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# Jones County Christian, Vol. 1, Number 8, June, 1927.

O. M. Reynolds

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# JONES COUNTY CHRISTIAN

Vol. 1

ABILENE, TEXAS, JUNE, 1927

Number 8.

## OUR PLEA.

When the Campbells, Stone, Smith and others more than a hundred years ago began to agitate the subject of "Christian Union;" "Back to the Bible, and the Bible Alone"; "Where the Bible Speaks, We'll Speak; Where the Bible is Silent, We'll be Silent," the religious world had divided and sub-divided and were, therefore, far from constituting the "one Body" (Eph. 4:4), which is the Church (Eph. 1:22-23), and were setting the same unenviable example of the ancient Corinthian Church (1 Cor. 3:1-6; 1:10-13), hence were "carnel"—following the dictates of the flesh. To this divided church the Apostle Paul said: "That ye all speak the same things; that there be no divisions among you; . . . be perfected in the same mind and in the same judgment." (1 Cor. 1:10). The only way for those Christians at Corinth could "speak the same things" was to all "speak as the oracles of God speak" (1 Pet. 4:11), which was a perfect standard or "Rule" (Gal. 6:16) by which all could be one and walk. The Word of God, in the first place, (Luke 8:11) made only Christians, and Christians only (Acts 11:26).

The above named men and many others, from the reading of such passages named and hundreds of others, reached the same conclusion that those early Apostles and other Christians reached. Hence, they simply invited the people who, so to speak, were divided over "Paul, Cephas, Apollos and Christ," to be on the Bible alone and to let it make of them just what it made of the early Church. In the language of a reputable historian, relative to the purpose of these more modern Nehemiah's: "It was not a reformation sought, but a restoration." "Who pleaded for the Bible alone." "Known by names applied to followers of Christ in the inspired Word."

"In 1827 the Baptist churches *withdrew* from those who *contended* for the Bible alone."

From the foregoing historical statements it will be observed that those in the "Restoration Movement" at one time were members of a denomination, but when they came to a full knowledge of the Truth that the Truth led them out of everything for which they could not find a "Thus saith the Lord." Thereafter they were known as nothing but Christians (Acts 11:26); "the church" (Acts 2:47); "the Church of the Lord" (Acts 20:28); "the Church of God" (1 Cor. 1:2; 2 Cor. 1:1); the "Churches of Christ" (Rom. 16:16). They believed and taught the New Testament principles on Christian living—that Christians should walk "in newness of life" (2 Cor. 5:17; Col. 3:1-3). The New Testament Church Worship was restored, without addition or subtraction (Acts 2:42; Acts 20:7; Eph. 5:19). Benevolent and Missionary work were stressed, and that everything done in word or in deed should be done in the name of the Lord and through the church ONLY (Col. 3:17; Eph. 3:10). They accepted no Creed but Christ (Jno. 3:16-17; Matt. 16:18), and no Discipline but the New



J. D. HARVEY, EVANGELIST  
Colorado, Texas

Testament (2 Tim. 3:16-17). It was (and is) emphasized that all who will be "faithful unto death" that the Lord would give them a "crown of life" (Rev. 2:10), that is, faithful to the Lord, His *will* and His *way*.

FRIENDS, please ponder in your honest hearts these principles and truths stated and treat them as those who are to *give an account* to God in that Day (2 Cor. 5:10; Rom. 14:10-12).

Submitted in the love of the Truth and in the interest of never dying souls. Amen.

O. M. REYNOLDS.

## PROTRACTED MEETINGS THIS SUMMER IN JONES COUNTY.

ANSON—Friday night, July 29, to Sunday, August 7, 1927. J. D. Harvey, Colorado, Texas, Evangelist; Roy L. Hooten, Anson, Texas, Song Director.

HOPE—(9 1-2 miles East of Merkel), begins Saturday night before first Sunday in July. J. D. Harvey, Evangelist; R. L. Hooten, Singer.

HAMLIN—July 17th to 31st, inclusive. Jno. I. Reagan, Dallas, Evangelist.

SWANS CHAPEL—July 1st to 10th, inclusive. Glen Wallace, Montague, Evangelist.

UNION—July 15th to 24th, inclusive. Glen Wallace, Evangelist; O. L. Francis, Anson, Singer.

TRUBY—July 29th to August 7th, inclusive. Glen Wallace, Evangelist; S. Hedgspeth, Montague, Singer.

NUGENT—August 19th to 28th, inclusive. F. B. Shepherd, Abilene, Evangelist; N. W. Allphin, Abilene, Singer.

Brethren, be well prepared for all of these meetings and you will not, in the least, be disappointed in your results.

O. M. R.

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## "THINGS THAT HINDER"

"Ye did run well; who did hinder you? That ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." (Gal. 5:7-9)

The above is the language of the great apostle Paul to the Galatian brethren, in which he evidently has under consideration the fact that some Jewish teacher had been among them and advocated circumcision, for in the first verse he says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The law of Moses in which was the law of circumcision is evidently meant here when he speaks of "the yoke of bondage." In the third chapter and first verse, he says, "Oh, foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." From this we learn that they had been bewitched, deceived and hindered. Since there were hindering causes in that day and time, we may be sure that we have them yet today. There are many things that hinder the growth and development of that cause for which Jesus bled and died. It is about some of these hindering causes that I wish to write in this series of lessons.

First: There is a lack of consecration and devoted service. Not living close enough to God. "Living epistles know and read of all men" (2 Cor. 3:2). The world is reading the Bible, not so much the text itself, but through us. "Wherefore lift up the hands which hang down and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men and holiness without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled" (Heb. 12:12-15).

Second: selfishness. We are all more or less selfish. We want to sound the word in instead of out. "Ye are the light of the world. Ye are the salt of the earth." But the salt must come in contact with the meat before it can keep it from being lost. What about our Missionary program for this spring and summer? What about some mission meetings. Have we mapped out a program for mission work in reach of Stamford?

Third: worldliness. Too much worldliness in the church. Jesus in his prayer for his disciples said, "They are in the world, \* \* \* they are not of the world" (Jno. 17). It is all right for the boat to be in the ocean, that's where it belongs, but when the ocean gets in the boat, that's all wrong. It will cause it to sink. So with the church. Jesus established his church in the world. Here is where it belongs, but it is all wrong for the world or worldly things to be in the church.

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James 4:4). "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God shall live forever" (1 John 2:15-17).

Such things as gambling, dancing and shows of all descriptions are things of the world and come under one of the above heads. There are some places I can go to and the devil meets me at the door and blows out my light, and it doesn't shine, can't shine as long as I am there.

But one says, "Surely, Brother Black, you do not think that members of the church gamble do you?" Yes, in my experience as a preacher of the gospel, I have seen some that did. What about card parties where a prize is put up. Gambling is gambling whether it is a one cent anti or forty dollars, or whether it is in the finest parlor in this town or in the back alley, or in the brush. I have known boys to be jerked up and fined for gambling and maybe some of the very men on the grand jury allowed and practiced gambling in their own parlors. Some people, church members, would be horrified if their boys turned out to be gamblers, yet they set the example before them. It is said that a lady one time won the prize at a card party which was a ten dollar silver teapot. On her return home with her prize, the different members of the family were complimenting her on her success and when all had had something to say about it except the oldest boy who had come in about the same time his sister said, "Brother, what's the matter with you, don't you think mother's prize is beautiful?" He said, "Yes, it is all right," and running his hand in his pocket, he pulled out a roll of bills, about sixty dollars in all and said, "You see that? While mother was in Mr. Smith's parlor playing cards for the teapot, I was in the back end of Mr. Smith's saloon playing cards for the jackpot, I won and mother won, and the only difference is I won the most." The boy was right about it. And whether this actually happened or not, it is happening all around us right in Stamford as well as other places. And just here I wish to state as the minister of the Church of Christ in Stamford and a representative of the church and one who has studied this question closely, that the whole tenor of New Testament teaching condemns gambling in the parlor the same as anywhere else. Let the church of Christ in Stamford go on record as being absolutely opposed to all such forms of worldliness.

Dancing in our next. Yours for pure religion and New Testament practice. W. D. B.

## "THINGS THAT HINDER"

By W. D. Black

In our last issue under the above heading, from the text in Gal. 5:7-9, "Ye did run well; who did hinder you?" I called attention to several things that hinder the progress and development of that cause for which Jesus bled and died.

Among other things "worldliness," too much worldliness in the church. There are many forms in which worldliness is manifested. Among others is that of dancing.

Often you hear the question: "What harm is there in dancing?" Did you know that "no harm" is the first round on the ladder downward from Christian living? Why not ask what good is there in dancing? Why do you dance? Is it to please self? Remember that an inspired apostle said, "Now the works of the flesh are manifest which are these; adultery, fornication, unclean-

(Continued on page 4)

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## EDITORS

W. D. BLACK - - - - - Stamford, Texas

O. M. REYNOLDS - - - 125 Victoria St., Abilene, Texas

*"Things That Hinder"*

(Continued from page 3)

ness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21). If dancing is not "reveling" it is at least "such like."

The dance is evidently a place of revelry, and hence in the catalog of "works of the flesh." It is simply to gratify the lust of the flesh, and we are plainly told "that they which do such things shall not inherit the kingdom of God."

If you say that dancing makes one graceful, and is good exercise to develop the physical man, then why don't men dance with men? If it is for physical exercise only, why not?

It is passing strange to me that members of the church, so called Christians, will think for a moment that they can engage in the modern dance and retain their Christian character. It is estimated, by those who have investigated the matter thoroughly, that 85 per cent of the fallen girls attribute their fall to the ball room started from the dance hall. In the face of this, there are those in the church who say, "there is no harm in dancing."

This is not saying that all who engage in dancing go that way, but it simply shows to what the greater per cent of those who fall attribute their fall, and shows the evil results of the same. Those who take upon themselves the holy name of Jesus and desire to renounce the world and live a life that will honor the cause they represent, should never consider for a moment engaging in anything that will bring reproach upon that cause, especially that which has so much evil connected therewith. We are told to "shun every appearance of evil." May I ask just here: "Are we shunning the appearance of evil when we attend and engage in such things as the modern dance?" While much more could be said and in stronger terms, this is enough for this time.

It remains a fact that too much worldliness in the church is a hindering cause. Let it be understood that the church of Christ stands for purity of life and character of both pulpit and pew, and while we have no human creed to which those who come into the church are called upon to vow to uphold and defend, we have the

New Testament as our only rule of faith and practice. Please Read 2 Tim. 3:16-17; 2 Peter 1:3-4; I Peter 4:11.

The New Testament in the places I have cited in this article, and many others, evidently condemns this modern evil, and no young man or young lady can retain his or her standing as a Christian and engage in such things. It is even a recommendation for a young lady seeking a place in the public schools to say "she is a good dancer?" or to a young man desiring a position of trust to say "he is a good dancer." Would you want this stated in your recommendations?

When the church of Christ anywhere reaches the point where it becomes so slack in its discipline as to countenance such and retain in its fellowship those who "drink bootleg whiskey, gamble, and dance, unless they will repent and turn from such things to higher and better living, is simply the church of Christ in name only, and not in practice. In saying this I am glad to know that I am not alone, but that I am backed by the purest the best and noblest of God's creatures; the men and women who go to make up in the main, the blood bought church of the Lord Jesus Christ, the salt of the earth, the light of the world, and best of all, by the Lord Jesus Christ, his apostles, and the word they have left for us.

Yours for pure living and a better church in Stamford.

**ANSON REVIVAL.**

The Anson meeting was held from May 1 to May 8, inclusive, services at night only, except on Sundays, the first Lord's day, there being three services and a great singing in the afternoon. A large number also attended this service from Stamford and the Tabernacle church, there being lots of fine singing and a fine, short sermon from Brother W. D. Black. Owing to many cases of smallpox, the attendance was only fairly good, but every service was a good one. O. L. Francis conducted the singing in a splendid manner, being assisted by Lee McCaleb. Four were added by membership and three by baptism.

Protracted meeting begins at the Tabernacle Church, Friday night before the third Sunday in August. Price Billingsley of Tennessee, preacher; N. W. Allphin, Abilene, singer.

The third Lord's day I closed my nearly two years' work with the Anson church with two good services. While the work at Anson has been rather hard, yet, with the help of such a fine band of brethren as we have at Anson, the church has been put back on a working basis and is doing well from all viewpoints, and I breathe a sincere prayer for their continued peace, harmony and progress. I shall long remember the Anson church for her co-operation with me in the great work and their loyalty to the Lord. A larger field for service is now before the church and it is hoped that she will arise to meet her new and greater responsibilities.

Hamlin also has a good church and has made wonderful progress during the about eighteen months I have tried to serve her as evangelist for half time. Hamlin has a bright future, and I am looking for fine reports from there from time to time. I close my work in Jones county at Hamlin the fourth and fifth Sundays in this Month (May).—O. M. R.

## THINGS TO CONSIDER.

By W. M. Davis

*Instrumental Music in the Worship*

It was God's will that incense should be burned under the old law, but God has left it out of the new law. The pope of Rome restored the incense in worship. Now is it a sin to burn incense in the church as an act of worship? Most people will say that it is. Instruments of music were used under the old covenant, but God left them out of the new covenant. The pope of Rome brought back instruments of music as aids to worship. Then is it a sin to use instrumental music in the worship? One says instrumental music in the worship sounds good. This is true. Another says incense in the worship smells good. So where is the difference? It is argued that the church must make progress as other things do. Our fathers plowed with wooden plows, but we have riding plows. They reaped grain with sickles, but we do the same thing with binders. They rode in carriages while we ride in automobiles. Who invented and made reap hooks, wooden plows, and carriages? Man invented all of them. This being true man has a perfect right to improve all these things. He has a right to change anything he has made. But who made the gospel, and who made the church? If man has made a gospel, he has a right to improve it. If man has made a church, he has a right to improve it. But man has no right to change a gospel and a church God has made.

*Improving the Church.*

The church is declared to be the body of Christ. Some think they can help God a great deal by improving his church. Suppose a man who has a sound body, and is in good health, is seen going around on crutches. When asked by his friends if he has rheumatism or a broken limb, he answers, "no." But he explains, that while he has two good legs on which to walk, he wishes to help God; so he has adopted a device of men in the form of crutches. Notwithstanding his teeth are in good condition, yet he wishes to help God out by improving what he has done. So he goes to a dentist, has his good teeth extracted and false ones put in. He has two good eyes, but he has a surgeon remove one, and put in a glass eye. Now has this man improved his body? So when man attempts to improve the church he makes it worse. We have the kind of a church we need, and man cannot help God by changing it.

This Scribe is to spend the month of June in the lower Rio Grande Valley, holding the first meeting at Harlingen.

The month of July and the first Sunday in August is to be spent in three mission meetings in South and North Alabama and Florida, from where he moved nearly 26 years ago. He is expecting a fine trip and a good work. O. M. R.

"He who through Christ makes home a heaven will some day have heaven for a home. On the other hand he who keeps enough of the evil spirit in his heart as to make a hell here, will have hell in the hereafter, sure."

"Can you believe that fish eggs originally developed into grass seeds and finally evolved into Indian corn? That is the sober saying of the evolutionists, and fools call it science."

## STAMFORD NOTES.

W. D. Black

We had a fine day yesterday. House full at the morning service with two coming forward to make confession of wrongs and were restored to the fellowship of the Saints. Preached to a house almost full at Lindsay's Chapel in the afternoon with several cars going from Stamford. About the usual crowd at the night service.

Monday, May 23rd, I go to Lamesa to pay back the meeting held for us by Brother LeRoy Elkins in the spring. Brother Elkins has his folks in fine trim and everything ready for a good meeting, and we hope and pray that the Lord will bless us in our efforts to advance the borders of His Kingdom.

Summer approaches and will soon be here with its season of revival meetings. I will be away part of July and all of August. I am counting on each member of the church to continue with your attendance and contribution the same as in my presence so that on my return we will not have to build again that which we have reached in the work at this place. Brother, may I depend on you?

The Lindsay's Chapel meeting will be the 1st and 2nd Sundays in August with Brother Jno. M. Rice to do the preaching and Brother J. E. L. Harrison to have charge of the song service. With these two faithful servants of the Lord in charge there is no reason why the meeting should not be the best.

The Lueders meeting will be the 3rd and 4th Sundays in August with Brother LeRoy Elkins to do the preaching. I have not learned who will have charge of the song service, but with Elkins as the preacher, is enough said in that respect and we look for a great meeting.

We have no summer meeting scheduled for Stamford, but will have one in the early fall. The home preacher will either do the preaching or exchange with some good gospel preacher nearby.

This will be the last issue of the paper that I shall help edit and publish. I shall turn the entire affair over to Brother W. D. Black, my faithful and efficient co-editor, at Stamford, and it is hoped that there will not be a skip in a single issue of the paper.

I have enjoyed the work of helping put over this important medium for service to humanity and God has blessed our efforts. I fully believe great good has been done, and that eternity alone will reveal just how much will come of our efforts.

Brother Black has been just as fine a co-worker as anyone could ask for, and I thank him from the depth of my heart for his unstinted and unselfish co-operation in the great work. I am glad that I know Brother Black better, for it means I love him more.

Brethren Harrison, G. K. and Glen Wallace also deserve special mention, for they are good men of God and have shown much interest in the work that the Jones County Christian has been doing.

All the brethren, who have helped in any way to make the paper a success, have our sincere thanks.

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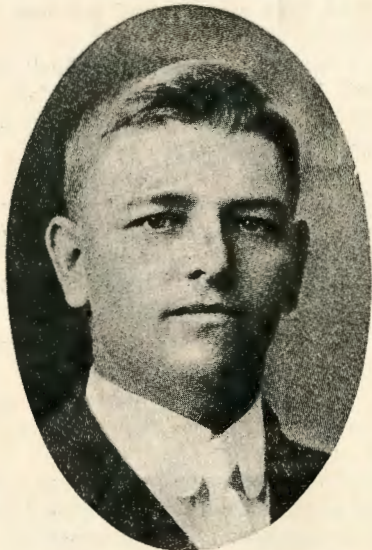
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