Dear Readers:

Your attention is called to the advertisement on the inside back cover of this TORCH, announcing the publication of BULWARKS OF THE FAITH, the second series of Houston addresses in the 1946 Music Hall Meeting. This book was intended to be the companion volume to GOD’S PROPHETIC WORD, had it been printed by the original publishers. After five years the publication has been turned over to me, and it is now being completed and ready for delivery. Due to the volume of material, together with the printing of valuable historical documents and discussions in the Supplements, it has been necessary to print the work in two parts—Part One and Part Two—which we want to sell together as a set, and not as separate volumes, inasmuch as the material represents the series of addresses in the Houston meeting. Also, as these books are sold exclusively by FOY E. WALLACE JR. PUBLICATIONS, the discounts to wholesalers and jobbers usually considered in the price of books, will be applied to reduce the cost and we offer these books at prices prevailing five years ago, rather than the present high cost of books. The pre-publication offer on these books is therefore one-third less than the prevailing prices on publications now. It is my desire to give to my friends, the readers of TORCH, and preachers who will buy these books, the benefit of discounts by these lower prices. I hope we may be able to announce in the next TORCH a large volume of advance orders received, and that you will by that time be reading the books.

As a matter of information, these books contain arguments and charts used in debate on these various subjects in Fort Worth, Oklahoma City, Birmingham and Los Angeles.

Faithfully and fervently yours.

Address all communications to the publisher, Box 1804, Oklahoma City, Okla. Subscriptions: $1.00 per year.
THE INHERENT FEATURES OF THE CHURCH

THE setting up of the church of Christ on the earth was the culmination of all the plans and the purposes of God from the beginning of time to the dawn of eternity. It was the inauguration of a kingdom not the world—"now is my kingdom not from hence"—but the "kingdom of heaven" among men. The kingdom of Christ was paralleled in a sense with the world kingdom of Rome, but infinitely grander in character, scope and power. The origin of the kingdom of the Son of God, its identity and its perpetuity in the earth, "throughout all ages, world without end" impart to it divine characteristics attached to no other institution.

(1) The origin of the church.

Paul declares in Eph. 2: 14-16 that the church was established “for to make in himself
of twain one new man .... that he might reconcile both unto God in one body.”

First: There is the miracle of creation. The church is referred to as the “one new man”-a divine creation. The physical creation was perfected in Adam; the spiritual creation was perfected in the church. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence.” (Col. 1: 16-18) The church came into being by a divine act of creation as direct as the exertion of power in the physical creation. The miracles attending the inauguration of the church bear testimony to this fact. But these miracles were provisional, not permanent. The miracle of creation did not become a part of the created world, but was only the means of creating the world; so the miracles connected with the inauguration of the church and the revelation of the gospel did not become a part of the revealed will of God, but were the means of re-
revelation. They were therefore provisional and not permanent. The miracle of creation gave place to natural law, and the miracles in the beginning of the church gave place to spiritual revealing the will of God and confirming divine law—the revealed word of God in the New Testament.

Second: There is the law of procreation.

The law of procreation is the law of propagation. It is the established law of the universe in all realms—every seed after its kind. “Let the earth put forth grass . . . . herbs yielding seed . . . . after their kind.” (Gen. 1: 1-12). “And the earth brought forth . . . . yielding seed . . . . and the trees bearing fruit wherein is the seed thereof, after their kind.” This is the unvarying law and order in the natural world.

The law of propagation applies to the spiritual realm as definitely as in the natural realm and operates according to the same principle. This fact is fundamental in the parable of the sower and the seed, where Luke’s application of the parable reads: “The seed is the word of God.” (Lk. 8:11) Matthew represents the good ‘seed as “the sons of the kingdom” (Matt. 13); so the word of God is the “seed of the kingdom.”
The new birth is by seed (1 Pet. 1: 23-25), where Peter said, “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” Jesus told Nicodemus that “except a man be born again, he cannot see the kingdom of God,” and Peter explained how such a birth was produced. Paul said it is “by the gospel” (1 Cor. 4: 15), and James said it is “by the word of truth” (Jas. 1: 18).

Paul taught the Romans that law, not miracle, operates in the spiritual realm, by declaring to them that it is “the law of the spirit of life”—the gospel—that makes one free from sin. The propagation of the truth therefore is the principle by which the church, or kingdom, is maintained and perpetuated, and not by a fleshly succession.

(2) The perpetuity of the church.

When Paul declared in the Ephesian syllabus that the church of Christ is according to the eternal purpose of God, his statement incorporates all of the prophecies of the Old Testament foretelling the establishment of the kingdom of Christ. Daniel foretold that the kingdom of Christ would be set up in the days of the fourth universal kingdom—the Roman empire—and that this dominion and kingdom would be given to
Christ when he went with the clouds of heaven to God, the Ancient of days. (Dan. 2 and 7) The beginning of the kingdom therefore dates from the accession of Christ to the throne in heaven, after his ascension from the earth back to the Father in heaven.

First: The kingdom stands forever.

The kingdom of Daniel’s prophecy is identified with the kingdom that Jesus announced in Mk. 1: 14-15 and Matt. 16: 18-19, and is the kingdom of Christ, the church. Daniel said it would “stand forever” and Jesus said “the gates of hell shall not prevail against it.” Paul called it the kingdom which “cannot be moved” (Heb. 12: 28). If the church is not the same kingdom prophesied by Daniel, then the kingdom of Daniel is not yet in existence; but the kingdom now in existence “cannot be moved.” If Daniel’s kingdom is yet to come it also “shall stand forever.” But the present kingdom which cannot be moved, cannot yield for the future kingdom which shall stand forever to begin. One cannot end to let the other begin—so when that happens, an irresistible force will come in contact with an immovable object, the result of which will be what?

Jesus Christ connected the church and the kingdom in Matt. 16 as one and the same thing;
Paul connected the kingdom and the church in Col. 1: 13, 18 as one and the same thing, and in Heb. 12: 23, 28, the church is declared to be the immovable kingdom non in existence. The perpetuity of the church of Christ on the earth is therefore established and is co-extensive with the kingdom of Christ on the earth.

Second: The church throughout all ages.

Again, Paul said to the Ephesians: "To him be glory in the church throughout all ages." But the glory of Christ is not confined to the earth. Jesus prayed for the Father to glorify him with the glory that he had in the beginning, upon his return to heaven (Jno. 17:5); and he told the disciples that he would "enter into his glory" when he ascended (Lk. 24: 26); and Peter declares that God "gave him glory" when he went into heaven (1 Pet. 1: 21) So the glory of the church may not always be or have been confined to its visible existence on the earth. The glory of the church may be lost in apostasy. Haggai the prophet asked: “Who is left among you that saw this house in her first glory? and how do ye see it now! is it not in your eyes in comparison of it,, as nothing?” (Hag. 2: 3). As the holy Shekinah was not present in the tabernacle, so of the church-her glory may depart. Daniel
8:12 refers to the “truth cast down to the earth,” and Paul declares that the church is the “pillar and ground of the truth” (2 Tim. 3:15), so the church may be cast down—all of which indicates a state of apostasy. Where was the church when the truth was cast down to the ground? It was in the seed. Take, for an illustration, the wheat that slumbers in the pyramids of Egypt, which had not been propagated for centuries; yet remains in a perfect state of preservation, and when planted it produced the same wheat, after its kind. That is what is meant by the statement—“the seed is the word of God.” The visible succession of the church, a fleshly succession is not essential to “standing forever” or to “not prevail against,” for the kingdom exists in the seed, just as the wheat lived in the seed, preserved in the Egyptian granary for centuries.

The church is perpetuated through seed, not through succession of visible congregations, and if lost to sight in the centuries, the seed of God’s word that produces it remains in a state of perfect preservation, therefore in the seed the church has its existence, for the word of God will bear fruit after its kind, as in the beginning-Gen. 1:12—and in every realm of life.

(3) The identity of the church.
The New Testament has put unchangeable marks on the church of Christ by which to identify it in any age of the world. It is being asked on every hand, Where is the true church of Christ? Or, what is the church of Christ? Or, out of the many churches in the world today, how can one know which church is right? Forgetting the conditions of present-day religious society, let us go back about nineteen hundred years to Jerusalem. That is the beginning corner for the survey. There we can set our theodolite, take our position and measure the scriptural boundary lines of the church of Christ. There are certain cardinal principles by which it is known, both of a positive and negative character.

1. The church of Christ is a spiritual body, not a political institution.

The Roman Catholic church is a politico-ecclesiastical institution in aim and organization, and does not deserve to be called a church. It is patterned more after the political pattern of Roman empire than after the New Testament pattern of the Jerusalem church. The fact that the pope thirsts for temporal power and craves conquest of earthly governments and world dominion is in itself incompatible with the spirit
of the announcements of Jesus Christ that his kingdom was “not of the world” and his kingdom “not from hence.” When the Jews charged Jesus with sedition, because he said he was King, and accused Pilate of being a traitor to Caesar if he let him go; if Jesus had intended to inaugurate an earthly kingdom of a political nature, the charges of the Jews would have been true. But when Pilate questioned Jesus on that point—his claim of kingship—Jesus told Pilate that his kingdom was not worldly, and he convinced Pilate that it was true. But today, the President of the United States of America sends an ambassador with political portfolio to the pope of Rome in his political Vatican state. Imagine, if you can, Jesus Christ as the Head of a temporal government, and a rival political power sending an ambassador to his earthly capitol? That is exactly the kind of a king he refused to be while here on earth when the preaching of the kingdom suffered violence and men of violence took it by force—they sought to employ violent, forceable’ methods to make Jesus an earthly king. Would the pope of Rome have refused? He did not—when the armies of the Vatican waged war on his behalf against the armies of France and Italy, the effort was made to enforce the articles of the Syllabus of Pius IX concerning the tem-
poral rights of the Roman Catholic Church against the nations of Europe, and that by the force of arms. Yet the pope claims to be the vicar of God and the vicegerent of Jesus Christ! The political character of the Roman Catholic Church is contrary to the spiritual character of the New Testament church of Christ.

2. **The head, the founder and the foundation of the church is Jesus Christ.**

An institution built upon any other foundation is not the church of Christ. If the foundation of the church was Peter, he said nothing in his sermons or in his epistles to indicate that he knew it, for every word that he said and every line that he penned put the emphasis on the headship, authority and preeminence of Jesus Christ.

The prophet Isaiah said (Isa. 28: 16) that the foundation laid in Zion would be “a tried stone.” Jesus said that he would build the church and the gates of hell should not prevail against it. (Matt. 16: 18) Peter had said, “Thou art the Christ, the Son of the living God. " Jesus answered, " Thou art Peter, and upon this rock I will. build my church. " The argument turns on “thou” and “this.” The word thou refers to the apostle, and the word this refers to Christ.
If when Jesus died he had not arisen from the dead and revived, the gates of hell (hades) would have prevailed. But Jesus "died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14: 9), and by this act the foundation was tried. The foundation stood the test. It is stronger than death, Satan, hell and the grave. The claims of Jesus were established. Jesus Christ, not Simon Peter, is the foundation of the church, and it follows therefore that Roman Catholicism is built upon tradition and not upon the word of God.

3. The time and place of the establishment of the church was the city of Jerusalem, A. D. 33, on the day of Pentecost, of Acts the second chapter.

The importance of the beginning time and place cannot be overestimated. The surveyor must find the right beginning corner to set his theodolite before he can make a survey. When did the church of Christ come into organic existence? When did Jesus Christ inaugurate his reign on the earth?

It is evident that the church aid not begin with Adam and Eve inside the garden of Eden before the fall, nor outside of Eden after their disobedience, for both the Old Testament and
the New Testament set forth the gradual unfolding of the scheme of redemption from the garden of Eden to the cross of the Lord Jesus Christ. Jesus said (Mark 4: 28) that the kingdom of God is like seed cast into the ground and bringing forth fruit, "first the blade, then the ear, after that the full corn in the ear, but when the fruit is brought forth, he putteth in the sickle, because the harvest is come." The church existed in purpose, in promise, in prophecy, and in preparation, before it existed in fact. It was "according to the eternal purpose" of God; it was the subject of promise and prophecy in the dispensations of the Old Testament. It was in the stage of preparation in the mission of John the Baptist and the personal ministry of Jesus. It was during this ministry that Jesus said: "I will build my church." (Matt. 16: 18) If the church is a patriarchal institution, 'and began with Abraham, Jesus would have said “In Abraham’s day I did build my church.” If the church is a Mosaic institution, he would have said, “Moses set up the church in the wilderness.” If it is a "Johannic" institution, he would have said, “John established my church on the banks of the Jordan.” Or if it was organized during his own personal ministry, he would have said, “I have already built my church.”
If it can be shown that the foundation was “a tried stone” when God made a covenant with Abraham, it may be admitted that the church was then and there established. Or if it can be shown from the testimony of John or Jesus or any other messenger of God or harbinger of Christ that the foundation was tried when John called the Jews to repentance, it may be admitted that the church began at that time. But such cannot be done. Jesus Christ is the foundation of the church. The foundation was tried when Jesus died, entered hades, conquered the grave and arose from the dead. The foundation was then laid in Zion, Jerusalem, the city of David, not in Rome, the city of the Caesars. Isaiah prophesied it, when he said: “It shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it …… and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isa. 2: 2-4) Jesus Christ alluded to this prophecy in Luke’s record of the Great Commission, and said, “beginning at Jerusalem.” (Lk. 24: 47) He further told them to “tarry in the city of Jerusalem” until they received the power from on high. Jesus
Christ thus marked Pentecost as the beginning time and Jerusalem as the beginning place. Peter recognized Jerusalem as the beginning of the official acts of the apostles, not only as recorded in Acts 2:1-10, but also when he defended his visit to the house of Cornelius to preach the gospel to the Gentiles (Acts 11: 15), and Paul referred to Jerusalem as the “mother of us all” (Gal. 4: 26).

4. The terms of admission into the church and the law of pardon were announced at Jerusalem and clearly defined when the church was set up.

Isaiah the prophet said the law of the Lord should go out of Zion and the word of God from Jerusalem. Jesus said that remission of sins should be preached in his name beginning from Jerusalem. Here the law of remission of sins was published at the beginning to continue to the end of time, according to both Matthew’s and Luke’s record of the Great Commission (Matt. 28: 18-20; Lk. 24: 46-49). The apostles for the first time used the keys of the kingdom, binding and loosing sins on the terms of the gospel, as commanded by Jesus in the records of Matthew and John before he ascended to heaven (Matt. 16: 19; Matt. 18: 18; Jno. 20: 23). For the first
time Christ was preached (Matt. 16: 20; 17: 9); the Holy Spirit began his work of conversion through the gospel (Jno. 7: 39; 16: 7-8); and the first additions were made to the church (Acts 2: 41, 47). In the Great Commission Jesus had commanded faith, repentance and baptism, as terms of pardon and conditions of salvation (Matt. 28: 18-20; Mark 16: 15-16; Lk. 24: 47). True to the constitution of Christ for his church, Peter commanded the inquirers on Pentecost to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," (Acts 2: 38.)

Every denomination has a law of admission peculiar to itself, but we boldly affirm that any church which has laws of admission unknown to the New Testament, or offers salvation to sinners short of these announced terms of pardon, is not the church of Christ. The promise of salvation is placed after both faith and baptism in the Commission of Christ, and stands in that relation to these terms in all the gospel records.

The first thing that must be done by the sinner is to hear the gospel of Christ and believe it. Rut there is nothing said in the Bible about salvation by faith only, although that doctrine is_
said to be full of comfort. A false doctrine may be comforting to those who do not understand the obligations of the gospel but there is no comfort in anything to a man who knows the truth outside of a full surrender to its demands.

The command to repent involves sorrow for sin, a change of mind, a resolution to abandon disobedience. After ‘men heard the gospel and believed it, they were commanded to repent — change their minds and reform their lives.

The confession of the name of Christ is then in order. “Thou art the Christ, the Son of the living God” and “I believe that Jesus Christ is the Son of the living God.” (Matt. 16: 17; Acts 8: 37) Believing in Christ is more than a mere intellectual assent, or consent of the mind to a truth or fact. John says, “Whosoever believeth that Jesus Christ is the Son of God is born of God.” (1 Jno. 5: 1) Have you been born of water and the Spirit (Jno. 3: 5), or born again? No? Then you do not believe that Jesus Christ is the Son of God in any true sense of the term. Do you keep the commandments of Christ-hate you obeyed the gospel? No? Then you do not believe what the confession actually is, for John says, “He that saith, I know him, and keepeth
not his commandments is a liar and the truth is not in him.” (1 Jno. 2: 4) Apply this rule to all who claim to be believers in Christ, and it will condemn all who so profess who have and will not obey the terms of the gospel. The name of Christ involves his authority, and to confess his name is to make full surrender to his authority. To truly confess him is the grandest word of the human tongue, and to obey him is the grandest work of the human life.

After the confession of faith in Christ comes baptism. Every institution has a design peculiar to itself. What is the design of baptism? It has been called an “outward sign of an inward work” and others refer to it as “the seal of pardon”; still others call it “the door into the church,” and stranger yet, it is said by some to be "essential to church membership and admission to the Lord’s Supper,” but un-essential or non-essential to salvation. An examination of a list of Bible passages will be sufficient answer to such inharmonious theories and human opinions, and will settle the question.

I submit the following group of passages: (a) “John did baptize in the wilderness, and preach the baptism of repentance for the remis-
sion of sins” (Mk. 1: 4); (b) The people who came to hear him preach “were all baptized of him in the river Jordan, confessing their sins” (Mk. 1: 3-5); (c) “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Jno. 3: 5); (d) “Go ye therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28: 19); (e) “He that believeth and is baptized shall be saved” (Mk. 16: 16); (f) “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2: 38); (g) “And he commanded them to be baptized in the name of the Lord” (Acts 10:48); (h) “And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway” (Acts 16:33); (i) “Many of the Corinthians hearing, believed, and were baptized” (Acts 18: 8); (j) “Arise and be baptized and wash away thy sins, calling on the name of the Lord” (Acts 22: 16); (k) “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death” (Rom. 6: 3); (l) “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3: 27); (m) “The like figure whereunto even baptism doth now also save us” (1 Pet. 3: 21); (n) “And there are three that
witness on earth, the spirit, the water and the blood, and these three agree in one” (1 Jno. 5:8). (o) “For by one spirit are we all baptized into one body, and are made to drink into the one spirit” (1 Cor. 12:13). A careful and impartial consideration of this list of fifteen passages will definitely decide and permanently settle whether or not baptism is a mere non-essential, only a ‘(church ordinance,” or a necessary condition of salvation.

As to the action of baptism, a look into the passages in the New Testament that describe the practice of the apostles in all examples of baptism on record will also decide that point. (a) “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins” (Mk. 1:45); (b) “And John was baptizing in Enon, near to Salem, because there was much water there; and they came, and were baptized” (Jno. 3:23); (c) “Jesus came from Nazareth to Galilee, and was baptized of John in Jordan, and straightway coming up out of the water” (Mk. 1:9-11); (d) “We are buried with him by baptism into death” (Rom. 6:4); (e) “Buried with him in baptism, wherein also ye are risen with him” (Col. 2:12); (f) “Christ
also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word” (Eph. 5: 25-26); (g) “One Lord, one faith, one baptism” (Eph. 4: 5).

As to the subjects of baptism, and the character of the subjects, the New Testament names teaching, faith and repentance as conditions of baptism. “Go ... teach ... baptizing them” (Matt. 28: 19); “He that believeth and is baptized” (Mk. 16: 16); “Repent and be baptized” (Acts 2: 38); “When they believed Philip preaching ... they were baptized both men and women” (Acts 8: 12); “Many of the Corinthians hearing, believed, and were baptized” (Acts 18: 8). No example of infant baptism can be found in the New Testament.

'S. The ordinances of the New Testament church consist of simple items of worship prescribed and clearly defined by Christ and the apostles.

In the Great Commission Jesus commanded the apostles to “teach them to observe all things that I have commanded you." This the apostles did-no more, no less. Therefore in the teach-
ing of the apostles and the practice of the apostolic churches we have the “all things commanded.” No man or set of men possesses the right to command anything else; no Christian has the liberty to observe anything else.

The worship of the New Testament church consists of assembly on the first day of the week; teaching, preaching exhortation; prayer and singing and giving; and the observance of the Lord’s Supper. Vocal music, singing, alone was the practice of the New Testament church. Instrumental music in the worship of any body of people claiming to be the church, or professing to be Christians, was not known until Pope Vitalian I introduced instrumental music into Catholic worship in the year 670 A.D., but not until 800 A.D. did it become the general practice of the Catholic Church. It has no more authority than all the other innovations of Roman Catholicism.

6. The churches of the New Testament had but one system of government which consisted in the organization of the congregation, the local church.

“Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which
are at Philippi, with bishops and deacons.” (Phil. 1: 1) This passage alone is sufficient as a statement of the organization of the New Testament church-elders, deacons, members, making up the local church. Any institution having any other system of church organization or government is not apostolic.

An institution without an organization is a nondescript; but an institution with a human organization is non-scriptural. And the scriptures do not say anything about such offices as Presiding Elder, Bishop, Archbishop, Cardinal, Priest and Pope, in the church of Jesus Christ.

The elders and bishops were the same men and the terms referred to the same office. They are nowhere in the New Testament named together as distinct or separate from each other. The same persons were described by both names, and the function of pastors was expressly applied to them, the elders, the bishops of the congregation. They had no jurisdiction outside the congregation to which they belonged, and possessed no authority to oversee any work not pertaining to the congregation in which they were the overseers or elders.
The members of the church were known as disciples, Christians, believers, saints, children of God, and brethren. The churches were called churches of Christ, churches of God, as congregations; and church of the Lord, or Christ, and church of God in the aggregate.

7. The church of the New Testament had but one bond of union and communion, the one and only apostle’s creed, the New Testament itself.

The existence of a sect depends upon a human creed; their existence is parallel with their creed; abolish the creed and it abolishes the sect; perpetuate the creed and it perpetuates the sect. All human creeds either add to or subtract from the New Testament, and are distinguished from it by the foreign matter they contain. All human creeds introduce terminology incompatible with the phraseology of the New Testament and with the simplicity of the primitive faith, and substitute doctrines concerning church, concerning the gospel, concerning the Holy Spirit, and concerning Christ Himself, and even concerning God. The church existed, and yet exists, in all respects, as divinely designed, without the formulated creeds of men.
SILENCE PERIOD

The practice of "silent prayers" was first witnessed in public services years ago in connection with denominational revivals, when the evangelist would mount the platform before his audience, kneel or stand before them with hands clasped and face up-turned, in a moment of "silent prayer.

Members of the church and preachers of the gospel condemned such with vigor, and classed it with the rebuke to the hypocrites by Jesus in Matt. 6:5:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth thee in secret shall reward thee openly." Of course, these street pray-ers were "silent"—for Jesus said they prayed to be seen (not heard). These hypocrites were not
pray-ers were "silent"--for Jesus said they prayed to be seen (not heard). These hypocrites were not shouting prayers on the street-they were seen praying. But Jesus told them to do their silent praying in a private place-the closet. So should it be done now, silent praying in the room, not before an audience, nor in a restaurant, cafeteria, nor any public place. For the schools to be teaching our young preachers and our young people the habit of silent prayer in public services is wrong. It is a misplaced emphasis on the "devotional." It smacks of sectarianism and looks like the "Oxford Group" has exerted an influence among teachers in our schools, for the "silent prayer," "silent meditation," "silent moment," and the "silent period" are forms of worship in that sectarian group.

BORROWED ARTICLES

Borrowed things should be sent back. This may be applied to borrowed practices. Offering thanks for the contribution is one of them. It was borrowed from the denominational evangelist who sent the collection plates out over the crowd nightly, but just before passing the plates he offered thanks for the collection. Quite properly, under the circumstances, because he was getting it!
But the only example in the new testament of any one giving thanks for his giving is that of the Pharisee in the temple, who prayed: "I thank thee that I pay tithes." And the example of silent prayer in public services is that of the same religious class who used the street corner for his "devotional" period. Better that these practices among us be returned to their owners—the denominational neighbor from which they were borrowed.

**Sectarian Practices**

Thirty years ago when "reconsecrations" were the order in denominational revivals, the practice was preached against by all gospel preachers in every gospel meeting. Sectarian exhorters called for all who needed to be "reconsecrated" to "come up" and be "prayed for." The altar of reconsecration was the twin sister of the mourner's bench. Both fell under the barrage of gospel gunfire laid down by the powerful preachers in the church of the early days. Now what? We have it. Where? In our schools; in our churches; in our meetings. In some schools mass reconsecration is becoming popular. If students have said, or done, or thought anything wrong, they are exhorted to "confess faults." So scores of young people stream, forward to get reconsecrated.
by shaking the hand of a preacher and being prayed for. If that is what the Bible requires, then all the older people should "go up," too. And what of the preachers? They never do; but on the same principle they should. Thus when the preacher has received all who come forward, he should in turn have an elder to stand before the audience and let the preacher "come up" for his own "reconsecration" and confession of "faults." What preacher could claim exemption? It is obvious to all who have ears to hear and eyes to see that these are all sectarian practices that have infiltrated, and they need to be expurgated. The word "responses" as employed in so many reports of meetings has the same significance as the word reconsecration has with sectarians. Such language is missing from all reports made of the preaching of the apostles in the Act of Apostles, and the practice is foreign to apostolic teaching.

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THE CHURCHATAURORA

THE BEST results in the shortest time, with limited resources, that it has been my opportunity to observe is the establishment of a real church of Christ at Aurora in metropolitan Chicago. A year (to the month) from the beginning of this work, which started with less than one dozen members, a congregation was set in order with a regular attendance of well over one hundred. The faithfulness of the Littlejohn family, who for several years maintained worship in their home, furnished the opportunity, and was the occasion for the selection of Aurora, to found a faithful church in Chicagoland. Readers of TORCH are familiar with the writer's personal interest in this Chicago effort the past year, and have knowledge of the trips made and the meetings held. Mention also has been made of opposition encountered from the millennialists, modernists and their sympathizers in Chicago. It is
known that the leadership of the Cornell church has for many years been of premillennial sympathy, whose present preacher is a former Methodist-modernist and wholly unconverted to the gospel. No further proof of this statement is needed than his own writings, radio preachments and private utterances. The Northwest church is also now being led by a preacher whose looseness has brought him under the constant accusation of modernism, which has caused trouble in churches one after another where he has preached. He is either a modernist or with all of his pretended intellect and education is incapable of expressing himself and neither knows nor believes what he says when he talks. The Brookfield church is known as the "Bixler church," which brands it in the eyes of all informed people. It is thus by the "diplomacy" of the Cornell church through the years that various groups formed into the small congregations of the Chicago area have been brought into the orb of Cornell's premillennial influence,

It was the mention of these influences and issues by name in connection with my preaching in the Chicago meetings that developed opposition from certain ones in whom some of us thought confidence could be placed, and who had been
trusted to lead in the evangelistic efforts. When these exposures were made, and names called, it was the test revealing where their sympathies actually lay, and that Cornell intended to control through them the work we were initiating. One of these, an elder at Washington Heights, who was treasurer of funds for this work, attempted to destroy the whole effort when it was seen that it could not be sabotaged; and, like Nehemiah’s mutineers, he sought to divide its supporters by returning funds to the donors with letters black-balling the work. If the proof of the pie is the eating, then he proved his colors, for while criticizing our work he has since affiliated openly with the above-named elements, after having at the first assured us that he had no part nor lot with them. Certainly the scheme failed, for the donors to this work were informed of the issues and the oppositions and they promptly returned their “refunds” to the Aurora work. If any loyal brethren away from Chicago have been influenced by “information” from this informer, you may know, if you fall for it add join in with it, you will be keeping company with the millennialists and modernists of Chicago.

The final effort which climaxed the year’s program was the recent Aurora meeting, held in
a public auditorium, widely, publicized, and dili-
gently advertised, house to house and door to
door, by the men and the women of the congre-
gation. Donald Moyer, who formerly preached
at Washington Heights, led the singing, and since
the meeting he has been preaching on Sundays
for the Aurora church. He is capable in both
field--singing and preaching--and is loyal to
the truth. Other trustworthy preachers attend-
ing the meeting were Bert Brown, of Gary (it
is a faithful church and he is a sound preacher),
and Clifton Trimble, the bold young preacher
who has made a courageous stand for the truth
on all issues in downtown Chicago.

The setting in order of the Aurora church
will reverse the order of things in Chicago, which
previously left small groups the prey of false
teaching through the agents of the Cornell church.
The appointment of these sound men as elders,
wise to the issues that exist, will make impossible
the inroads of the errors, isms and weaknesses
that have been so common in the area.

The church at Aurora is an organized congre-
gation. During the meeting elders and deacons
were chosen and on the last day of the meetings
they were publicly appointed. There was no dis-
sension in their selection and their appointment
was unanimous. In, the number is Brother Lu-
ther D. Brown, a former elder at Washington
Heights, and others who have been teachers and
leaders in other places. Their qualifications are
fully commensurate with the demands with which
they are now charged.

The attitude of some on the debated subject of
“qualified elders” has become so whimsical and
cynical as to make it impossible for churches to
develop “material” for elders in one generation
of its membership. It should be needless to say
that the New Testament does not set up such
impracticable rules for local church government.
The insistence of some for rigid qualifications
for “scriptural elders” does not make an im-
pression for the strict adherence to the New
Testament as it would seem, for those who voice
such strong objection to an “unscriptural elder-
ship” inconsistently set up a “board of leaders,”
an organization wholly untaught, and they do it
as though that is altogether “scriptural.”

As for me, I have no intention of leaving
them to “survive or perish”--I shall by their
request return again and again. And to all who
have made possible this accomplishment of the
year, I wish to say: You have had part in a job
well done-do it again.
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