that men, who advocate this theory, say nobody said anything more about the kingdom’s being at hand. They say they quit talking about the kingdom and began to talk about the church, something Old Testament prophecy never said anything about. Christ gave them a new message, the church.

Now, a rather amusing thing occurs right there, (Matt. 16:18), they had quit talking about the kingdom, the theory says; and now Jesus said, “upon this rock I will build my church; and the gates of Hades shall not prevail against it.” Talking about his kingdom, the church, and had quit talking about the kingdom. Let us read the next sentence, “and I will give unto thee the keys of the kingdom of heaven.” Talking about the church, had quit talking about the kingdom, but in the next verse says “I’ll give unto you the keys of the kingdom.” What did he intend to do with them after he had postponed the establishment of the kingdom until the second coming of Christ?

But that’s not the worst; I heard a man in Houston years ago, who was brought all the way from New York down there to lecture, the great Dr. Gabelein. He made a speech about “this at hand”; and came to the 12th chapter of Matthew, and said that here we have the rejection of the King, “and no more kingdom at hand.” Its establishment had been postponed. Well, we want to think about that just a little, now. John the Baptist first, then Jesus, and still later the twelve apostles, said “the kingdom of heaven is at hand.” Future kingdom advocates, those who say the establishment of it had been postponed, agree with me and I agree with them that John, Jesus and the twelve, meant the kingdom was very soon to be established. They agree that is what they meant, but the Jews rejected the King, and God postponed what they said was about to take place in connection with the first coming of Christ. But, I want to add a passage here and that’s the parallel passage in Mark 1:14-15, Mark says Jesus said “The time is fulfilled, and the kingdom of God is at hand.” The time is fulfilled. Now that removes any possibility of question as to what they meant by the kingdom’s being at hand. It was time for it. “The time is fulfilled.” What time? The epoch of prophecy, the date that the prophets had set for the establishment of the kingdom was there. “The time is fulfilled and the kingdom of God is at hand,” and they all agree that is right, but God decided to postpone the establishment of the kingdom. Let us suppose now I’m convinced that that is true; they have convinced me; we are agreed that John, Jesus and the twelve were talking about the first coming of Christ as the date for the establishment of the kingdom, but it has been postponed, and I shake hands with them. You can just suppose that I did that. Do you know what they do then? The next thing they do is to pick up the Bible, then turn back to Genesis and then come from Genesis right on through the Old Testament trying to prove that the prophets were talking about the second coming of Christ all the time. Get it now. Kingdom was at hand and Jesus said the time is fulfilled, it couldn’t have meant anything except the time pointed forward to by the prophets, and they agree that is so, and then they go back and begin to try to show the prophets were talking about the second coming of Christ all the time. The question then is in order: which time did the prophets tell the truth, when they said it would be at the first coming of Christ, or when they predicted it at the second coming of Christ? Now, after this theory says they quit proclaiming the kingdom at hand, Jesus said, “I will build my church” and, still later, he (the record says it was later) (Matt. 17:1), he went, to the top of a mountain with Peter, James and John and was transfigured before them. Now in Luke 9 we have the parallel of Matthew 17; in Luke 9, we have a record of the transfiguration. In Luke 10:1 we read, “Now after these things.” Whatever it is we have in Luke 10 then is after the transfiguration; that was after Jesus said “I will build my church” and that was after these men say they had quit talking about the kingdom’s being at hand.

Now the fact that I told you would explode the whole theory is recorded in Luke 10. Jesus here sends out the seventy and they declare from verses 9-11, “the kingdom of God is come nigh unto you.” Come nigh in this passage is a translation
of the same word translated “at hand” in Matthew, in all these passages; and in Mark also. “At hand,” and “come nigh” are translations of the very same word: that postponement theory then is completely exploded by the fact that the seventy said “the kingdom of God is at hand” long after these theorists say nobody said that any more. One fact then explodes the whole theory of postponement. And one other thing. A negative fact., I have never yet seen a man, nor read anything from anybody who put down one single scriptural reference that he thought, meant God decided to postpone the kingdom. Usually men find something they quote, but I’ve never seen a verse referred to that men thought conveyed the idea that God postponed the establishment of the kingdom.

We know then that the establishment of the kingdom had not been postponed at the time this theory says it was. Then if it was not postponed, it was established on schedule, in fulfillment of the predictions of the prophets; and of the announcement of John, Jesus, the Twelve and the Seventy. This conclusion stands not only on the sufficient evidence already given; but also upon the testimony of Jesus in Mark 9:1, that the kingdom would come while some of those standing there were still living; and the statement of Paul that Christians had been translated into the kingdom of Christ (Col. 1:13) and John’s affirmation; “I am your brother in the kingdom of Jesus” (Rev. 1:9).

THE NEW TESTAMENT WORD— (Continued from page 4)

A WORD OF EXPLANATION

On the front cover is an article by Brother Wallace explaining the change in the publication of The Bible Banner. It is henceforth to be published by the Roy E. Cogdill Publishing company. In taking over this extra work we have met with some difficulties which have caused us to be late. In order to get the paper in the mails by March 31st we had to cut this issue in half. We thank you for your patience and solicit your continued cooperation.

Luther Blackmon.

THE DEBATE ON COLLEGES

One last word about the debate to make our position clear on the method of support of schools organized and operated by Christians, which was incidentally brought into the discussion but which did not pertain to the propositions. I do not agree with the position of Bro. Brewer that these schools should be supported from the church treasury. For the support by the church as a whole of the prophetic and prophetic teaching in the scriptures and for doing benevolent work, there are both precept and example in the Bible. This silence of the scriptures then would indicate that the education of children in secular subjects is not an obligation of the church. It is without doubt then the responsibility of parents and the home to see that children are educated in secular matters. Schools such as David Lipscomb are not truly Bible schools and should not be so called. A school in which nothing but the Bible and things necessary to the understanding thereof are taught would be truly a Bible school, and if conducted under supervision of a local eldership could be supported by the church or other churches if necessity required. A local church could support a teacher in teaching the Bible in a secular school. Similarly a church can support a person attending a school. There is a difference between paying a needy man’s grocery bill and making a donation to a grocery store or in the operation of a grocery store. Schools such as David Lipscomb should be considered auxiliary to the home which can do anything that is right, while we are on uncharted seas when the church as a local organization goes beyond things definitely authorized by precept and example or necessary inference.—F. E. Sewell, elder, Spring & Blaine Church, St. Louis, Mo.

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