SEARCH FOR TRUTH.

Is it worth while to give attention to religion? Is labor lost that is devoted to the study of the Bible and to the living of the Christian life?

If so, many thousands of the wisest and best men and women that have ever lived on earth have been utterly mistaken. They have devoted their lives to that which was vain, empty, void of excellence or worth, if there is nothing in religion. Therefore, there is no excellence in learning, no virtue in truth, no connection between goodness and truth, and happiness and usefulness. For the best and most learned men and women, the most moral and upright, have always been, and now are, upon the side of religion. If there is nothing in religion, all is vain.

But whatever may be said of religion, whether it is true or false, worthwhile or vain, all must admit it to be the most important question before the human mind. Because it is a question that everybody must face sooner or later. A man may be utterly indifferent towards it, he may be immersed in the affairs of this world, and laugh it off as unimportant, but for all that, sooner or later, he is face to face with the eternal verities. And in that dread hour, it is no consolation to him to remember, as he looks back over life, that he has been too busy giving his attention to everything else but “the one thing needful.”

Again, just as sure as it is important to be religious, it is equally important to be right religiously. All know, if they know anything, that there is great possibility of being wrong religiously. A man would brand himself as a fool to believe that everything that is preached in the religious world is truth. Though the cry is raised that all roads lead to heaven, that there is good and bad in all churches, and that it doesn’t make any difference what a man’s religion is, the fact remains that there is great danger of a man losing his soul by basing his hope for all eternity upon something false. If there was not such danger, why did the Master so solemnly warn of it? “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves.” (Matt. 7: 15.) “Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.” (1 John 4: 1.) “And Jesus answered and said unto them, Take heed that no man lead you astray.” (Matt. 24: 4.) “Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.” (Eph. 5: 6).

The Saviour tells of the great disappointment of many in the judgment. They were very religious and died with a good conscience, believing all to be well. But on the great resurrection morning, when he shall “sit upon the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats,” they will be astonished, astounded and dumbfounded to learn they were wrong, not right, and that, while in life they thought they were serving God, as a matter of fact, they were “teaching as their doctrines the precepts of men.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.” (Matt. 7: 21.) Remember, the will of the Father is revealed and set out in the word of the Father, or the Holy Bible. The man who does the will of the Father, and who will enter the eternal kingdom, is the man who does and teaches what he can read word for word in the Bible, adding nothing to it and taking nothing from it. Jesus adds: “Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?” And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Verses 22; 23).

A preacher is not treating the people right when he gives them “the precepts and commandments of men,” instead of the word of God. They ask for bread, but he gives them a stone; they ask for fish, but he gives them a serpent; and instead of giving them the word of life, he asks for bread, but he gives them a stone; they ask for fish, but he gives them a serpent; and instead of giving them the word of life, as he can read it word for word in the Book, he poisons them with the falsehood of Satan. He is damning himself, and them that hear him, when he preaches anything he cannot find in the Bible, or when, for any reason, he fails to or refuses to preach some thing that is in God’s Book.

All can readily see, if they will just think, that this is cruelty, and cruelty of the very worst form. It is cruel to preach something that is not true, to influence men and women to hang their hopes for all eternity upon a falsehood, upon a lie. A man may be so merciful he would not step upon a worm, yet if he teaches people it is not essential to obey the divine command to, “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins,” he is cruel, brutal and cruel. To lead them to believe that sprinkling will do as a substitute for baptism, or that, instead of obeying the gospel, as Jesus commands, if they will just hold up their hands that they want to go to heaven, or sign a card that they take Jesus as their Saviour and want to join some church, we repeat, is cruelty in its very worst form. It is bad enough to disillusion people, and blast their hopes in this life, but to lead them to falsely think they are saved, only to have them disillusioned and disappointed at the judgment, after it is eternally too late to rectify their mistake, is inhuman cruelty of deepest dye.
And this is the dreadful sin against the people that many so-called ministers of the gospel are daily committing. To cause a man temporal suffering in this life is not as cruel as to cause him to go down to those dark regions of despair where the worm dies not and the fire is never quenched and where there is weeping and gnashing of teeth forever.

We abhor wrangling and vain jangling. We do not want any of it in these columns. We shun the man who would deliberately misrepresent even his worst enemy or who would throw mud and slime at any one. But we want truth, God's holy truth, which only can save. And truth is God's word, just as it reads, nothing added, nothing subtracted. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31-32). We want everything examined, investigated, measured by the word of God. "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 20). "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17: 11). A man is weak and wicked, and morally and spiritually blind, who does not want the truth, who would not give up his own preconceived notions and opinions for the truth. No man who has intelligence enough to know that he is in the presence of God could cling to a falsehood or spurn the truth. "Thou art a God that seest," and the very thought should cause every one to earnestly and diligently seek to know God's truth.

We confess that we feel something repellant and close akin to disgust, to see clergymen, who control and dominate the people of various denominations, for the sake of the worldly honor and emolument of their high positions, frown upon all investigation and discussion of the things they are teaching. Though the eternal destiny of both themselves and the people is at stake, they want no examining, no careful measuring everything by the word of God. The reason is, they are conscious that they are teaching things that are not in the word of God. The Bible commands all Christians to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Peter 3: 15). The command is, "prove all things; hold fast that which is good." (1 Thess. 5: 21).

Let the candid reader think for a moment of some of the things that are proclaimed as gospel truth and upon belief in which men and women are daily going into eternity. Our space forbids more than just a few items as illustration. For instance:

(1). It is solemnly proclaimed that Jesus created the office of Pope, that he appointed Peter as the first Pope, and that there has been an unbroken chain of popes from Peter to the present day. The eternal destiny of millions of never-dying souls is based on this claim. If it is not true, they are lost. Anything so important should be carefully examined and proof presented from God's word. But the high dignitaries of the denomination frown upon every request for proof. They will not discuss it. They avoid investigation as one would a loathsome disease? Why? Because the whole hierarchy would crumble if an investigation was started. The command, "Thou shalt not steal," is not plainer than the command of Jesus, "Call no man pope!"

(2). It is solemnly proclaimed that the Holy Spirit speaks direct from heaven and gives a man a sense of sins forgiven, without and separate and apart from his obedience to the gospel. Because people are taught this human dogma, they refuse to obey the gospel, which is God's power to save, as it was preached by the Holy Spirit through the apostles. They think they are saved already, so why repent and be baptized, as inspired men commanded? Just a little thought would cause them to see that the Holy Spirit does not contradict himself, that the Holy Spirit, if it were true that he actually operates direct from heaven, would not tell any one something different from what he said through the apostles.

(3). That all the human denominations are branches of the true church. But the false doctrines taught that these denominations teach contradictory doctrines, cannot commune together, and are so far apart that if one is right the others are wrong.

(4). That sprinkling is baptism. Though all agree that the apostles taught people to be "buried with Christ in baptism. The world practiced baptism until A.D. 1311, when the pope substituted sprinkling. Because they are taught that sprinkling is just as good many thousands are going to the judgment unbaptized. A little investigation would save them from being disillusionsed at the judgment, when the books are opened and the dead are judged by the things which are written." Let us put away passion and prejudice and come to God's Book and study and examine it diligently and prayerfully to learn the truth. Let us follow wheresoever truth leads and we will have nothing to fear in time or eternity.

J. A. A.

OUR OFFER

We desire to place the Apostolic Times within reach of as many people as possible, so have cut the price from $1.00 a year to 50 cents a year for single subscriptions.

We have gone even further by offering a club rate of only 25 cents a year in clubs of ten or more.

There are so few gospel papers and they have such a comparatively small circulation, while Satan and his cohorts are flooding the country with their literature. Even many of the brethren and sisters in the church are perfectly indifferent. They would hardly let you give them a gospel paper, and if you gave it to them they are too utterly uninterested to even read it. It is a dreadful condition and it means the world is rapidly headed for perdition. May all godly men and women be zealous enough to try to call a halt!

We hope our readers will try to get their friends and neighbors to take The Apostolic Times. We are trying to do our part in making it available at a low price, and we hope they will assist us in getting people to read it.

Address all communications to The Apostolic Times Publishing Company, 425 Commerce Street, Nashville, Tennessee.

CHANGE THE BAD SPOTS.

It is an easy thing to cover up bad spots. Every life has some, but the best way to hide those spots is to cover them with something beautiful. A man may have been a drunkard, but he doesn't have to remain a drunkard. A woman may have been a bad character, but her past doesn't necessarily brand her as a bad character. A boy or girl may have done something they are ashamed to have known, but why parade those things when we can cause them to be forgotten by utilizing our material and bringing out the beautiful that is in us.

This not only takes will power, but it also takes the power of God. The combination will do the work. The human heart is the prospective soil; the Gospel of God's Son is the vital energy; the fruits of the Spirit are the flowers that adorn our garden. Christian Leader.
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PITHY PARAGRAPHS
By Chas. M. Campbell.

Diplomacy smacks of deceit and is spotted with the world. It may be alright for politicians, but it is all wrong for preachers. However to make it alright for politicians is to make it alright for some preachers.

The only way some preachers “know nothing save Christ and him crucified,” is to crucify the Son of God afresh and put him to an open shame.

True enough, preaching is not a profession, but there are some professional preachers, nevertheless.

An appropriate scripture reading for many congregations in these evil days would undoubtedly be, “Sleep on now and take your rest,” but “woe unto them that are at ease in Zion.”

Wonder why some of those folks appearing in the picture with the first four children to enter Sunny Glenn Orphan home, at Mercedes, Texas, did not take them home with them, if they are so very interested in Orphans? Wonder why?

Many church members who scorn at the thought of being stigmatized anti-missionary, are nevertheless missionary, and very “airy” on the whole subject.

It seems altogether possible for a man to straddle the fence on so many questions, so often, for so long, that his stride becomes warped to where he cannot walk straight or take a stand on a gospel issue, if he wants to.

It is generally understood that some church members will lie, and many have been sitting down whey they should have been standing up for Jesus, but the matter of a “common lay member” smacks a little of Ashbed. Will someone explain it, please?

Faithful Christians always attend prayer meeting, and all others need to.

One of “Our” schools which justifies its existence by contending that state schools are worldly, and that students should be taught the Bible daily, recently paraded some of its “beauties” in photographic form on the front page of a Nashville daily. How unsptotted from the world! This only would we ask, was the Bible lesson that day on the works of the flesh, or the fruit of the Spirit?

Missionary societies are wrong, but churches, though they oppose such, and yet do not do missionary work, are no better.

In his “Believe It or Not,” of recent date, Ripley says, “An Arch Angel runs a saloon in Battle Creek; Mich.,” and gives the proof. Come to think of it this is not so strange though, for his Satanic majesty, the devil, has angels too, you “know.

Why a third party to criticize the “second party” for criticizing the Boll theory? If some are as afraid of being a party as they pretend, why create a third one? Two would be too many. However, is we are a party for opposing false doctrine, we are in good company. Think on Paul, yes, better still, think on Jesus.

There have been a number of champion flag-pole-sitters in the world of late, and from all indications there will be a number of champion fence-sitters in the church, ere long.

Surely some brethren are tired of the illustration of late, about, “firemen arguing in the middle of the road while the building is burning down” and are trying to wear it out; that is, if it can be worn out by using it.

Suppose that those of us who take time off from baptism and other subjects to oppose premillennialism, are like firemen arguing in the middle of the road while the building is burning down, as some are won’t to say. What about the premillennial sympathizers who come to the same fire and start a second argument? About all that can be said about their appearance is, that it is worse and more of it, and supposedly the fire is still burning.

Some fellows who are saying so much about the firemen arguing in the middle of the road will not fight the fire themselves, and are mad because someone else turned in the alarm.

The Apostolic Review says, “Some preachers would do better if their ‘I’ teeth were pulled. Yes, and their “knows” straightened!

Someone has said, “The way to kill the instrument in worship is to sing it to death;” but if such is true and some congregations are the dependence to do the job, the use of the instrument will outlive Methuselah by the age of Melchizedeck’s priesthood and then fall heir to the good fortune of Enoch.

“Preach the Word!” and when the sickening sycophant and the pretentious pulpitteer have finished their apologetic recitations in this comparatively meteoric stage of idolatrous fiction, and passed with the nation of the dead to the world of realities, the word of God and of His Christ will live on to shine, and outshine every ray of light on the horizon of time, and abide eternity’s ages. For “Truth crushed to earth shall rise again, the eternal years of God are hers;” and “Heaven and earth shall pass away, but my words shall not pass away.”

In view of the fact that, “The love of money is the root of all kinds of evil,” is it any wonder that some preachers can excuse so many sins, especially in the lives of those who pay more often than they pray?

SALVATION BY GRACE—(Continued)
By W. N. Ferguson.

In my former article, on page 46 of the Apostolic Times, we learned that grace was the gift of God, (Eph. 2: 8). And that it runs through the commandments of God; that it is free just like the water that runs through the earth. It is abundant; it is every where; but in order to obtain it we must go to where it is.

In Titus 2: 11, Paul says, “The grace of God that bringeth salvation hath appeared to all men.” But the question is, how did it appear? Does it appear in some mysterious, unexplainable way, as is expressed by some as better
felt than told? In Titus 2: 12, Paul says, "It appears as a teacher, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. In Eph. 2: 8, Paul states, "It is the gift of God." In Titus 2: 12, Paul states, "It is a teacher." Then, whatever it is, it is both the gift of God and a teacher and has appeared to all men.

But not of their works of righteousness. Then it follows that whatsoever God gave to the world as a teacher, that was not merited by the works of righteousness through men, is the grace or unmerited favor of God. John 3: 16, says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The Lord Jesus Christ was the unmerited favor or gift of God, bestowed upon the human family. He appeared, as the great teacher, upon the earth; and to be in Him, and live in Him, is to be in the grace of God and live in the grace of God.

But even though we enter into him, through faith in him and repentance toward God and Baptism for the remission of our past sins, yet Jude says, Jude 4, that certain men have crept in, who had turned the grace of God into lasciviousness. Again, Paul says, Gal. 5: 4, if you try to justify yourself by the law, you are fallen from grace. Again, 1 Cor. 10: 12, "Wherefore let him that thinketh he standeth take heed lest he fall.'

Notwithstanding all of these warnings there are numbers of good people today, who lay them aside and try to justify themselves in the doctrine of men—"once in grace, always in grace." They try to justify this doctrine from a scriptural standpoint by turning to John 5: 24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and he that believeth not the words that he hath said, hath not everlasting life, and shall not come into condemnation, but is passed from death to life." They forget that if the words "shall not" here, means impossible, that the whole world will be lost and nobody saved. John 3: 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life but the wrath of God abideth on him." If the words "shall not," seals the destiny of the believer, when applied to him, the same words "shall not" seal the destiny of the unbeliever, when applied to him. In fact, God has concluded all in a state of unbelief. From Rom. 11: 32, "For God hath concluded them all in unbelief, that he might have mercy upon all that the words "shall not", means impossible, and as the Lord has said the unbeliever "shall not see life," and "he has concluded all in unbelief," all would be lost.

But the truth of the matter is, the words "shall not" do not mean impossible. For every sound minded person on earth that knows anything about God's dealings with the Jewish nation, knows that he gave them the ten commandment law and that that law said, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor." (Ex. 20: 13-16) and that they broke every one of them. But if it was not possible for man to fall, then Christ could not come back. 2 Thess. 2: 2, 3; "Let no man deceive you by any means: for that day shall not come except there come a falling away first." 1 Cor. 10: 8; "Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand." There is danger after we have entered into the grace or favor of God of us falling away from it and of finally being lost; and in order for us to remain in it, we must continue on in Christ in God's favor. Hence Peter said, 2nd Pet. 1: 5-11, to add the Christian graces, as he mentions them, and then you should never fall, a failure to do this means a fall, death and destruction.

Bloomfield, Ky.

CAMPBELLITES!

When a person decides to be guided religiously by "the Bible, and the Bible only," why is it that the religious denominations immediately insist on calling him a "Campbellite"? Do they think that Mr. Campbell had anything to do with writing the Bible? Could it be true that to believe and practice just what the Bible teaches will make a man a "Campbellite"? If such a thing is true, then we unhesitatingly say that every body ought to be "Campbellites," as it is positively and definitely certain that every body ought to believe and practice just what the Bible teaches, nothing more and nothing less.

But, of course, every one who studies the Bible knows that believing and practicing just what the Bible teaches, nothing more nor less, makes anyone and every one only a Christian. "The disciples were called Christians first in Antioch." (Acts 11: 26). "And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian." (Acts 26: 28). "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Peter 4: 16). Isaiah, seven hundred years before the dawn of the Christian era, foretold that God's people under the reign of the Messiah, would "be called by a new name, which the mouth of Jehovah shall name." (Isa. 62: 2). The new name was to be given after the coming in of the Gentiles. Of Peter, who preached the first gospel sermon to the Jews, and also to the Gentiles, James says: "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name." (Acts 15: 14). At the Gentile city of Antioch the new name—Christian—was given to the disciples of Jesus, as above quoted from Acts 11: 26.

All members of the church were called Christians in New Testament times. Orchard, in his History of Baptists, Vol. 1, page 12, in closing his history of the first century, says, there were disidents in the Church, "yet at this period each party tenaciously held the name Christian, and had strong aversions to any other."

And here is the real cause why those who believe and practice only what the Bible teaches are nicknamed "Campbellites." The denominations realize that none of the human names they are wearing are Scriptural and found in the Bible. And they realize that the name Christian is the Scriptural name and that it is found in the Bible. So, instead of repenting, and turning from their human creeds, their human denominations and their human names, they insist on ridiculing and nicknaming every one who does.

Men holler "Campbellite, Campbellite," who know as little of Mr. Campbell, as they do of the Bible; who do not know when Mr. Campbell lived, where he lived, what he did, or whether he was a white man or a Chinaman. Yet because they themselves do not wear the name Christian, they holler "Campbellite" at every one who does.

In New Testament times, the Holy Spirit, through the apostles, foretold the apostacy from Primitive Christianity and that a majority of the Christian profession would depart from the faith. "Let no man beguile you in any wise," wrote Paul, "for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 3-4).

The long, dark night of Papal supremacy began to end with the dawn of the Protestant Reformation. The Protestant Reformers were great and grand men, and each of them took a long step away from Babylon, back toward Jerusalem. But, as all Bible students know, their
be good or bad." Just look at the vast throng that will be there. The number will be so great that no man can number them, but we will all be there before a just Judge from whose verdict there is no appeal, and each one is going to reap just what he sowed in this life.

That will not only be a judgment day, but it is going to be a big disappointment day, because thousands will stand there, expecting to hear the judge say, "Well Done," when, lo, and behold, they will hear the awful words, "Depart from me, ye workers of iniquity." Then, for the first time, they will realize that God meant exactly what he said in the Bible, but it will be everlasting-ly too late to make amends. God gave us the Bible to guide us safely through this life, and we turned a deaf ear to all his entreaties, and now we will reap just what we sowed while in this life.

I have often wanted to ask some religious people, just what they thought God gave man the Bible for, if he did not intend for us to go by it. It is bad for any man not to be a Christian, but worse still for a man to profess to be Christian, and then ridicule the Bible.

TRUTH OF CHRISTIANITY

No man who is acquainted with Christianity can have any doubt as to its divine origin. Unbelievers of every class, whether sceptics, deists, theists, agnostics, atheists, or falsely-socalled "modernists", are those who have never seriously studied its evidences or examined the many infallible proofs upon which it stands.

For nineteen hundred years the keenest-eyed critics, of both friends and foes, have most carefully and intensely scrutinized the evidences of Christianity. Some of the greatest enemies Christianity has ever had have been converted by such examination. Confronted by its many infallible proofs its ablest opponents have been, and are, reduced to silence and forced to confess that there is no counter testimony or evidence to be offered in rebuttal. In all the earth, in all the halls of learning, research and investigation, there is not as much as one competent witness to give testimony against Christ and the Bible.

Witticisms, ridicule, boasts, unproven and unfounded theories that contradict themselves, these are the only resort of those who reject the divine Christ and His Holy Word. They have nothing whatever to offer. No witnesses, no testimony, no proofs, no authentic record of the past or reliable prophecy of the future, no intrinsic worth and no moral excellence. Intelligent people might listen to a man who has something to say, but to pin any faith in the vapors of a man who has nothing to say is the very height of absurdity. Before any one can pursue such a course all logic and intelligence must be set aside, reason must be discarded and the very mind itself must lose its sense of discernment and its ability to properly weigh testimony and proof. And for this to happen is to reduce everything to chaos and is to assume that we cannot know anything for sure. It is to say that there is no such thing as truth, and that there is no reason for anything or in anything. It is mental confusion and chaos.

It is the fear of this thing to reject Christ. Those who so do have nothing upon which to rely in this life and no hope for the future. Whether Christ was an impostor or is the living, divine Son of God, whether Christianity is true or false, it presents the most important and momentous question that could possibly confront a human being. The issues at stake are weighty and dreadful. Man's existence in this life is temporary, fleeting and transitory. When a few years, at most, have rapidly passed, he is gone, where? If it turns out that Christ was an impostor, and that the Bible is false, and that man is but a mere animal, who, like his food, but enriches the soil, with no prospect of a resurrection from the dead, then the Christian has lost nothing and his dust will certainly fare as well through the eternal night of oblivion as that of those who rejected Christ. Indeed, those who accept Christ have everything to gain and not one thing to lose. But what about those who reject Christ? The tables are completely turned and, from every standpoint, they have everything to lose and nothing whatever to gain. Such an issue of things is, of itself, very highly significant and can but be regarded as presenting a value and excellence to Christianity that could not possibly have been attached to it simply by chance or accident.

Jesus Christ was, and now is, a person, a living, wonderful, divine person; not a fiction, not a thing, not a doctrine, not a theory. Ernest Renan, great French infidel, who wrote against Christianity, overthrew his whole work because he found it needed to make the following candid confession: "The scientific commission for the exploration of ancient Phoenicia, of which I was the director in 1860 and 1861, led me to reside on the frontiers of Galilee, and to traverse it frequently. I have travelled through the evangelical province in every direction; I have visited Jerusalem, Hebron, and Samaria; scarcely any locality important in the history of Jesus has escaped me; all this history which, at a distance, seems floating in the clouds of an unreal world, thus assumed a body, a solidity, which astonished me. The striking accord of the texts and the places, the wonderful harmony of the evangelical ideal with the landscape which served as its setting, were to me a revelation. I had before my eyes a fifth gospel, torn but legible, and thenceforth through the narratives of Matthew and Mark, instead of an abstract being which one should say had never existed, I saw a wonderful human form live and move."

Infidelity, in any of its forms, is to faith what darkness is to light. Darkness is nothing and is defined as merely the absence of light. As blindness is but the loss of sight, so unbelief is a mere negation, a doubting, an irrational repudiation of evidence, and stands to Christianity as light does to darkness. It is not a person, not a system, not a thing, not a doctrine, not a theory. It stands for nothing, proves nothing and has nothing to prove, but is merely a state of mind, an intellectual and moral impotence or ineffectiveness. It has, in its extremity, no witness, not a single fact, and not one single bit of evidence or proof upon which to base its refusal to accept the truth.

Christianity was first embraced by those who were upon the ground and who had access to every means of determining its truth. When Christ appeared his genealogy was traced, from the archives of the Hebrew nation, back to David, to Abraham, and to "Seth, the son of Adam, the son of God." Enraged Pharisees, Sadducees, learned lawyers, who concentrated their critical attention upon Him, would gladly have pointed out an error, if error there had been; but there was the data, the incontrovertible data, in the records of the nation, and they were unwillingly forced to acknowledge and silence.

Moses and the prophets had written copiously and minutely of him and his reign. The long promised Messiah was the theme of every inspired oracle, from the most remote times of antiquity, until his harbinger introduced him as "the Lamb of God, that taketh away the sin of the world!" And after his resurrection from the dead, during the forty days in which he showed himself alive, the inspired historian records, "And he said unto them, These are my words which I spake unto you, while I was
yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me.” (Luke 24: 44).

Any man today would be regarded as a simpleton if he could bring himself to doubt that such a man as Moses lived and that there was such a nation as the children of Israel, who were led out of Egypt by Moses. We have the Hebrews with us today, and not only is there reference to them in the historical data of all nations, but archaeologists today, excavating in Egypt, find traces of their presence there under the Pharaohs. The world knows that the numerous things written of Christ were written by Moses and the prophets back in the ages of the Old Testament Scriptures. A man would brand himself as an intellectual imbecile to doubt that all these things that were written of Christ were written centuries before the birth of the Babe of Bethlehem.

When the wise-men came from the east, having seen his star, they went to Herod, who immediately consulted those acquainted with the Old Testament Scriptures and was told that the Christ should be born in Bethlehem. The flight of Joseph with the young child and his mother into Egypt, though an event that no degree of human foresight could have anticipated, fulfilled that which the Lord had spoken through the prophet ages before; and the inconceivable slaughter by King Herod of “all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the wise-men,” was a fulfillment of “that which was spoken through Jeremiah the prophet” nearly six centuries before it occurred.

From the birth of Jesus to his crucifixion, resurrection an ascension, the facts concerning Him are incontrovertible and undeniable. These events were not only foretold ages before His appearance, and perfectly fulfilled the predictions, but the events themselves were witnessed by numerous persons competent to testify of what they saw and heard. “That which was from the beginning,” said one of them, “that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you that which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full.” (John 1: 1-4).

God spoke from heaven when he was baptized; Jesus turned water into wine, gave sight to the blind and hearing to the deaf; he walked upon the waters, the storm became a calm at his command; he fed the multitudes upon a few loaves and fishes; he healed all manner of sicknesses and diseases, and raised the dead; and officers sent to arrest him returned without him, saying, “Never man so spake.” When the hour was come, in obedience to the will of his Father, he willingly gave himself into the hands of his enemies and went to the cross; heavy, impenetrable darkness came upon all the land at high noon and remained until 3 p.m.; and when he died, “the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened;” and “the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.”

After his resurrection, “he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God.”

The facts thus related were sensible facts. They were things that were seen and heard. The witnesses were unimpeachable. If they cannot be believed, then no one can be believed and all credibility and intelligence is annihilated, and everything becomes chaos. If such was true, we could know nothing and there would not be a credible history in the world. Such absurdity refutes itself.

The gospel facts cannot be denied. The enemies of Jesus were, and are, forced to silence. They have no witness and no proof. They have never been able, and are not now able, to deny that all these things really happened. And if these things really happened, then every one must realize that Jesus was not just a mere man, but that he was, and now is, the Christ, the Son of God, and that he saves all those who obey him.

J. A. A.

**QUESTIONNAIRE.**

**By W. A. ETHRIDGE**

1. Do you believe God?
2. Do you believe in God?
3. Do you believe God's word?
4. Do you believe what God says?
5. Do you believe the Bible is the true, pure and living word of the living God?
6. Do you believe that God in olden times spoke to the fathers by His prophets but today He speaks to us by His Son, the words of whom are found in the Bible?
7. Do you rely and depend on God's word?
8. Do you read the Bible?
9. Do you read two chapter in the Bible in a whole twelve months?
10. What use do you make of the Bible except to keep a family record of births, marriages and deaths?
11. Do you ever look in the Bible except to consult the family record?
12. What is the Bible for anyhow?
13. Do you read the Bible to know God's way to be saved or man's way?
14. Do you read the Bible to find mother's or father's way to be saved?
15. Do you read the Bible for repute or dispute?
16. Do you know how to rightly divide the word of truth?
17. Would you go to the Old Testament to find the way of salvation?
18. Do you read the Bible to find contradiction?
19. Do you know there is no contradiction in the Bible; that God's words all agree?
20. Do you think the Bible speaks to people only in Jerusalem?
21. Do you read the Bible to make it conform to some man-made creed?
22. Do you know that denominationalism is the incubator of infidelity?
23. Does the Bible mean different things to different people?
24. Do you know it is absolutely impossible for two or more persons to understand the same thing and understand it differently?
25. If you understand that two and two are five, is it not because you do not believe that two and two are four?
26. When you studied geography, did you understand the Pacific ocean to be the American continent?
27. Did you understand subtraction to mean division?
28. Do you know it is not a matter of understanding? It is a question of faith.

29. Do you believe what God says?

30. Do you believe what Jesus Christ says?

31. Do you believe what the Holy Spirit says? If not, why not?

32. Is it alright to do certain things just because God has not said not do it?

33. If so, wouldn't it be alright to come waltzing down the aisle arm in arm to the Lord's table to the music of some jazz tune? God has not said not do it?

34. Has God told us to do a certain thing and not told us how to do it?

35. Do you believe in a God of that kind?

36. When you stop at a filling station for oil, doesn't the operator offer you either one of three kinds, light, medium or heavy?

37. Doesn't the Methodist preacher offer you either one of three kinds of baptism; light or sprinkling, medium or pouring, heavy or immersion?

38. Doesn't he say you can take either one you want?

39. Isn't that a downright insult to the word of God?

40. How many ways to heaven are there in this country? More than 200.

41. Would a railroad company build 200 parallel lines through the same territory to the same terminal when one line would be sufficient?

42. If you could see one head with two hundred bodies, or one body with two hundred heads, would it not be a monstrosity of monstrosities?

43. Did you ever hear people say, The church has nothing to do with your salvation; that you can be saved in one church the same as another?

44. Do you know that is because of inexcusable ignorance and stiff-necked prejudice?

45. Do you know that ignorance is the mother of prejudice?

46. Why is it that people are not willing to accept God's word as it is written?

47. Isn't it because they do not read and study the Bible?

48. Wouldn't it be better to be fair and honest with God?

49. Are you not afraid to do otherwise?

THE WORK OF THE SPIRIT
By W. C. Anderson

This subject is very much misunderstood by the majority of religiously inclined people. We believe that if more people understood the teaching of the Bible on this subject, there would not be so many religious denominations. More people would be members of that religious body known as "The Church of Christ." If you, kind reader, are not a member of this church, please study with me the subject now under consideration, read each reference given, and I am sure that you will come to a better knowledge of the truth concerning this great subject.

There is an idea extant that in order for a sinner to be converted, God must send the Holy Spirit directly into his heart and change it. It may seem strange to some when I state that there is not an example in the Bible of God doing this. There are examples of the Spirit coming upon people, but never was it for the purpose of converting or turning them to God.

Open your Bible to 1 Samuel and read verses 18-24 of chapter 19. You will learn that Saul is seeking David's life. He sends a company of messengers to take David.

When they came into the presence of David and the elderly prophet Samuel, the Spirit of God came upon them, they prophesied and could not take David. Three bands of messengers were sent by Saul and the same happened to all. Last of all he went, and beheld the Spirit of God came upon him and he prophesied. He was thus prevented from taking David. But this miraculous coming of the Spirit did not convert him, nor turn him to God, because he did not change his attitude toward David. He continued to seek the young man's life. He afterward threw a javelin at his son Jonathan, which he intended to use in killing David. God's purpose in sending the Spirit was to protect David. He accomplished his purpose, therefore, we conclude that if God intends to convert people by the sending of His Spirit upon them, he would surely accomplish his purpose and thus everybody would be saved, because God is willing that all be saved. (2 Pet. 3: 9).

That is not God's way of saving. Study with us the teaching of the New Testament and we shall see what part the Spirit played in converting sinners to God while the apostles were on the earth. After Judas Iscariot had gone out to betray our Lord, Jesus taught his disciples many things. One of the things was that he must go away, but that he would send the Spirit of truth, the Comforter, which said he, "is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26). The teaching of Jesus was that the Spirit would come to the apostles and would guide them into all truth. The Spirit was to speak through the apostles. Study closely the following scriptures: John 14: 15-18; 14: 26; 15: 26-27; 16: 7-14. Notice that the Spirit was to come to the people of God. Not one time did Jesus say it would go directly to sinners. Speaking of the Spirit in John 14: 17, he said, "Whom the world cannot receive."

Turn now to Acts 1: 1-8. Here you will learn that Jesus told the apostles, not sinners, that "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many day hence." Read the rest of the chapter, then on into chapter two and you will learn that the eleven apostles and the one that was numbered with them were all filled with the Spirit. The people who received it were already God's people, and therefore did not receive it in order to be turned to God. Let us study the characteristics of their baptism of the Spirit, and see if it was like the so-called baptism of today. If people are not baptized today as they were then, it must not be truly Holy Spirit baptism.

These men were in a house and there came a sound from heaven that resembled the rushing of a mighty wind. How many times have you attended religious gatherings, when the people claimed to be getting the Holy Ghost, and heard a sound come "from heaven as of a rushing mighty wind?" If no sound came from heaven, then the people were not baptized with the Spirit. There appeared upon each of these twelve, "cloven tongues like as of fire." Did you ever hear, "cloven tongues like as of fire," sitting upon people who claimed they received the Holy Ghost, if not, then their religion must be of the devil, because it is not of God. Another peculiarity of the apostles' baptism was that they were enabled to speak in such a manner that the Jews, devout men, of every nation under heaven understood them in their own tongue. When a word was spoken by the Spirit, people from Phrygia understood in their tongue, people of Pontus in their tongue, etc. People of today who say they have been baptized with the Spirit, speak in such a way that no one understands them. They say, they themselves don't even
know what they are saying. I declare unto you kind reader in the name of Israel's God that the so called baptisms of the Holy Ghost today are of the devil.

Study closely Acts chapter two and you will learn that the Spirit spoke through Peter to sinners who cried out and said, "Men and brethren what shall we do?" Some of the modern preachers of this proud twentieth century would, had they been there, have said, "Nothing, until you have been baptized with the Holy Ghost." Others who live today might have said, "Just believe." The Holy Ghost speaking through Peter said, "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 Ghost." You have no doubt learned that the Spirit was in the people of God talking to the people who were not. The Spirit did not go directly into the sinners to convert or turn them to God. It preached Jesus to the people through the apostles.

The sinner did not have the Holy Ghost, because they were told what to do in order to receive remission of sins. The Holy Ghost did not go directly into the sinners to convert them.

DID A. CAMPBELL START A CHURCH?

Elsewhere in this issue of the Apostolic Times we make reference to the nickname Campbellite. If Mr. Campbell really started a church it would be as sinful to belong to it as it is to belong to other churches started by uninspired men. It is sinful to wear any human name religiously or to belong to any religious institution of human origin.

A man who belongs to a human denomination that was started by John Wesley, John Calvin, John Smyth, Martin Luther, or any other uninspired man, has no ground upon which he may criticize any body for belonging to a church started by Alexander Campbell, if Mr. Campbell really started a church. But did Campbell start a church?

Mr. Campbell, and others, in different parts of the country, about the beginning of the last century, labored to do away with human creeds and churches of human origin, and for all to take the Bible only as their guide and be members of only the church of the Bible. Of course this incurred the bitter animosity of the human denominations.

Though Mr. Campbell's name appears upon more than sixty volumes, as either author or editor, including his great published debates, with Walker, McCalls, Owen, Purcell, and Rice, we have room for only a few quotations to show his position, and to show that he and others who labored in the Bible cause, instead of founding a new church, opposed all churches except the Church that was founded by Christ.

In The Christian Baptist, Burnett's Edition, Volume I., page 32, Mr. Campbell says:

We have no system of our own, nor of others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence, whether Mahometan, pagan, Jewish, or sectarian. We wish to call Christians to consider that Jesus Christ has made them kings and priests to God. We neither advocate Calvinism, Arminianism, Arianism, Socinianism, Trinitarianism, Unitarianism, Deism, or sectarianism, but New Testamentism. We wish, cordially wish, to take the New Testament out of the abuses of the clergy and put it into the hands of the people.

In The Christian Baptist, page 128, he says:

To bring the Christianity and the church of the present-day up to the New Testament—this is, in substance, what we contend for. To bring the societies of Christians to the New Testament is just to bring the Disciples, individually and collectively, to walk in the faith, and in the commands of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of the church.

In The Christian Baptist, Vol. VII., page 660, he says:

There is one great truth, and I will always pick up a truth as I would a diamond out of the mud—I say there is one great truth in your second section. It is this: "That which is true in Mr. Campbell's system is not new, and that which is new is not true." I would have said a hearty amen. The fault I have found with the popular schemes of religion is well expressed by Mr. Brantly in this antithesis. They are all too new for me. I have said, as every reader of these volumes knows, that the New Testament is just to bring the disciples, individually and collectively into the hearts of alien sinners to convert them. If we have succeeded in leading one soul to a knowledge of this truth, our time and efforts have not been spent in vain.
and learn and do only what the word of God teaches. What Wesley taught, and what Luther, Calvin or Campbell taught, is of no consequence whatever. The only important question is, What did the inspired apostles of Jesus Christ teach? "Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.) Let us get away from the teaching of men and look only to the teaching of Jesus Christ through his apostles, as it is infallibly presented in the Bible.

J. A. A.

FIELD REPORTS


W. L. Karnes, Ruston, La., Sept. 14.—My first mission meeting here, near Colfax, La., resulted in 4 baptisms and one taking membership with the little band.

D. L. Robinson, Columbia, Tenn., Aug. 30.—I have just closed two interesting meetings, one at Mason, Tenn., 6 additions; one at arbor with 7 additions. There is a fine interest at the arbor, near Oakland.

John T. Smithson, Wingo, Ky., Sept. 3.—The Berries Chapel meeting closed without any visible results. Am in a meeting at Phil Campbell, Ala. One has been baptized to date. I go next to Williamson County, to hold a meeting at Peytonville. Then I go to Marshall County near Lewisburg to hold a meeting for the Berea congregation.

Mrs. Grover Jones, Sept. 23.—I sure like to read the Apostolic Times and I wish our readers would accept the truth that you put and my prayer to God is for you to be steadfast in his teaching. The Lord bless you in your work and I hope much good may be accomplished.

W. C. Witcher, 2900 Ave. B. Ft. Worth, Texas—Have just returned home from Tenn. and La. Had a great meeting at Red Boiling Springs, Tenn. where I was born. Meeting at Lillie, La. was also great success. There is a fine set of brethren there, and they are fine singers. They want me to return again.

Dan J. Ottinger, 6414 Kimbark Ave., Chicago, Illinois, September 7.—Closed yesterday at Ft. Towson, Oklahoma. One was restored. This was my second meeting there and I was asked back for a third. I am to begin with W. Madison Street Church, in Chicago, October 4.

Homer P. Reeves, 806 Ward, Huntsville, Ala. Sept. 15.—I closed at Lincoln Village with fifteen additions, three were baptized and three restored at Friendship. One placed membership with the Central Church last Lord's Day.

A. W. Wagoner, Dayton, Tenn.—Closed out a short meeting with the good brethren at Gum Springs, near Arval, Ky. We had a very good meeting, also found some mighty good people. I will begin a meeting at Ida May Ky., on Monday night, Sept. 7. One was baptized at our meeting at Delviuta.

W. M. Behel, St. Joseph, Tenn. R. I. August 31.—I closed a meeting near Penrod, Ky. (Mt. Moriah) at the water, Lord's day, August 30. Thirteen were baptized, some of them from the Baptists, Sixteen restored. The new house for worship is nearing completion. "Be faithful unto death" and receive the promised crown.

Dan J. Ottinger, 6414 Kimbark Ave., Chicago, Illinois, Sept. 1.—Closed at Smackover, Ark., August 20. At the last service three came forward for baptism and two wanderers confessed faults. Smackover is the most difficult Southern town I have ever attempted to conduct a meeting in. I am now in my second meeting at Fort Towson, Oklahoma.

C. A. Ashlock, Bowling Green, Ky.—I am in my 9th meeting this year. And am having a fine meeting. The Peenn Chapel meeting, near Bowling Green, Ky., closed with 22 baptisms, and 12 restored. This was my 11th meeting at this place. I will preach for them this winter. The meeting closed at Strayleaf, near, Lexington, Tenn.: with 20 Baptisms, and 4 restored and much good was done otherwise. I will preach for them next year, the Lord willing. I will leave this place and go to Wysox, Ky., for a meeting. Pray for me.

W. C. Witcher, Dublin, Texas, Sept. 18.—I am here in a fine meeting, which began last Friday night. Day and night services. Some are coming who never heard the gospel before. The meeting will continue until Sunday night. I go next to Ponder. My visit to Tennessee (Red Boiling Springs) and Lillie, La., was very interesting, and for the cause of Christ, profitable. Christianity needs to be preached, and smart-alec, bombastic demonstrations need to be stopped. The gospel appeals to men and women when presented in the Spirit of Christ. We need to sell Christ, not ourselves.

Will W. Slater, Saton A. Fort Smith, Arkansas, Sept. 23.—Closed meeting at Huntsville, Ark., Sunday night. It was my second effort there. Two baptized, and good done otherwise. I began a mission meeting at Loy, Ark., last night. Some half dozen members here. Hope to get the work started. W. A. Harrison is leading the singing. I go from here to Glover's Chapel, near Brumley, Mo., and then to Shell Knob, Mo. I hope to keep busy. If you would like to have a singing school this winter, I'd be glad to teach it for you.

T. W. Wallace, 619 Joseph Ave., Nashville, Tenn.—On the third Lord's day in August I began a meeting at Williams Cross Roads, in Dekalb County, Preaching one week and closing on Sunday night. There were good crowds and fine behaviour and good singing lead by brother Ben Drake. The preaching was done in the school house. I stayed in the home of brother and sister Ben Drake. A fine home for me and they sure were nice to me. All the people were nice to me and they are a fine and high class people in that neighborhood. I baptized one old lady about eighty or eighty-five years old. I had one baptist preacher to come most of the time. Seemed to be honest and I hope that he will learn. I hope to meet all of them some sweet day by and by.

David M. Owens, Powderly, Ky., Sept. 25.—I enjoyed my labors in the West and South for about a year. Held my third meeting at Corinth, near Wilkinson, Miss., baptized three. This was in August and I then went to Ruston, La., and made a talk for the little band that meets in courthouse. Preached at Monroe and then came to Nashville, Tenn. While there I filled appointments at Radnor, 22nd Ave., Mee's Chapel, 7th Ave., and Joseph Ave. Baptized two at 22nd Ave. and a lady at Poor Farm. Began here at powderly, Ky. the 23rd and will be here at least till 27th. and longer if interest demands. Will begin short meeting at Walnut Grove, near Boxville, in Union County, my home church. There are too many members.
and preachers at this time of year that wither with the grass and then become green again next summer. Why can't we keep busy through winter and spring as well as a ten-day and night revival at the Peytonsville being added to the church.

Brother John T. Smithson, crowds always in attendance.

and third Christ, revival meeting at the Hills Grove church, and now the person who gave his life for her.

Brother Jessie H. Wakefield, of Nashville, preaching at the Arrington Chapel Church, and now the preacher and practicing what he preaches. She married Tom Miller in March, 1914. She died June 2, 1936, Aged 58 years.

Sister Miller leaves her husband, one son and three daughters, besides her aged mother, one brother and three sisters to mourn her loss. Funeral services were conducted at the Spencer Cemetery by Bro. John Turpentine, and her body was laid away there to wait for the resurrection at the great day.

Man thinks that he is very wise, but God says, "It is not in man that liveth to direct his own steps." Did you know that?

"There is a way that seemeth right unto a man, but the end thereof is the way of death." Man, with all of his wisdom, is not able to tell what will be on the morrow.
work, as a whole, was abortive, and instead of returning to the Bible, and to the primitive, true church, they formulated human creeds and established human denominations. In the course of a few years the strife of partyism was, and is now, a disgrace to Christendom.

About the beginning of the eighteenth century many persons, in different parts of the country, tired of the strife over creeds and parties, began efforts to abandon human creeds and denominations and to take only the Bible as their guide. Barton W. Stone, of Kentucky; James O’Kelly, of North Carolina; Abner Jones, of Vermont; Elias Smith, of New Hampshire; Dr. Chester Bullard, of Virginia; and many others, both in Europe and America, who belonged to various and sundry denominations, saw the superlative importance of being guided only by the Bible. The “Declaration and Address,” a pamphlet written by Thomas Campbell, father of Alexander Campbell, is recognized as the beginning of the effort to restore the apostolic order. All of these men labored, not to start a new denomination, but to abandon human creeds, human names, and human denominations.

We frankly and candidly state that, if we gave up the Bible as our only and all-sufficient guide, and if we refused to wear only the divine name “Christian,” and if we were going to wear any uninspired man’s name, like Archbishop Purcell, who met Mr. Campbell in debate on Roman Catholicism, “we would do ourself the honor of being called a Campbellite.”

History repeats itself. As Jesus was misrepresented, vilified, slandered and persecuted, and made the object of ridicule and reproach, so his disciples have, and do now, share the same treatment and suffer the same enmity from those who teach “for doctrines the commandments of men.” In New Testament times they were stigmatized and called by the nickname “Nazarenes,” an orator, making a speech against Paul, contemptuously referring to him as “a ringleader of the sect of the Nazarenes.” (Acts 24: 5.) Their teaching was also misrepresented and perverted. Paul says: “And why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come?”

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425 Commerce Street,

J. G. ALLEN

OUR LAST JOURNEY.

When we speak of a journey, we refer to a man traveling from one point to another, and when we are speaking of our last journey we mean the journey we are all taking from time to eternity. Many of us make little side trips, that per chance we may travel over again. But no man can travel the road from time to eternity but one time, and if we make a mistake on this journey, it is impossible to retrace our steps and correct the mistake. None but God himself can free you from the consequences of your mistakes.
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tions and to restore the Bible as the alone-sufficient and all
sufficient guide. Because Alexander Campbell “labor
more abundantly than they all,” and because of his won-
derful talents and abilities, his name became a house-hold
word wherever the English language was spoken. Hence
those teaching the precepts and commandments of men
instead of the word of God, recognizing Mr. Campbell as
their most prominent opponent, and unable to success-
fully defend their erroneous position, raised the cry
“Campbellism.”

We must admire Mr. Campbell, as a great and good
man and believe that he preached the truth, not because
he preached it, but because he preached only what the
Bible says. No intelligent man can think it
“Campbellism” for Mr. Campbell, or others, to preach the pur-
gospel, as it was preached by the apostles in the begin-
ning, as they were guided in so doing by the Holy Spirit.
We take our stand on the Bible, on a
“thus saith the Lord.” We agree with anybody and everybody as long
as they agree with the Bible, and disagree with no one
until they disagree with the Bible.

In justice to Mr. Campbell, who died in 1866, and for
the benefit of those who cry “Campbellism,” without
knowing anything about Mr. Campbell, it should be stated
that neither Mr. Campbell, nor others, who labored in
return to the pure Christianity of apostolic times, origin-
ated any new doctrine or started any new church. The
opposed all doctrines originated by uninspired men, that
were not preached by the apostles in the beginning, and
they opposed all churches except that true, primitiv-
church that Christ founded upon the rock and of which
every Christian is a member simply by virtue of being
a Christian.

It is true that Martin Luther, John Calvin, John Wesley
and many other uninspired men started new churches—
human denominations—and that men and women today
belong to these churches of human origin and glory in the
name of their founder.

Now, if Barton W. Stone, Walter Scott, Alexander
Campbell, or any of those grand and good men who labor-
ed to turn the world away from “the precepts and com-
mandments of men,” back to the Word of God, and from
churches of human origin back to the church of the Bible
—I say, if Mr. Campbell, or others, had have really start-
ed a new church of human origin, and if people today
really belonged to a church started by Stone or Campbell
would they not be exactly upon a par with those who
belong to churches that were started by Luther, Calvin or
Mr. Wesley?
One of the biggest sensations that could be produced might be to plant a grain of corn, and from that grain of corn there spring forth a watermelon. You say that it would be impossible for such a thing to occur, and I agree with you, but I say this in all kindness, it would not be any more of an impossibility for a watermelon to spring from a grain of corn than it would for the word of God to make a Methodist. Think on these things.

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J. G. ALLEN

OUR LAST JOURNEY.

When we speak of a journey, we refer to a man traveling from one point to another, and when we are speaking of our last journey we mean the journey we are all taking from time to eternity. Many of us make little side trips, that perchance we may travel over again. But no man can travel the road from time to eternity but one time, and if we make a mistake on this journey, it is impossible to retrace our steps and correct the mistake. None but God himself can free man from the consequences of his mistake, and if God fails us, man will have to suffer for the mistake as long at eternity lasts, and that means forever, and forever, and from that there is no escape.

In order that we may not make a mistake God has graciously given us divine instruction in the Bible, and if man refuses God’s instructions, he assumes all responsibility of his destiny, and of all the mistakes that man has committed. This is the climax, and the result is everlasting destruction from the presence of God and the glory of his power.

Our journey begins at our birth, and ends at death, and between the two events there is but a short breathing spell, just long enough from birth to death for us to prepare for our future home. Our future home will be just what we prepare for on our journey.

Job says, “Man that is born of woman is of few days, and full of trouble.” James likens human life to a vapor, that soon passes away. Still we act as if we expected to live here always. We can better understand a thing by comparing it with something else; just take, for instance, the common age of human life, say 100 years, and that is very rarely attained, but it will serve for an illustration. What is that, when compared to millions of years? Just nothing. Man’s mind is not capable of grasping the length of eternity. In fact, eternity has no length, but after millions of years are past eternity has just begun. When I was quite young I would look at men who were fifty years old and I would think, my, my, he is certainly old, but when I arrived at that age, I changed. It seemed like it was but yesterday when I played at my mother’s knee.

Peter tells us that we are strangers, and pilgrims here, and the journey ends at death. Paul says, “And it is appointed unto man once to die, but after this the judgment.” Another point I wish to impress is this, After we die there is no more communication with those that we leave behind (See Luke 16), so if we have a message for any one that is living, we must deliver it before our departure, or never. Yes, this life is the time to make preparations for the life to come. “Prepare to meet thy God, O Israel!,” is the language of Jehovah, and woe be to the one that goes before God unprepared! Better that such an one had never been born.

The greatest mistake that any man can make in this life is to be indifferent about the life to come. I have so often thought of a scene that will occur at the final judgment. Let us just contemplate the judgment for a moment. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it