



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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God - Approved Worship

(Concluded)

BY JAMES L. NEAL

In continuing steadfastly in the apostles' doctrine, fellowship, breaking bread and prayers, God-approved worship is made to include singing, teaching, praying, communing and giving.

In discussing these five items of Christian worship in a former issue of this paper, I stated that, by nature man is a worshiping being, and that he MUST worship God in spirit and in truth. (Jno. 4:24)

The singing is *specific* and excludes any other kind of music in the worship. The teaching is *generic* and includes many ways of imparting the word of truth. Both must have to do with the Bible only. Fervent prayer is divinely enjoined. The Lord's supper is the purpose of the assembly upon the first day of the week. Giving is a definite part of the work on this day. (Acts 2:42; Eph. 5:19; 1 Cor. 16:1, 2)

Special attention was called to 1 Cor. 16:1, 2; and 2 Tim. 2:2. These are almost the forgotten Scriptures of the Bible. Will you please open your Bible and refresh your minds with these verses. There's a divine reason.

Those who engage in the worship of God according to the above New Testament pattern, are worshipping "in truth," if the whole heart is in this worship, they are worshipping "in spirit and in truth." (Jno. 4:24) "In truth," is God's side of the worship—His will in the matter; "in spirit," is man's side—the submission of his will to the will of God.

Danger Signals

It is dangerous to worship in spirit only. It is dangerous to worship in truth only. God accepts neither without the other. A man's heart must accompany his words—both must be governed by the truth: the word of God.

The great masses of people of China and India zealously worship without

the truth. They are keenly religious. They worship in spirit, i. e., their whole hearts are in the worship; but, they know nothing of the truth. They do not know the living God, nor His only begotten Son. Their drift through the centuries brought about this awful condition.

Consequently these poor people worship the sun, moon, stars, trees, etc., and idle gods by the thousands. Ninety percent of the people are religious. The Hindu mother who pitches her infant child to the crocodile as an item of worship to appease her idle god is deeply honest at heart and intensely religious in her action; but there is not one bit of truth involved in the shameful ordeal.

False worship is in spirit only, and is governed by the "doctrines and commandments of men"—a lot of it through ignorance and superstition. It cheapens human life and lowers it to the basest level possible. Human life is the cheapest thing to be considered in heathen countries. A drowning hog would be rescued; but a man would be allowed to drown. And, economic development is impossible under such conditions.

In Truth Only

The "high collared" Pharisees honored God to the letter with their lips, but their hearts were far from Him. They worshiped God according to their law, but it was "in truth" only, and not in spirit. They were selfish to the extreme, and cared nothing for others.

This resulted in their legislating where God had not decreed. Christ came according to appointment, and rejected the whole sectarian regime. He had nothing to do with them. Formality in religion is sickening. "If any man have not the spirit of Christ, he is none of His." (Rom. 8:9)

Is Giving Worship?

If it be contended that giving is not an item of the regular Lord's day worship, let it be carefully noted that one's love and interest for and in the worship is measured by what he puts into it. Where one's treasure is there will his heart be also, and vice versa. Out of the abundance of the heart the mouth speaketh.

Since the giving is upon the first day of the week (1 Cor. 16:1, 2) and undoubtedly in connection with the other four items of worship, how could one's heart be right for the worship if he did not obey the command to give as prospered? Each member is to purpose in his heart to give as prospered and do it freely. (2 Cor. 9:7)

If a Christian fails to give as prospered, his heart is not in the right attitude for worship. That would render his worship void, since the whole heart must be in the worship. But since the proper attitude of heart prompts giving as prospered in connection with the worship, since it is at this time that the giving is done; it follows that giving is a part of the worship. One's love for Christ might be measured by what he gives here in proportion to what he has. (2 Cor. 8:12)

It might show more grace to leave off the singing and prayer than the giving. Yet, many members sing and pray and eat the supper without giving a cent. That is like saying: "Lord, Lord," to enter heaven—it can't be done. (Matt. 7:21) We must *do* the will of God to enter heaven, and that includes *giving*.

Some give a bit of their means as though all they possess belongs wholly to them—just as they please they give, not to please God. Others give a certain percent with conviction; but the rest of their possessions is their own to be used just any way. But Scriptural givers give as prospered, realizing that they themselves even are not their own, but are bought with the blood of Christ. That is right.

O B E D I E N C E

BY JAMES H. STACKS

The question has often arisen "Must we obey God in order to be saved?" The answer to that question is generally given as yes, but when specific commands are given, many people refuse to obey them and often times they say it is not necessary to obey these commands in order to be saved. I want to call your attention to several examples of both obedience and disobedience to God's commands and the results thereof.

The necessity of obedience began with Adam, the first man, and has continued through all ages. Adam was commanded not to eat of the tree of knowledge of good and evil; Gen. 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But we find that Adam transgressed this law, and because of this transgression, he had to suffer the pain of death. Here we find a man who disobeyed God's law and the result thereof, but let us notice the case of Noah who obeyed God's law and the blessing he received. God commanded Noah to build an ark and told him just how that ark was to be built. Noah did just as God commanded, he did not change one thing, but built the ark according to the specifications given him by God. When he had finished the ark, God sent a great flood that covered the earth which destroyed every living creature except those that were placed in the ark by Noah in obedience to God's command. So we see that by Noah's obedience to God's commands he was saved from the great flood. Today people seem to think that it is a small thing to break one of God's commandments, but I want to call to your attention that the breaking of one of God's commandments kept Moses from reaching the promised land. God told Moses to speak to the rock and speaking to the rock, he struck it with his staff, and although water came forth from the rock, this disobedience on the part of Moses kept him out of the promised land. Again we see the importance of obeying the commands of God even though they may seem insignificant and even foolish to us.

Now I want to call to your attention the importance of fully obeying the commandment of God, that obedience to only part of God's command is not sufficient to please God, but that we must obey the full commandment. Let us notice the commandment that God gave the children of Israel in regard to the capture of the city of Jericho. (Joshua 6:3-5) "And ye shall compass

the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." Here we see that the full command was to march around the city one time each day for six days, but on the seventh to march around seven times. We notice that after the children of Israel had marched around the city six times on the seventh day, that the walls did not fall, but remember the command was to march around the city seven times. Many people seem to think that this should be sufficient and that the walls should fall down. You may say, no, they do not, but let us notice God's command, (Acts 2:38) "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. The full command is, Repent and be baptized, yet people seem to think that repentance is enough. By the same authority that baptism can be left off of this command, the marching around the city of Jericho the seventh time on the seventh day could be left off, but we see that until the children of Israel had completed the command of God, that is until they had marched around the city the seventh time the walls did not fall and likewise it is with the command to repent and be baptized for the remission of sins, until we have completed the command by being baptized we cannot receive the remission of sins.

Then let us notice the case of the young prophet who almost completed the command of God, but failed and because of this failure to completely obey the command of God, he was punished with death. God's command was to go into the city of Bethel and to curse the altar in that city, that he was not to eat bread nor drink water and that he was to return a different way from whence he came. We find where the young prophet had done all of these things and was on his way home when he sat down to rest. Here is where trouble overtook him. An old prophet came to him and told him

a lie, the young prophet believed this lie and through believing this lie disobeyed God, and because of this disobedience, he was punished with death. Here again we see the importance of completely obeying the command of God.

Now I want to bring your attention to another case of obedience and that is our Lord, Jesus Christ. Christ obey the laws of God and was the only one who lived the laws of God to perfection. The writer of the Hebrew letter tells us that Christ is the Saviour of those who obey him. (Heb. 5:8-9) "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him." Here we see that Christ, even though he was the Son of God, had to obey the commandments of God, and yet men say that obedience to God's commands is not essential to salvation. Let us notice what John has to say about obedience. (1 Jno. 2:3-4) "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him. I believe that you understand this, that if we do not keep the commandments of God that we do not even know him. Then let us notice what the Apostle James has to say concerning obedience, James 1:22: "But be ye doers of the word and not hearers only, deceiving your own selves." In the beginning God created Adam and from that time on, obedience to God's commands has been necessary in order to please God. By what authority can any man set aside a command of God and say that it is not essential. In closing this article I would like to call your attention to the reward that is promised to those that obey him and the punishment that those who do not obey him are going to receive, 2 Thes. 1:7-9, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Warren, Arkansas.

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IS SALVATION OUT OF THE CHURCH?

BY HOYT BAILEY

The popular idea is that one does not have to be a member of the church to be saved from past sins and finally saved in heaven. It is true that one does not have to be a member of a denominational church to be saved from past sins. So far as the scripture points out it is necessary to be a member of but one church, the one Jesus built, but membership in a denominational church or membership in every denominational church in the land would not free an individual from past guilt and fit such a one for heaven. Most of the preachers in the man made churches admit that going to heaven does not depend on holding membership in the organization of which he is a member. Nearly all of such preachers believe and teach that one can go to heaven and never be a member of any church. Such seems to be a terrible reflection on that group of preachers because it appears that they are not trying to prepare a people for heaven but have an entirely different motive prompting their preaching. They claim that responsible beings can be saved without being a church member yet most preachers of this class are doing their utmost to make more and more proselytes to their faith. Gentle reader, if you believe and teach that the Lord's church is a nonessential institution, how do you account for the following?

If one can be saved out of the church or if salvation can be had in any church, why was it necessary for Christ to build his church? (Matt. 16:18) It seems needless for Christ to have come all the way from heaven to earth, suffer the hardships of life and meet his death without sin, if it makes no difference about church membership. The old Jewish church was in existence before Christ came, should it just be a matter of holding membership in a church. The fact that some were members of the Jewish church did not make them members of the church Jesus built no more than membership in a Baptist, Methodist, Presbyterian, or Catholic church makes one a member of the church of the Lord. It is high time that the multitudes in denominational ranks make an honest investigation of their religious connections if they are really interested in the salvation of their soul. Why should Christ die the most shameful death in the history of the world if his church is not the church of all churches? Surely the Son of God would not have loved a nonessential institution so much as to give himself for it that said institution

might be sanctified and cleansed. If there is no connection between the church Jesus built and salvation it seems rather strange that he would love it so much as to give himself for it. (Eph. 5:25)

Since it is the blood of Christ that cleanses from all sin (1 Jno. 1:7), and it is very evident that no sin can enter heaven; therefore since Christ purchased the church—his church—with his own blood (Acts 20:28) it follows conclusively that one must enter the church to have his sins forgiven. It is exceedingly clear that the cleansing power is in the blood of Christ and so far as the scripture shows all of his blood was shed to purchase his church; hence if we are to be benefitted by his blood we must contact it and the only way of contact is by coming into the church. Honesty and sincerity are fine traits for anyone to possess and most especially when it comes to dealing with a subject so grave as the salvation of the soul. If an individual is really and truly as honest and sincere as he claims surely he will take what the Bible says about where salvation may be obtained. "I will place salvation in Zion." (Isa. 46:13) Should we learn what Zion is and where it is then we can know where salvation is and where we must go to find salvation. In Heb. 12:22-23 we learn that Zion is the church; therefore the Lord said he would place salvation in the church. Since the Lord placed salvation in his church it becomes necessary for one to enter the church of the Lord if such a one is to obtain salvation. All the talk of denominational preachers about being saved out of the church will not change the Lord's plan in the matter. If we are ever saved from sin we will be saved the Lord's way and not man's way.

The gospel of Christ calls those who would be saved out from the world. (2 Thess. 2:14) As they are called out from the world they are called into the peace of God; therefore they are called into one body. (Col. 3:15) Those who have been called into one body have been called into the church of the Lord for the body is the church. (Col. 1:18) Those who have not been called out of the world have not been called into the family of God. It is interesting to observe that the body is the church and that Jesus is head of but one body. (1 Cor. 12:20) We are reconciled in the one body or one church. (Eph. 2:16) He gave himself for it so he did not give himself for them. Since there is but one true God, one Lord Jesus Christ, and one Holy Spirit is not the one body of Christ sufficient for the saving of every soul? Jesus Christ will save the body. (Eph. 5:23) All who are reconciled to Christ are reconciled to

him in the one body. All responsible beings who are saved during this age or dispensation will be saved in the body which is his church.

God has a house and that house is his church. (1 Tim. 3:15) God has a spiritual house. (1 Pet. 2:5) One's house is his family. (Josh. 24:15) The house includes all of God's children; therefore all of God's children are in his church. The Lord does not have children outside of the family. All fit subjects for heaven have been born into the family of God. (Jno. 3:5) Through the preaching of the gospel both men and women were influenced to have a new birth. (Acts 8:12) Those who have been born anew are no more strangers or foreigners but are fellow-citizens with the saints and are of the household of God. (Eph. 2:19)

There is but one solid foundation upon which to build and that foundation is Jesus Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11) Peter confessed Jesus Christ to be the Son of God and upon the truth confessed Jesus built his church. The church is built upon the foundation and does not extend over it; therefore those who would build on an unshakeable foundation must enter the church. From Matt. 16:18-19 we learn that the church is the kingdom of earth. The kingdom includes all not under the power of darkness and translated into the kingdom of the Son of his love. (Col. 1:13-14) If one has not been delivered from darkness he is not in the church. Such are not citizens, hence they are still aliens, strangers or foreigners. (Eph. 2:19)

"There shall be one fold and one shepherd." (Jno. 10:16) Christ is the good shepherd and the fold or flock is his church. (Acts 20:28) "If any man enter in he shall be saved." (Jno. 10:9) Those who enter will be saved so if one does not enter there is no hope of salvation. If not in the fold or church, we are not saved. Since the Lord adds all of the saved to the church or adds such as should be saved to the church, then it follows that no saved people are out of the church. (Acts 2:47) Inasmuch as the Lord placed salvation in the church and will save his body which is the church and adds such as should be saved to the church, surely no one can conclude that salvation can be obtained out of the church. The church is the bride of Christ. (Eph. 5:23-24) Those out of the church are no part of the bride; therefore they are not under the groom's authority. If one is no part of the bride he has no relation to Christ. The church is married

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THE GOSPEL LIGHT

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From The Field

Brother A W. Wagoner of Dayton, Tenn. was with the brethren at Popular Ridge near Lake City, Ark for two splendid services over the Second Lord's day in December. Interest was real good.

Gus Fallis, Alicia, Ark.: Brother Dan J. Ottinger of Lynn, Ark. closed a good meeting at our school house December 14. We are always glad to have the gospel preached in our community.

Walter W. Leamons, McAllen, Texas: In addition to local work I have recently preached at Mission, Raymondville, and Edcouch. Speak every Sunday at 3:00 p. m. over the Harbenito station, 1240 kilo. Flowers and golden oranges everywhere in this lower Rio Grande Valley, so many winter tourists meet with us at 700 North Main.

D. H. Perkins, 3411 Coleman Ave., Memphis, Tenn.: Since my last report there have been eight or ten added here at regular services. New records have been set in Bible school attendance, mid-week attendance and in contributions. All regular services are well attended and with interest. Extra chairs are used in the aisles every Sunday morning and the Sunday night audiences are growing. Our weekly radio service can be heard each Thursday at 4:45 p. m. over WMP5 (1460 kilo.) On December 12, I returned to North Little Rock, Arkansas to preach the funeral of S. A. Carnack Sr. one of the most faithful members of the Sixth and Olive church. The church there is progressing nicely under the untiring efforts of Harbert D. Hooker, the regular preacher now. When in Memphis worship with the church at Coleman and National.

Voyd N. Ballard, Booneville, Arkansas: I preached for the church at Nola, Saturday and Sunday, December 13 and 14. Had good crowds at all services. That congregation seems to be working for the Lord. If you want to hear some real gospel singing Nola is the place to go. They can really sing. They ask me to preach for them monthly, and I will be there again the second Saturday and Sunday in January. The work moves along well here in Booneville.

Harbert D. Hooker, North Little Rock, Arkansas: Three have been baptized, two restored and four placed membership here

at 6th and Olive since last report. We have done quiet a lot of repair work on the building. We now have a nice brick building with 12 class rooms and an auditorium that will seat some 400 people. If the condition arises where our coast cities are in danger of being bombed, let me suggest that the congregations in the interior volunteer to take care of the children of members of the church in these danger zones. I am sure the church here in Little Rock will take care of 100 of these children in our homes.

* * *

I. D. Ames, Joplin, Mo.: It has been some time since I reported to the Gospel Light, and will say that I am just home from my last meeting in this year, I recently held a meeting for the congregation in North Lawrence, Kansas. This congregation had been allowed to go down, when a brother Stumbo moved there and secured my services for a revival of the Cause there. Our meeting continued for two weeks, and there were fourteen added to the congregation and thirty-six revived in the work and there have been two added since the meeting which causes rejoicing among those people there as well as myself, but we give all the glory to our God. From there I went to Bethney near Waverly Kansas, and there we held a short meeting having the largest crowds in twenty years. Our first meeting in next year will be at Garfield, Ark., a congregation I established some years ago. It will begin the eleventh of January. We are looking forward to a great feast of good things found in the unexhaustable riches of Gods word. Brethren pray for me.

EDITOR OF "CHRISTIAN WORKER" PASSED AWAY DECEMBER 19

Homer E. Moore, editor of the "Christian Worker," published at Wichita, Kan., for 27 years, passed away December 19th. Brother Moore was well known throughout the brotherhood as a true gospel preacher and as the editor of a religious journal never questioned for its soundness.

A son, Paul E., is office editor of the Worker and Sister Moore is listed as circulation manager. The paper also has a very able staff of writers, including some of the most well known preachers of the brotherhood.

The Gospel Light staff conveys sympathy to the bereaved.—Flanoy Alexander.

ANOTHER SOLDIER FALLS

Brother Charley T. Goforth was born March 20, 1873 and died November 8, 1941. Brother Dunn conducted funeral services. Burial was in the old Gipson cemetery, near Bates, Ark., where he spent nearly all of his life. He was a son of James and Matilda Goforth.

Charley obeyed the gospel in the fall of 1903, being baptized by Brother Riley Bethel. On January 13, 1918, he was married to Miss May Taylor at Slatonville, Arkansas.

Brother Goforth was a very clean man in morals and as honest as the days are long. He owed no man anything, but to love him. I have known him all my life. He was large, strong and keenly industrious. His heart went out to help his neighbors in every time of need. He was good to visit the sick and would weep with others when death entered the home. One among the very first things I can remember in life is Brother Charley's crying at the death of a sister of mine, Alice, just two years older than I, when I was about three years old. Now his body is sleeping near hers.

When I was a very small lad I was

gathering the "down-row" of corn, with my father and Brother Goforth taking the two side rows. I crawled under the wagon in front of a rear wheel to pull out a big ear, when the strudy team started. Brother Charley grabbed a spoke of the wheel, and with his strong and sinuey arms, held the wagon off me.

In September of 1914, leading my own invitation song, I gave Brother Goforth my hand in confession of the Christ before men, in the old school house on the brow of the hill at Weeks, Ark. On Monday morning following, my own father baptized me and Ethel Blair in old Poteau River at the Black Ford.

Most forty years ago Brother Goforth, my father and others sang "How Firm A Foundation" and similar hymns, and taught the plain word of God as found in the Bible, in prayer meetings "from house to house." These wonderful meetings indelibly impressed my young heart for all eternity, as well as my younger brother, Paul, I think; and possibly others. Would to God that every community would conduct just such prayer meetings. Some are starting them now; let others by the hundreds follow.

Brother Goforth was faithful in the church from the very start, and soon began to preach the gospel. His work and strong zeal for the Lord continued as long as his health permitted. He committed a large portion of the New Testament to memory.

He leaves behind him his wife, May Goforth, a brother, Sam, and a sister, Cassie Westfall, and a host of grandchildren, relatives and friends.

Sister Goforth writes: "Charley was a great man. He had his weakness but he loved the word of God better than he did me, or any one else. He would not miss worship on Lord's day when he could go at all. He always told me that if he happened to be a corpse on the Lord's day, for me to go to the worship, if I had to close the doors. And it was that way when he died, only the body was at the funeral home on Lord's day. We all have our weaknesses, but he tried to overcome his. When his health began to fail he talked lots about the word of God. His idea was: to do the will of God—not try to do. He is better off as it is, if he could never be well any more, but I am so sad and lonesome without him."

Sister Goforth closes her remarks by stating that "the apostle Paul said: 'Death to be with the Lord would be better for him, but for him to live would be better for the saints on earth.'"

And so it is with those soldiers of the cross of Christ who fall in faithful duty to him. "Precious in the sight of the Lord is the death of his saints." They rest from their labors and their good works follow them. In those fair Elysian fields of paradise are many loved ones sweetly resting in spirit in the care and custody of the God of their being, beckoning by their lives spent on earth for us to be faithful till death and then come on to join them there. What a wonderful consolation!

In the glad morning of the resurrection the righteous will be raised with immortal bodies, free from all tribulation, toil, suffering, tears and death! There'll be no crying over there and life, love and liberty will be perfect in every degree and sense. All minds will be equal with Christ's, our lovely Master, and we'll know each other and God as we are known! That will be heaven, sweet heaven, the wonderful beautiful home of the soul! Let us every one so live to go there when the evening shadows of this live call us away.—A friend and brother, James L. Neal.

What It Means To Be A Christian

BY GRANVILLE W. TYLER

Living in a country styled Christian, or even being affiliated with some religious organization does not prove that one is a Christian. We are not interested in what the world means by the term; but we are very much concerned about what God means when he uses the term Christian. One can never fully determine what it means to be a Christian without using the divine standard, the Bible. It is not hard to see in the word Christian, as used in the Bible, the idea of belonging to Christ. Therefore, "ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6:19, 20) The idea of following Christ is inherent in the word Christian as well as being plainly stated in Scriptures. "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1) "For even hereunto were ye called: because Christ also suffered for you leaving you an example, that ye should follow his steps." (1 Pet. 2:21) To follow Christ means not only to walk as he walked but to obey his word and follow his instructions. The man who goes into an institution which Christ neither entered nor instructed others to enter has forfeited his right to be scripturally called a Christian. Christians have become united with Christ and are spoken of as being in Christ (Eph. 2:10-13); they are the branches of the true vine. (Jno. 15:1, 5) But those who are followers of, and are united with Christ are said in the Bible to be children of God. "For ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27) Every faithful child of God is a Christian and all Christians, in the Bible sense of the term, are children of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1)

Let us keep in mind that everything required to make one a child of God is also required to make one a Christian; for things equal to the same thing are equal to each other. Certainly all of God's children are in his divine family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:14, 15, A. V.) Paul said: "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15) From Peter's words in 1 Pet. 4:16, 17: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God; and if it begin first at us. . . ." you notice that he makes *Christians, the house of God*, and the *us* apply to the same thing (or people). Therefore, one can no more be a Christian out of the Lord's church, than one can be a child of God out of God's family. Only those who have been born again are children of God, for this is the way people become members of his family. Speaking of Christians, Peter said, "Being born again, not of corruptible seed, but of in-

corruptible, by the word of God." (1 Pet. 1:23) And to Nicodemus, Jesus said, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5) There may be certain things connected with this birth which we cannot understand, but it is just as plain as daylight that only those who are born again can enter into God's kingdom—all the others are left out. This is not, nor can it refer to, the natural birth. Paul uses another figure which expresses the same truth in writing to the Galatian Christians when he said: "But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts crying, *Abba, Father.*" (Gal. 4:4-6) This suggests that those who were not born by the natural birth into his family are made his children by adoption. This is brought about by complying with the spiritual law. Just as is the case in the figure of the birth. People are begotten by the gospel (1 Cor. 4:15) and when the specified commands are obeyed they come forth as newborn babes in Christ. (1 Pet. 2:2) To be born again simply means to be converted, for those converted on the day of Pentecost are some of the very ones whom Peter said had been born by the word of God. (Acts 2:9; 1 Pet. 1:1, 23) If you will turn to Acts 2 and learn what those people did you will know exactly what the Bible means by being born of water and Spirit. They heard and believed the gospel; they were commanded to repent and be baptized unto the remission of their sins with the promise of the gift of the Holy Spirit; this they did gladly. (ver. 36-41) The Lord added them to his church, or they at that time became members of God's family, as is true of every individual who does what they did. (Ver. 47)

As children of God we must love, be reverential, submissive, and obedient to our heavenly Father. This means that we must be led by the Holy Spirit (Rom. 8:14) and be permeated with the Spirit of Christ or else we are none of his. (Rom. 8:9) Those who are Christians have been made heirs of God. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17) But we must be careful lest we be disinherited, or as Paul puts it in Rom. 8, die, "For if ye (talking about brethren, or children of God) live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Ver. 13) It would be impossible to name all the blessings Christians receive from God. They have the privilege of coming to God as their "Father who art in heaven" in prayer, with the assurance that he will hear and bless them, if they pray according to his will.

Not only do we as children of God sustain a very real

(Continued on Page Eight)

Church Establishment

BY J. PORTER WILHITE

Had you ever thought about some making the church of our Lord an Old Testament institution? Among the people who are the strongest contenders on the establishment of the church—the Baptist people—it is made an Old Testament institution. Of course some will deny that statement. But it is a fact. If you will take time to look back over some of my recent articles in the Gospel Light you will see that the law of Moses was in force until the cross at least, and the Baptists say the church started functioning during the earthly ministry of the Lord. Since he was under the law and taught his disciples to observe the law of Moses (Matt. 23:1-3) you can plainly see that any church working at that time was working under the Old Testament, or the law of Moses. Paul says if we go back there we have fallen from grace. (Gal. 5:4) I fear the whole Baptist fraternity are wrong and in a fallen condition.

"A Christian church, according to the New Testament idea, is a company of persons divinely called and separated from the world, baptized on a profession of their faith in Christ, united in covenant for worship and Christian service under the supreme authority of Christ, whose word is their only law and rule of life in all matters of religious faith and practice." (Hiscox, Baptist Church Manual, p. 10) Mr. Hiscox is a great man among the Baptist people, having written not only this popular church manual but other books, all of which have had a wide circulation. Some of his work has been translated "into six or seven different languages," is stated in his preface. But if you will notice what Mr. Hiscox says a church of the New Testament order is you can readily see that the Baptist church of today is not a church of the New Testament order. He says it is "a company of persons" "baptized on a profession of their faith in Christ" and the people who were baptized unto John's baptism under the New Testament order were baptized over. (Acts 19:1-5) Because John never baptized in the name of the Father, Son and Holy Spirit for the simple reason that such authority was never authorized until the Lord was raised from the dead. (Matt. 28:18-20) Mr. Hiscox says, "Christian baptism is the immersion in water of a believer in Christ, INTO the name of the Father, and Son, and Holy Ghost," etc. (Manual, p. 69, 70)

But before the resurrection the people only believed "on him who should come after." (Acts 19:4) That is they believed such a one would

come, but they were not believers in him in the sense we are now. All will agree with me that, therefore they did not have the proper faith to make them members of the church defined by Mr. Hiscox in his church manual. But to make it plainer still, I feel sure you will agree that the people back there who were baptized by John were not baptized INTO the name of the Father, Son and Holy Ghost, therefore they did not have the baptism Mr. Hiscox says is necessary to become a member of the modern Baptist church. Such was not authorized until John was in his grave and Jesus had been resurrected. (Matt. 28:18-20)

Pendleton's Baptist Church Manual perhaps is better known in this part of the country, and L. S. Ballard, a Baptist of debating fame, says Pendleton is among the greatest men since the days of Paul. But his definition of a Baptist church is found on page seven of his church manual and it tells us that a church is a congregation of Christ's baptized disciples, acknowledging him as their head, etc. But he was made head when he was raised from the dead and given to be head when he was seated at the right hand of God. (Eph. 1:18-23) So there could not have been a church like Mr. Pendleton calls for before the resurrection. Especially is this true when we consider that he, too, tells us that baptism is necessary to an entrance into the Baptist church and baptism is immersion into the name of the Father, Son and Holy Spirit, showing faith in the death, burial and resurrection of the Christ. (Pendleton's Baptist Church Manual, p. 56) We all know people back there could not believe in the Christ as one already having been crucified, buried and raised again because such a thing had not been when the Baptists say the church was established. Ask one of them if he would fellowship a person who was no better taught than were the people in the days of John the Immerser, or during the days of Christ on earth. I mean one who was in that condition. They will tell you such a person could not become a member of a present day Baptist church, therefore there was no such church in existence at the time they teach, according to their own words.

But the latest of these little man-made manuals for the Baptist church is the product of Dr. J. E. Cobb who says he has only "revised" Dr. Pendleton's Manual where he thinks it needs revision. I think the main dif-

ference is the modern idea which prevails among Baptists that Jesus will come and set up an earthly kingdom.

Dr. Cobb defines a church as "an assembly of people called out from the world by the preaching of the gospel, accompanied by the regenerating work of the Holy Spirit, and baptized in the faith and fellowship of the gospel," etc. (Cobb's Baptist Church Manual, p. 13) The doctor should remember 13 is said to be an unlucky number and here we see a statement on page 13 which kills his modern theory of the establishment of the church. He says the church was established when Jesus called his twelve unto him as recorded in Matt. 10:5-7 because there was a "calling."

But John called some out as we see from Luke 7:19, and Dr. Cobb will not say that John had a church. Even Samuel had a church many years before Jesus came to earth if a calling proves a church. (1 Sam. 10:17) But Dr. Cobb might say that they must be called by the gospel, which he does say in his Manual, but that makes it only the worse for him because the facts of the gospel being the death, burial and resurrection of our Lord (1 Cor. 15:1-5) were never preached as a fact before it was a fact, or before the crucifixion and therefore there could not have been a church of Dr. Cobb's definition before the resurrection of our Lord. In fact Baptists are wrong on their modern preachings of the origin of the church. Of course there are many who teach the truth on it when writing as scholars, but these little men teach as a sectarian idea and get it wrong.

The first time the gospel facts, including the death, burial and resurrection were ever preached publicly was on the day of Pentecost, the first one after the Lord was crucified, as recorded in the second chapter of Acts of the Apostles. At that time three thousand were baptized INTO the name of the Father, Son and Holy Spirit, the first such baptism we have on record, hence the first time such definitions of a church as these three Baptist Church Manuals give, could have been, so according to their own definition there could not have been a church before the day of Pentecost as we have always taught. But we will have more to say on this subject.

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The Church Through the Years

BY E. M. BORDEN

I am not trying to prove that the church of Christ has continued from the days of the apostles to our time, for that is clear. Jesus said: "The gates of hell shall not prevail against it." I believe that statement. The church has continued through the years and is here now.

In the fourth century, paganism received a great shock when Constantine became the sole emperor of Rome. From what we learn, Constantine was baptized by one of the bishops, in a baptistry that he had ordered built. History reveals that he was baptized for the remission of sins. The pagan empire was now weakening. The life of Constantine was spotted with many crimes, but if he really obeyed the gospel, his sins were forgiven. It was under the reign of Constantine that the people were asked to observe Sunday as the Sabbath of old. Christians were not persecuted under the reign of Constantine.

It was about A. D. 313 when Christians were allowed to worship unmolested. To some extent the property of Christians was restored. Regardless of what caused Constantine to take the stand he did, it was a blessing to the Christians. Yes, he was baptized, but did he really obey the gospel? That, we do not know. He made himself head of the church. He did not seem to understand that Christ is the head of the church. He, like some of the bishops, desired pre-eminence. So, for a time, the church and state were united. All Christians did not accept Constantine as the head of the church. Constantine did not get entirely away from paganism. The part of the church that accepted Constantine as head of the church, drifted further away from the true principles of the church founded by the apostles.

The act of Constantine in uniting the church and state, was a stepping stone to other evils. It is true that some of the principles of the gospel were taught by those who accepted Constantine as the head of the church. I might say that this departure finally resulted in the formation of the Roman Catholic Church. Constantine erected a baptistry in Constantinople, his own city. Regardless of his weakness, he was called, "Constantine the Great." He did not realize the full meaning of the expression of Jesus: "My kingdom is not of this world." Many Christians worshipped in separate bodies, and they declared that Jesus Christ is the

head of the church.

The main church in Rome was referred to as the "Universal Church," The "Orthodox Church," and the "Dominant Church." This church is often spoken of as the "Catholic Church." The word, Catholic, means universal. The universal church embraced all who had obeyed from the heart that form of doctrine. The Roman Catholic Church came later. For a long time there were two groups in Rome. Those who held to the proper organization of the church were called "Paterines." Both parties practiced baptism for the remission of sins. The church in this century embraced all those who had really obeyed the gospel.

The Paterines, as they were called, were known through the centuries as those who held to the proper organization of the church. They continued to preach the gospel and baptize for the remission of sins. During later persecutions they were mentioned among those who drifted into the valleys of Piedmont. It is said that the church of Christ existed in these valleys from the founding of the church until the tenth century or later. The Paterines are mentioned as having existed in the twelfth century. They insisted that church members should be good people. They also contended that faith without works is dead. That is all we have room for this time.

(To be continued)

Lectureship At Holdenville, Oklahoma

January 12-15, 1942

General theme, New Testament church.

Monday evening, 7:15 to 9:00

Mission of the Church—Hulen L. Jackson, Shawnee, Okla.

How to identify the New Testament Church—Delmar Owens, Ada, Okla.

Tuesday morning, January 13 10:00-12

Problems Confronting the Church Today

Innovations—Clyde C. Sloan, Bowie, Texas.

Worldliness—Glenn Jeffry, Cromwell, Okla.

Tuesday afternoon, 2:00 to 4:00

The Work of Orphan Homes—G. W. Butler, Tipton, Okla.

The responsibility of the Church to Them.—(Yet to be assigned.)

Tuesday Evening 7:15 to 9:00

Leadership—Jess Hall, Austin,

Texas.

Giving As We Are Prospered—Floyd A. Decker, Hugo, Oklahoma.

Wednesday morning, January 14, 10:00 to 12:00

The Church, Its Teaching and Discipline

Is the Lord's Day Bible School a Scriptural and Effective Method of Teaching the Bible?—A. L. Harbin, Duncan, Okla.

Importance of Mid-week Services.—Howard Carter, Marlow, Okla.

Wednesday afternoon, 2:00 to 4:00

Need of Church Government.—Gray Carter, Shamrock, Texas.

Keeping the Worship Pure.—R. H. Johnson, Morrilton, Arkansas.

Wednesday Evening 7:15 to 9:00

History of the Church From the Apostles to the Restoration Movement.—Rue Porter, Neosho, Mo.

History of the Church From the Restoration to Present.—Perry Cotham, Wewoka, Oklahoma.

Thursday Morning, January 15, 10:00 to 12:00

Some Great Needs in the Church Today

Personal Purity.—Will W. Slater, Fort Smith, Arkansas.

Personal Responsibility.—John W. West, Drumright.

Thursday Afternoon, 2:00 to 4:00

Maintaining Unity In the Local Church.—Leroy Thompson, Shawnee, Oklahoma.

The Great Need of Unity In the Local Church.—J. A. Bristow, McAlester, Okla.

Thursday Evening, 7:15 to 9:00

A Message To the Lost In the Church.—C. E. McGauhey, Oklahoma City, Okla.

A Message To the Lost Out of the Church.—J. C. Foster, Frederick, Oklahoma.

Present plans are to have the noon and evening meals in the basement at the church. Homes will be provided for all visitors who will stay over night. Consider this your personal invitation and attend.—Gussie Lambert, minister.

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Is Salvation Out Of The Church?

(Continued from page three)

to Christ, hence all who belong to him have united with him in marriage. (Rom. 7:4) Non-church members are not married to him, therefore such are not his wife. This class will not inherit because only the bride can inherit the groom's riches. (1 Pet. 1:4; Gal. 3:29) The groom is to return for his bride, but he has made no promise to return for those living in spiritual adultery.

Those who heard, believed, and were baptized are called the church. (1 Cor. 1:1) On Pentecost those who heard the sermon by Peter inquired what they should do. By their inquiry they indicated that they had faith in what was preached. Peter instructed them that they should repent and be baptized for the remission of sins. They that gladly received the word were baptized and the same day there were added unto them about three thousand souls. The people obeyed and the Lord added them to the church. They had salvation from past sins because of what they had obeyed. Christ is the author of eternal salvation unto all them that obey him. (Heb. 5:9) The Lord would not add an unsaved person to the church, therefore it becomes necessary for all who would have salvation from sin to do just as the Pentecostians did and the Lord will add to the right church. Noah built but one ark. Christ built but one church. The family of God is his church, therefore but one family will be saved because God's family is in the church. None were saved out of the ark. There is no salvation promised out of the church. Water had a part in the salvation of Noah and his family. All who enter the family of God are born of water and the Spirit. (John 3:5) As water had a part in the salvation of Noah and his family, so also does water baptism have a part in the salvation of souls. (1 Pet. 3:21) We are baptized into Christ. (Gal. 3:27) We are baptized into the body. (1 Cor. 12:13) To be baptized into Christ is to be baptized into the body and to be in the body is to be in the church. One cannot be saved without Christ but to be in Christ is to be in the church, therefore one cannot

be saved out of the church.

None can be saved on church membership alone. It is imperative that the commands of Christ be kept to the end, that we engage in the five items of worship each Lord's day, add

the Christian graces to our faith, be faithful until death and be faithful in death, if we are to rest in an eternity of bliss.

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What It Means To Be A Christian

(Continued from page five)

relationship to God as our Father, but to all other Christians as our brothers and sisters in the Lord. The same thing that makes a man a child of God makes him a

brother to all other children of God. Therefore, we should love one another and do our best to bear one another's burdens. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 5

The word "vain" has a number of meanings. Among them we find such interesting words and phrases as: "Empty; unreal, deceitful; producing no good results; conceited; ostentatious." Thus, if we find the word attached to something in the Bible, we know that the thing referred to is within the catalogue of these meanings. If we find the word religion connected with vain, we are informed thereby that such religion is empty, deceitful and conceited. This is not only true with the word religion, but also with any other thing in the field of religion. A look into the Bible will reveal to us many interesting things along the line.

We read in James 2:20, of "vain man." This would be a deceitful, conceited man. But, we are interested to know just what would place a man in this position. Doubtless there are many things, but the thing suggested by the writer in this connection is, teaching and practicing a "faith alone doctrine." The doctrine of "faith only" produces a vain system of religion. A system which is empty, and productive of no good in so far as eternity is concerned.

There are reasons why this system would produce a "vain man." They are set forth in the verses which follow, as well as the one preceding. Begin reading at verse 19. Note the following facts: (1) The doctrine of faith only is the doctrine of the devil. v. 19. (2) Abraham's faith was perfected by works. Thus an imperfect faith without works. (3) The doctrine contradicts the Bible. v. 24. (4) It is a dead doctrine. v. 26. Now, is it any wonder why the fifth point was added? "Wilt thou know, O vain man that faith without works is dead?"

Since "faith cometh by hearing, and hearing by the word of God," it follows that a "vain man's" faith is produced by hearing vain teaching. Jesus instructed the disciples that "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9) Thus to instruct one in the doctrines and commandments of men, would be leading him into a vain faith. An empty, deceitful faith produces that kind of worship. "Whoso-

Vain Things

BY R. A. HARTSELL

ever goeth onward, and abideth not in the doctrine of Christ, hath not God." (2 John 9, 10) What a terrible plight! A vain faith, and a conceited, deceptive worship without God. Yet, this is the state of those who adhere to the doctrines of men: those who teach "faith only."

Paul, in 1 Cor. 15, tells of the possibility of one's faith being vain. "If Christ be not raised, then is our preaching vain; and our faith is also vain; yea, and we are found false witnesses of God." The resurrection of Christ is the basis of the Christian's faith. If, therefore, the foundation is false, the faith which results from it is false. So, if the teaching we receive is false, then the faith we possess is false. The teacher is also a false, vain teacher. Just what would worship be, which has for its faith a false base? The writer also points out that one's preaching may be vain. Anyone who preaches contrary to the truth is a vain preacher. Thus far we have vain man, vain faith, vain worship and vain preaching. The Bible does not leave us without proper warnings in the matter of religion.

Yes, even religion can be vain. In fact, the Bible describes vain religion in these words: "If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart this man's religion is vain." Seeming to be religious is one thing while being religious is another. One may appear to be a Christian and be the reverse. Thus, one of the points in vain religion is outside appearance. Israel wanted a king, and looked for one who appeared apt to the eye. But God informed them that he did not look on the outward appearance, but on the heart. The pomp and show of religious bodies means nothing to God. God has pointed out in the case of the unbelieving husband being won by the Christian wife, that it is not accomplished by outward apparel, but by training and dressing the heart to

the demands of heaven's will. So, a make-believe religion is vain.

Again, the writer points out that the unbridled tongue is a sign of vain religion. A bridle on the tongue means more than just keeping it from gossip, or cursing. A Bible controlled tongue is one that speaks the truth of God's word. A mouth which sends forth the truth of the Lord is a mouth which does not send forth at the same time gossip and blasphemy. A bridled tongue is a tongue which tells men to do what the Lord has directed without addition or subtraction. It is a tongue which will not lead men to substitute tooting horns and pounding drums for the song praise of the Lord. Nor will it tell men to follow the ~~Catholic Church~~ in substituting sprinkling for baptism.

But, note again. "But deceiveth his own heart." In addition to a make-believe binding again to God, and a false tongue, it presents a self-deceived heart. Every man is responsible for his own condition in life. If you are wrong religiously, you alone are to blame. You cannot charge God with the responsibility. If your religion is vain; just remember, you deceived your own heart.

We have in Gal. 2:2, a suggestion of a vain race. Paul knew that it was possible to run in vain. Knowing this, he desired to compare what he had received by revelation with what others in the Lord's service had been teaching. He knew that truth never crossed itself. If the things he was teaching were contrary to what was being taught by other apostles, then something was wrong. Someone had the wrong revelation. That reminds me of professors today, who claim to have the Holy Spirit, but are afraid to compare it with the teaching of the Holy Spirit of New Testament times. And too, did you ever observe that ~~Joe Smith~~ claimed to have received the baptism of the Holy Spirit, and yet ~~taught that one might have as many wives as he desired? Then many~~ came dozens of others claiming the same things yet teaching that ~~Joe Smith~~ lied. Paul was willing to test what he taught. He was willing to

(Continued on page eight)

Church Establishment

BY J. PORTER WILHITE

In our last we had something to say about what Baptist Church Manuals said on the establishment of the church, or at least the conclusion of their arguments. In that we studied three different manuals, all of which were written by and for use in Baptist churches. Lest you might think that is all the man-made creeds they have I will tell you that they have had besides these, three since their first, published in 1611.

At this time I propose to show you that there has been a radical change among Baptists in the last few years with regard to the question under consideration. I was just looking over some propositions signed by Baptists with whom I have debated, some of them several years ago, and they then took a different position to the one they take now. Years ago they would sign a proposition to defend the establishment of the "church or kingdom" at a certain time. Now, since Dr. J. Frank Norris has introduced the theory that the church differs from the kingdom, and will be established when Jesus returns to rule a thousand years, while the church is now in existence and has been ever since the personal ministry of our Lord on earth.

I have one proposition signed by W. R. Durnell, who has had a few debates in the section where he lives, only one with our brethren however, which he has refused to discuss with me for about fifteen years. He is now pastor of a Baptist Church in Houston, or I should say was pastor of this church until I moved here and he resigned to go back home. He would do about as well as any of them if he would stand up and fight instead of showing his fear. He has run from this proposition for years. He, I suppose like most Baptists now, believes the kingdom is yet future and that the wedding will take place when the Lord returns. Some few of them still believe the church and kingdom are the same. This is especially true with the real scholars among them. But J. Frank Norris has led many a person into error.

A. S. Poindexter, a Baptist debator whom I have seen, but who debated just before my day, and is now deceased, said: "God used John, a Missionary Baptist preacher to found the kingdom of heaven on earth." (Page 25) But he debated before they were all taught by Dr. Norris. John R. Graves took that position too. (Trilema, page 43) J. M. Pendleton, of whom L. S. Ballard said there was not a greater man since Paul, said:

"The kingdom, the church, is to stand." They are "identical." (Three Reasons Why I Am A Baptist, p. 37) Pendleton you know, wrote the most popular Baptist Church Manual in use today, but he also is now deceased.

Hiscox, in his Baptist Directory, page 29, said: "Jesus Christ has here on earth a spiritual kingdom which is his church." Hiscox's works have been published in many languages, and sold by the hundreds of thousands. In fact, most of the older Baptists of recent years have stood for that very thing; even Ben M. Bogard once took that position. In his first edition of Baptist Waybook, page 34, he said: "That the kingdom of Christ, or the visible church which he established upon earth," etc., which shows that he thought they were the same at that time.

But I shall resort to better posted men; men who knew what they were talking about, because they were inspired men. Jesus used the words interchangeably in Matt. 16:16-19 and Matt. 18:15-18. In the first mentioned scripture he said he would build his church. (Not that it had been established a year or more.) In connection with which he promised the keys. What keys? The keys of the kingdom. Of course the keys which would fit the house he was about to build. But the house mentioned was the church, which Paul also calls a house. (1 Tim. 3:15) If he did not give the right keys when he gave the kingdom keys it was one mistake the Lord made, causing Peter to burgularize the church with the kingdom keys, if indeed they were two instead of the one institution. I claim the Lord made no mistake, but gave the right keys when he offered the kingdom keys with which to use in connection with the entrance of the church. It will also be noticed that the same words are used with reference to binding and loosing when he spoke of the work in the church as mentioned in the eighteenth chapter of Matthew. There is no question about the Lord thinking there was one institution on earth which belonged to him and it was known as the church or kingdom. It was established or given him when he bought it with his own blood. (Acts 20:28)

Paul said there is one potentate, ruler, and he is Lord of lords and King of kings. (1 Tim. 6:15) From that we see that Jesus is now, and was in Paul's day, a King. In fact, Paul was condemned by the people in his

day for preaching that Jesus was then King. (Acts 17:7) So Paul thought Jesus was King at that time, while some say that he is not yet King, but will be made King when he comes to earth to sit on his earthly throne. Not only is this foolishness preached among the Baptist people, but some of those who claim to be members of the family of God have taken up such. I regret that my brethren have tried to take this Adventist theory away from them, even if Baptists do try to get such dope.

But let us get back. Paul said Jesus was King, and he also said in that connection that he was the *only* Potentate. That is, he is the *one* ruler. What is he. King of kings. (1 Tim. 6:15) Head of the church. (Eph. 1:18-23) So we see that he is the *one* ruler of the church or kingdom, since he is head or king of that institution. That is clear, isn't it? Why should people take such a foolish position, any way? There is only one reason for its origin, and that was to escape the force of being baptized *into* the kingdom since they all know people are baptized into the church, and an entrance into the kingdom is absolutely necessary to being saved.

But we will offer one other argument. Jesus put his table in his kingdom. (Luke 22:29, 30) Every body now says that the Lord's Supper is a church ordinance, at least sectarians all do. Well if it is a church ordinance and the Lord left it in his kingdom, the church and the kingdom on earth are the same, or else some one has stolen the table out of the kingdom where the Lord left it and put it in the church to make it a church ordinance. But they are not guilty of that because the church at Troas met on the first day of the week to break bread, (Acts 20:7) and the church worshiping in Corinth also broke bread (1 Cor. 11), both with the sanction of the Apostle Paul, and therefore it was right to have the table that the Lord left in the kingdom, in the church because it is the same thing.

We enter into that establishment by being born again, which is of water as well as the Spirit. (John 3:5) But we are baptized, and the Lord adds us to the church, (Acts 2:47), or the kingdom. (Col. 1:13) And J. M. Pendleton, author of Baptist Church Manual, says we are baptized into the church or the "church of Christ is furnished with its members by regeneration." (Three Reasons For Being A Baptist, page 49)

Authenticity of the New Testament

BY WALTER CALVERT

(Note—The following article by Brother Calvert was sent to the Gospel Light by Mrs. W. L. Holland, of Russellville, Arkansas, and we believe it well worth passing on to our readers, as it contains much information of value. It will be continued in future issues of the Gospel Light. Brother Calvert, the writer, is 20 years of age and a true Christian. His address is 412 North N Street, Muskogee, Okla. If you enjoy the article, drop him a card or letter.—F. A.)

Chapter I

If it can be shown that the New Testament scriptures are authentic and have divine origin, then man is warranted in believing the message found therein and obeying the commandments given. Testament means covenant or contract. In any contract there must be at least two parties. Men never doubted the divinity of the Old Testament, so turning to it we read the facts contained therein. The prophet tells us, "Behold, the days come saith the Lord, that I will make a new covenant with the House of Israel and with the house of Judah." (Jer. 31:31) The latter part of the 34th verse of the same chapter tells us, "I will forgive their iniquities and remember their sins no more." This then was the New Covenant that the Lord was talking about, and would be new indeed if it completely removed sins instead of rolling them forward for a year. The Lord said, "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant will stand fast with him. (Psa. 89:27, 28) Isaiah tells us the Lord is going to make an everlasting covenant. (Isa. 55:3)

Man through these prophecies had every reason to expect a new covenant with God. Men looked forward to the coming of the new law and to the deliverer who was to bring it. It was the prayer of every Jewish maiden that she might become the mother of the deliverer. The question arises: Why didn't they accept the Lord when he appeared? The answer to that lies apparently in man's nature. Man as a whole is religious and willing to worship God, but man is egotistical, he thinks his way is as good as the Lord's way. So he says, yes, Lord I'll worship you and I'll serve you, but I want to do so in the way that seems best to me. The Bible explicitly condemns this method of worship as seen in Mark 7:7: "In vain they do worship me, teaching for doctrines the commandments of men." The wise Solomon said, "There is a way that seemeth right unto man, but the end there of is the way of death." (Prov.

14:12) The Bible tells us to accept God's way without attempting to improve it. The thought arises, how can something be improved when it is perfect? David said: "The law of the Lord is perfect, converting the soul." (Psa. 19:7)

If the credentials of the New Testament are sufficient, then it is authentic and must be accepted by man. In any discussion, it is well to define the points that are agreed upon, and those of disagreement. We then cast aside those which both parties agree to and center our attention on the points of disagreement.

The points of agreement are: it is agreed and history confirms that previous to the time of Christ's birth and a short time afterwards there was a certain, peculiar people called Jews, Israelites or Hebrews. These Jews believed in one God, prohibited intermarrying with other races, kept certain religious laws and observed religious festivities. It is admitted that about the year 29 A. D. there appeared an obscure Jew announcing the coming of the afore prophesied and long expected deliverer. And a short time later, another Jew appeared proclaiming himself to be the deliverer.

This Jew, called Jesus, claimed equality with God, Immanuel or God manifest in the flesh. For this claim he was arrested, tried, convicted and crucified. It is further admitted that this Jesus claimed that he would arise from the dead the third day. He was placed in the tomb, the tomb was sealed with the king's seal and a guard of sixty Roman soldiers was placed over it. On the third day the tomb was open and the body was missing. Now the terms of disagreement are: was the body stolen by his disciples as his enemies claimed; or did it arise the third day as was claimed by the disciples? If the body was stolen, then it makes no difference whether the New Testament is authentic or not. But if Christ did arise the third day, then not only are the New Testament scriptures authentic, but Christ is divine and has every right to command our spiritual destinies, and we must obey him if we hope to please him.

All falsehoods are clumsy when analyzed. In support of this statement let us read from the "Antiquities of the Jews," by Josephus, Book XVII, chapter 3, section 3: "Now there was about this time (33 A. D.), Jesus, a wise man, if it be lawful to call him a man, for he is a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and Gentiles. He was Christ. When Pilate, at the suggestion of the principal men among us had condemn-

ed him to death on the cross, those that loved him not forsake him; for he appeared alive to them the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him, and the tribe of Christians, so named from him are not extinct to this day."

Going further with the analyzing, we find that the entire testimony of those opposed to Christ is false. The witnesses who testified of his resurrection were his disciples. How much reliance can we place in their testimony? First let us see what it meant to be a disciple. At that time the disciples were everywhere spoken against. A Jew who became one was considered an outcast politically and socially. They were often persecuted to death, they were imprisoned, they forfeited all worldly goods, honor, social standing, and protection of life and property. With all this opposition to contend with we can readily see that the early disciples didn't become such for worldly gain. Men do not become imposters for any other reason. These early disciples suffered death rather than admit that what they wrote was fiction. Story writers and romancers do not act in this fashion.

Our thoughts return to the Roman guard placed over this tomb. Matt. 28:11-15 records: "Behold some of the watch came into the city and shewed unto the high priest all the things that were done. And when they were assembled with the elders and had taken council, they gave large sums of money to the soldiers, saying, say ye, his disciples came by night and stole his body away while we slept. And if this come to the Governor's ears, we will persuade him and secure you. So they took the money and did as they were taught, and this saying is commonly reported among the Jews until this day." The real issue is what became of the body of Christ. Was it removed by his enemies; was it removed by his friends, or did it arise from the dead as prophesied?

His enemies did not remove it because it was their desire to prove that it still remained in the tomb in a deceased state on the morning of the third day. And considering, if his enemies had stolen the body, they would have produced it as soon as the disciples proclaimed that he had risen. If it was removed by his friends, then we must believe that they broke the king's seal which was punishable by death, and stole the body from under the noses of sixty guards. Why didn't the guards require the disciples to produce the body? In that way the question could have been easily settled, but no arrests were ever made.

(Continued on page Six)

THE GOSPEL LIGHT

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From The Field

Hobart E. Ashley, Charleston, Mo.: The work here is most enjoyable. We can see splendid results, but there is much more to do. At present I am in a mission meeting near here. Had a splendid crowd tonight. Would like to come to Arkansas for some meetings. If anyone needs me for a meeting, please write me soon at Box 142, Charleston, Mo.

* * *

Hoyt Bailey, Edna, Texas: Among those baptized this year were Primitive and Missionary Baptists, Presbyterians and Catholic. Some have been restored from the Christian Church. Three married people were restored to their first love December 21. Contributions the past two Lord's days are the largest for the year. The regular contributions this year have more than doubled any year's contribution in the history of the congregation. I spoke at the prayer meeting service in Haleyville, Ala., recently. A good preacher who is married, about thirty years of age with good education and a good deal of experience, is desired for some work near here. Write me at once if interested.

* * *

J. Porter Wilhite, Houston, Texas: Looking over my books I see in 1941 there were 104 responses to the invitation; 61 of them since I moved to Houston, six months ago. I helped in three meetings and one debate. Contribution was good. We are doing well here. Our building is to be finished within two weeks, then we can do more. Several families who are members have just moved into this part of this fast growing city, and we expect them to meet with us. Prospects are fine with us. The war is taking away so many of our doctors we need more; some who are members of the church of Christ come to Houston. Write me, I'll help.

* * *

Gus Winter: Have asked for a six months leave of absence from the Webster City Iowa work beginning at once, owing to my wife being down again with arthritis. The best physicians we have consulted, advice me to take her to a warmer and milder climate. So I am accepting an invitation of two loyal congregations of Easter North Carolina, Pike Road and Newport, to locate here over the winter months and carry on gospel work in this section. I also think I can reach many more people in more places and accomplish more good in this much warmer and

From The Young People

Are We Voted Into the Church Or Added To the Church?

BY LEROY HENRY

On the day of Pentecost when Peter preached the first gospel sermon, the church of Christ was established. Not before this and not several hundred years later, by some man with man-made creeds. Peter and the rest of the apostles preached by divine authority, through the power of the Holy Spirit.

The New Testament as we have it today is a record of the things the apostles preached and taught, and if they were of divine origin why not accept just that without adding anything else to it. If we have the love of Christ in us we will do just that for he says if ye love me ye will keep my commandments. He did not say if the commandments did not suit us we could make out a new set just to suit us. In 2 Tim. 3:16, 17, Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

If a person wants to become a member of the body of Christ, can man join him up, can he vote him in? Is man the one to judge whether or not a person is a fit subject to be saved? Who is the judge of man? Is it a group of people that call themselves followers of Christ? Certainly not. Christ says, "Judge not that ye be not judged," (Matt. 7:1 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8)

When Peter preached this sermon on Pentecost the multitude asked what shall we do? And Peter said unto them, "Repent, and be bap-

milder climate than would be possible in the cold, frozen winter climate of Northern Iowa. Any brother preacher who may be interested in undertaking a pioneer mission work in a very hard field in North Central Iowa, and on a very moderate support, please write to Evangelist William J. Campbell, Davis City, Iowa for particulars. So until further notice please send all correspondences to me at Belhaven, N. C.

tized 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." (Acts 2:37, 38) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41) ". . . And the Lord added to the church daily such as should be saved." (Acts 2:47)

So it is God that adds man to the church and not man by voting and things of that sort.

No place in the word of God do we find where the apostles or anyone else said whether a person was a fit subject to be saved. Let us speak where the Bible speaks and be silent where the Bible is silent.

IF

If a man cannot fall from grace, why did Peter say that one can be entangled and overcome, and that the latter end is worse than the beginning? (2 Pet. 2:20-22)

If preachers have the right to preach their opinions, why did Paul say to preach the Word? (2 Tim. 4:1-4)

If it is not necessary for disciples to meet on the first day of the week to break bread, why did the Lord have it recorded as he did? (Acts 20:7)

If it is not necessary to meet on the first day of the week, why did Paul say not to forsake the assembling? (Heb. 10:25)

If it is all right to raise money for the church by having suppers, why did the Lord say to have the contribution on the first day of the week? (1 Cor. 16:1-2)

If it is all right for churches to demand a certain amount of money from their members, why does Paul recommend that we give as we purpose in our hearts? (2 Cor. 9:7)

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PROVE ALL THINGS

A. C. DREADEN

In 1 Thes. 5:21 we have these words, "Prove all things, hold fast that which is good." The Bible is a textbook on common sense. It is a book of sound philosophy and practical principles. The text is a sample of this fact. The figure is that of subjecting to the acid test. It suggests putting into the furnace, to separate from the dross, the gold and purify it. Paul here says, investigate before you invest. Jesus admonishes to count the cost before you begin to build. This is a wise and safe policy. When a man considers making any investment he carefully considers and fully investigates the security of the proposition. He demands an abstract to his deeds, and wants government security back of his bank deposits. If a man neglects or ignores these common safeguards and loses his property, he is held in contempt for his presumption, or pitied for his lack of good judgment. Why does the religious world turn thumbs down upon all religious investigation, while recognizing the wisdom of it in everything else? Why should it not be regarded far more important, since man's immortal soul is involved? A mistake in material affairs may be corrected, but not so in one that involves eternity. I know a good business man who employes a lawyer to look after the legal side of his financial interest, yet this same man refuses to make or to allow to be made any investigation when it comes to religion. In religion he accepts the popular notion that sincerity assures infallibility. But this is rank presumption. If this is true, then the text is a needless and even a foolish admonition. But it requires that every proposition be sounded upon the anvil of eternal truth; be weighed in the balance of God's word; that the fire of divine revelation burn upon all religious teaching until nothing is left but the original and unadulterated truth of God. If it won't stand the test, reject it. This has always been God's order. Isaiah speaks of this same duty in these words, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20) Notwithstanding these and scores of other scriptures of identical import the religious world frowns upon honest investigation.

To "prove," according to Webster means to "try by a standard." Of course the only standard to be recognized in religion is, as Isaiah declares, "The law and the testimony." When Paul says, "Prove all things" he means that they must be weighed in the balance of God's word. It would be of no avail to measure anything by a false standard. This would be deliberate and inexcusable self-deception. We are wise and safe only when we investigate and abide by the divine, infallible standard of God's truth. All should be willing therefore to do that, and the text impresses it upon us as an imperative duty.

Now apply this test to the church of which you are a member. Is it mentioned by name in the Bible? Is the pattern for its doctrine, its practice and its worship clear-

ly outlined and set forth in God's word? Can you appeal to a "Thus saith the Lord" for what is taught and practiced? If not, then it does not stand the test and should be given up. On the other hand, the origin, name, teaching, worship and work of the New Testament Church are clearly set forth in the New Testament. The division and confusion in the religious world on all these points is unmistakable evidence that the apostolic pattern is not being followed. Friend, a thing you cannot find in the Bible will not do to depend upon for eternity. Denominationalism is built upon the sands of human opinion, and not upon the rock of eternal truth, and therefore will not stand.

Is the creed or book of discipline to which you have subscribed of divine origin or human origin? The divine creed or discipline, the New Testament, is all-sufficient. Then the man-made one is eliminated and condemned on the ground that it is unnecessary and unauthorized. Every creed written by man contains errors, and thus becomes a prolific source of error in religion. Man is fallible, and being subject to mistakes, is disqualified and forbidden to make laws to govern man in the realm of religion. There is one lawgiver. (Jas. 4:12) Creeds also create and perpetuate division, which is sinful in God's sight. On the grounds that we "ought to obey God rather than men" we are obligated to follow divine guidance in religion and reject all human wisdom. Those who write the creeds can't direct their own steps, much less those of others. (Jer. 10:23) If the blind lead the blind, both will fall into the ditch.

Are you willing to prove all things regarding the name you wear in religion? As we appeal to the word of God we find the name Christian to be of New Testament authority and use. "And the disciples were called Christians first at Antioch." (Acts 11:26) There is no question or doubt of the divine authority regarding this name. Now if one could turn to the Bible and find the names, Methodist, Baptist, Presbyterian, Lutheran, etc. of course that would be divine authority for wearing these names. Those who wear these names could and would readily turn to the passage and that would settle the matter. But since they are not in the Bible, wearing them is going beyond divine authority. On the contrary, we are forbidden to wear the names of even the greatest of the Lord's apostles and ambassadors. "Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? (1 Cor. 1:12, 13) Paul forever settles this question by the three arguments implied and enforced by these three questions.

Our lives as Christians are to conform to the Lord's standard. (Phil. 1:27; Tit. 2:11-12) Our manner of speech is to be tested by the word. (Matt. 12:33-37; Eph. 4:25-29) Neglect and indifference will not stand the test. (Heb. 2:

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Authenticity Of the New Testament

(Continued from page three)

If it is unreasonable to believe that God raised the body from the dead, then we must believe that all the guards went to sleep at the same time knowing that it meant death to them. We must believe that the disciples would not risk their lives to save a live body but did to save a dead imposter. That the thieves were so deliberate and unafraid as to take time to fold the garments of Jesus. And that the disciples gave their lives for telling a falsehood that would bring them nothing but death and persecution. Then the thought arises, if the guards were asleep, as they claimed, how were they competent to testify whether the body was stolen or whether it arose? But man says, it is not natural for one to arise from the dead. There is only one reply to that, if Christ is divine, then he is not bound by natural laws. Now consider the testimony of the empty tomb, it says to science and philosophy, explain this event. It says to history, reproduce a like event. It says to time, blot out this event. It says to faith, receive this event. (1 Cor. 15:20; Rom. 8:11; Acts 5:32)

Tracing the various translations of the Bible back through the English language for the information of all concerned, we find. In 1881 A. D. that two English companies and two American companies were appointed to translate the Bible. They came out with the version commonly called the Revised Version. Prior to this in

1611 A. D., King James of England authorized the common version or the King James version as it is more widely known. Immediately preceding this was the Douay or Rhiems version in A. D. 1604. Earlier yet was the Bishop's Bible, published in 1568 A. D. under the direction of Archbishop Parker. In 1557 A. D. the Geneva translation was made, and in 1539 A. D. the Cramer edition appeared. In 1526 A. D. Tynsdale made the first translation from the Greek into the English. In 1384 A. D. Wycliff made the first English translation using the Latin Vulgate for his translation. The old Latin Vulgate was a revision of an earlier version called the Old Latin Version and was made in a little monastery in the town of Bethlehem about 1288 A. D. or thereabouts. Older than the Latin version is the Syrian version called the Peshito, it is quoted by writers as early as 170 A. D. This brings us down to within fifty or sixty years of the time of actual writing by the disciples of Christ. This gap has been bridged by our noted historians as time having elapsed while books were in the laborous process of publishing.

(To Be Continued)

Salvation comes through faith in Christ, but one cannot believe in Christ and at the same time deliberately refuse to believe and do what he commands to be done for salvation. The faith that saves induces one to believe the gospel of Christ and be baptized for the remission of sins. (Mark 16:15, 16; Acts 2:38)

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We should warn those who wear denominational names to search the scriptures to find out if they are walking in the strait and narrow way. I am afraid they will find they are walking in the broad way that leads to destruction. For the gospel, the word of God, given by inspiration, is the only means in the reach of humanity to save the souls of men and women. Be wise! Come out from among them. Be not a false teacher, but a lowly humble follower of the blessed Christ.—Alice McCord Dean.

PROVE ALL THINGS

(Continued from page five)

1-3; Heb. 10:25) Let us examine our own lives by this standard. (2 Cor. 13:5) By it we will be judged in the last day. (Jno. 12:48; 2 Cor. 5:10) This simple principle of Bible teaching and Christian duty, "Prove all things, hold fast that which is good," would settle all the troubles that disturb the religious world and divide the followers of Christ. To this I am fully committed, for it I propose to contend, and for it I am willing to spend and be spent.

THE REAL "IF"

If you can trust the Lord when those about you
Are going mad in search for gain and gold;
If you can look to Him when the world without you
Is sneering at the message He has told;
If you can feel His hand nor move without it,
Or led by Him don't murmur or reply;
Or believe His word and never doubt it;
And, lied about, can pray for those who lie;

If you can make the Lord your only Master;
If you can make His glory your only aim;
If you can meet with failure and disaster
And still sing praises to His blessed Name;
If you can get your heart on things above you;
And forgetting the things that are behind
Can run the race for Him who has loved you,
And let the mind of Him be, too, your mind,

If you can turn your back on all earth's treasure,
And count the world's rewards as filth and dross;
And let Him use you of His own good pleasure;
And find your glory only in His cross;
If you can give your heart and mind and sinew
To serve Him long after others are gone
And hold to Him when there's nothing in you
Except the faith which says to you, "Hold on;"

If you can talk with the King of Glory;
Or walk with Him and feel His sacred touch;
If you can give your life to tell His story;
If you can hide your hopes and aims as such;
If you can fill every passing minute
With sixty seconds' worth of service done,
Yours will be the earth and everything that's in it,
And more—you'll reign with God's ETERNAL SON.

Salvation In Types

(Radio Sermon delivered over station KSL, Salt Lake City, Utah.)

BY R. N. Hogan

The salvation of the Israelites from their Egyptian taskmaster typifies man's salvation from the tyranny of Satan today. Israel's slavery in Egypt, under unmerciful taskmaster was a type of man's slavery to sin and Satan, the taskmaster today. Egypt was not the homeland of the Israelites; they were strangers there, sojourners only, for they were true citizens of Canaan. But they must needs be subjects of a foreign prince a while; for men today, before they come into God's service, must belong to the world and be under Satan, the prince of this world. (John 12:31) Man's citizenship in the world must precede citizenship in the kingdom of God. So Israel, in the type, had to first be under a foreign prince; but only as sojourners. They no more belonged to Pharaoh than human beings belong to Satan. Both princes were usurpers of rights over God's creation. Servitude to Pharaoh must be oppressive, galling, almost killing, that the Israelite slaves may see in it only a cruel, hopeless existence, with death at the end. Yet they had become so accustomed to their hardships that they were largely reconciled and had to be reminded of their hard state.

Moses was introduced for that purpose (Ex. 3:15-18), and his first commission was to teach the Israelites that salvation was possible, at hand and that they should believe in God their Saviour. They did believe in God as their Saviour. (Ex. 4:31) But they were not saved the moment they believed. No sir! Their faith was what led them into obedience of the things which God their Saviour commanded. A series of astounding miracles were worked through Moses, partly to strengthen the faith of the Israelites, and partly to expose Pharaoh's opposition and stubbornness. In this we have Christ's life on earth splendidly typified. He came to offer salvation to the lost descendants of Israel (Matt. 10:6) and to induce and strengthen faith in them. (John 20:30, 31) He like Moses, taught them and performed a series of miracles. Many believed him, but they were not saved the moment they believed.

Before any definite step could be taken toward liberty, a blood atonement had to be offered for the Israelites. This was applied to their residence (Ex. 12:7) and secured for them exemption from the ravages of the Death Angel. Thus providing a means by which a start could be made toward liberty from their Egyptian

enemies. It gave them assurance of a salvation to come. The blood of Christ on the cross likewise gave assurance of a salvation to come. "He came unto his own and his own received him not; but as many as received him to them gave he the power to become the sons of God even as many as believed on his name." (John 1:11, 12) They were not the children of God the moment they believed; but when they believed, he gave them the right to *become* the children of God. This right to become the children of God was a future hope and remained as such as long as Christ was on earth living in the flesh; for repentance and remission of sins were to be preached, and were preached in his name, beginning at Jerusalem. (Luke 24:47; Acts 2) Thus the blood of Christ, like that of the Passover Lamb in Egypt, prepared for a future salvation only. It consecrated a way that the near future would reveal. (Heb. 10:19, 20) As Moses led the Israelites from Egypt to their deliverance, so Christ pointed out and led the way to remission of sins, beginning from his death on the cross. And just as the Israelites were delivered by faith, repentance and baptism; the sinner today is delivered from his bondage of sin by faith, repentance and baptism. (Acts 2:37, 38) The sinner is not freed when he reaches baptism, but is freed when he emerges from it. (Rom. 6:17) Although the Israelites under Moses had believed in God their redeemer and had followed his leadership through three encampments, they were not free from Pharaoh, for Pharaoh and his army pursued and overtook them at their last encampment. The only deliverance possible for the Israelites lay in their baptism, that baptism which was "unto Moses in the cloud and in the sea." (1 Cor. 10:2) They were saved by baptism, for when it was manifested that what they had done had not saved them, Moses said unto them, "Fear not, stand still and see the salvation of the Lord, which he will work for you today." (Ex. 14:13) At God's command the sea was opened as a passage to liberty. Paul calls this their baptism. (1 Cor. 10:1) They went down into the Red Sea as Philip and the eunuch "went down into the water" of baptism (Acts 8:36-40) and as the eunuch after baptism, went on his way rejoicing, in the forgiveness of sins; so the Israelites, upon emerging from the Red Sea, sang the song of triumph or de-

liverance that day from their Egyptian enemies. (Ex. 15:1-22) Thus Jehovah saved Israel that day out of the hand of the Egyptians." (Ex. 14:30) They were not saved prior to "that day", the day of their baptism, although the blood was shed many days previous to the day of their salvation; for it was shed back in Egypt. Furthermore, they had been believers several days before their salvation, for they became believers back in Egypt. Belief pointed out the way to their freedom from the Egyptians, for by baptism God saved them "that day."

The Antitype

Faith and repentance leads the sinner to baptism, where he "puts on Christ" (Gal. 3:27) and thereby enters into fellowship with him. The blood of Christ dedicated this as the "new and living way." (Heb. 10:19-23) But the blood, the faith and the repentance cannot free the sinner from his sins; for without baptism the sinner remains in his sins, in Satan's kingdom. (John 3:5; Acts 2:38) As the Egyptians followed the Israelites to and into the Red Sea (their baptism), and perished in the water, so the sins of the alien sinner follows him to and into his baptism and perish there. As not one Egyptian lived to emerge from the Red Sea, but every one perished there (Ex. 14:28), so all the sins of the alien sinner are destroyed (forgiven) in his baptism. He goes down into the water with his sins pursuing him, he comes up from the water forgiven, his sins having been forgiven, cancelled by God in the water, right where God destroyed Israel's enemies. That is the promise of God in the gospel: "He that believeth and is baptized shall be saved." (Mark 16:16) Then, and not until then, can he rejoice in the fact of his pardon as the Israelites rejoiced after their baptism. (Acts 8:39, 16:33, 34)

When the alien sinner is led by his faith, through repentance to baptism, he reaches baptism as a dead man. Hence, must be baptized because a dead man cannot baptize himself. Through the "sword of the Spirit," by being induced to believe and repent, he is slain as a willing servant of Satan and being now dead to that service, God commands some living person (some Christian) to bury him in baptism, that God, who raises the dead (and only the dead) may raise him up into "newness of life." (Rom. 6:3-6; Col. 2:12) God never touches the alien sinner until he finds him "buried in baptism," then he meets him there and raises him up into

spiritual life. This is in perfect agreement with the type. When Israel, persued by the Egyptians, came to the Red Sea, they were helpless—dead so far as their power extended. God recognized that dead state, when he commanded them to stand still” and see the salvation of Jehovah, which he will work for you today.” (Ex. 14:13) The standing still was equivalent of the dead condition of the alien sinner when he comes to baptism. In both cases, baptism is shown to be the work of God, not a work of man. This is the very reverse of the popular sectarian delusion; for the very command to “be baptized” proves the dead state of the candidate for baptism as God views him and introduces the necessity of the “work of God” who alone can raise the dead. “Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.” (Col. 2:12) It was the “working” of God that raised Christ from the dead. Our faith therefore, must be that as God worked to raise Christ from the dead, so will God work to raise the dead sinner from his *burial in baptism*. No baptism, no work of God in the sinner’s behalf. Had the fleeing Israelites never gone down into the Red Sea at God’s command they would all have perished, since it was their own works by which they came to the Red Sea and the sinner’s works cannot save him. Baptism alone, of all the steps in the plan of salvation, is God’s work; yet this alone is by the denominations represented as “a work of the sinner” and since the sinner is “saved by grace without works,” therefore, they reason that he is saved without baptism. Thus they make God’s work the work of the sinner, and the work of the sinner they attribute to God. They who do this do not understand the gospel, consequently, they do not preach it.

The “salvation of Jehovah” is wrought in baptism. The Red Sea which saved the Israelites also destroyed the enemy. Baptism *saves us* (1 Pet. 3:21) by *destroying* or separating us from our sins. That is, God saves us through baptism, making that the separating act, just as the crossing of the Red Sea was the act which actually separated the fleeing Israelites from the persuing Egyptians. The Egyptians went down into the Red Sea where they were drowned. Our alien sins follow us into baptism where they are forgiven. Hence, “He that believeth and is baptized shall be saved.” (Mark 16:16) “Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit.” (Acts 2:

38) “Arise and be baptized and wash away your sins, calling on the name of the Lord.” (Acts 22:16) “For as many of you as were *baptized into Christ* did put on Christ.” (Gal. 3:27; Rom. 6:3-6; 1 Cor. 12:13) No man can believe these scriptures and fail to see that remission of sins is obtained for us by *the work of God in baptism*. By the grace (friendly help) of God, men are saved when baptized. He who claims salvation before baptism is saved without the grace of God. Ridiculous. This is the only salvation preached by the denominational churches, salvation without God. The Israelites were “baptized unto Moses” as their lawgiver and leader to the promise land. We are “baptized into Christ,” our Lawgiver, our Lord and our Saviour. Without baptism in the former case, the Israelites would have died as slaves to Pharaoh in Egypt. Without baptism today we would all die in bondage to sin in the kingdom of Satan, the god of this world; for we are baptized out of that state “into Christ.”—In Christian Echo.

VAIN THINGS

(Continued from page one)

“try the spirit to see if it be of God.” He knew that if what he taught was not of God, he was running in vain. Friend, the same is true of you. If what you are clinging to is contrary to God’s word, you are running in vain.

But, a vain faith, produced by vain preaching, would produce vain religion and worship; and these would make one run a vain race. A vain race would result in vain labour. 1 Cor. 15:58, Paul tells us that the labor expended in the Lord is not in vain. This would lead us to know that work spent anywhere else would be vain. Since running is labor, it would follow that for one to run out of the Lord, or out of his way would be vain effort. Every effort spent must be expended in the church if we hope for reward. Paul teaches us to give glory to God in the church. Jesus informs us that he will pay for laboring in his vineyard.

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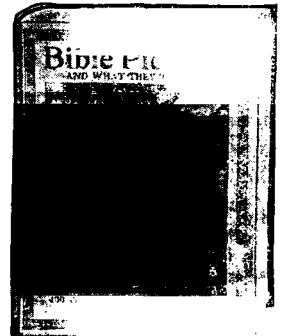
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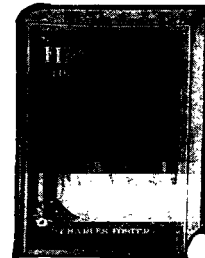
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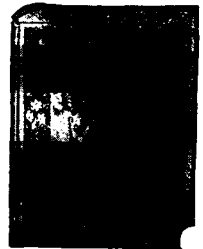
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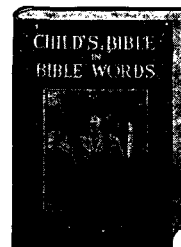
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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NUMBER 6.

The Lord's Supper

BY JOHN T. SMITHSON

I. Who Instituted the Lord's Supper?

The Lord's Supper had its beginning the night Jesus was betrayed, and subsequently tried and crucified. It therefore had its beginning before the death of Christ. Hence had its beginning outside of the church, because it began before Christ established the church. It was a memorial supper. It is now observed by members of the church in memory of the death of Christ for the remission of sins. Under the Jewish law, the feast of the Passover was kept. It was a memorial feast. The Jews kept it annually as they were commanded. Jesus and his disciples kept it. They ate the Passover supper the night he was betrayed, at which time Jesus originated his supper. Notice the facts about these two suppers:

The Passover supper was originated in Egypt the night they were to march from bondage to freedom. The Lord's Supper originated the night Jesus was betrayed to die to free men from the bondage of sin. The second time the Passover supper was eaten, it was in the wilderness, and was observed as a memorial supper. The second time the Lord's supper was eaten, it was in the kingdom in memory of Christ who died to make men free. The Passover Supper was observed annually through all the Jewish age till the death of Christ. The Lord's Supper is observed weakly, on the first day of the week only, and shall be observed till the Lord comes again; thus Jesus instituted his supper the night he was betrayed for a memorial to be observed till time ends.

II. What Are the Elements That Constitute the Lord's Supper?

They are two in number: 1. bread; 2. the fruit of the vine. These are perishable materials. The use of them suggests the divine mind.

Never in all the history of man do we find one time where man ever erected a memorial for any purpose out of such perishable material. Men use the most enduring materials in monuments for memorial purposes. God selected the weak and perishable things for a memorial of his Son for all time. There is no place where man can live that he can not possess the bread, or the material from which to make the bread, and the fruit of the vine. Hence, the grain grows, and so does the vine in every clime where man lives and for that reason the elements of the Lord's Supper can be had.

What kind of bread is used on the Lord's Table?

Will any kind of bread do to use on the Lord's table?

Is any kind of bread suitable for the Lord's table? If so, then any kind of bread will do. A slice of baked bread will do, or a corn cake or hoe cake, a griddlecake or a pancake will do if use on the Lord's table if any kind of bread is suitable. If any kind is not suitable, then what kind is suitable? All kinds of bread are in two classifications, leavened and unleavened. The Bible speaks of bread being leavened and unleavened. Which of these kind is a suitable bread for the Lord's table. We know we will not be contradicted when we say unleavened bread is the suitable bread for the Lord's Supper. That is precisely the kind of bread our Lord used the night he instituted his supper and said of that bread: "Take eat: this is my body." (Matt. 26:26) We do not think the use of unleavened bread in the Lord's Supper was incidental as is claimed by some. There may be some things incidental to the Lord's Supper, but the material which constitutes the supper is not incidental. The time of establishing the supper was not incidental or accidental. It was in accordance to and in harmony with, God's plan. Accidents or incidents did not nor could they, effect this plan of God. At the eating of the last Passover supper by our Lord, he established his own supper. The hour of our Lord had come; not by incident but by divine plan.

On that occasion there was no other kind of bread to be used but unleavened bread. The unleavened bread was the only kind of bread used during the Passover feast. It was unlawful to have leavened bread for seven days, the length of the Passover feast. The law was to use only unleavened bread in the Passover feast. How could the use of it be incidental? The feast of the Passover is spoken of in the Bible as "The days of unleavened bread." This is the only feast that is spoken of in those words. The feast of the Passover is called the "feast of unleavened bread." We believe Jesus kept the law. He fulfilled it. Therefore he could not at the time he established his supper used any other bread than unleavened. This fact would preclude the idea of an incident.

Let us read what God says about the bread used in the Passover feast. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. . . . In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven

(Continued on page two)

found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitation shall ye eat unleavened bread." (Ex. 12:15-21)

Again, God says: "Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast of Jehovah. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders." (Ex. 13:6, 7) We could give many other passages along this same line, but these are sufficient to convince anyone that in all the borders and houses of Israel there was no leaven to be found for the length of the feast, which was seven days. So as certain as Jesus and the apostles kept the feast of Passover according to the law of God, they could not have access to any kind of bread but unleavened. Therefore when Jesus took bread for his supper he had to take the matzoth of the Passover. When we understand this correctly, we can understand why the disciples were to prepare the Passover for our Lord. They made preparations for the Passover, and since no bread but unleavened could be used during the Passover they could prepare no bread but the unleavened. It is then certain that the bread on the Lord's table is unleavened bread. Jesus said, this bread—the unleavened bread—is my body. So there can be no doubt about using unleavened bread on the Lord's table. Then let all who prepare the bread for the table of the Lord see that it is the unleavened bread. There cannot possibly be any using it, and no one can raise any objection to it.

"The Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me." (1 Cor. 11:23, 24) This is what Jesus gave to Paul by revelation. Read Matt. 26:26; Mark 14:22; Luke 22:19. You will find that the Lord said at the institution of his supper, what he revealed to Paul. Notice in Matthew and Mark it is said, "He took bread, and blessed and brake it, and gave it to the disciples. . . ." And in Luke and 1 Corinthians it is said he "Took bread and when he had given thanks he brake it and gave unto them. . . ." To bless it and to give thanks must be the same thing and the blessing and the giving of thanks in all four accounts come before the breaking the bread. Hence it is first to bless or give thanks for the bread, and second to break the bread. This is the divine order. Now whether it will make any material difference if the order is reversed we will not say, but to follow the divine order is always right and safe. So when brethren wait on the Lord's table they should always follow the divine order.

Many brethren, when they wait on the Lord's table are excited or ill at ease, and often break the bread before giving thanks for it, and some times the order of the bread and fruit of the vine are changed, or they are both passed together. Whether this procedure invalidates the purpose of the supper, it is certain that it has not been carried out according to the divine order. In this matter it is just as easy to follow God's order as it is to follow an order of man. So we plead for the divine order.

How many pieces of bread should there be on the Lord's table? Shall there be one cake only, or shall there be two or more? Many congregations have more than one cake of bread on the Lord's table, but we have never heard any objection to the number. Is it the bread that is the body of Christ or is it the number of

pieces? If there were a thousand pieces of bread on the Lord's table, it would be the bread that is his body and not the pieces. When we take a piece, we take the bread which is his body. We have never heard of the *one breader*, or the *one loafer*, or the *one plater* in observing the Lord's Supper. If there are two or more pieces of bread on the Lord's table no one objects to that. No one objects to the number of cakes or the number of plates used in observing the Lord's Supper. All do regard the bread as the body of Christ, regardless of the number of cakes or number of plates used.

But when it comes to the drink on the Lord's table, here has been, and still is, and most likely will continue to be, much discussion, contention and division over it. With no intention to provoke any discussion, it is our desire to write, what in our judgment is the truth on this subject.

Four writers tell us about the Lord's Supper. have their account in Matt. 26; Mark 14; Luke 22; Cor. 11. When they speak of the drink in the Lord's Supper, Matthew and Mark say, "He took a cup." Luke and Paul say, "the cup." They all speak of drinking it; "a cup," "the cup." From this we know the Lord had no reference to the container, but only the contents. So it is the contents of "a cup" or "the cup" that is the "blood of the covenant," and it is a drink. Luke and Paul tells us it is a drink, but they do not tell us the kind of drink. Matthew and Mark tell us it is "the fruit of the vine." So "the fruit of the vine" is the drink in the Lord's Supper, and it is this that our Lord calls "the cup" of which all are to drink. The Saviour placed no significance on the container. It does not matter if the drink, "the fruit of the vine" is in one or any number of containers. Whatever "the fruit of the vine" may be in, it is the drink, and not the thing it is in, we are to observe. The container, or the number of them, or the material out of which they are made cannot have anything to do with the drink, or kind of drink in the Lord's Supper. "The fruit of the vine," is "the fruit of the vine" if it is in one or one thousand containers. To call the container, *a cup*, *the cup*, the individual cup, a glass, a jug, a keg, or a barrel does not make the drink in the supper acceptable. The only need for any of them is to hold the drink from which it can be taken. It seems that the only consideration or attention anyone should give to the container should be its suitability, and its cleanliness, and beyond that it seems no attention should be paid. When we come to take the Lord's Supper the contents should interest us, and demand our serious attention, and not the containers. It seems that those who oppose the individual containers miss the point in observing the Lord's supper. It is doubtful if those who contend over the containers take the supper in an acceptable manner. Seldom do you find a congregation that uses *one cup* as is contended by those who oppose the use of individual cups. Those who contend for *one cup*, cannot consistently use two or more cups. *One cup* does not, and can not mean *two* or more cups. If all would remember that the containers, one or more, or individual, have nothing to do with the acceptability of eating the Lord's supper, than the plates that hold the bread, or the tables on which the supper is set, all confusion along this line would be eliminated.

In addition to the contention over the use of the individual cups in taking the Lord's Supper, there are those who contend that only wine should be used in observing the Lord's Supper. These contenders refuse to use grape juice on the Lord's table. Our Saviour

(Continued on page seven)

Cracking Baptist Nuts

(No. 1)

BY J. PORTER WILHITE

W. H. Little, a Baptist debator of considerable note, according to D. N. Jackson, editor and debator, asked me several questions, saying that if I answer them I will have done something "three others failed to do, notwithstanding one of the three had promised he would be glad to answer any Bible question I might ask. In other words, three of your strong preachers, three of the best you have, have balked on me, and will not answer a one of them." So, if I answer I will be the champion among my brethren, because at least "three the best" could not do it. Of course if they can't I could be afraid to undertake it, since they are the best among us. However, after getting over my scare I have decided to undertake it, even if three of my best brethren have failed.

I glanced at these *hard* questions before attempting to answer, and I am now convinced that these three brethren of mine are either very weak, or just didn't want to fool their time away with such silly questions. I find, too, that some of the questions are not questions at all, but statements or arguments. Others contain more than one question when it is numbered as one. But be that as it may, I see nothing hard about any of them and will advance into this pleasant play at once.

Mr. Little calls this list "Baptist Nuts For Campbellites To Crack," hence the title of this article, as you see above. Really I think Mr. Little gave it a nice title, because "*Baptist Nuts*," must be right. I think all who take the position Mr. Little does are *nutty*. In fact I think I have a very easy job because such people seem to be already *cracked*, and all I have to do is to pull the hull wide open, so here goes, even if I am not a Campbellite.

Question No. 1. "Where and by whom was the gospel first preached? Matt. 3:1, 2; Mark 1:1-4; Luke 16:16."

Answer. Gospel means good news. Good news has been preached from the beginning, and in that sense gospel has been with man always. The word of truth is the gospel, (Eph. 1:13) and the word of God was preached in other dispensations, therefore the gospel was preached unto them as well as unto us. (Heb. 4:1-2) And since it was preached in Moses' day as the last mentioned scripture says, and John the Immerser lived under the law of Moses, he being in the days of Jesus on earth, and Jesus was born under the law, (Gal. 4:4) and the law was still in force when he was nailed to the cross, (Col. 2:14) which was after the death of John, therefore John preached the gospel—good news—of the coming kingdom. (Mark 1:1-15; Matt. 3:1, 2) And there was nothing but law preached by the prophets until the last and greatest one of them, John, (Matt. 11:11, but since that the gospel of the kingdom also was preached, or added to the preaching of the law as Luke 16:16 teaches. John certainly did not teach the death, burial and resurrection as a fact because it was not a fact until after he had quit preaching, and if you claim he preached all the gospel facts we can and should preach today, you either make John the Baptist preach a falsehood, or admit that the death, burial and resurrection are not parts of the gospel for us to preach today in spite of the fact that Paul said it was. (1 Cor. 15:1-5)

Question No. 2. "What use or purpose did our Lord

have for John's baptized disciples? See Luke, chapter One."

Answer. The first chapter of Luke has no reference or connection with the question asked. "John's baptized disciples" are not so much as mentioned in your reference. John was a forerunner of the Lord, preparing a people for him, (Luke 1:76, 77) but they were prepared by being baptized by this man for the remission of their sins (Luke 3:3), something a modern Baptist preacher will not do, so says John R. Graves, one of your leading brethren in Tri-Lema, page 195. "No Baptist church or Baptist minister ever baptized. . . to procure the remission of sins." Therefore you have no right to lay claim to John the Immerser, because if he were here you would persecute him by calling him a Campbellite, since you say baptism for the remission of sins is Campbellism, and John preached it just as strong as I do. It was pleasing to the Lord to use these people baptized for the remission of sins by this man, and just why it was so arranged, I do not know any more than I know why it required the death of Jesus to save mankind. It was his will.

Question No. 3. "Was any one baptized in water between the cross and Pentecost?"

Answer. Not that I know of. Where does it say that anyone had the gospel preached to them and they believed it during that period? When you answer that you surely will have your question answered.

Question No. 4. "While it is admitted by all that the church at Jerusalem was composed of John's baptized converts, and to deny it is to deny the Bible, and that the apostles lived and died with John's baptism, and that our Saviour had, and still has John's baptism, how do you evade the fact that the three and five thousands added to the Jerusalem church did not also have John's baptism? Otherwise there were two baptisms in said church when there should have been only one. Eph. 4:5. Just think will you, what sweet fellowship a church with about 8120 members 120 of them with John's baptism and 8,000 of them with some other kind. And yet Peter tells us that at that very time and place the disciples were all of one accord. (Acts 1:14, 2:1) 'Behold, how good and how pleasant it is for brethren to dwell together in unity,' Ps. 133:1.

Answer. That is quite a lengthy question, but we have some even longer. Mr. Little, you cannot prove that the Jerusalem church had a man in it with John's baptism. You are only supposing, and that is a great trouble with Baptists. Even their own leading men say so. For instance, Dr. H. C. Vedder said: "A good many Baptists are in great danger of forgetting that their guesses have not the authority of scriptures. Let us not be wise above that which is written." (The Dawn of Christianity, page 83) All John's disciples could have been baptized over, since Jesus and his disciples were baptizing more than John. (John 4:1, 2) But if John did baptize them they were immersed for the remission of sins, (Mark 1:4; Luke 3:3) but not into the name of the Father, Son and Holy Spirit because that was not authorized until John was dead. Neither were his disciples believers in Jesus Christ as a crucified, buried and resurrected Son of God because none be-

(Continued on page seven)

Missionary Work

BY VOYD N. BALLARD

Missionary work is simply preaching the gospel to every creature as the Lord has directed.

The record says Jesus chose from them twelve whom he named apostles (Lk. 6:13) "that they might be with him, and that he might send them forth to preach." (Mk. 3:14) So Jesus selected twelve men and these he commissioned to "Go into all the world and preach the gospel to every creature." (Mark 16:15-16) That commission is still binding on every child of God today. God has constructed His church perfectly for the work he intended it to do, and what is the church for if it is not to propagate the religion of Christ? Paul said the church was the pillar and support of the truth. (1 Tim. 3:15) Jesus says it is the truth that makes men free. (Jno. 8:32) So if the church fails to take the truth to all men she has not done what God wants her to do.

Paul says they cannot believe on him of whom they have not heard; they cannot hear without a preacher, but, how can he preach except he be sent? (Rom. 10) And if I may ask a question of my own, who will send him if the church does not?

Paul felt that he was a debtor to all men. (Rom. 1:14-15) And the church at Philippi must have felt the same way for they ministered to Paul's needs. (Phil. 4:15-16)

It was never intended that any man should be at ease in Zion. It is the duty of every congregation and every individual Christian to preach the gospel. It doesn't make any difference where we are, the command is still there. "Preach the Word."

We hear much today about the "pastor system" and the "located preacher." If the preachers whether located with some congregation or not will preach the Word in season, out of season, in the highways, byways, anywhere and everywhere, they can get a hearing and the congregations, under the direction of the eldership, will stand behind them in the work, the "located preacher" will not be a problem.

Paul was with the church at Ephesus three years. Yet, he said he taught publicly and from house to house, and at the close of his ministry could say, "I am pure from the blood of all men for I have not shunned to declare unto you all the counsel of God." (Acts 20:17-32) What a shining example Paul was. Brethren, turn to the twentieth chapter of Acts and read it carefully. Do you get the lesson? Preachers will preach the Word if you will see that they receive enough of your carnal things for them and their families to live while they do it.

"We have sown unto you spiritual things is it a great thing if we reap your carnal things?" (1 Cor. 9:11) No, for "God has ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:14) Then let us preach it brethren. If you cannot proclaim it from the pulpit, help support the man who can and does, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." (Acts 20:35)

Is There Cause For Alarm?

BY A. H. BRYANT

Everywhere there is much concern and considerable alarm manifest because of the wide-spread troublesome condition now existing in the world. This chaotic condition to be sure is to be deeply regretted and deplored. But why so much concern now, when as a matter of

fact, conditions under which we have been living are conducive of just such a state of affairs. It has been said that public sentiment usually gets what it asks for, and this seems to be no exception.

We Americans detest the name Hitler and look with suspicion on all who do not denounce his "New world order" in the strongest possible terms. We are anxious for his early and permanent defeat. But as was true in Old Testament times, the Lord may use him to bring about his own glory. Hitler's army may be the means God will use to overthrow the Hollywood spirit and jazz life in America. We should be able to see, even with a beam in our eye, that we long ago should have cut loose from foolishness in matters pertaining to the worship of God and should have given attention to the simple obedience of God's word. What Americans need to do is to emphasize the idea of pure Christianity rather than some man-ordained system of religion. The grave danger the world is now facing has been brought about, largely, because of a light, pretentious worship God never authorized.

The world has lived in wanton pleasure, sowing to the wind and now ready for the harvest which is to be the whirlwind. Religion—perfidious Christianity—has helped to loose the hands of vile and murderous men. Now are we to fully realize that "God is not mocked, that whatsoever a man soweth that shall he also reap."

The Holy Spirit through Peter gave a powerful warning when he said, "But there were false prophets among the people even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lingereth not, and their damnation slumbereth not." (2 Peter 2:1-3)

Notice Peter says, "There shall be false teachers among you," and the primary cause for this is "covetousness," desire for ill-gotten gain. "Make merchandise of you." Christians should entertain a higher regard—if possible—for the villain who would peddle to our sons or daughters the moral degrading, crime alluring, head bursting booze, than for the modern infidel, parading under the guise of religion, hiding beneath the cloak of "priest" or "pastor," holding in his hand the Bible, the holy word of God, then diabolically refusing to accept any portion thereof that may contradict his human adopted system of religion.

In the face of the awful consequence of adding to, or of taking from the sacred pages of God's written word. (Rev. 22:18-19) we are made to wonder why men will continue to make void the commandments of God by teaching the precepts of men. However, the Lord said this would be true; more, he said it would be done for "filthy lucre," or "covetousness." It is for this same reason men traffic in illegal merchandise. One is a traffic in material things, the other in the souls of men and women. Both are for the same reason and may be expected to end only when public sentiment refuses to support all such illegal and unscriptural traffic. Those who do support such should know that they too come under condemnation of the word of God. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deed." (2 John 10:11)—Douglass, Kansas.

The Church

BY W. E. McWHIA

"And the Lord added to the churches daily such as should be saved." Wait a minute, read that again. "And the Lord added to a church daily such as should be saved." No, wrong again. Why did you not read it as it is? "And the Lord added to *the* church daily such as should be saved." (Acts 2:47, King James Ver.) "And the Lord added to them day by day, those that were saved." (Acts 2:47, American Standard Ver.)

One might say, what is the difference in meaning in the three quotations from the King James translation? Well in the first quotation "to the churches," means that those that were being saved were being added to two or any number of churches. And "to a church," means to be added to one of many churches. Maybe one was added to this church, one to another church and so on. "To the church" means that they were all added to only one church. But says one, we have hundreds of churches in our land today. Which one did the Lord add the saved to?

An illustration: I buy five bushels of potatoes from a farmer and tell him to leave them at the stores. There being five stores in the town he leaves one bushel at each store. So I buy again and tell him to leave them at a store, so I have to go to every store in town before I find my potatoes. I buy again, but I am tired of having to go all over town to gather up or to find my potatoes, so this time I tell him to leave them at John Smith's store.

Leaving my potatoes at all the stores in town, is as the Lord adding to "the churches." Leaving them at a store, is as "a church." Leaving them at John Smith's store, is as adding them to *the* church, for it points out the one they are to be added to. But says one, did you ever hear anyone quote Acts 2:47, reading, the Lord added to the churches? No not in word, but in action. The religious census of 1926 shows there were a total of 54,624,976 persons in the United States of America as church members, and this number was divided into 213 different religious bodies.

Everyone of these religious bodies believe that Jesus Christ is the Son of God, and are striving to make heaven their eternal home, but too sad, each teaches a different doctrine. Ninety-nine and a fraction per cent teach that one church is just as good as another, just so you are honest and sincere, that is enough to carry you home to glory.

Well, did you ever hear anyone quote Acts 2:47, "the Lord added to a church?" No, not in word, but in action. We have heard them say, come make the confession then join a church of your choice. "A" church, as it did not make any difference with the Lord. The record divine says, the Lord added to "the church," meaning one and only one. But says one, that is true but there being 213 or more churches, which one is he going to add them to? Who said there were 213 churches? That was the religious census of 1926. Did God or man say there were 213 different churches? Which are you going to believe, God or man? "There is one body, and one Spirit, even as you are called in one hope of your calling." (Eph. 4:4) The one "body" is the church as all Bible readers know. "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings and mightest overcome when thou art judged." (Rom. 3:4) So when we say there are 213 different churches in the

United States or in the world, we are denying God's blessed word, for His word emphatically says, one body, which is the church. There might be 213 or more religious bodies but there is only *one church*.

Paul said that there was one body or one church. Which one of the 213 does he mean? Is there any way of finding out? Certainly so, but where must we go? To the Holy Bible. Then if the Book Divine will tell us to what church the Lord adds those that are saved, we will be acting foolish not to accept it. Some one says that John the Baptist established the Baptist Church. Can you give book, chapter and verse? No, I cannot do that but he baptized and they were called his disciples. Yes, that it right, John did a lot of baptizing and had a host of followers. The first we have of John the Baptist is, "In those days came John the Baptist, preaching in the wilderness of Judaea. And saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1,2) But we do not find where he ever established a church. After he was put in prison we find Christ preaching the very same thing that John the Baptist preached. "Now when Jesus had heard that John was cast into prison, he departed into Galilee. . . From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 5: 12, 17)

We see that Christ preached the very same thing that John the Baptist did. Also we find the twelve apostles preaching the very same thing. "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles and unto any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:5-7)

After the Lord began adding souls to the church, we find Paul condemning John's baptism. "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:2-5) So then if John the Baptist established a church, Paul condemned it.

Paul, you say that there is only one body or church, what is the name of this church and where did it originate? This is the language of Christ: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18)

Those 213 religious bodies all claim that the religious body that they are affiliated with, is the church that Christ said that he would build. "If any man speak, let him speak as the oracles of God." (I Pet. 4:11) So let us do Bible things the Bible way, and call Bible things by Bible names.

The Christian's sacrifice is to present his body in continuous, active service for the Lord.

The Holy Spirit begets people through the gospel of Christ which is the seed of the kingdom or church, which is the mother of us all.

THE GOSPEL LIGHT

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NOTES—REPORTS

Mrs. Jessie Lay, Mineral Springs, Arkansas: Brother Ordis Copeland of Hope preaches for the church here each second Sunday.

* * *

Revival Date For Antoine, Ark. Meeting

The revival meeting for the church at Antoine, Arkansas will begin the First Sunday in July. Glenn A. Parks of Haynesville, La., will do the preaching. The date is somewhat earlier than heretofore, in order not to interfere with other meetings.

* * *

"In my way of thinking the GOSPEL LIGHT is the biggest little paper in the brotherhood, and it should be in every home."—A brother in Arkansas.

* * *

"Renew my subscription to the GOSPEL LIGHT. I think it is a wonderful paper."—A sister in Arkansas.

* * *

A new name on our exchange list is "Sound Words" published by John O'Dowd of Houston, Texas. Brother O'Dowd is doing a great work through the press and from the pulpit.

* * *

Estes Moved To Longview, Texas

An announcement appearing in the January issue of THE EVANGELIST, published by Chester Estes, was to the effect that the editor was moving from Corinth, Mississippi to Longview, Texas. Brother Estes has preached for the congregation in Corinth for several years, and has published THE EVANGELIST, an eight-page monthly, which has a wide circulation and is doing much to advance the cause wherever it is distributed.

* * *

I. N. Pendleton, Amagon, Arkansas: I preached for the brethren worshipping at Helms Chapel the 27th and 28th. I found them steadfast in the doctrines of our Lord and at peace among themselves, showing a willing mind to work together with their able leaders Clifford Potter and Gracie Freeze. Let us join hearts and prayers for them and faithful brethren everywhere.

* * *

Will M. Thompson, Okmulgee, Oklahoma: Yesterday, January 4th, though a cold day at 318 South Grand, this city. Two were baptized. The past five Sundays we have had 23 additions—13 by baptism, three restored and seven to place membership. I am in my third year's work here. Most of my time for meetings this year is taken.

GILBERT COPELAND FROM CAMDEN TO DEQUINCY, LOUISIANA

(By R. J. Frizzell)

Brother Gilbert Copeland who has worked with us here in Camden for more than three years, preached his last sermon on December 27th, and on the 30th of December, he with his family moved to De Quincy, La., where he will take up the work there with that congregation. He has our prayers and best wishes for a great success in his new field.

Will say though our loss is a sad one, we feel our loss is others' gain. We learned to love Brother Copeland by his works and the stand he took in defending the teachings of the Holy word. He was always ready to defend the right and to discourage that which was evil. By his works he made many friends while in Camden, not only those of our faith, but many others.

He is a man, even though he might become tired, never shirks his duty. We found him always ready to perform any Christian duty. We hope it shall always be our pleasure to have his family as friends of ours.

In conclusion I wish to inclose a short poem which I hope will show in our humble way what we have in our hearts for them:

A Friend

A friend has gone and we miss him so,
We wish him well where'er he goes;
A friend was he to both young and old,
And we always found the truth he told.

We learn to love him for his works,
For there is nothing he will shirk;
You may call him day or night,
For he is always ready to do the right.

A better man I never knew,
This I believe he will prove to you;
He is a man that is true and just,
Also a man that people can trust.

We still hope from day to day,
That he may come back to stay;
To work with us for just and right,
To show to others the shining light.

A LETTER

"After reading the short sketch of your life and wonderful work, some of the young people became extremely interested in you and have expressed a desire to know more about you. If you have time and feel disposed to do so, we would like to have a letter from you telling us a little more about yourself and your work. In so far as they seemed to appreciate you and your work to the extent that they have become interested in things that you have done and the wonderful spirit of going forward, I believe that a word from you will be of influence to them."

THE REPLY

I am sincerely grateful for your letter and the interest you express in me and my work. I regret that I have not accomplished more than I have. Doubtless many poor boys and girls can do as much and more than I have done if they will cut loose from the dance hall and picture show also the mixed bathing pools and trashy literature. I am sure that these four things are ruining the lives of millions of young people. When young or old give themselves wholly to the Lord, then there is not enough power among all of the agents of Satan to keep that one from going forward in the way of righteousness. When one starts following Christ he becomes hungry for his word thus he or she will read the scrip-

ture constantly. It has been my pleasure to memorize as many as sixty verses of scripture a night. This is done by concentration. Yes, strict concentration. I could not do this by having my mind on worldly things. Here is hoping that all the young people who have expressed an interest in me will give up all worldliness in which they are now engaging—if engaging in any—that they may be happier here and finally be wafted into the everlasting habitation of the blessed.—Contributed.

Thanks For The Nice Letters

During the past several weeks the Gospel Light has received an unusual large number of complimentary letters and subscriptions. We appreciate them all very much. We entered the year 1942 with the largest subscription list in the history of the paper, and we are endeavoring to improve the paper with each issue, to the end that the most good may be accomplished.

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Did Christ Return In 1914?

BY GEO. B. CURTIS

Jehovah's Witnesses—self styled—say that Christ came back to earth in 1914 invisibly and began to set up his kingdom. We can determine whether this is true or not by noticing what was to take place at his return. I propose the following tests for this doctrine:

1. He shall come literally as he went away. (Acts 1:11)
2. Every eye shall see him. (Rev. 1:7) Have you seen him?
3. He shall come when we are not looking for him. (Matt. 24:44) (Russellites were looking for him in 1914)
4. He will come suddenly as a thief in the night. (1 Thess. 5:2) (Jehovah's Witnesses (?) say his coming was gradual—"began to come." Riding a burror probably.)
5. When he comes the elements will melt—the world will burn. (2 Peter 3:10)
6. He shall come in flaming fire taking vengeance on the wicked. (2 Thess. 1:7-10.) (The wicked have flourished since 1914.)
7. The living saints shall be changed (immortalized) and rise to meet him in the air. (1 Thess. 4:16) (Saints have been dying since 1914)
8. His second coming will be heralded by the trump of God. (1 Thess. 4:16)
9. His second coming will be heralded by His shout. (1 Thess. 4:16)
10. His second coming will be heralded by the voice of the arch angel. (1 Thess. 4:16) (Neither His trump, His shout, nor the voice was heard.)
11. He will bring with him ten thousand of his saints. (Jude 14) Who has seen them? Where are they?
12. When he comes, he will execute judgment on all. (Jude 15) (Has that occurred?)
13. The general resurrection will occur when he returns. (1 Cor. 15:23-52) Has the resurrection taken place?
14. Death shall be destroyed when he comes. (1 Cor. 15:26) Has it been destroyed?
15. His reign will end when he comes again. (1 Cor. 15:23-28; Ps. 110:1-2)
16. Instead of beginning his reign at that time the kingdom will be given to the Father. (1 Cor. 15:23-28)
17. The saints will then be like him. (1 Jno. 3:2) Are we like him now?
18. The saints shall see him as he is. (1 Jno. 3:2) Have you seen him?
19. The saints shall then be with him. (1 Thess. 4:17. Are you?
20. He will judge the living and the dead when he comes. (2 Tim. 4:1)
21. Paul and the other saints will then get their reward. (2 Tim. 4:6-7)
22. Christ, himself, said he would not be there when Green, Rutherford, and Russell began to say, "He has come invisibly," "in secret." (Matt. 24:26)
23. His coming will be as evident to the sight as lightning. (Matt. 24:27)
24. All his saints will be given immortal bodies when he comes. (1 Cor. 15:51-52) Have you received yours yet?
25. The purpose to be admired of all his saints was not met in 1914. (2 Thess. 1:10)
26. The purpose to be glorified with all his saints was not met in 1914. (2 Thess. 1:10)
27. Saints have been dying since 1914.

28. Saints were not caught up in the air with him in 1914.

29. Saints did not see him in 1914.

30. The dead were not raised in 1914.

31. Saints were not changed in the twinkling of an eye in 1914. (1 Cor. 15:51-52)

32. The saints did not get their reward in 1914. (Rev. 22:12)

33. From the above we know of a certainty he did not come in 1914.

34. Miller, "the sixth angel," said he would come in 1844. Russell, "the seventh angel," said he would come in 1874. "The Judge" said he came in 1914. Wonderful agreement. Verily, verily, there is a nigger in the woodpile.

THE LORD'S SUPPER

(Continued from page two)

called the drink in his supper, "the fruit of the vine." If he had said wine, which is of "the fruit of the vine," then only, and only then, can one rightfully contend for wine as the drink. But when brethren in the light of the statement of Christ, who said "the fruit of the vine" contend only for wine, they make a law where Christ made none.

I once engaged in a conversation with a good brother along this line. He told me he would not take the cup if it had grape juice, instead of wine in it. I said to him, that Jesus said "the fruit of the vine" and not wine. The drink in the Lord's Supper is never called wine. He wished to test my logic on this matter so he asked if I thought grape juice would do to use on the Lord's table. I replied, "It being 'the fruit of the vine,' it will do." He then asked me if grape jelly was not the fruit of the vine, to which I replied, "Yes." He then asked me, "If grape jelly would do on the Lord's table?" To this I replied, "If you can drink it, it will do, for 'the fruit of the vine' on the Lord's table is a drink." He could not meet this argument. The truth about the drink on the Lord's table is, that it is "the fruit of the vine" and not the fruit of a tree, bush or briar. For any one to contend that it is wine, and that only wine will do to use, is to make a law where Christ has not made any. We should see to it that the drink is "the fruit of the vine," thus far and no farther should we go. When we are careful to do as we are taught in regard to this matter, and all observe the supper as instructed we will not cause any division in the body of Christ. God speed the day when all his people will "be perfected together in the same mind and in the same judgment."—Hot Springs, Arkansas.

Cracking Baptist Nuts

(Continued from page three)

lied this as a fact at that time. So the 120 went into baptism not believing in Jesus as a crucified, buried and resurrected Son of God, while the 3,000 and the 5,000 did believe this as a fact, therefore according to your argument there was two faiths in the Jerusalem church, and you might consider "how good and how pleasant it is for brethren to dwell together in unity." But as usual your guess is wrong. When Paul said there is one baptism, also one fath in the same passage, (Eph. 4:5) it was about thirty years after the Pentecost under consideration. And while I am satisfied the Jerusalem church was of one accord, your reference does not prove it, because these were spoken before the church was organized on Pentecost. You are always wrong.

The Church Through the Years

BY E. M. BORDEN

(Continued from last week)

In the last article on this subject, mention was made of the two groups of Christians in Rome, in the time of Constantine. The Paterines, as they were called, were in existence in Rome at the time of the "Universal Church." The Paterines did not differ from the Constantine group on the worship and the conditions of salvation. It is clear that the Paterines did not believe in papalism, for they considered Jesus Christ the head of the church. According to Milan, the Paterines were numerous in 1040 A. D.

"The Paterines were decent in deportment, modest in dress and discourse, and their morals were irreproachable." (Orchard, p. 146) It is true that they contended for the baptism of believers. The Paterines were mentioned among those who fled to the Valleys of Piedmont in the time of persecution. So, we have these people, separate from the "dominant party," existing from before the days of Constantine to the tenth century and later. The main difference, in the time of Constantine, was church government. Those who contended that Jesus is the head of the church, were called Paterines. They held to the name Christian and baptized for the remission of sins.

At the beginning of the twelfth century, people held to the superstitions of their fathers. The gospel had been carried into all the world in the first century, but people had drifted away from these true principles. Some, of course, still held to the truth as it was preached by the apostles and others in the first century. The king of Denmark demolished the heathen temples, with their images and groves. He commanded that Christian worship should be set up. He meant well, but he had not learned that Christianity could not be advanced by force. It is true that the missionaries converted many. The Roman pontiffs did not feel their ancient security. They had troubles in their own ranks. Those who were known as Paterines continued to preach the truth and convert men and women to Christ.

There is some discussion as to the name, Paterines. It is said that they were called Paterines on account of their lower standards. In other words, they were mechanics, artificers, manufactures, and other callings. They lived by honest labor. "They were not accused of any immorality, but were condemned for speculations, or rather, virtuous rules of action. Here is what is said of them: 1. The church should consist of good people. 2. The church of Christ has no power to frame any constitutions. 3. Members should not take oaths. 4. Not lawful to kill. 5. Faith without works could not save a man. 6. The church should not persecute any, not even the wicked. 7. The law of Moses is not the rule of action for Christians. These people in the twelfth century had many Christians among them. The Catholics did not condemn the Paterines on account of their teachings on baptism.

It was during this century that a group of Christians were called, "Waldenses." It is said that the name, Waldenses, came from Peter Waldo, who was a noted character among the Christians at that time. Some think, however, that the name came from the Valleys they inhabited. Some historians seem to think that the name, Waldenses, was used a long time before the days of Peter Waldo. Peter Waldo wanted the world to have the Bible. He opposed the organization of the Roman Catholic Church. At this time, all Christians who opposed the papal powers were called Waldenses. Some

were still called Paterines. Of course, all who did not bow to the yoke of papalism were considered heretics. "These were dark days for the church." "The city of Rome, and its environs seem to have been, at this period the most corrupt part of Christendom in Europe." (Jones p. 245) The gospel was preached by ministers who were hated by the papal powers. The gospel was preached and people were converted.

TRUE-FALSE TEST

BY MRS. PERRY EVANS

Please correct the following quotations:

And many of the Corinthians hearing, believed and were gloriously saved. (Acts 18:8)

Why tarriest thou, call on the Lord and have thy sins washed away. (Acts 22:16)

Repent and be baptized because you are saved from all sins after having been baptized in the Holy Spirit. (Acts 2:38)

Wherein few, that is, eight souls were saved by water (does it mean water?) the like figure whereunto even faith doth also now save us. (1 Pet. 3:20-21)

For as many of you as have believed into Christ, have put on Christ. (Gal. 3:27)

Go ye into all the world, and preach the gospel to every creature. He that believeth shall be saved* * *. (Mk. 16:15-16)

Pray for all nations, baptizing them after they pray through and are wonderfully saved. (Matt. 28:19)

Know ye not that so many of us as believed into Christ, believed into his death? Therefore we are buried with him by faith into death. (Rom. 6:3)

When they believed Philip preaching the things concerning the kingdom of God, they were saved, both men, women and children. (Acts 8:12)

Then Simon himself believed also; and when he believed, he continued with Philip * * *. (Acts 8:13)

And as they went on their way, the eunuch took up his bottle of water and said, See, here is water, what doth hinder me to be sprinkled?

And immediately there fell from his eyes as it had been scales; and he received sight forthwith and arose, after this miraculous salvation, and was baptized. (Acts 9:18)

But the Pharisees and lawyers rejected the counsel of God against themselves, believing not on him. (Lk. 7:30)

And all the people that heard him and the publicans, justified God, believing on him. (Luke 7:29)

Then they that gladly received his word, were saved and were added without being baptized. (Acts 2:41)—Little Rock, Arkansas.

The Lord has invited every responsible person to the feast of salvation, to the end that he may forgive them of their sins and give to them eternal life at the end of this present world.

The feast of salvation to which all are invited cost far more to provide than any feast that man has ever prepared. It was paid for and made possible by Christ's dying in humiliation, shame and extreme agony on the cross.

Refusing to become and be a Christian is nothing less than rejecting the Lord's invitation to the feast of salvation, and showing a lack of appreciation and gratitude for the kindness and love of the Lord.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Things That Hinder

BY J. A. COPELAND

If it is the Lord's will, I shall write two or three articles on the above named subject. In this I shall discuss a number of things that hinder the growth of the kingdom of Christ, and especially things that hinder congregational growth. The first one that I shall mention, I think, will embrace nearly all of the hindering causes, that I discuss on this subject.

Lack Of Love

I believe this is at the foundation of every hindering cause. If we loved God as we should, and loved our fellow man as God requires, we would be able to remove many obstacles out of the way.

While the Savior was here on earth a lawyer asked him: "Master, which is the great commandment of the law?" Jesus said unto him: "Thou shalt love the Lord thy God with all of thy heart, and with all of thy soul, and with all of thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hangs all of the law and the prophets." While the law mentioned here was the Law of Moses, yet love is of greatest importance under the reign of Christ. If we love as we should we will keep his commandments and we will not let those hindrances hinder. Jesus said, "If ye love me, keep my commandments." And again, "He that hath my commandments, and keepeth them, he it is that loveth me." Once more, "If a man love me, he will keep my words." (Jno. 14:15, 21, 23)

John said, "This is the love of God, that you keep his commandments." (1 Jno. 5:3) So if we love God we will not be neglecting our duty, and making frivolous excuses to others, but will be doing God's will. And then if we love our fellowman as we should, we will deal fairly with him, so true love covers the ground of our duty here.

Lack Of Interest

Lack of interest is one of the great hindrances of this age. Too many are not interested in the church, not interested in the song services, not interested in prayer, communion, Bible lessons, preaching, or any other service the Lord requires. Why? Because their interest has drifted to politics, to shows, to ball games, to things of a carnal nature, and this is because they do not love God and man as they should. Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." (Matt. 12:30)

Poor Example

Another thing that hinders congregational growth is poor example of many members. Weak brethren and worldly people are hindered by their ungodly lives. Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16) And in the same chapter in verse 13, we read: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Many church members have lost their savour (saving influence), and therefore good for nothing but to be cast out.

Not Willing To Sacrifice

Church growth is many times greatly hindered by brethren and sisters not being willing to sacrifice. Members of a congregation must sacrifice to build up the church in their locality. We have to sacrifice worldly pleasures, worldly gain, and the friendship of the world. Perhaps many think they are living the Christian life without sacrificing, but Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me" (Matt. 16:24) If we get to heaven we will have to make sacrifices while we are here. But back to the first thought again, if we love God and man, we will gladly sacrifice.

Division

Many times division greatly hinders congregational growth. For the lack of space we will not discuss division that comes up over the teaching of the Bible, but over personal matters, and matters that are left for us to decide. Usually selfishness is the cause of division. Some want the meeting in July, some want it in August. Some want one preacher, and some another. Some want to build a frame building, some a brick building. Some had rather see a church split wide open than to sacrifice their feelings about the matter. What is the matter? The same thing that I mentioned at first; they do not have the love of God in their hearts. Until we get to that place that we can sacrifice everything but God's word for unity, we are not right. The church at Corinth was divided over men, and Paul rebuked them and said: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (See 1 Cor. 1:1-13; 3:1-5) Solomon said: "These six things doth the Lord hate, yea, seven are an abomination unto him; a proud look, a lying tongue, hands that shed innocent

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We Need The Light

BY R. A. HARTSELL

"Ye are the light of the world," said Christ to his disciples. But, he also informed them that "While I am in the world, I am the light of the world." He intended for them to know that when he left them, that the responsibility of light bearing belonged unto his people. If I am a member of that separated group that constitutes his church, I must and do shine for him. We do not generate light, but derive and reflect it. "Without me," says Christ, "ye can do nothing." Then to leave Christ out is to be without light to reflect. The Lord informs us that when we are gathered in "His name, he is in the midst." He then is the source of all spiritual light.

But we must also keep in mind that if we do not have the light we cannot shine. It is first essential that we find and accept the light. In the long ago, David said, "Thy word is a lamp to my feet, and a light to my pathway." The Lord's word has always served as a light to the feet of man. A guide, a beacon on the way to happiness and God. Our president has proclaimed a day of prayer. The purpose of which is to ask for guidance in an hour of darkness. "Light! Lord, give us light to guide us in this storm! We may have forgotten you while the sea of calm and peaceful, but, Lord, we remember you now." "The wicked shall be turned into hell, with all nations that forget God." (Ps. 9:16, 17) "War is hell," said one of our great commanders, and if there ever was a demonstration of hell, modern warfare is it. Yes, our nation needs light: all nations need it. If earth's nations had been following the light from God, we would not now be engulfed in this blood shed.

It was Christ who turned on the light, which, if it had been accepted and practiced, would have eliminated war.

He said, "As ye would that men do unto you, do ye even so to them." Following this light will cause bloodshed to cease. Yes, we need the light. We need to accept it. When this nation, and the others of earth, accept it, war will be no more.

"That the light of the glorious gospel might shine in." (2 Cor. 4:4)

Before we can reflect the light, we must accept the gospel of the Son of God. It has a remedy for every ill. It points the way for each course of action. It charts the way for man's feet, and illuminates his pathway today. Every other path leads to chaos. This is not only true of nations, but true in religion. "Woe is unto me if I preach not the gospel." (1 Cor. 9:16) The man or organization which preaches any other is accursed. (Gal. 1:7-8) Then, no other light will do.

Again, "I charge you before God and the Lord Jesus Christ, preach the word." (2 Tim. 4:1-2) Since the Word is a lamp and a light, we can understand why Paul charged Timothy as he did. The more the word penetrates, the lighter the way becomes. The more of mankind that accepts the light, the less the dangers of war and blood shed. If the church ever had an opportunity, it is now, today. Upon it will depend the course of our nation and the world after the smoke of battle has cleared. Brother, the world needs you now more than ever before. Clean the reflector of your life, fill your mind with the light of God, so that you may shine as a lighthouse in an ocean of storm.

How To Obtain It

Before we can properly answer the question suggest-

ed in the sub-heading, we must state and study another question. Why are men in darkness? "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19) We would outline the reasons thus: (1) Walking in the vanity of one's own mind (making one's own system of religion). (2) A darkened understanding. (3) Alienated (separated) from the life of God. (4) Ignorance (of the word of God). (5) Spiritual blindness. (6) Being past feeling—lasciviousness, uncleanness and greed resulting. And, thus, we have the matter of cause summed up. Nations blinded by greed have plunged us into war. They are ignorant of the real need of man. They look only to physical expansion. Temporal gain is all they can see. So, they have brought their subjects into darkness.

In religion, men who are selfish, and want their own way about matters divine, have made plans of their own. Some out of ignorance have done this, while others out of greed for leadership have made ways and plans that they might have a following. Religious darkness and ignorance prevail as a result. But when the burning searchlight of the gospel is turned on false doctrines seek hiding places; for, "Men love darkness rather than light, because their deeds are evil."

But, we believe we are now ready to seek the "how" of the matter. In Eph. 5:14, Paul informs these people to "Awake thou that sleepest and arise from the dead, and the Lord shall give you light." Before one can obtain the light, he must awake; he must arise. He must come to the proper source, and the proper place. Just as the captain of the ship must become alert to the storm and its dangers, so the seaman on the ocean of life must realize the danger of the storms of time. He must see that he is building on the sand. When the seaman is warned of the approaching storm, he seeks the light house. God has a light house. It is the church of our Lord. He who is adrift upon the sea of life must come to the light house of the New Testament for light and security.

Jesus, talking to his disciples, said: "Ye are the light of the world." Mankind cannot hope to find spiritual light aside from the people of God. They have the word of God, and are duty bound to send it forth. "How shall they hear without a preacher: and how shall he preach *except he be sent*." Someone is responsible in the matter of sending. "That the manifold wisdom of God might be made known by the church." The church must make it known. This is to be done by sending one to preach it. "The church of God, which is the pillar and support of the truth." The truth is the light, and depends for its support upon the church. We have some "slackers" in the church who argue that the preacher should not be paid. Now, these do not believe what they argue; or they do not believe the Bible. We can see such an one only in the light of shirking responsibility. On the otherhand, there is another class

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Cracking Baptist Nuts

No. 2

BY J. PORTER WILHITE

We now come to Question No. 5. "Since the church at Jerusalem had John's baptism, and the churches of our day known as 'the Church of Christ' has not John's, and will not have John's baptism, how dare you claim them to be sister churches to the one at Jerusalem?"

Answer. Really this question was answered in my answer to number four. But I will say that I know of no church claiming to be "The Church of Christ" as Little puts it in his question. His reason for that is to never use the phrase found in Rom. 16:16 just as Paul used it, and to always spell the word church beginning with a capital. Now let me ask you, Mr. Little, since "John the Baptist appeared in the desert and preached repentance and baptism in order to obtain the forgiveness of sins," (Mark 1:4, in Goodspeed's translation. Goodspeed is a Baptist you know. See also Luke 3:3 in same translation.) and "No Baptist church or Baptist minister ever baptized . . . to procure the remission of sins," (John R. Graves, Baptist, Tri-Lema, p. 195) how dare you claim to belong to a sister church," or to be scripturally baptized?

Question No. 6. "We learn from Mark 14:6-9; Matt. 24:14 that John's gospel and baptism was to continue to the END of the WORLD. Please tell us where you learned it was to end at the cross?"

Answer. Neither of the two references even as much as has reference to John's preaching continuing through the Christian age, or the dispensation in which we now live. We know John's work ended because we read of something which happened *after* John's baptism. (Acts 10:37) And we read where John *finished* his course. (Acts 13:25) Mr. Little puts so much trust in John, because he was a man who baptized people, a thing I also do (and he fights me), but John was said to be *the* Baptist—Immersionist, one who immerses. Many do that and for the same purpose John did, but modern Baptists do not baptize for the purpose John did.

In the King James translation each of the references Mr. Little gives speaks of the gospel being preached, but in the Twentieth Century, Modern Speech, and Goodspeed's Baptist translation, it reads "good news," while in the Emphasized New Testament, it is "joyful tidings." Neither speaks of it as being a gospel belonging solely to John. Instead it was a good news, which none will deny. It did not embrace the death, burial and resurrection which Paul says are the facts of the gospel, (1 Cor. 15:1-5) which he also says is God's power to save. (Rom. 1:16) John never preached the death, burial and resurrection as a fact, therefore Paul preached a different gospel to that preached by John the Immerser. However, they both preached gospel—good news. I think H. H. Tucker, in Baptist Doctrines, page 173, must have had W. H. Little in mind when he said "Mankind is prone to two evil intellectual habits: one is to look at only one side of a question, and the other to carry the partial thus obtained to an extreme. No where are these unfortunate tendencies more conspicuous than in the domain of religion, and on no subject perhaps, than on the subject of baptism."

Another Baptist, Dr. H. C. Vedder, seems to agree when he says, "Prejudice dies hard, and religious prejudice is particularly long lived." (The Dawn of Christianity, p. 74) Mr. Little is prejudice above many his equals, and is dying hard in a spiritual fight.

John lived and died under the law of Moses, and in that age he *finished his course*, (Acts 13:25) and another baptism and gospel began *since* John's baptism. (Acts 10:37) The law under which John lived was taken out of the way nailing it to the cross. If you do not know where that plain and often used Scripture is, you may find it in Col. 2:14.

Question No. 7 is not a question at all. No question to it, but a false accusation against J. Porter Wilhite. Here is what Little says: "I am told by seeming good authority that J. Porter Wilhite said, 'It didn't matter what Mark 1:1 said, since Mark was not inspired any way.' Now Mr. Wilhite, I have been convinced for most 40 years that no Campbellite on earth believed that Matthew, Mark, Luke and John was a part of God's inspired word. If that is the way you feel about it, be man enough to say so. See 2 Tim. 3:16, 17."

Answer. I do not know where you got your good authority, but it is a bareface falsehood, regardless of its origin. How many times have I corrected you on some wild statement? It does look like you would quit believing everything you hear against me or one of my brethren. But this again proves to me that you are very prejudice, Mr. Little. You remember you told me that J. D. Tant thought N. B. Hardeman got an awful whipping by Ben M. Bogard, and Tant wrote me that it was as complete a victory as he ever witnessed and he had attended hundreds of them. You said too, that Showalter, editor of the Firm Foundation, quit selling the book because it was such a blow to us, and I told you on which page you would find that book advertised in his catalogue. You also said E. R. Harper refused to sell it any more and I proved you in error on that. Please, Mr. Little, quit believing such stuff. You now have something against me that I am positively denying. I ask you to tell me who is your informant? If you do not tell me, I shall put it to your account and believe you made it. Never in my life did I even have such an idea that any part of the Bible was not inspired. Possibly you are thinking of Ben M. Bogard, or L. S. Ballard, or some other of your debating brethren. You know they have actually said Mark was at least spurious in part. If you doubt it I can furnish you with the proof. I am not going to be like you, make a statement and not prove it. I will give you the exact words *they used*. I do not have to leave my room to get it either. So I guess they are the Campbellites you have in mind who do not believe Matthew, Mark, Luke or John as inspired books. Not one of brethren ever said such a thing, so I do not see any reason for you thus accusing us. Yours have said it, and therefore, since Campbellites disbelieve a part of the Bible according to you, you people must be the Campbellites. Possibly someone has a statement that I might have made to them, that since they disbelieved a part of Mark, what difference does it make what Mark 1:1 says, since Mark is not inspired anyway. But if you rake up such a statement you will see they have misrepresented me, simply trying to cripple my influence. Let them pop their whip, if they think that will help. You Baptists cannot do more to me than the sinners of Judea did with my Lord.

Again I will say that is an untrue accusation, but one

(Continued on page eight)

Instrumental Music

BY JAMES H. STACKS

"God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24) Notice, that in worshipping God, that we must not only worship him in spirit, but that we must also worship him in truth. Many people appear to be worshipping God, but they are not worshipping in spirit and in truth. We must worship God according as his word directs. John 17:17, "Sanctify them through thy truth; thy word is truth." If we do not worship in that manner, then our worship will not be pleasing in his sight.

Instrumental music has become so common among the denominations that men very seldom stop to think if it is used by the authority of God, but we know that whatever we do, we must do it according to his word. Col. 3:17: "And whatsoever ye do in word of deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Therefore if instrumental music is not according to his word, it is not pleasing in his sight.

Let us notice some of the arguments that are used by man as an excuse for using instrumental music in their worship. One of the most common arguments is that David used instrumental music, and that instrumental music was used in the Old Testament, but does that give us a right to use it in the New Testament church? If it does, then we must also offer animal sacrifices and do all of the other things that the people were commanded to do under the Old Testament. Those who use instrumental music do not believe that we are to do these in the worship, and yet they contend that instrumental music is scripturally used in the New Testament church because it was used under the old covenant. We find that the Old Testament, or Old Covenant is no longer in force, but that we are to obey the commands of the New Testament. The apostle Paul says, Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Here, we find that we cannot justify ourselves by the law because we will be condemned by God.

An argument that is often used by man in order to justify the use of instrumental music in the worship is that God did not say not to use it. God did not tell us not to use it in those words, but he has given us to understand, that if we add to his word, we will be condemned. Rev. 22:18: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Then we might notice some examples along that line. God told Noah to use gopher wood in building the ark and although God did not tell Noah not to use pine, we find that when God told Noah to use gopher wood, that excluded all other kinds of wood. God in speaking to Moses told him to speak to the rock and water would come forth, but we find that Moses disobeyed God when he struck the rock instead of speaking to it, and because of this disobedience, Moses failed to reach the promised land. Notice God did not tell Moses not to strike the rock, but when he told him to speak to the rock, that excluded all other ways. Likewise it is with instrumental music, God has told us what to do in the worship and when we do more than that we are doing too much and will be condemned for it. We have the authority to sing in the worship because God has given us that

authority. Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We also have the authority to pray in the worship. "Pray without ceasing." (1 Thess. 5:17) We also have the authority to preach the word. "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2) We have the example of the apostles to follow in partaking of the Lord's Supper and in giving of our means upon the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7) "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2) If we do more than those things, then we do it without the authority of God and will therefore be condemned by him. John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will shew you things to come." Here we find that the Holy Spirit was to guide the apostles into all truth, and the apostle Paul tells us in his letter to Timothy that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If this be true, and I believe that it is, then the scripture thoroughly furnishes us unto all good works, and we do not find instrumental music among these works, therefore instrumental music is not required and is not taught by God.

Another argument that is often used by man in order to justify himself in the use of instrumental music in the worship is the argument that if instrumental music can be used in the home, then why not in the church. That is a very foolish argument because man is the head of the home and Christ is the head of the church. Eph. 5:23: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body." Man has the authority to legislate the laws in the home, but only Christ has the authority to legislate the laws in the church and Christ has not authorized instrumental music in the church.

Sometimes men try to pervert Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." They try to make "making melody" mean the use of instrumental music, but that could not be true, because Paul tells us that the melody is to be made in the heart and not on musical instruments as some would have you believe.

In Matthew 15:9, we find that the worship is in vain if you teach the commandments of men. "But in vain they do worship me teaching for doctrines the commandments of men." Instrumental music is not commanded by Christ and therefore it must be a doctrine of man. Those who use instrumental music therefore are worshipping God in vain. 2 John 9: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God, he that abideth in the doctrine of Christ,

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The Church Through The Years

BY E. M. BORDEN

In the ninth century, Claud, of Turin, did much for freedom of Christianity. He was bishop of the Roman Catholic Church, but he was not favorable to all the movements of the church. A majority of the churches in the valley abhorred the priesthood. They baptized believers in Christ. "The government of those separate churches was committed to elders, presbyters and deacons."

The Christians who were called "Paterines" existed in this century. They immersed penitent believers. "The public religion of the Paterines consisted of nothing but social prayer, reading and expounding the gospels." They observed the Lord's Supper. "Italy was full of such Christians, which bore various names, for various causes." There is no evidence that they called themselves "Paterines." This people, under the name, "Paterines," existed from the second century.

The name "Waldenses," came into use about this time. This was not a new church, but the same people called Paterines, from the second century, were called Waldenses. It is not certain how the name originated. These Waldenses baptized for the remission of sins. They, as before the time of Peter Waldo, insisted that Christ is the head of the church, and not some ordinary man. They baptized for the remission of sins. One of their favorite shall be saved." (Mark 16:16)

At the beginning of the tenth century, ignorance and superstition had taken the place of the Scriptures. Mosheim states: "That the ignorance of this century was extreme." (Vol. 2, p. 133) In the valleys of Piedmont there was a light of truth shining. The church was not hindered by Claude, even though he was a bishop of Rome. He allowed religious freedom. This freedom did not last long, for the papal powers entered the valleys and began their persecutions. The Christians in these valleys had worshipped, unmolested, for many years.

Historians almost quake at the religious condition of the country at the beginning of the eleventh century. The progress of the church had been checked, even though some Christian continued to worship when they could. Even in this century the Paterines existed, though they are called Waldenses as well as Paterines. These Paterines had not changed, for they still baptized for the remission of sins. They insisted that no ordinary man could be the head of the church of Christ.

In the twelfth century there was some friction between the kings and the high church officials. Each desired preeminence. This friction was between the Roman Catholic Church and the kings. We also find the Paterines in this century. They had existed since the second century, as far as the name is concerned. The Paterines contended for a pure church membership. These people were also called Waldenses. This religion did not begin with Peter Waldo, as people worshipped the Lord according to his will along time before the days of Peter Waldo. Peter Waldo wanted the common people to have the Bible in their language.

If Christianity was represented only by the papal powers in the 13th century, its standard was not very high. The church was now represented only by those who were called heretics by the Catholics. The Waldenses baptized for the remission of sins. They took the Bible as their rule of faith and practice. Now, here it is, the thirteenth century, and we still find the Paterines. The papal powers were working against the Paterines, yet they continued to worship according to the truth.

"The Inquisition made a cruel decree against the Puritans, Paterines and Arnoldists."

(To be continued)

We Need The Light

(Continued from page two)

which shirks. They try to pin the duty on excess baggage—*missionary societies*. They substitute a human organization for God's light house.

We have a worse class yet: those who condemn missionary societies, and at the same time refuse to do the work. They gloat when preachers point out that the church is God's light house—mission organization—but when the preacher touches the subject of giving of our means to support the preaching of the word, they cry, "Why doesn't he preach the gospel and let the money question alone. This class is just as far from the gospel and the light as the others we have mentioned.

"Ye are the light of the world. A city which is set on a hill, cannot be hid." The city that is nestled in the valley is not easily found by the stranger. Too many times the congregation is in Do Nothing valley. It is hid to the stranger who is not acquainted with the will of God. Let us set the church upon the mountain of Accomplishment. Its light will then radiate to the lost, and point to the Lamb of God, who remits sin. "Do men light a candle and place it under a bushel?" No. But often the congregation hides its meeting place in some remote, back alley where one cannot find it. And, there are congregations who hide the light by soft soaping. Occasionally you will find a congregation of this type with a professed gospel preacher who arms sectarian preachers up and calls them brother, asking them to lead prayer and dismiss in the supposed services of the Lord. They are putting the light (if they ever had it) under a bushel.

Then, there are congregations with hidden lights, because they allow every form of worldliness known to exist. The members are found in the same places and circumstances under which those lost in the world are found. If they secure the services of a preacher who happens to have back-bone enough to fight such things; thus, trying to clean the smudge from the lamp chimneys, he is moved regardless of the method they must employ to do so. Yes, "Men love darkness rather than light, because their deeds are evil."

The opportunity is ours, if we take advantage of it. If we will put our means into the work; and add to it a smudge removing job, we can lead the world from chaos when the last shot of battle shall have been fired.

INSTRUMENTAL MUSIC

(Continued from page four)

he hath both the Father and the Son." Instrumental music is not found in the doctrine of Christ, therefore, those who use it in the worship are not abiding in the doctrine of Christ and therefore are without God. We, the members of the church of Christ, abide in the doctrine of Christ. We do not add to his word, neither do we subtract from it. We have obeyed from the heart that form of doctrine that was delivered unto us by the inspired men of God. We are continuing steadfastly in the apostles' doctrine, and in fellowship and in breaking of bread and in prayers. If the apostles did not need to use instrumental music in the worship, and we find no record where they did, then neither do we. Let us speak where the Bible speaks and keep silent where the Bible is silent.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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 Flanoy Alexander Office Editor
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 Geo. B. Curtis Query Editor

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NOTES—REPORTS

F. B. Shepherd, Bryan, Texas: 1941 proved to be one of my busiest years for quit a while. I did the preaching in eleven protracted meetings and helped in four others. I am hoping and praying 1942 will see me holding more meetings while maintaining the record here at home. I do not believe we can conduct too many meetings. Only constant evangelistic efforts will keep the work alive and moving forward.

Foy L. Smith, El Dorado, Arkansas: Two were baptized and one was restored last Lord's day. Our attendance seems to be on the increase, and prospects for 1942 are encouraging. The government is building an ammunition plant, and should you be planning to move here, you will find our meeting house on the corner of Block and Hardy Streets.

To All Whom This May Concern:
 This is to certify that Brother A. W. Wagoner has been with us over three Lord's days. We, the undersigned, have found him to be morally clean and scripturally sound. He has no hobbies and binds his personal opinion on no one. He desires a location where he can do mission work during the week. Any congregation that can use him will do well to call him. Address his, A. W. Wagoner, Dayton, Tenn.—Harry Harmon, J. E. Criner, Burlington, Iowa.

A. W. Wagoner, Dayton, Tenn.: Was with the brethren for church at Grubb, Arkansas the fourth Lord's day in December, 1941. One was restored. On the first Lord's day in January was with the brethren at Cash, Arkansas for church at 11 a. m. Interest was good. On the second Lord's day in January was with the faithful at the little brown church near Holly Grove Arkansas.

FLAMES OF TRUTH

By James L. Neal

We must train ourselves to appreciate the things we do have and to be content therewith, as well as to appreciate the things we do not have and cannot have.

If all members of the churches of Christ would only become gospel missionaries, world peace would soon ensue, wars would cease and people would turn to God.

The devil takes the precious word of

God out of thousands of hearts, "lest they should believe and be saved." (Christ in Luke 8:12) This shows that salvation comes not by faith only, but after it.

The love of God absorbed into our own hearts and lived out in our own lives will keep our souls out of hell, and will lead many others to heaven!

Christianity embraces knowledge and reason; but, it goes far beyond these things and requires faith. It has been found difficult, but never tried very much since the great restoration; it will never be tried and found wanting!

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When you want to make contact let it be with the church of God.

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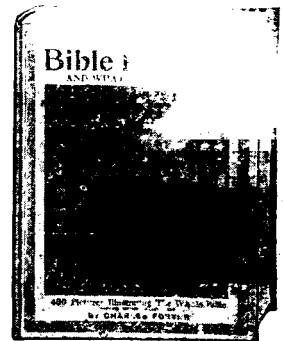
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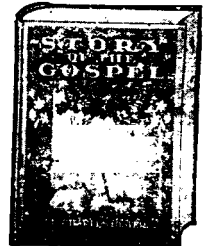
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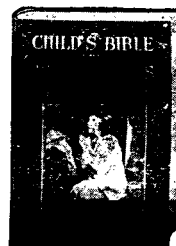
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"The faith" signifies the gospel. Paul uses it in this sense a number of times. (Gal. 3:23-26) When the gospel was delivered by the inspired apostles it was never to be repeated. To "contend earnestly for the faith" means we should strive diligently to teach the gospel in all its purity and simplicity without any departure whatsoever.

Authenticity of the New Testament

BY WALTER CALVART

Chapter II

CHRIST'S MISSION

Christ's primary purpose in coming to this earth, at the will of his Father, was to save mankind, as seen in John 3:16-17: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life. For God sent not His Son into the world to condemn the world but that the world through him might be saved." In order to save man, there had to be a complete reversal of religious order. Christ, when he came to earth, proposed the establishment of the church. He tore down the old law and set up a new set of commandments for man to adhere to.

Taking the establishment of the church first as our study of Christ's mission, we find we must prove conclusively several things concerning the church. Among these things are: we must prove that there is one accepted of God, that Christ is its leader, that it was established on the day of Pentecost and that only members of the church of Christ can hope to be saved. We come to the direct question, when was the institution called the kingdom of God or the kingdom of heaven, or the church of Christ established? We must show conclusively the date upon which this organization came into being. First as a New Covenant it was ratified by the blood of Christ; as a testament it was not in force while the testator lived. As a kingdom it was not established until the king ascended and was crowned. As a church, its history shows that it was not organized while Christ lived on earth "How shall we escape if we neglect so great a salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." (Heb. 2:3) This scripture plainly tells us that Christ only laid the foundation which was later confirmed by his followers. Finally as the gospel, it was founded on the death, burial and resurrection of Christ, and was not preached until these facts had transpired. (1 Cor. 15:1-58)

Daniel prophesied of the coming kingdom. (Dan. 2:44) "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." John the Baptist, Christ and his apostles in the four first books of the Gospel, all speak of the kingdom of heaven, as being at hand, as approaching but not as yet arrived or established. Paul, though, in Col. 1:13 says the kingdom had been established, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear Son." The kingdom or church was established sometime between these two periods of time.

Christ referred to the church as being in the future, when he said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18. Luke records these tidings: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. And ye are witnesses of these things; and behold, I send the promise of the Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high. (Luke 24:46-49)

(To be continued)

Beverage Alcohol and the Home

BY J. HORACE DOCKERY

"And I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab our father, commanded us saying, Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor your seed, nor plant vineyard, nor have any, but all your days, ye shall dwell in tents, that ye may live many days in the land wherein ye sojourn. And ye have obeyed the voice of Jonadab the son of Rechab our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters; nor to build houses for us to dwell in, neither have we vineyard, nor field, nor seed. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us." (Jer. 35:5-16)

The Rechabites here were commanded to abstain from wine. They were under the law of Moses. It was compulsory in a way that they obey the voice of Rechab their father, and abstain from it. This gives us an example today, although we are under the Christian dispensation, that we ought to abstain from wine and strong drink in the home as well as abroad. Sin in the home can be just as grievous as sin before the world. It may be a private sin in that home, but nevertheless God knowing all things, knows just as much about it as if committed before a microphone or published in the newspaper.

In Ephesians 5:19-21, Paul instructed the Ephesian brethren as follows: "Speaking one to another in psalms, hymns, and spiritual songs, singing and making melody with your heart unto the Lord. Giving thanks always for all things in the name of our Lord Jesus Christ to God even the Father. Subjecting yourselves one to another as in the fear of Christ." Previous to these verses, Paul had just commanded them not to walk as unwise, but as wise. In Eph. 5:18, he said, "And be not drunken with wine, wherein is riot, but be filled with the Spirit." Now, I ask the question, "Can a man be filled with the Spirit when he is drunken with wine or any other strong alcoholic drink? To ask this question is but to answer it. No Christian can have the Spirit of Christ and at the same time be drunken with wine. There are three ways in which the Bible can show whether or not a thing is right or wrong. The first is by direct command as, "Honor thy father and mother." The second is by example or precept, as, "When they came together to break bread, Paul preached unto them." The third is by necessary inference, as this statement just mentioned found in Eph. 5:18. "Be not drunken with wine wherein is riot, but be filled with the Spirit." This thus infers that no man can be filled with the Spirit and drunken with wine at the same time. Paul commanded them to do the latter. That command comes down to us today because it was given under the Christian dispensation.

There is still another selection of scripture—to the children this time. It is found in Eph. 6:1. It is, "Children obey your parents in the Lord for this is right." Therefore, the parents have a responsibility to instruct their children regarding vice and sin, and the children are commanded to obey them along this line. As stated before, liquor has caused more homes to be completely wrecked than any other one thing under the sun. Parents are to prohibit drinking in the home, and the children are to obey the instructions of their parents along this as well as all other lines. "Train up a child in the

way he should go, and when he is old, he will not depart from it," said King Solomon. If the parents train their children aright along this line, the coming generation will have no trouble in abstaining from this dreadful menace that is bringing our nation to a rapid downfall. Christian homes do not tolerate drinking in any form. They do not allow to come under their roof any man, woman, boy or girl that is under the influence of the stuff.

We have all heard the old adage that "Charity begins at home." We should always remember this. The home is the child's first environment. He is born there, lives there constantly (or should at least) until he becomes of school age. The school then has part of the responsibility for him or her, as the case may be. The training received at home is the training that will follow the child to his grave. However, teachers in school should instruct their pupils against this vice. The fact that the home has the greater part to do in training the child against drink, does not alleviate all the responsibility of the teacher. In school the books studied will teach much against this vice. Pupils study the principles of hygiene and health, and that is one of the main issues in the health problem. Alcohol slows the action of the heart, it breaks down the constitution, and it does many things against the physical health of those who indulge in it. Therefore from a physical standpoint, alcohol is a menace, and not a blessing. Brethren and friends, let us abstain from this menace, and direct the homes against it.—In Gospel Broadcast.

Things That Hinder

(Continued from page one)

blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that lies, and he that soweth discord among the brethren." (Prov. 6:16-19)

Women Assuming Authority

Many congregations are greatly hindered by women assuming authority. I do not think that God ever created a better thing than a good woman, and I believe a greater per cent of them are Christians than men. But God said that she should not usurp authority over the man, and I am sure that is right. In my thirty five years' experience in preaching the gospel I have visited several places where I thought that women tried to take too much authority in the church, and I have never seen the church grow under those conditions, but it always hinders growth. I have been to some places where the women seemed to be better qualified for leadership than the men, but I can not recall an instance where a church prospered, where women usurped authority over the men. God's way is always best.

(To be continued)

Cracking Baptist Nuts

(Continued from page three)

of the students of the Jacksonville Baptist College, of your home town (Jacksonville, Texas) wrote me that Mark 16:16 was spurious and reprimanded me for not telling people where I preached that it was so considered. I told this Mr. Jones that I did not tell people that because it was not true and challenged the men who thus taught him, but he never answered. Such infidelity is found among the leading Baptists debaters of this age. However, I will say in their defense that their real scholars do not make such accusations. John A. Broadus, Baptist, said: "A man is foolish to call it (Mark 16)

in question. The section is found in the Alexandrian and Cambridge Mss., which are said to be as old as those that omit it. It is also found in the twelve Uncial Mss., said to be as old as the former." (Hurst Commentary) All Baptists are not infidels.—To be continued.

PARAGRAPH SERMONS

By E. M. Borden

Alexander Campbell organized local congregations where he found suitable material for elders and deacons, but he did not found the church of Christ. He believed that the church existed from the beginning of the Christian era to our time, and that he entered into its fellowship by obedience to the gospel of Christ. He believed the expression of Paul: "Unto him be glory in the church by Jesus Christ throughout all ages, world without end." (Eph. 3:21) He also believed in the statement of Daniel, that the kingdom shall stand forever. (Dan. 2:44) There is nothing clearer to my mind that the perpetuity of the church of Christ. The little stone of Nebuchadnezzar's dream was to roll on until it became a great mountain and filled the whole earth. The church did not become extinct during the dark ages. The gates of hell did not prevail against the church. Alexander Campbell became a member of the church over which Jesus is the head.

There is only one plan of salvation for the sinner, and it is conditional on man's part. The plan embraces faith and obedience. Those who are not capable of understanding and believing, are not sinners. The theory that people are born sinners is without foundation. If the helpless innocent babe is a sinner, by what plan is he saved? The infant that dies in infancy will have a part in the resurrection at the last day, and will receive eternal life in the world to come, but where, in the Bible, do we find the plan of salvation for dying infants? They are not in a lost condition and do not need to be saved. Infants are not responsible for the sins of their parents. The greatest Christian in the land will not stand more approved than the infant, for the infant has never sinned. When the person, who is really a sinner, is converted, he becomes as a little child—free from condemnation. In what other way could he become as a little child? Jesus said of innocent children, "For of such is the kingdom of heaven." I am glad I do not believe in infant depravity. The theory was born in the dark ages, preached by some denominational preachers, but believed by a very few people.

Some people think if a man is religious, he is saved, even if he has not obeyed the commandments of the Lord. Was not Cain religious? Was he right? Did he not offer sacrifices to the Lord? He offered sacrifices, but he did not do as the Lord commanded. Abel offered an acceptable sacrifice, for he offered by faith. His offering was a type of the offering of Jesus. There was no blood in the offering that Cain made. He offered the product of the field. God did not accept the offering of Cain, for he did not offer according to God's plan. Cain followed his own ways and not the ways of the Lord. He substituted vegetation for the blood of animals. You have heard the expression, "You can't get blood out of a turnip," have you not? I thought you had. Our baptism is a picture of the burial and resurrection of Christ. Some people substitute sprinkling for immersion or dipping. That destroys the picture. Taking Cain for example, do you think it is safe to substitute. We are buried with Christ in baptism. Can we substitute and be on the Lord's side. Then a person can be very religious and be wrong.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, JANUARY 29, 1942

NUMBER 8

Doing Evil That Good May Come

GEO. B. CURTIS

Radio Sermon delivered over KHBG, Henryetta, Oklahoma, January 18, 1942.

"Let us do evil that good may come," (Rom. 3:8) is a partial statement of the language of the apostle Paul. A more careful study of the text shows that this was a slanderous report of Paul's teaching.

Some today, a high percentage of our people, seem wedded to the idea of doing evil that good may come. I am sure that the God of heaven is not pleased with this course. Evil is evil—sin is sin—no matter how much it is camouflaged. Drink, devil and dance cannot be disinfected by diverting some of the dirty dimes derived therefrom to fight disease or to the Red Cross. I never see a victim of infantile paralysis that my heart does not bleed in sympathy. I am convinced that the Red Cross is an organization absolutely essential to the care of our boys who are and will be mangled on the battle fronts. I am heartily behind both the Red Cross and the Warm Springs Foundation for the crippled children. I am heartily behind every movement toward the alleviation of human misery and the uplift of the human race. But the thing that disgusts me is the method of financing these laudable movements proposed on every hand—"doing evil that good may come." When I hear the radio announcer blare forth the announcement that So and So with the "most versatile band in the land" will be at Henry Hank's Hell Hole Honky Tonk, for the devil's most delightful dance, that due ducats to the amount of 20 per cent will be turned over to the work of the Lord or to care for the wounded. And when I visualize that sweet young school girl, her mother, her father, her brother, and others caught in the toils of hell for doing evil that good may come, I cannot get very enthusiastic over the set up.

When I read in the local paper that the Lord's Laudable Ladies of the Beer and Bridge Brigade are boosting a bustle busting benefit for the Red Cross, I cannot get so very enthusiastic about this particular brand of doing evil that good may come.

All over this land of ours on January 30th men and women will wiggle, wobble and waltz, that crippled children may walk. Gallons of beer, wine and whiskey will be guzzled that our government may have the tax—all doing evil that good may come. I cannot get so very enthusiastic over this either.

Our nation is at war. The very flower of our manhood, intellectually and physically, will man the guns. Their blood will flow copiously before the dove of peace again spreads her wings over a war-torn world.

The jitter bug, the flapper, the boozier, the vampire will not win this war. The winning will come from men and women of finer and firmer qualities. I am convinced that today we need more knee action, and less foot action in our war program. We need Godly men and women with praying knees—not dancing feet. I've never known in a half century of observavtion a pair of dancing feet suspended from a pair of praying knees. They do not go together. They're incompatible. It seems sacrilegious to me to think of caring for the needs of our sons with the tardy end of a tax on lust. I may not be able to carry much of the load in caring for them, but when my dimes or dollars go into the need of my country, they'll not be seduced from me at the price of holding some other man's wife or daughter to my breast in gratification of the lust of the flesh. It is poor patriotism that requires the siren song of Satan to separate one from his silver. You can scout the idea all you please, the popularity of the dance rests solely upon sex appeal. It has no other basis.

A few years ago the Prohibition Amendment was set aside largely on the basis of doing evil to affect good. The revenue derived from the sale of beer, wine and whiskey was to pay the national debt, provide necessary funds for primary, secondary and higher education, furnish adequate funds for old age pensions; in fact, America was all set to drink its way back to prosperity. We were to pull ourselves out of debt and set our feet firmly on a solid foundation with a cork-screw. It didn't work. A tax on liquor is a tax on human weakness. We'll never become strong by weakening our weak. It is true indeed that revenue must be raised to meet the needs of government. But I do not want my money to reach the channels of government needs by passing through a beer mug or whiskey glass.

We are at war with an enemy that respects neither age nor sex. Every ounce of energy must needs be conserved for final victory. A degenerated, booze drinking nation cannot win. Therefore booze must go. You fellows who have been living like buzzards upon the offal of human society, your tickets are punched. You are on your way out. Good-bye, and may you never return. You've been a blight upon society, a cancer upon the body of our country. The handwriting is on the wall. You've been weighed in the balances of economy and found wanting. Wait until the scales of divine justice weigh you. It would be better that a millstone be hanged around your neck and you found

(Continued on page seven)

Spiritual Depression

CHARLES H. ROBERSON

Radio sermon delivered over KRBC, Abilene, Texas, August 28, 1938.

Roger Babson has said: "When America's keenest minds are using the Newspapers, Magazines, Movies and Radio to entice youth to drink Whiskey, Smoke Cigarettes and make heroes of Criminals, these youth should hear the Other Side of the argument from some one.

"If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn away from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14)

"The wicked shall be turned back unto Sheol. Even all the nations that forget God." (Psa. 9:17)

A great nation can survive a political collapse; it can survive a financial collapse; but it cannot survive a moral and spiritual collapse. There has as yet been no people who has ever outlived its religious beliefs, even though these beliefs were false. When a people's morality begins to sag and mockery is made of sin, then decay begins, and unless checked, leads to utter ruin. Moral decay has so far in the history of men preceded political decay. There is no reason why any people or nation should think that it shall be the exception. There is no way to judge the future but by the past.

Men have talked about financial depression, and political depression. Your speaker has chosen the theme "Spiritual Depression," for this address. It is most obvious that a great spiritual depression has gripped the world, and there must be a great spiritual awakening before there can be any permanent relief, either socially, politically or financially. There is a spiritual bankruptcy because unrighteousness and wickedness hinder truth and righteousness.

Our great, loving, heavenly Father is not to blame for this disturbing condition. He has done His part. The seasons have been favorable, the harvest bountiful. There is more cotton than we need to clothe the world; there is more wheat than the world can eat; there is more money than bankers ever witnessed before—and yet suffering, want and hunger stalks the world around. What an anomaly when the two major problems of even relatively small communities are *unemployment* and *parking space!* It is man and man alone that has reduced humanity to the terrifying condition in which it finds itself. But man has not the power nor the wisdom to put humanity aright. *His sole hope is in Almighty God, and as He has made himself known in His Holy Son, the Lord Jesus Christ.*

The depravity of man is on exhibition. Hell is having a field day; it has overflowed and inundated the earth. Witness graft, rottenness, political corruption, divorce, immorality, racketeering, lawlessness, juvenile delinquency, and vice, all of which are rampant. There is industrial unrest and unemployment which has no precedent in its present proportions. There is found everywhere contempt of courts, riots, rackets, sit down strikes, violence, hate. Add to all these the ravages of disease, collapse of ethical standards, the falling away of moral restraints, the prevalence of sexual vice and its inescapable penalties, the increase of moral perverts and degenerates which yield a condition such as a 20th century reporter might well record by the language which the Apostle Paul wrote to the

Romans about nineteen centuries ago: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up to the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

"For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whispers, backbiters, hateful to God, insolent, haughty, boastful breakers, without natural affection, unmerciful; who knowing such things are worthy of death, not only do the same, but also consent with them that practice them." (Rom. 1:18-32)

Less than a hundred years ago, our own United States of America was the most law-abiding of all the nations. Today it is the most lawless. Within three decades crime has increased 500 per centum. Nearly four and one-half million criminals are operating in our land. The Federal Bureau of Investigation reveals that in 1936, 1,333,526 major crimes were committed; a murder every forty-five minutes; a robbery every two minutes; a felony every twenty-four seconds! Such numbers astound. The annual cost of education in the United States is three billion dollars. The annual cost of crime is sixteen billion dollars. Crime is costing each individual in our Commonwealth \$10.00 every month.

There are more than 240,000 prisoners in our prisons and who knows the number who should be cut off from their fellows? Not likely is the number less than two million. It is known that criminals are increasing at the rate of 25,000 a year. More than 50,000 houses and other places are burglarized and one hundred thousand people assaulted annually. In 1936 there were 23,000 suicides in the United States, one for each 25 minutes. 12,000 persons are murdered annually, one for each forty-five minutes. It is said that there are more murderers roaming at large in our land than there are preachers of the gospel; more unpunished murderers than policemen. And how shocking it is that three-

fourths of the criminals today are young people. Oh my friends can you not bow in humble prayer for the fathers and mothers of these young criminals?

Since repeal of the 18th Amendment, the number of the places where liquor is sold openly exceeds five hundred thousand, and there is three times as much bootlegging as there was under prohibition. In the old days there were in the United States 177,800 saloons. Today, cafeterias, restaurants, hotels, department stores, gasoline stations and roadhouses are saloons.

The money spent on liquor jumped from 350 million dollars in 1933 to five billion dollars in 1936. The old saloon was satisfied with boys, now our daughters are demanded also. In America there are 444,000 college women; one million, three hundred and fifty thousand girls are selling liquor—one in college and three selling "bottled lightning." Restaurants are converting waitresses into barmaids—young women serving liquor in an organized effort to make drinking respectable. It is estimated that forty per centum of the crimes are caused by drink. The *Drink-Crime Bill costs the United States* six billion dollars every year.

The let-down of womanhood is alarming. Women are imitating all the vices of men and few of their virtues. We are living in an age of painted-faced, cigarette-smoking, cocktail-drinking women. We are witnessing the tragic disgusting sight of drunken women, with cigarettes dripping from their lips, reeling swaggering into drunkards' graves. It is a fact of history that the fall of nations has always been preceded by flagrant immorality. When a nation exchanges morality for lust and immorality, it is hastening to its doom. Each year sixty-five thousand girls are swept into the *red light* district. There are registered yearly fifty thousand unmarried mothers, and who can say how many unregistered ones there are. It is estimated that fifteen per centum of the population of our nation are infected with venereal diseases—acute, chronic or latent. Think of it my friends, eighteen million people, one for every 6 2-3 individuals in our land so afflicted.

Let me ask the question, "What is the cause of all this?" It seems to your speaker that not much research is needed to find the answer.

One of the most sickening, disgusting evils of today is the evil of divorce. A judge in an American city made a record by granting twelve divorces a day for nine months. The disintegration of homes continues in alarming ratio to marriage. In 1870 there was one divorce for 33 marriages; in 1900, one in twelve; in 1928 one in six; in 1935, one in five. One has said that the granting of divorce has been reduced to such a science and speed that one can change mates quicker than a chauffeur can change a tire on an automobile.

Another cause is the use of narcotics. Drugs, alcohol and tobacco are a trio of the greatest scourges that ever afflicted humanity. The use of these is cruel, treacherous, dangerous. Narcotics exact a staggering toll of crime. In one year cigarette smokers spend one and one-half billion dollars for cigarettes. The cigarette is the most pernicious form in which tobacco is used. Smoking is much more injurious to women than to men. Women smoke nervously. They cannot smoke moderately. Their nervous condition develops anemia and other ills to which the sex is susceptible. Among growing girls the habit is exceedingly dangerous both mentally and physically. Said the cigarette, "I am not much of a mathematician, but I can add to a man's nervous trouble. I can subtract from his physical energy. I can multiply his aches; I can divide his mental powers, I can take interest from his work and discount his

chances of success."

Statistics reveal that 95 per centum of youthful criminals are cigarette smokers and ninety per centum cigarette fiends. Drink and tobacco are inseparably connected. Horace Greely said, "Show me a drunkard that does not smoke and I will show you a white black-bird." The young women cocktail drinker is first a cigarette smoker. The cigarette trade depends upon deception. Nearly everyone knows that tobacco is a narcotic and a poison. Cigarettes should come under the Pure Food and Drug Act, and each package should carry a skull and crossbones and be labeled "Poison." This will curb the reckless statements that manufacturers are making.

One of the greatest producers of criminals and destroyers of morals is moving pictures. The themes portrayed on the screen give prominence to attempted rape, vice, prostitution, murder, adultery, seduction, lust, divorce and every conceivable form of criminality. Virtue and sacred things are ridiculed. An analysis of 250 American films revealed 97 murders, 51 cases of adultery, 18 seductions, 22 abductions, 45 suicides. Of the characters in these films there were 176 thieves, 25 prostitutes, 35 drunkards. Almost every village in our land is afflicted with a "movie." Seventy million men and women and twenty million children attend the movies each week.

If the moving picture industry is giving, as it says it is, the type of pictures the public demands, the fact that seventy million presumably morally respectable men and women are paying weekly to see the present day movies, is most disconcerting.

Another evil is the "Fool's Fever," *Gambling*. The devastating effect of gambling is far reaching. It wrecks legitimate business, cripples social and moral progress, incites crime. Gambling is robbery of the trickiest sort because for every winner there are thousands of losers. It is a sin against others and against ourselves. It is financially foolish and fundamentally wrong.

The teaching of infidelity in our schools and colleges is the most serious cause of the distressing condition which confronts society at the present time. It is taught in high schools, colleges, and universities that man came from an ape, that the Bible is a collection of Jewish fables, that Jesus Christ was merely a peasant carpenter and only a man, that prayer is for the superstitious, that hell is a bed-time story, and as a result of such atheistic teaching in schools and colleges supported by taxpayers' money, our nation is reaping the result of its sowing. Righteousness is being winked at, law defied, immorality flourishing, corruption multiplying, and the faith of our boys and girls in God and the Bible is being destroyed. Whoever destroys man's faith in God and the word of God and substitutes a philosophy which robs God of personality and power and leaves men without the fear of God and no sense responsible to Him, is not only an enemy of the souls of men and the church of the Lord, but is also of society itself. When men lose the respect of God they lose respect for themselves and respect for others. It is estimated there are seven hundred thousand young people in the United States living criminal lives. Warden Lawes of Sing Sing says the contributions of vicious criminals from high schools is constantly increasing and they are more brazen, more vicious, more desperate than ever before. It is estimated there are thirty million young people in our land who are receiving no religious instruction; that there are sixteen million young people and children who have never been inside a church house. The immorality of

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What It Means To Be A Christian

GRANVILLE W. TYLER

Nothing is more vital to Christian living than that of forgiveness. It works two ways, Christians must be forgiven and they must forgive. This word (forgiveness) has in it bitterness and sweetness, sorrow and happiness; the grim ugly face of sin is seen in it, but it also means that relief has come and that the remorse and anguish of soul has given way to the peace and joy of heart. All have sinned and come short of the glory of God. (Rom. 3:23) Man is powerless to undo or remove sin after it has been committed. This clearly shows that our salvation depends wholly upon our being forgiven by Jehovah. Only those whom God forgives are Christians. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38) Not only must one have his sins forgiven to become a Christian, but must be forgiven all along the struggle of life. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin." (1 Jno. 1:7) But God forgives only those who forgive others. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) Therefore, Christians are those who enjoy the forgiveness of God, and who freely forgive those who sin against them.

Christ, our perfect example, not only taught by word of mouth, but practiced in his life the principle of forgiveness. To his disciples the Lord said: "Take heed to yourselves: if thy brother sin, rebuke him: and if he repent, forgive him." (Lk. 17:3) The brother sinned against should not only be willing to forgive, but should point out the mistake to the offender that he may repent and enjoy forgiveness. When Peter asked if he should forgive his brother seven times Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven." (Matt. 18:22) Christ forgave and blessed when others would have condemned and cursed. He forgave and prayed for Peter who was ashamed to own him in the presence of his enemies. The spirit of forgiveness is nowhere more vividly and beautifully demonstrated than when the Lord was dying on the cross. His enemies were triumphant; they had nailed him to the cross, inflicting inexpressible pain. Beholding them as they wagged their heads and mocked, Jesus lifted his voice to God saying, "Father, forgive them; for they know not what they do." (Lk. 23:34) These were not empty words spoken merely to impress the onlookers, but meaningful, coming from a heart crushed and bleeding by the treacherous acts of those for whom he was dying, just as his hands and feet were pierced and bleeding by the spikes which held his body to the cross. It is ridiculous to claim to be a follower of Christ (a Christian) without an effort to forgive those who sin against us. But to pretend to follow Christ in the matter of forgiveness by saying, "I will forgive," while wilfully holding malice and hatred in our hearts is nothing short of an abomination in the sight of God.

An offense or unforgiven sin between brethren is a hindrance to worship. Jesus said, "If therefore thou

are offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23, 24) We must be willing and ready to forgive our brother, or else our line of communication with God is blocked. Until we do our best to straighten our difficulties with our brother our efforts to worship God are fruitless. Surely no one would contend that a man who cannot even worship God acceptably is a New Testament Christian.

Since God does not forgive those who refuse to forgive their fellow man, and since our eternal salvation depends upon God's forgiving us, we should do all in our power to remove every obstacle in the way of forgiving one another. All admit that it is not easy sometimes to forgive, but the very fact that God requires it, is evidence enough that it can be done. There are several things which, if properly considered, will help us to forgive those who sin against us. We should always, in dealing with others, consider ourselves. In Gal. 6:1 Paul said, "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." Our own weaknesses and mistakes should help us to understand and more readily forgive the sins and mistakes of others. Since it is necessary for us to repent and ask forgiveness sometimes ourselves we should apply the Golden Rule, by doing unto others as we would have them do unto us. We should always take into account our shortsightedness and inability to sympathize fully with others in their condition. It is easy for one to say, "I would have done this or that," or "I would not have done that." But how does he know what he would have done if he had been in the other fellow's place? Someone may say, in an effort to justify his holding a grudge or malice, "He was not sincere when he asked forgiveness." In no case is one able to read the heart or mind of another, and in few cases does one have sufficient grounds to say the party asking pardon is insincere. Forgiving others should be much more easily done when we consider the fact that God forgives us of far more and greater sins than we are ever called upon to forgive another. Paul said to the Colossian Christians: "Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness." (Col. 3:13, 14) If God, sinless and holy as he is, can forgive us, as weak and sinful as we are, surely we can forgive one another; and especially since our forgiveness from God is dependent upon our forgiving each other.

SPIRITUAL DEPRESSION

(Continued from page three)

high school students is frightful.

The best crime-prevention agency is in that environment where the Bible is taught. If the young people of today were all enrolled in Bible study there would be fewer criminals.

Our United States rests upon four corner-stones: the Bible; the English language; the common law; and the traditions of liberty. The Bible has made our nation, and without the Bible it could never have achieved, and when it turns from its guidance and wisdom, it will no longer be. If there is a land in all the earth that should never hesitate when the Bible knocks at the school door for entrance, surely that land is the United States of America. The Bible should be read and studied as the final authority in all matters pertaining to life and conduct, for the result will be a purging of our educational system of its immoral and irreligious influences. Bible instruction is the best crime preventative known because it puts youth in vital touch with God. The instruction therein will surpass all that fines, jails, reformatories, and G-men can do to bring back higher standards of moral living. The Bible has been taught in the high school of Boston for nearly three and a half score years. The rate of burglary insurance is \$12. It has been taught in New York for about a score and a half years; the rate there is \$20. It has been banished in Chicago for two score years; the rate there is \$27. Does this tell you anything?

Sometime ago a questionnaire was sent to 18,000 high school students. Returns showed that 16,000 could not name the four Gospels; 10,000 could not name three of the Apostles. Think of this; high school students! Young people today know more about Charlie Chaplin, Clark Gable and Mae West than they do about Abraham and Sarah or Isaac and Rebekah.

William Lyon Phelps has said that a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible. Every one who has a knowledge of the Bible may be truly educated; and no other learning or culture, no matter how expensive or elegant, can form a proper substitute.

My friends, the disappearance of the family altar, the more than thirty million young people in our land without spiritual training, the increasing juvenile delinquency, the alarming increase of sex crimes, the almost unrestricted sale of salacious literature, the common and ever-increasing nudism of popular bathing beaches and pools and beauty contests, the increasing army of narcotic addicts, the several thousand atheistic Sunday Schools, the army of atheistic agents working for atheism, and most of all, the worldliness, coldness, deadness and impotency of professing Christians, should stir to the depths of soul all thinking men, and particularly all sincere followers of the Lord Jesus Christ.

To what have we come when the President of the Federal Council of Churches can say that "the tendency to deify Jesus is more heathen than Christian." And another of the same Council commending a book to parents and preachers and young men everywhere, which declares:

"Science has shattered the dogma of an infallible Bible into a thousand pieces;

"Science had made the dogma that Jesus is very God appear increasingly impossible;

"Science has demonstrated the vast majority of miracles of the Old and the New Testament to be

fictitious."

Many are the panaceas offered to bring our people out of this sick and decaying condition. Your speaker without and reservation declares that if our land is to be healed, there must be a return to the Word of God, for therein is recorded the sole way that can bring deliverance. The cause of all the woes of humanity is sin. There is one way for individuals and nations to avoid judgment and escape punishment. There is no substitute for *alliance* with God and *reliance* upon Him. Days of all kinds have been set apart. I plead for the day of Faith, Repentance, Confession, Baptism, the day of *complete obedience* out of which men shall walk in all righteousness and truth. This is the sole hope of man. Unless there is a moral and spiritual awakening, judgment impends, and some future historian will write "The United States of America committed suicide."

The Church Through the Years

E. M. BORDEN

In the fourteenth century we find churches worshipping according to the divine plan. Papalism tried to keep the Bible away from the common people. The Waldenses were the outstanding people who favored a reformation of the Roman Catholic Church. The inquisition continued to fight the Waldenses. Wickliffe and his followers came on the scene in this century as reformers. He died a natural death, but later his bones were dug up and burned. Wickliffe was called "The morning star of the reformation." The Waldenses baptized for the remission of sins. This class of people who were at one time called "Paterines," and now Waldenses, held to the truth that baptism is essential to salvation.

The fifteenth century could not reveal very much truth to the credit of the Roman Catholic Church. "The vices and faults of all clerical orders were very manifest." John Huss was a leading light in this century. "He continued like Claude of Turin, and Wickliffe of England, in the Catholic establishment, lamenting its corruptions, while he strove to effect a reformation." The main feature was to give the Bible to the common people. Men who asked for religious freedom were persecuted by the papal powers.

In the sixteenth century many religious bodies appeared on the scene. Martin Luther tried to reform the Roman Catholic Church, and he did much for religious freedom, but he was not far away from the Roman Catholic Church. Calvin was one of the religious reformers of this century. He was against the practices of the Roman Catholic Church, and also against the teaching of the Bible. He advocated unconditional salvation. Many of the Waldenses changed their views on the design of baptism. I will not take the time and space to mention the different denominations that began in this century.

In the seventeenth century there were many changes in the doctrines of the different denominations. Even the Waldenses changed their views on the design of baptism. It was then that they lost interest in preserving the pure doctrines of Christ. Here is what the Waldenses believed before the days of Calvin: "And by this ordinance, we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." In 1635 another article appeared, which favored the faith alone theory. Of course all the Waldenses did not accept the new creed, for the Bible says: "He that believeth and is baptized shall be saved."

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Authenticity Of The New Testament

Chapter III
WALTER CALVERT

Practically all Bible students are agreed that the Lord has a church in the world today, but there is wide spread disagreement as to the time of its establishment. It is impossible to understand the teaching of the Bible regarding the church, without some knowledge of the time of its establishment. The institution or organization known as the church is also known by other names, and a true conception is necessary to an understanding of Biblical teaching. In addition to the word church, there are two other names applied to this institution that we want to study. They are the kingdom and the body.

If the institution is viewed from the standpoint of government, it is very properly spoken of as a democracy. It is not however a representative democracy, but an absolute monarchy. All the departments of government, legislative, judicial and executive, are vested in Christ as absolute king. If the institution is spoken of from the standpoint of organization, it is called a body. This being based on its likeness to the human body. (1 Cor. 12:12) "For as the body is one and hath many members, and all the members of that one body, being many are one body: so also is Christ." If it is referred to from its relation to the world, it is called a church, which means the called out, the separated or those who are distinct from the world having been called out by the gospel. (John 15:19) "If ye were of the world, the world would love its own; but because ye are not of the world but I have chosen ye out of the world, therefore the world hateth you." It depends then upon the angle from which we are going to study it as to what it should be called.

Some people deem it unnecessary to concern themselves or to know anything about the time that the church was established. But those who are indefinite concerning the birth of the church are likely to be in error concerning the conditions of membership in the church. Erroneous theories in some unscriptural doctrines. Some of these theories are: that the church was an eternal covenant between the Father and the Son, and that it was established long before time as we know it began, having its membership definitely fixed. Growing from this theory is the doctrine of Calvinism or the doctrine of election and reprobation. Another is that the church was set up in the days of Abraham and since there were infants in the Abrahamic institution, the doctrine of infant membership grew from that theory. That the church was established in the days of John the Baptist hence it is perfectly correct to wear that name. However the doctrines growing from these theories cannot be true unless the theories themselves are true. Notice the following quotations:

"The day of Pentecost is the birthday of the Christian church." (Smith's Dictionary, or the Bible edited by Prof. H. B. Hackett, Vol. 1, page 453. "The day of Pentecost was the birthday of the Christian church; what existed before in germ, sprang into full being." (Vadder's Short History of the Baptists, page 14)

Now according to history, the first regularly organized Baptist Church of which we possess any record is dated from 1607 A. D. and was formed in London by a Mr. Smith who had been a clergyman in the Church of England. Bendict's History of the Baptists, page 304,

says: "The use of the term Baptist as a denominational designation is of recent origin about 1644 A. D." The New Encyclopedia of Religious Knowledge by Schiff and Herzog, Vol. 1, page 465, says: "The term Baptist is purely denominational." Now let us turn to the testimony of the scriptures. Daniel testifies, that in the days of these kings, meaning the Caesars and the Herods, the God of heaven would set up a kingdom which would stand forever. (Dan. 2:44) Christ made his promise to build his church and the verbal phrase, "will build" denotes futurity and also determination. He doesn't refer to enlargement and edification but of building from the foundation. (Matt. 16:13-20) In Mark 9:1 the Lord predicted that there would be some there present with him who would not see death until they had seen the Kingdom of God come with power." This scripture proves that the kingdom or church was to be built in the life time of the apostles. Repentance and remission of sins was to be preached in Christ's name beginning at Jerusalem and the apostles were further admonished to remain in Jerusalem until they were endued with the power from on high. (Lk. 24:46-49)

Prior to the day of Pentecost of Acts 2:1, the church was always spoken of as being in the future. John cried, "Repent ye for the kingdom of heaven is at hand." (Mt. 4:17) Christ commanded his apostles to go and preach saying, "the kingdom of heaven is at hand." (Mt. 10:5-7) The events of the day of Pentecost are plainly a fulfillment of prophesied events. After the day of Pentecost, the writers always refer to the church as being in existence. (Acts 8:1) "Saul was making great persecutions against the church." Peter said concerning the Gentiles of Cornelius' household: "As I began to speak the Holy Ghost fell on them as it did on us in the beginning." (Acts 11:15)

The Church Through the Years

(Continued from page five)

The Baptist Church began in this century. The name "Baptist," as a denominational name, came into use shortly after immersion had been introduced in the "Second English Church." The "Regular Baptists," as they were called, were Calvinistic. They accepted the doctrines of unconditional salvation, total depravity, unconditional election to salvation, and other doctrines. These Baptists differed from Calvin on the action of baptism. No doubt, as it developed later, there were people among these immersed people who believed that baptism is essential to salvation.

The eighteenth century brought many different denominations. I will not take time to mention them. By this time the Baptist denomination was divided. Some became tired of the Calvinistic views and began to persuade men and women to believe in Christ. Of course they taught the faith alone theory. About this time the Missionary Baptist Church began. It began about the year 1793. Instead of unconditional salvation, these Missionary Baptists began to teach the faith alone theory. Barton W. Stone began to preach about this time, and he preached baptism for the remission of sins. "He that believeth and baptized shall be saved," was good doctrine for Stone.

Doing Evil That Good May Come

(Continued From Page One)

a sanctuary in Danny Jones' locker—the deep blue sea. Wait 'till you stand in hell surrounded by your own children, then you'll see the fallacy of doing evil that good may come.

We are at war. Already we have begun to feel the sting of regulations in the field of rubber for automobile tires, and other uses. Automobile manufacturing is stopped or sadly curtailed for the duration. Soft drink industry is being affected. The wheels of government are all ready moving toward the abolition of the industry. The weight of public opinion moves overwhelmingly in that direction. Booze must go.

In the meanwhile these human guinea pigs who tried to pull the country out of debt with a cork-screw in the "Do Evil that Good may come" experiment continue their uninterrupted course downward. This past week men and women engaged in drunken fights in broad open daylight on the streets of Henryetta in honor of the mighty god—Bacchus. Such is a disgrace to our town. I do not know what is sold in these beer joints—some of them on main street. It may be just beer. But whatever it is, it will send a man reeling out of the establishment, reeling with the odor of whiskey to strike his wife and to gamble away the "family bread." Or, another example, to reel up to a preacher, boast what a splendid worker, he, the drunkard, is in the church, and with a whole string of curse words beg the prayers of the preacher and the church for which he works. I repeat, I do not know exactly where they get the stuff, but I think I know a passage of scripture that will help locate the place. (Matt. 24:28) "For wheresoever the carcass is, there will the eagles be

gathered." I think one of the places where you will find the eagles gathered is on West Main, north side, between Third and Fourth. I also think that the ordinary olfactory organ of an officer could detect the deteriorating carcass not too far away. Yes, these operators paid a local, state and federal license. Yes, every glass of beer sold pays a few pennies into the coffers of town, state and nation. What does it matter that it sends our sons home sots, and our daughters home drunkards. What do their souls amount to compared to the almighty dollar they donate in "doing evil that good may come."

A steady stream of precious souls has poured into a drunkards hell while pulling our country out of debt with a cork-screw. It's time to awake from this drunken dream. The time demands men—Christian men—not inebriated products of drink. Civilization hangs trembling in the balance while people who claim to be Christians, dance, drink and die. My brethren, I appeal to every member of Christ's body to quit playing at the game of religion and begin living the Christ life. We have no right to expect divine intervention on our behalf until we have cleaned house from coast to coast, and from Canada to the Gulf. A booze drinking, immoral America is not pleasing to God. How long it will take us to learn this, I do not know. But learn it we can and must. Then we may pray to Him and expect confidently that He will hear us. This program of doing evil that good may come will not get the job done.

I love America. I love her institutions. I love the rugged strength she has always manifested. I love her traditions. I love every star in her flag. My heart beats faster every time I see "Old Glory" rustling in the breeze. I believe in her future. I revere her past. She is always in my prayers. God bless America. May her citizens so live to be worthy of her.

BIBLE LECTURESHIP

Of the Churches of Christ
Dallas, Texas

Twenty-four congregations cooperating

February 9 to 13, 1942

MONDAY

Trinity Heights—Frank L. Smith,
minister.

10:00 a. m.—Personal Evangelism—
Leroy Brownlow, Corsicana, Texas.

10:40 a. m.—The Example of the Elders—
H. C. Sanders, Fort Worth, Texas.

2:30 p. m.—Sin in the Church—
Chester Estes, Longview, Texas.

7:45 p. m.—Modern Attitudes Toward
the Bible—L. R. Wilson, San Antonio,
Texas.

TUESDAY

Sears and Summitt—Melvin J. Wise,
minister.

10:00 a. m.—Christ and Christians—
Perry B. Cotham, Wewoka, Okla.

10:40 a. m.—The Bible Concerning
Marriage and Divorce—Elbridge Lina,
Cleburne, Texas.

2:30 p. m.—What Must the Church Do
To Be Saved?—C. E. Wooldridge, Fort
Worth Texas.

7:45 p. m.—Internal Evidences of the
Bible—C. E. McGaughey, Oklahoma City,
Okla.

WEDNESDAY

Edgefield—Hugo McCord, minister
10:00 a. m.—The Church and Its Mis-
sion in the Community—Claude McClung,
Arlington, Texas.

10:40 a. m.—The Pro and Con of the
Kingdom—J. H. Peeples, Weatherford,
Texas.

2:30 p. m.—Reverence For the Word
of God—C. M. Moser, Waxahachie, Texas.

7:45 p. m.—Beginning at Jerusalem—
Hugo McCord, Dallas, Texas.

THURSDAY

Pearl and Bryan—Flavil L. Colley,
minister

10:00 a. m.—Compromising the Gospel
—John W. Hedge, Jacksonville, Texas.

10:40 a. m.—Individual Responsibility
—Gayle Oler, Gladewater, Texas.

2:30 p. m.—The Power of the Word in
Overcoming the World—L. E. Dugger,
Ennis, Texas.

7:45 p. m.—Institutionalism—C. R.
Nichol—Seminole, Oklahoma.

FRIDAY

Sunset—J. L. Hines, minister

10:00 a. m.—The Word and Expediencies—
Willis Kreager, Gainesville, Texas.

10:40 a. m.—The Power of the Word
in Personal Consecration—John C. Stevens,
Jasper, Texas.

2:30 p. m.—The Finality of the Word
—George H. Stephenson, Healdton, Okla.

7:45 p. m.—Dwelling Together in
Unity—A. Hugh Clark, Abilene, Texas.

The period from 3:30 to 4:30 o'clock each afternoon will be used for general discussion of topics of interest. Preachers whose names are not listed will be asked to speak at this time. Coleman Overby, of Dallas, Texas, will be the chairman of these forums.

Homes will be provided for out of town visitors. Meals will be served each noon and evening.

PARAGRAPH SERMONS

E. M. BORDEN

God has given his people a name. Isaiah said a new name would be given. (Isa. 62:2, 3) He said that the old name would be taken away and that a new name would be given. (Isa. 65:15) The Gentiles were to see the righteousness of God and all kings the glory, and then the new name would be given. That is, the Israelites would be called by a new name which could be for the Gentiles as well. Any name given before the conversion of Cornelius could not be the new name, for it was to be given after the conversion of the first Gentiles. If the name Christian had been given before the conversion of Cornelius, it could not have been the new name. As long as there were no Gentiles in the church the Jews could continue to wear the name Israel. Benedict's church history tells us that "All went under the general denomination of Christians" during the first century.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. Copeland Editor
 Flanoy Alexander Office Editor
 E. R. Harper Associate Editor
 Geo. B. Curtis Query Editor

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NOTES—REPORTS

Will W. Slater, Fort Smith, Arkansas: Closed a song drill at Malden, Mo. last week. The severe cold weather hindered the work the first week. Some good was accomplished, and it was badly needed. Singing is some of our congregations is pitiful but, seemingly, they are not very much concerned about it, and are not trying to remedy the situation. We are letting our children grow up without a knowledge of the fundamental principles of music, being perfectly satisfied with the old songs we learned while sitting at grandmother's knee, singing them over and over again and again, every time we meet for worship. Every member of the church should read and study Eph. 5:19 and Col. 3:16. This leaves me in a song drill at Hot Springs, Arkansas Interest is fine. I go from here to Oklahoma City. I have time for one more engagement.

Gilbeert Copeland, DeQuincy, La.: The work here has started off in a very fine way. The congregation is small but in some ways it is the most outstanding one that I know any thing about. There are only two men of mature age in the congregation, and both of these are very wise and safe leaders. Then we have five or six boys that are members of the church, and without exception these boys take a public part in the work as they are called upon. They all lead in public prayer, wait on the Lord's table, or whatever they are called upon to do. They certainly show good training, and wise leadership. Congregations of the Lord's body are few in this section. We plan on a rather extensive mission program as soon as we can make preliminary arrangements and the weather permits. We need your prayers in this work.

Judson Woodbridge, Fort Smith, Ark.: Brother Taylor Davis of Fayetteville will be with us at Park Hill in a meeting from January 28 to February 8. The work continues well here.

Doyle Hughes, Bokchito, Okla.: This is my first report since I began full time work with the church here, and every indication points to a great work. This is a comparatively young congregation but has accomplished much in the last nine years. Since that time a church building has been completed, a nice preachers home has been built, and a number of other improvements have been made on

the church property. The church is free of debt, and all have a mind to work. There is a marked increase in both attendance and interest in the last few weeks, and a spirit of cooperation seems to prevail. We feel greatly encouraged for the future. I will report again as the work progresses.

John W. Wilson, Lazbuddy, Texas: Since moving here January 1, attendance and interest have been splendid. We are making plans for several missions within the year. We will begin a radio program over station KICA, Clovis, New Mexico, January 25th, at 8:30 a. m., Clovis time. This will be 9:30 Texas time. Please tune us in and write us if you are within reach of the station.

God is love! Faith, hope and love—but the greatest of these is love, because that comes nearest to the fountain head, God. Let us strive to create a love of God in the hearts of men, so that they will believe and obey the gospel, for the gospel is God's power to save.

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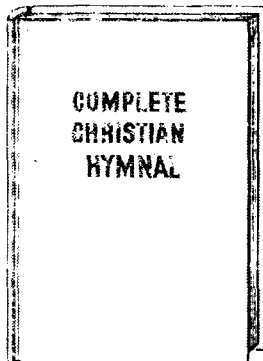
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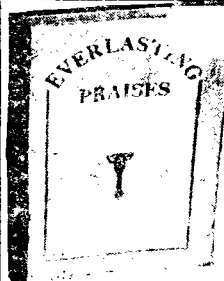
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, FEBRUARY 5, 1942

NUMBER 9

The Whole Armor Of God

GEO. B. CURTIS

Radio sermon delivered over station KHBG, Henryetta, Oklahoma, January 25.

Eph. 6:10-19. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth of the gospel."

Carnal warfare is intermittent. The warfare against the "rulers of darkness of this world, and against spiritual wickedness in high places" is age lasting. There is no truce. There is no armistice. In carnal warfare proper preparation means all. In Spiritual warfare proper preparation means all. Paul commands the Ephesians to put on the whole armor of God—not just a part of it, all of it. Strength in the Lord, the ability to stand against the wiles of the devil rests in having on the whole armor of God. The warfare of the Christian is not carnal, and the weapons are not carnal. This distinction needs be kept clearly before us during this time of carnal strife.

The command comes to put on the whole armor of God in order to be able to stand in the evil day, and having donned the entire armor the ringing command of Paul is "Stand." Don't give an inch of ground. I believe it was General Haig in the trying days of the spring of 1918 when the armies of Germany pressed the battered Allied forces back toward the English Channel and the Straits of Dover, who issued the famous defy: "They shall not pass." This stand saved the day by holding the Kaiser's hordes at bay until the American forces turned the tide of victory for democracy. There is always the necessity of standing fast—steadfast.

We shall briefly notice the various pieces of the

Christian's armor. First, there is the girdle of truth; second, the breastplate of righteousness; third, shoes for the feet; fourth, the shield of faith; fifth, the helmet of salvation. This completes the protection armor of the Christian. His weapon is the sword of the Spirit, the word of God. Thus equipped the soldier is ready for the fray. Without full equipment he can do nothing. Of course this language of Paul has its figurative application. The ability of a soldier to withstand the hardships of long marches depends very much on the shoes he wears. The improperly shod soldier would be forced to fall out in a very short time. Very much depends upon the shoes of the Christian soldier. Paul commands that his feet be encased in the preparation of the gospel of peace. These are the regulation shoes for the Lord's army. No other brand will do. Too many are hobbling along in a brand of shoes recommended as just as good. They may be from the Quartermaster's department of Catholicism or Denominationalism, but the Lord's Quartermaster's department says let it be the gospel. When your feet are shod with the preparation of the gospel of peace your feet will follow the path of service. They will be led to the bedside of the sick and the dying and into the homes of the poor and needy.

The girdle, or belt, is an important article in this soldier's equipment. The use of this girdle about the loins is to hold the garment in place. This belt is to keep the garment of salvation from dropping off. Many have lost their theological trousers by omitting the girdle of truth. You cannot uphold the garment of salvation without a knowledge of God's word.

The soldier's breastplate protects the lungs and heart. It covers one of the most valuable parts of the human body. The ancient soldier relied greatly on the breastplate. Without its protection the arrows or spears of the enemy soon found lodgment in the heart. To my mind the symbolic meaning of the breastplate in the Christian soldier's armor is purity. No man can fight in the Lord's army whose life is not pure. Let sin fill the heart and rule the life and you are definitely not in the ranks of King Immanuel. You may sit in the Amen corner on the Lord's day, pray long and loud and give liberally to the work of the church, you are still one of Satan's trusted lieutenants. You are exactly where he wants you. You are a much more valued aid to his Satanic majesty than the murderer.

The shield of faith is placed by Paul as the most important part of this soldier's armor. He says, "Above

(Continued on page four)

The Great Physician

GILBERT COPELAND

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." (Matt. 9:10-13)

In the diagnosis of any case, a good doctor immediately looks for the seat of the malady. To find the direct cause of the sickness is the aim from the beginning. The very seat of the trouble is the burden of any sincere physician, so he constantly examines to that end until his task has been accomplished. Then certainly after the trouble has been found, he has something definite to work upon and he therefore sets his hand to the task. It is utterly impossible for the patient to recover from his illness until first the cause has been removed.

Just so with spiritual sickness, sin. One must get at the seat of the trouble and remove it before there is any hope of recovery. One might be deluded into thinking that he has recovered, or that his sins have been forgiven when they have not. The like of which is true in physical illness. Many times a "quack doctor" uses his "high-powered salesmanship" and his physiology on his patients and thereby has them deluded into thinking they are well and healthy, but whereas the facts are they are dangerously ill. So with spiritual sickness (sin). The denominational preachers have fooled the people into thinking, their sins have been forgiven when they have not. The great physician, Jesus Christ, is the only doctor that has the remedy for sin. He has written the prescription and when we follow the directions, we may expect relief and not before. Let no preacher or teacher make you believe that some other remedy is just as good as that Christ has given. Neither let them make you believe that just any thing in the name of religion is the remedy for sin and is as good as any thing else. All the remedies of the earth were not given by the Lord. The Lord gave ONE remedy for sin, and all others are false and will do you no good no matter how sincere you are in applying them. It takes the one Jesus gave. That one, and that one only will bring desired results.

Jesus said: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their hearts are far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:8, 9) These people were religious people. They worshiped God, but it was not as good as any. It was not acceptable yet it was religion and one kind of worship. They perhaps thought they were well and healthy so far as sin was concerned, but the truth was, they were very sick in sin. Why? They had not applied the remedy the Lord had given. The Bible tells us of good, honest, religious people with a clear conscience and a satisfied mind that were sinners and could not be saved in their condition. Why? Because they had not applied the remedy Christ had given to remove sin.

There are today multiplied thousands in the very

same condition. They are good, honest, religious people with a clear conscience and are entirely satisfied in their present state, and yet they are sinners in the sight of God and stand condemned before God, because they have accepted the doctrines of men rather than the remedy for sin that the Great Physician, Christ, has given. This is certainly a pitiful truth. A warning to such people is the reason for this, article being written. It is love for such people that prompts this writing. So let us reason carefully. If what is here stated is not truth, then it is not enough for you to say within yourself that it is not, and then throw the paper lightly aside. You are duty bound to set me right on this if I am not, and you will be responsible for my soul being in hell if you do not do so. I do not want to go to hell and I do not want you to go there. These words are words of warning. Will you be so kind to me if I am wrong on these things?

Christ, the great physician, gave as the only remedy for sin "knowing and obeying the truth." One cannot ignorantly become a child of God, or have his sins forgiven. He must understand and intelligently obey the truth. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (Jno. 8:31, 32) What the truth is, may be determined by Jesus' own statement in John 17:17: "Sanctify them through thy truth: thy word is truth." The word of Christ is the truth, and this is further explained by the apostle Peter in 1 Peter 1:25: "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." The word is the truth and the truth is the gospel. There is nothing made clearer in all the Bible than the fact that we must obey the Gospel in order to be saved. According to Paul, it is either *obedience to the gospel or damnation*. Hear him: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with him mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9) Jesus is the author of salvation, the author of the gospel which is the plan of salvation or the remission of sins. This gospel must be intelligently obeyed in order for man to be saved or for his sins to be forgiven. Just any thing done in any manner will not do. Such a loose religion is worse than nothing.

Many people have felt duty bound to join some church, that is to profess religion of some kind, but since they have been taught that one church is just as good as another and that it does not make any difference what one believes so long as a person is honest, these people have joined the church their wife or husband belongs to, or that their parents belonged to, or one that had a likeable preacher or a beautiful building, or one to which their associates and friends belonged. Such people that go into a church for such reasons often do not know the doctrine of the church to which they pledge their lives. Often they do not believe the doctrine they are sponsoring and the one they are giving their money to help spread. This is a tragedy. To illustrate what I mean, I see many Baptist who do not believe that it is impossible for a child of God to fall

from grace. They believe as I believe that if a child of God becomes a drunkard, or a murder, or an adulterer and dies without repentance, that child of God will be disinherited and will go to hell. The Bible certainly teaches this truth, and many Baptist believe it. But Baptist doctrine says that it is impossible for a child of God to go to hell, no matter what he does. If you do not believe such a doctrine, why support that which you do not believe? Why give your money, your time and your all to support that which you do not believe? It is a sin to do it. It is not enough to say that you will take the good and leave that which you do not believe. You cannot do it. You are supporting the entire system. All the good that is in the Baptist Church is in the church of Jesus Christ. And all the error that is in the Baptist Church is *not* found in the church of Jesus Christ.

Another illustration on this point. There are many Methodist that do not believe all of the Methodist doctrine. Many do not believe that sprinkling is Bible baptism, and therefore they demand a burial, a planting, a going down into the water, an immersion in water just like the Bible teaches (Rom. 6:3-5; Col. 2:12; Acts 8:37-39), and just like I believe. Many Methodist believe this too. Then why do they stay in the Methodist Church and live with and give their time, their talent and their money to that which they do not believe. It certainly is not enough to say that they were immersed and therefore they are all right to stay in it. As long as they stay there and give their time and their money to that church, they are helping to sponsor and spread that which they do not believe. Every organization of the land may believe some truth. Does that mean that I may be a member of it without partaking of the evil that they do? Certainly not. When I am a member of such an institution I am supporting its entire work. Every thing good that is in the Methodist Church, or any other church is found in the church of Jesus Christ. And everything that is evil or wrong that is in the Methodist Church or any other church is *not* to be found in the church of Christ. Why not, therefore, be a member of a church that contains all the good and none of the wrong. The only such church is the church of the Lord. The great apostle John said: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him God speed is partaker of his evil deeds." (2 Jno. 9:11) This settles the matter to honest people. We must not support people in that we do not believe. We must not support people in that which is not true. If we do, John says we are partakers in his evil deeds. This is speaking particularly of false teachers. So many people admit that the Methodist preacher is a false teacher on baptism, infant church membership and the like; admit that he does not preach what they believe, and yet they bid him God speed by supporting him in that work and to teach that doctrine. John says if we do this we are partakers in the evil deeds or the false teaching. There is but one way to keep from being a partner in the false teaching, and that is to come out of that church and accept the Lord's way. Why not be a member of that which has all the good and none of the bad, or none of the false teaching any way? Is there any reason for not doing so?

Do you say, "I'm ready to go into that church that the Lord built, if only I can be sure that I am going into the TRUE church instead of a false one." If that is your attitude, then the matter is easy. In that state of

mind you are ready to hear the words of Jesus in all things. And furthermore, you will not be satisfied with anything else than that of Jesus, the Great Physician, and you are willing to risk *no other doctor* to advise you concerning your condition.

God will add all people to the Lord's church when they are saved or when their sins are forgiven. "And the Lord added to the church daily such as should be saved." (Acts 2:47) I can be sure that I am in the right church, the TRUE church, when the Lord adds me to it. There can be no mistake there. But who does he add to his church? This scripture says he adds the SAVED, or those who have had their sins forgiven. Then the next question naturally comes: What must I do to be saved? Or what must I do to have my sins forgiven? I must know this for this is the condition upon which the Lord adds me to his church. Without this he will not add me to his church. So the question *how* may I enjoy the forgiveness of sins is a very important one, for unless I have forgiveness of sins I cannot be a member of the Lord's church.

Many people *think* they have had their sins forgiven when in reality they have not. My friend, this might be you, so reason with us. You might have been doing the best you knew how, but at the same time you might have been deceived by one of those "quack doctors" or a false teacher. If you are in this condition, then you certainly must appeal to the Great Physician, Jesus Christ to get straight on this great question, *sin*, and how to get forgiveness. The Bible is very definite on this question. Just *any thing* in the name of religion will *not* bring about your forgiveness. You *must* do what the Bible says do, for the purpose the Bible says do it.

Well, what is the remedy for sin? What has the Great Physician said I must do in order to be forgiven? Here it is, "And when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" (Acts 3:37) Now there is the question that we are interested in. The same people that were added to the church that day (Acts 2:47) were the ones that ask that question. Remember the answer is final. These people were sincere. They were anxious to have their sins forgiven and were willing, even anxious to do any thing they were told by the Lord to do. When we have a dreaded disease we get desperate. We are willing to do anything that the doctor says do. These people on this occasion were like that. They had sinned. They were lost. They could not enjoy the benefits of the church until they had their sins forgiven. They gladly received his word. If you are glad to receive the word of God, then you are ready for the answer that the Lord gave to the question, "What must we do?" Here it is, fresh from heaven, "Repent and be baptized every one of you in the name of the Holy Spirit." (Acts 2:38) Those that obey this command are added to the church. Nobody else is added to the church. This is the Great Physician's only remedy for sins. In order to have my sins forgiven *I must be baptized for the remission of sins*. No other purpose will do. And I must have my sins forgiven in order to be added to the Lord's church. Therefore without "baptism for the remission of sins" I cannot be obedient to God, cannot have my sins forgiven, cannot be saved, and therefore cannot be a member of the Lord's church.

The "Quack Doctors" (false teachers) promise you salvation without baptism. Most people of the world have been deluded into thinking that it is true. But

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The Whole Armor of God

(Continued From Page One)

all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." The shield was carried on the left arm, and covered the soldier from head to foot. The ancient army fought with shields touching. When this army moved upon a foe their shields presented an impenetrable wall. If their ranks were broken, a breach made, the enemy forces could pour through this breach or send their arrows to the vitals by this lack of a united front. How badly my brethren need to learn the lesson of unity taught herein. Let the shield of my faith and yours touch; let there be a united front by all of the church of Christ; let there be concerted action all along the line, and the forces of evil will be routed. This shield of faith comes from God's eternal truth. It does not come from manuals, disciplines, nor creeds. Faith comes by hearing the word of the Lord. (Rom. 10:17) The shield of denominationalism can and will be pierced. You must have the shield of faith.

The helmet of the soldier protects the head. Here is another vital organ of man—the brain. Ancient and modern warfare sought to strike this highly vulnerable part of the soldier. The helmet was designed to protect the brain. It was an important item in ancient armors. It is an important item in modern armors. This helmet, to me, symbolizes the protection of a man's thoughts. This helmet of salvation lifts man's thoughts from things sordid and centers them upon things beautiful. All sin is first conceived in the human brain. Every deed, good or evil, had back of it the thought. How necessary then that the spiritual side of man be protected in its thoughts. You cannot have your life upon the hilltops of God's service and your thoughts down in the valleys of sin. Let your mind dwell and revel on things sinful and your general behavior will gravitate down to your thought levels. The only way to keep your life in the sunshine is to lift your thoughts to the skies. Some one long ago said, "Hitch your wagon to a star." We need to hitch our wagon to the Lord. Keep our every thought high and noble and good. Then as surely as day follows night good deeds will follow pure thoughts, and the world will be blessed by your having lived in it.

A soldier might have the very finest armor that could be obtained and without a weapon he'd be of no value. An army might be bulwarked behind the most invincible walls that modern military science could construct, and if this army had no weapons it would be helpless. The need of the implements of war for offense and defense is amply demonstrated in our own military set-up now. The necessity of waging a winning war depends upon a nation's ability to take the aggressive. Wars are not won by defensive tactics. The Christian soldier must also have a weapon. God provides it. The sword of the Spirit, the word of God is his weapon. There is no substitute. It is the one and only weapon for spiritual warfare. The doctrines of men are ineffective. They belong to the enemy. Many an honest man is battling away with a man-made doctrine, doing the devil's fighting, thinking he is fighting the Lord's battles. Paul battled gallantly with the sword of Judaism for Satan thinking he was fighting for the God of Israel. Many hearing me are wielding the sword of Catholicism and denominationalism for the devil thinking as Paul thought, they are fighting for the Lord. Examine your weapon.

Having on the armor, the whole armor of God, the soldier is now ready to fight an offensive operation.

Every portion of his armor is designed for offensive warfare. His protection is all in front. Let him turn his back to the enemy and he has no protection whatever. God never intended for a single soldier of his to retreat. There are no rear-guard actions in his army. Turn your back to the foe and you are lost.

Most wars have seen their traitors. America had her Benedict Arnold. Thermopholae had its renegade that showed the Persian hosts a means of reaching the rear of Leonidas' valiant Greeks; recently France, Belgium and other nations had their Quislings, and not all the Judases are removed from the ranks of the Lord's army. Esau deceived a bowl of pea soup for his birthright. Judas received his thirty pieces of silver. Many women hearing me this morning have sold their Lord for a thin slice of social pie, and many men have sold him for a pot of political pudding. Everyone as much of a traitor as Judas or Esau.

There are many things that are acts of treason against our government when we are engaged in actual warfare. For example, giving aid and comfort to the enemy, disclosing military secrets, failing to respond to the demands of our nation. These and many other offenses constitute the crime of treason. What would happen in the army of the United States if soldiers ran over to the battlefield for about one hour on one day each week and clumsily and half-heartedly spent sixty minutes swatting at the yellow peril, then dropped their guns, rushed over to the Japanese camp and hob-nobbed with the enemy the rest of the week? We'd court martial the whole outfit. They'd be shot at sunrise. What about the soldiers of the Lord's who will on six days of the week be over in the devil's camp, warming himself at the enemies' fire. Suppose one of Uncle Sam's marines, or aviators, or soldiers, or sailors should go into Herr Hitler's camp and talk about the men who make up the army and navy of our country, belittling them. This would be an act of treason. What is it in the Lord's sight when a member of his church goes out into the world and airs the troubles of the church to its enemies? Yet, I've known that to be done. Haven't you?

The military powers grant to soldiers leave of absence. Sometimes soldiers take what is commonly called "French leave." They are away without the permission of their superior officers. In army parlance they are AWOL—absent without leave. This is a serious military offense. The good soldier is always at his post of duty. He will not be found AWOL. The good soldier in the Lord's army will not be found AWOL either. He will be at his post of duty always. How about you this morning, fellow soldier? Are you preparing to take French leave this morning. The Lord's bugle calls you to the Spiritual drill ground. In just one hour and fifteen minutes the Lord's hosts will be gathering for a drill in the use of the Lord's weapon, the sword of the Spirit. What are you going to do about it, fellow soldier? Are you going to cook up some puny excuse that doesn't even get by your own conscience and be "absent without leave?" Suppose it is the worship hour that you are missing, will the Great Commander of all hold you blameless? Do you regard your station in the Lord's army so cheap that you'll place a Sunday dinner, a comic strip, a visit from or to friends or relatives above your attendance at your post of duty? Some of you listening to me this morning will come dragging into the services of the church at the eleventh hour disturbing worshipers, and think you are a "to Sergeant" in the army of the Lord. Brethren, wherever you are, the commandment comes, "Put on

(Continued on page five)

When To Take the Lord's Supper

JOHN T. SMITHSON

Having seen what constituted the Lord's supper, we now want to know when to have the Lord's supper. Can it be observed just any time? What do you say? Do we think we can do by the Lord's supper just as it pleases us? Has the time anything to do with observing the supper? There are seven days in a week, and fifty-two weeks in the year. Can we use just any day in any week in the year to take the supper in memory of Christ? A clean understanding of this may help us to do the Lord's will. We can never know what we do pleases God, unless God so teaches, and we do as he teaches. If we please God in eating the supper, we must eat it by faith, hence eat it as God instructs us to eat. When Christ said, "This do in remembrance of me," he told us to eat the supper. When he said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes," shows that it is to be eaten more than once. This shows also that some instruction as to how often it is to be eaten has been given.

Do you think our Lord would leave it to man and his wisdom as to when he should eat the supper, and as to how often it should be eaten. We see it is to be eaten till the Lord comes. Then for every generation since our Lord died the supper has been observed. This is the Lord's will. For if he had not wanted it kept, he would not have told Paul about it and revealed the whole matter to him. Paul would not have taught the church at Corinth to observe it, if it was not required of the member. Paul himself observed the supper just as he taught others to observe it. All the apostles ate the supper. All Christians are taught to eat it. Now the question is, When are they to eat the supper? How often are they to eat it? We learn God's will from a direct command, an apostolic example, and by a necessary inference. These are the three ways we can know the will of God.

Has God commanded any one to eat the supper? Let us see; the Lord said to his disciples, "Take, eat; this is my body." (Matt. 26:26) Is not that a command to eat the supper? How would we express a command in regard to eating the Lord's supper in stronger terms than is expressed here by our Savior? The Corinthian church was commanded to eat the supper in the following language, "This do in remembrance of me." (1 Cor. 11:25) We are sure from the above quotation that the Lord has commanded his followers to eat the Lord's supper. The apostles eating the supper is an example of the apostolic order. We are forced to the conclusion that the church at Troas and at Corinth ate the supper, hence the necessary inference. Now we have learned from the three ways that God wants us to eat the supper.

How can we learn when we are to eat it? We learn from Heb. 10:25 that we have an assembly, and that we are not to forsake it. We learn from 1 Cor. 11 that they assembled to eat the supper, but due to their manner of living it was impossible to eat the Lord's supper. We learn from 1 Cor. 16 that all the churches of Galatia and the church at Corinth were ordered to contribute as they were prospered. This was to be done on the first day of a week. It was not to be done on the first day of a week, one week, or any week, but "the first day of the week." We learn from Acts 20:7, "The disciples come together to break bread." The day they "came together to break bread" was "the first day of the week." This ought to forever settle the day on

which to break bread. Here is the divine example for us to follow. Shall we do it? We find no other day spoken of on which they assembled to eat the Lord's supper. In the light of these passages, can it be right and will it please God for us to eat in memory of our Lord on any day other than "the first day of the week?"

One time a brother went to prayer meeting at some church on Thursday night and they had what they called the Lord's supper, and he ate and drank what they had, bread and grape juice. I saw him on Friday and he told me he took the Lord's supper with those folks at their prayer meeting. I said to him, "You did not take the Lord's supper then." He insisted he did for it was the same kind of bread and fruit of the vine that we have. I told him that might be so, but that was not the Lord's supper. No supper is the Lord's unless it is set as the Lord directs, and on the day he directs. One may let the table remain spread after taking the Lord's supper on the first day of the week till Monday and the members may come together on that day and eat of the bread and drink of the cup, the same material they used on the day before, the first day of the week, but that would not be the Lord's supper, nor would it be observed in memory of Christ. It has been said that the disciples at Troas ate the Lord's supper on Monday morning because Paul talked until midnight, and then they ate the supper. The fact is they gathered together to break bread on the first day of the week. Now they either ate the Lord's supper on the first day of the week for which they gathered together to do or they did not do it. I will leave it to the objector to decide. I think they ate the supper on the first day of the week and that is the only day of the week for disciples of Christ to eat the supper.

The Great Physician

(Continued from page three)

when we appeal to the Great Physician, Jesus Christ, we see that they are wrong, for Jesus says, "He that believeth and is baptized shall be saved." (Mark 16:16) I cannot force you to accept the words of Jesus that you may be saved, but this is my sincere prayer for you. Why accept the doctrines and commandments of men, rather than what Jesus has said? Remember at the judgment, everything else will not matter. That will be the deciding moment for your soul. Now is the time to prepare for that moment.

THE WHOLE ARMOR OF GOD

(Continued from page four)

the whole armor of God." What kind of a soldier are you? What kind of an armor are you wearing? Brethren, it is time to awake. The biggest responsibility resting upon any people rests upon us. The forces of error, Spiritual wickedness in high places must be dislodged. Your commander expects you to do your duty to the man. Are you loyal to him and to his government? If not, why not? Compromise will win no battles in this fight. Back slapping the enemy is treasonable. The weapon of our fight must be wielded with mighty strokes. It is living and powerful, sharper than any two-edged sword, and if the enemies of our Lord are not routed the trouble is not with the commander nor the weapon, but with us. "Put on the whole armor of God, and having done all, stand." Remember the gallant McArthur and his brave men who are showing to the world a courage that is unconquerable, and in the Spiritual fight be equally valliant.

Authenticity Of The New Testament

Chapter IV
WALTER CALVERT

THE CHURCH OF CHRIST—ITS IDENTITY

We are some nineteen hundred years removed from the time the Lord established the church. When Christ predicted he would build his church, there was no church. On the day of Pentecost following his resurrection, he fulfilled his promise and the church was set up. And throughout the remaining days of New Testament history only one church is mentioned. Today things are different. Instead of having one church, we have about two hundred and each one differs in some respect from all others. Such conditions are confusing to the average person and makes the task of identifying the church a very difficult one. Every thoughtful person of course wants to know the identity of that institution. To begin the investigation, let us ask a question: Does the church spoken of in the New Testament still exist? Daniel foretold of the coming of the kingdom and said it would stand forever. Christ said he would build his church and the gates of hell would not prevail against it, and finally Paul said they had received a kingdom which could not be moved. (Heb. 12:28) The statements of these passages make it certain that the church of the Lord was established and is in existence now; has been from its beginning and shall be until time is no more.

It would be impossible to identify this or any other institution unless we have a clear conception of its principal characteristics. However, it will be possible in this lesson to only mention the outstanding features, but these will be sufficient to enable us to identify the institution for which we are seeking. The marks of identification which we will use at this time are: its founder (Christ, Matt. 16:18); the time and place of its establishment (the day of Pentecost at Jerusalem, Acts 2); and the law by which it is governed. "All scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17)

It should be obvious to any fair minded person that no church can rightfully claim to be the New Testament Church if it doesn't possess the afore mentioned marks of distinction.

If the church is still in existence and it must be because Christ said it will stand forever, and if we know its chief characteristics, it is of course possible to identify it conclusively. However, it should be remembered that no church whose history does not reach back to the days of the apostles can be recognized as the church whose history is recorded in the New Testament.

Now in order to prove this contention we must take several denominational churches of prominence and show their origin. Suppose we wanted to know if the Mormon Church is the one which Christ established we must follow the lines of characteristics which make it possible to identify it. Namely, its founder, the time and place of its establishment, and its governing law. The Mormon church is here today and has been for a number of years, but can it be shown that the Mormon Church existed in the days of the Apostles? Its history may be traced and allusion may be found in the various literature of the world until we reach the year A. D.

1830. There we find the date of its origin and back of that we can find no reference either human or divine. The Mormon Church was organized in Illinois by Joseph Smith Jr., and uses as its creed the book of Mormonism. The Mormon Church cannot be the New Testament Church because it was founded by the wrong person, at the wrong time, in the wrong place, and doesn't use the Bible as its governing law.

The history of the Methodist Church may be traced back to the year 1729 and was founded by John Wesley but it cannot be the church which Christ died for. The Baptist Church was founded in Holland about 1607 A. D. or 1608 by John Smyth, a former clergyman of the church himself. He then baptized Thomas Hewleys and thirty-six others and that marked the first Baptist Church. According to this series of facts concerning the Baptist Church, we can readily see that it doesn't measure up to the New Testament Church characteristics.

The principles upon which the Presbyterian Church were founded were first provided by John Calvin in Switzerland in 1535 A. D. It uses the Westminster Confession as its creed.

The Episcopal Church was founded in England in the days of King Henry VIII. The people were ready to revolt against the Roman Catholic church; and when King Henry founded the occasion by declaring himself head of the Church of England after the Pope had refused to annul his marriage to Catherine of Aragon so that he could marry Anne Bolend, the people supported him and the Church of England came into existence. Therefore this cannot be the true church because it was founded by King Henry VIII instead of Christ; in England instead of Jerusalem; and uses the Book of Common Prayer instead of the New Testament.

The Roman Catholic Church is prominent today and its history may be traced back to the fifth century A. D. but when that date is passed, references become fewer and fewer. Popes, cardinals, bishops and priests are lost, and soon one comes to the first council ever held for Catholics. This council was held in A. D. 325 and prior to that time there was no council, no pope, no cardinal, no bishop and no priests. And furthermore there was no other ecclesiastical dignitary of the Catholic Church until after this council. The Roman Catholic gradually grew up as the leaders in post apostolic times began to depart from the truths of the New Testament. Paul in the second chapter of 2 Thessalonians speaks of this departure and the appearance of the man of sin, the Roman Catholic Hierarchy, and the book of Revelation sets forth a vivid picture of it. But as Roman Catholicism fades, brighter brighter grows the history of the church of the Lord Jesus Christ. The Roman Catholic Church doesn't conform to the specifications of the New Testament church. But it has already been noted that the church of Christ which we have today was founded on the first Pentecost after the resurrection of the Lord, in Jerusalem, by the order and according to the promise of the Lord; and according to our plan to identifying the church it must be the true New Testament church.

God's Great Love

W. A. BLACK

Love is one of the most wonderful forces in the world. Love causes man to make many sacrifices for his family, or for some cause that he might love. Homes cannot exist without love. The church will cease to grow when men cease to love the church of our Lord. Rivers of blood have been shed because men have loved their homes, country, and their religion. But after we have said all we can about man's love; God's love surpasses man's love as the sun out shines the moon.

It is impossible for man to comprehend the full breadth, depth, height, and length of God's love.

The breadth of God's love reaches out and includes all alike. He provides sunshine, and rain; seed time and harvest. God has been good to us materially. But God is primarily concerned with the salvation of our souls, because he loves our souls. "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Jno. 3:16-17) "And this is the confidence that we have in him, that, if we ask anything according to his will he heareth us." (1 Jno. 5:14) God created all. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath before determined the times appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." (Acts 17:26-27) God made man pure and upright but he sinned and fell from his holy state. "For all have sinned and come short of the glory of God." (Rom. 3:23) Jews and Gentiles are all under sin. (Rom. 3:9) But God who is rich in grace and mercy has made provision for all. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to have all men to come unto the knowledge of the truth." (1 Tim. 2:3-4) Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9) "... Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." (Acts 10:34-35) The gospel is for all. (Mk. 16:15) The gospel is the power of God unto salvation. (Rom. 1:16) The Lord is not willing that any should perish but that all should come to repentance. (2 Pet. 3:9) "Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28-29) It does not make any difference how deep in sin you may be, God will save if you will obey him.

God's love has depth to it. God's love is able to reach down to the lowest sinner in the world and save him. The people that killed Christ were saved, or at least some of them were. (Acts 2) There are many people that go so deep in sin that the human family turns their backs upon them. No man's love was able to reach down and save many who have been electrocuted for their crimes. But God is reaching down to save you. Will you grasp the hand of salvation that is reaching for you?

God's love has height to it. He is able to draw up the human family to a better condition. He is able to draw up the sinner out of sin. "And I, if I be lifted up,

from the earth, will draw all men unto me." (Jno. 12:32)

God's love has length to it. God so loved the world; "so" is an adverb of degree. To what degree did God love the world? To the extent that he gave his only begotten Son. (Jno. 3:16) God gave him to die upon the cross for all. Greater love hath no man than this, that he lay down his life for the human family. God has done all that is necessary for the salvation of the human family. His love is sufficient for all. If any are lost, they will be lost in spite of all God has done for them.

Many like to hear of God's love for the human family and surely we should all rejoice every time we think of his love for us. But let us not forget the fact that we are to love God. Just what does it mean to love God? To love God is to keep His commandments. "For this is the love of God that we keep His commandments; and His commandments are not grievous." (1 John 5:3) Our faith must work by love. (Gal. 5:6) Love will abide forever. (1 Cor. 13:13) Love is the main spring of Christianity. Since this is the love of God that we keep his commandments, the question should arise in our hearts, what are the commandments of God? (Unfortunately, not very many are concerned with this phase of love.) God demands an alien sinner to hear; believe (Rom. 10:17, Acts 16:31); repent (Acts 2:38); confess his faith in Christ (Rom. 10:9-10); then be baptized into Christ (Gal. 3:27) for the remission of sins (Acts 2:38) The person that does not love God enough to obey the above does not love God enough to be saved. When you believe, repent, confess your faith in Christ, and are then baptized into Christ unto the remission of your sins, God adds you to the church that Christ built. (Acts 2:47) You must continue to keep the commandments that God has given to his children. Namely: study (2 Tim. 2:15); do good to your fellow man (Matt. 25:31-45); meet on the first day of the week and worship God in spirit and truth (Acts 20:7); give of our means for the work of the Lord (1 Cor. 16:2; 2 Cor. 9:7); and all others that God has commanded. Christian friend, are you doing all that God demands of you? "And hereby we do know that we know him, if we keep His commandments. He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him." (1 John 2:3-4)

—In The Evangelist, Longview, Texas.

It is a mistake to say that faith always ends where knowledge begins. To know that God is does not destroy faith in him. In fact, the more we know him the more we believe him. To believe in God means more than to believe that he is, or even to know that he is. Cain believed in the existence of God, as did Abel, and undertook to worship him, but he did not act by faith. He had more faith, more confidence, in his own way than he had in God's way. Neither is "faith lost in sight." Jesus said to Thomas: "Because thou hast seen me, thou hast believed."

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. Copeland ----- Editor
 Flanoy Alexander ----- Office Editor
 E. R. Harper ----- Associate Editor
 Geo. B. Curtis ----- Query Editor

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NOTES—REPORTS

Lloyd E. Ellis, San Francisco, Calif.: Average attendance at Ingleside for January increased over that for December. Four placed membership January 18 and four more January 25.

Chester Estes, Longview, Texas: Brother Foy E. Wallace Jr. will begin a series of meetings here February 8th. All in reach are invited to attend. Services will be in the morning and evening. We are expecting a great meeting.

Walter W. Leamons, McAllen, Texas: Some officers and men of Moore Field are attending services here at 700 N. Main Street. Work goes along in a good way. Collections during 1941 amounted to \$3,688.56, and this first month of 1942 has greatly exceeded that average

Frank Dunn, Conway, Ark., Jan. 25: Today I completed my second year of labor with the congregation here. The elders have contracted my services for another year. The budget approved by the elders and deacons for the coming year calls for an increase of about 20 percent in our contributions. There is a fine spirit of unity and cooperation existing in the church. We are looking forward to a good year in spite of the uncertainty and unrest in the world. One was baptized today.

B. A. George, Danville, Arkansas: Brother Sam Windom of Centerville, Arkansas has been called from his long illness. It was my privilege to baptize Sam into Christ in August 1937. That fall he went to the T. B. Sanitorium at Booneville, Arkansas, where he remained three years and six months. He was brought home last June and seemed to be very cheerful until ten days before his death. It is very hard to give our folk up, but I believe he will meet his Lord in peace. I tried to speak words of comfort to loved ones.

J. Porter Wilhite, Houston, Texas, January 26: Yesterday was another great day for the church worshipping at Lyons and Majestic in Houston, Texas. We had two adults respond to the invitation, which makes 66 responses since my first sermon with the congregation. That includes the meeting I helped them in just before moving here. I moved here the first of July, 1941. Saturday a lady called me up and I met her at the church in a presence of a few and baptized her.

The Sunday before I baptized three adults. We are happy in the growth of this good congregation. Cooperation is what does such good work. Our new building is completed.

T. L. Henderson, Rt. 4, Nashville, Ark.: The church at Nathan made a good showing in reading and studying the Bible the last six months. 9,281 chapters were read. Our attendance and interest have been very good of which we are very proud. We had to discontinue our Bible study on account of the weather and as our leader, Clovs Crawford went away to school. We hope to start up again before long as the young people were very interested. We all appreciate the Gospel Light. It is one of the best papers among the brotherhood. We hope Brother Alexander and Brother Copeland will be able to continue their good work, for we can all profit by reading the articles written by our best writers. With the world at war we should all work to keep the Lord's work going as it is very necessary that the people be taught the right way.

We have just received a much appreciated letter from Brother C. M. Stubblefield of Arkadelphia commending our last week's issue of the Gospel Light. He asked us to send him all the left over copies we had on hand and stated they were badly needed in that community. We are sending him all we can spare, something like a hundred. If there are those of you who would like to have a part in work of this type send in your contributions and state where you want the papers sent. We mail them out for only 1c per copy in bundles of ten or more, which is practically cost.

WE RECEIVED A LETTER

The following letter was received at the Gospel Light office Saturday. Since the writer has a desire to see it in print, we are using it—spelling, punctuation and all as written:
 1-27-42.

Gospel Light
 Delight
 Ark

as my subscription has expired will say that i find that you print articles written by brethern that advocate the use of individual cups and also class system of teaching but will not print any reply thereuntoo made by any of the brethern that objects to such practice. i have Just read the writing of James H stacks Headed instrumental music. which i endorse. Yet i can take the same scriptures and prove that it is unscriptural to use individual cups and to divide an assembly into two or more classes for the purpose of teaching on the first day of the week. why? because as he has said in his closing remarks let us speak where the Bible speaks and be silent where it is silent. and since the use of instrumental music and individual cups and dividing the congregation into classes upon the first day of the week is not mintoned in the newtestament. and paul said whatsoever you do in word or deed do all in the name of Christ which Bro stacks say means the authority of the Lord. and since such practice is not mintoned in the new testament then it is bound to be a commandment of man which our saviour said is vain. now if i see this in the gospel light i will send you \$1.00 for another years subscrption. if you can not

print this Discontinue the paper.

Brotherly
 J W Dudgeon
 Huntsville
 Ark
 R 2

Had the above letter not been typical of some few letters we have received in the past, we would have simply ignored it; or as we have done at times in the past, tried to convey to the writer some scriptural teachings in the matter over which he seems to be alarmed.

We believe sufficient articles have been published in past issues of the Gospel Light to convey Bible teachings on the above mentioned subject. However, if our Brother Dudgeon thinks he has found something new on what we believe to be his 'hobby,' we will be glad to take care of it.

Along with this article we anticipate receiving from Brother Dudgeon, we want him to include a little information which we believe he will not mind sending. First, we would like to have the number of people attending church where he worships. Second, the number believing just as he does regarding the 'cup' and 'class' matter. Third, how many attending the services are members of the church? Fourth, what has the congregation done during the past year besides meeting on Sunday morning, singing a song or two, reading a chapter, having prayer, partaking of the Lord's supper, contributing, singing another song and going home? Fifth, are the young people in the congregation (25 years of age or under) active? Do they read scripture, serve at the Lord's table and lead in the prayer service? What steps are being taken to qualify them to become the teachers and leaders of tomorrow?

There are other things we would like to mention at this point, but it is possible that we will have more to say later—when we get the answer to the above question.

And, for fear some of our readers get the impression that we accepted the renewal offer made by Brother Dudgeon as a bribe to publish his letter, we will say that we have already given him credit for another year's subscription, and are now asking Brother Dudgeon to use his dollar otherwise.—Flanoy Alexander.

TEACHERS BIBLES



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Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 10.

Where God Meets And Forgives Sinners

GEO. B. CURTIS

Radio sermon delivered over KHBG, Henryetta, Oklahoma.

We hear much today about seeking the Lord. From the pulpit, the press and over the radio men and women are urged to kneel down by your radio, by the bed, by a rock, a tree and give your hearts to God. One man told about seeking and finding the Lord in a parked automobile. ~~in a radio address not long ago.~~ Now. I'll admit if God is to be found by the alien sinner in answer to prayer, it matters not where this praying is done, or what position of body the penitent is in when he does the praying. The question I raise is, "Is this God's place of meeting and forgiving sinners?" I deny **emphatically** that it is. I believe in prayer as much as any man that ~~speaks over this, or any other microphone;~~ but prayer must be according to God's direction. It cannot set aside the blood bought plan of redemption,

God, who is infinite in power, wisdom and goodness, should have the exclusive prerogative of stipulating the conditions of pardon for man. This proposition commends itself to all right-thinking persons. In all dispensations God has laid down the conditions of pardon for sinners. In the Patriarchal dispensation the father, as priest for the family, erected an altar, killed the animal and offered it as a sacrifice for his and his family's sins. Under the Mosaic dispensation the High Priest took blood of a perfect animal once each year into the Holiest of Holies, and offered the blood for the sins of the people and for his own sins. That was God's plan. If some of our modern ~~radio~~ preachers had lived then they would have told the people to have knelt right down by the radio, a rock or tree, or park the ~~car~~ in a secluded spot and there ~~sought~~ the forgiveness of sins. Would that have set aside the necessity of offering the blood of the perfect animal for sins? No, it would not. God had stipulated the place where He would meet the sinner and forgive his sins. It was in the sacrifice of the sin offering—not in prayer. All the prayers of the world would not have set aside the necessity of the high priest's entrance into the Holiest of Holies with this blood. An attempt to substitute prayer for this would have been rebellion against the God of heaven. An attempt today to substitute prayer for God's plan of meeting sinners and forgiving sins is rebellion against the God of heaven. Any man who sets aside the gospel—God's power to save (Rom. 1:16)—faith, repentance, confession and baptism and recommends kneeling down by a radio, a rock, a tree, or in a parked car, is a rebel in the sight of heaven.

God no longer demands an animal sacrifice. No

longer does the priest slay the male lamb and carry its blood into the sanctuary as a sin offering. God's Son has died and by that death purchased redemption for all who meet the stipulated conditions. Under the Mosaic law no man could expect forgiveness short of obedience to the God-given conditions. Under the new law no man need expect forgiveness short of obedience to the God-given conditions. You can pray until you're black in the face, shout until you're too hoarse to whisper, ~~jabber in goose jargon until you sprout feathers,~~ but it will not alter the fact that you must hear and believe the gospel, repent of sins, confess Christ and be buried with Christ by baptism into his death before God forgives your sins. These are the God-given stipulations, and all men under heaven cannot change them.

If God had seen fit to forgive man—alienated by sins—simply in answer to prayer, and I, or any others, had thought to secure that coveted forgiveness by any other means, then we would be in rebellion against the government of God. Remember the plan of redemption is blood-bought. To set aside the conditions is to set aside the purchase price—the blood of Christ. The man that discards faith, repentance, confession and baptism as the place where God forgives sins rejects the shed blood of the Son of God.

If we can determine God's conditions for the forgiveness of Sins, and correct this erroneous idea of men of praying through, heaven will be enriched thereby. Peter preached the first complete gospel sermon on the day of Pentecost. At its conclusion, men asked God's remedy for sin. Peter gave it. Peter didn't say, "Now folks, all you need to do is kneel right down where you are and give your hearts to God." He didn't tell them they could find the Lord in a parked automobile. He spoke as God commanded. He gave God's condition for pardon. "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) This was in perfect harmony with Christ's words recorded in Mark 16:16. "He that believeth and is baptized shall be saved." No man can misunderstand the Lord's language here. Jesus says, The man shall be saved who believes and is baptized. ~~But somebody is ready to say, "Why that's Campbellite doctrine."~~ ~~My~~ friends, that's the Lord's doctrine, and to deny it is to deny that Christ is the Son of God. For if he made a mistake in the conditions, or gave the wrong conditions for the sin remedy, he would not be divine. Do you think Peter gave the correct remedy

(Continued on page six)

RUSSELLISM

R. A. HARTSELL

We are face to face with the issues of the doctrine of Chas. T. Russell. Every day some of his followers come to the homes of members of the church as well as to those who are not. On our streets, they tramp, handing out booklets which contain the teachings of this noted man, along with others of his ilk. We know that it is a religio-subversive organization, but do we really know what it teaches? Oh, we know that they will not honor our flag, and that they fight our government, but do we know the really bad side to the doctrine? To charge that they are against the Bible would, no doubt, seem too hard; but it is true, and I propose to show this fact.

Pastor (?) Russell, among other books, wrote a six volume set, designed to "make the Bible clear." These books, "Studies In The Scripture," contain the general outline of the doctrine of the movement. We shall refer to it often in this article. (Just here, allow me to say that I am indebted to "Where Are the Dead", by Sabiers, for some of the information.)

Don't Need the Bible

"People cannot see the divine plan by *studying the Bible by itself.*" (Emphases mine, R. A. H.)—"Watch Tower," Sept. 15, 1910. Then the divine plan is not to be found in the Bible. Wonder where this noted man of all men found it then. If one cannot find or "see," the plan by studying the Bible, what need have we for it? And, does it not follow that Paul's commandment was useless, "Study to show thyself approved?" Again, what did Christ mean when he told those people to "Search the Scripture?" Time would have been wasted if they could "not see" anything in what the prophets said. Too, this imposes upon the intelligence of God. God could not make it plain enough for man "to see" it, so he had to get Russell, a smarter person than himself to do the job.

But, note again, in the same connection: "We find also that if anyone lays the 'Scripture Studies' aside, even after he has become familiar with them, if he lays them aside and ignores them and goes to the Bible ALONE, our experience shows that within two years he goes into darkness." Then, friend Russellite, according to you and your "wise man," the Bible leads one into darkness. Reader, this doctrine is God dishonoring.—"The Bible only is not enough. God could not offer a plan plain enough for man to see. And the book he gave leads into darkness."—Such is the doctrine of the noted Chas. T. Russell.

The Sacrifice of Christ

Turning now to Vol. 5, page 127, we have one of the most flagrant statements of infidelity I have ever read: "Jesus' suffering would not pay the debt of sin." In this connection, allow me to give another: "One unforfeited life could redeem one forfeited life but no more." Vol. 1, page 133. "The man Christ Jesus redeems Adam."—Ibid. Christ's suffering and death were not enough to save mankind. Only one, "Adam," could be redeemed by his sacrifice on the cross. Thus, Russellism denies the sufficiency of the offering of Christ for sin. "He died once in the end of the world to put away sin by the sacrifice of himself," means nothing. If Christ was not enough, then what will it take? "There remaineth no more sacrifice for

sin." (Heb. 10:26) Christ is God's last sacrifice for sin. If it redeemed Adam only, what will the rest of us do? This doctrine teaches the damnation of all except Adam. "Without the shedding of blood there is no remission." (Heb. 9:22) "This is my blood which is shed for many, for the remission of sins." (Matt. 26:28) Then it was not shed for Adam only.

Turn with me now to Heb. 10:12, "But this man, after he had offered ONE sacrifice for sins FOREVER, sat down at the right hand of God." This should be enough; but read verse 14: "For by one offering he hath perfected forever them that are sanctified." Not only for Adam, but "all the sanctified." This teaching denies the remission of sins. In Heb. 10:18, Paul says, "Now where remission of these is, there is no more offering for sin." But the blood of Christ forgives all sins. (Jno. 1:7) But they say that Christ is not enough for sin. So, we must conclude that there is no remission of sins.

In Heb. 9:14, Paul, among others things, says: "Who through the eternal Spirit offered himself without spot to God, purge YOUR conscience from dead works to serve the living God." "You Hebrews," says Paul, were purged by his offering." "But," says Russell, "Adam was the only one; Paul didn't know whereof he spoke." This might be expected, though, of a man who says that the Bible would "lead one into darkness within two years." Much more could be given along this line, but this is enough.

In His Sacrifice, Christ Ceased To Be

Added to the absurd positions examined thus far, is the infidel position on Christ's death. "It was not Christ's pain and suffering in dying but his *extinction* of being, that is the penalty of sin." (Vol. 1, page 154) Again, "The ransom does not guarantee everlasting life to any man but guarantees a second chance." (Vol. 1, page 150) But hear him again. "The man Jesus suffered everlasting destruction." (Vol. 5, page 466) Put together, the infidel could say no more than what this supposed Bible believing man has said.

"Christ ceased to be while in death." Is it not strange, reader, that he could exist with God (Heb. 1:1-2; Jno. 1:1-10), in the creation, and then when he came to physical death, cease to be? So complete was his "extinction" in death, according to Russell, that "his body when put in the tomb may have dissolved into gases, or maybe preserved somewhere as a memorial." (Vol. 2, page 129) It was so complete according to the doctrine, that his body was never raised from the dead. Thus, Russellism destroys the resurrection of Christ.

But, it was not just his spirit which was raised from the dead; for when he appeared to his disciples, "they thought they saw a spirit." But Christ informed them that, "A spirit hath not flesh and bones, as ye see me have." (Luke 24:39) He had flesh and bones. Had he put on new flesh, and been provided with different frame (bones) so soon after his death? No. It was the same body which had been placed in the tomb; for to Thomas he said: "Handle me, see that it is I. Put your hand in my side. Behold the nail prints in my hands." Nail prints from the cross. Scars from the spear of the Roman soldier. Yet, "his body may have gone into gases, or be preserved as a monument somewhere." If none have seen his body, then to whom is it a monument? If someone has, then the soldiers told the truth when they said: "His disciples stole him away while we slept." This is what the infidel says also. God is made false when he said, "You have made lies your

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Authenticity of the New Testament

CHAPTER V

WALTER CALVERT

Having established the fact that the church of Christ in its fundamental faith as we have it today, is the New Testament church, and that Christ is its leader, we must dwell with some other lines of teaching found in the Bible, concerning the church. The question arises in the minds of many, if Christ came to earth to teach men how to be saved and if he was crucified, shed his blood and came up from the dead the third day triumphant over death, hell and the grave to establish his church, how is it that there are so many churches in the world today? And because of this question, this chapter will deal with the unity of the church, as it is taught by the Bible.

The question of unity of the church is of vast importance but due to the presence of denominationalism, it is seldom considered today by the average man. But that the church revealed in the New Testament is not a denomination is very evident, because the idea of unity both opposes and denies the idea of denominationalism. It is impossible for both ideas to exist at the same time. Furthermore, no man can read from the Bible any passage that even hints at such a thing as modern denominationalism. However in considering this lesson let us refer to the testimony of the divine scriptures.

Can any one read Matt. 16:18 and say that they honestly believe that Christ was speaking about some denomination when he said, "I will build my church?" Paul said (Eph. 5:25), "Husbands love your wives, even as Christ also loved the church and gave himself for it." Does that passage contain any thing that even faintly resembles denominationalism? You can only answer in the negative. No, the Bible doesn't teach any thing but unity; one Lord, one faith, one baptism, and one church which is the body. (Eph. 4:4-6) As a matter of fact, no one can trace denominationalism any further back than the days of Martin Luther, beginning with 1517. In New Testament times Christians were known only as members of the church. No one ever asked a disciple what church he belonged to, because there was only the one church for them to belong to then.

Turning to 1 Cor. 12:12, 13 we find that the converted are all baptized into one body. Are all people baptized into one body today? Paul tells us there is but one body. (Eph. 4:4) And again in Rom. 12:4, 5 Paul tells us we are many members in one body in Christ. Now there are many erroneous theories concerning these scriptures. These theories have no scriptural proof to back them up, in fact, all they do have are man's opinions. One of these theories which it seems well to quench at this time is the theory that some misled men have it that the church is in heaven and all denominations on earth are branches of that heavenly one. And the theory goes further that if we belong to any church here on earth, our names are written in the membership roll of the heavenly church. This theory is based on Christ's statement in John 15:5: "I am the vine and ye are the branches." Those using this theory fail to see that the second person pronoun "ye" is used here and can only refer to those who are present, and couldn't possibly refer to churches not yet established. And while we are on this study of grammar, the second person pronoun is used only in personal senses and never in the neuter. He was talking to his disciples who were present and not to any church. In proof of that, refer to Acts when the church was set up and

you can see that in the 15th chapter of John no church had yet been established. Another thought occurs. Why did Christ come to earth from heaven to build a church if the church was to be built in heaven? We can easily see how all wrong beliefs are clumsy when examined. The church is the bride of Christ. (Eph. 5:23-32) Now most people will condemn a man for having more than one wife, but will hold to a theory that allows Christ over two hundred brides at the same time. Let us look at a story that is not wholly a matter of fancy.

Suppose a member of the so called learned set who does not believe the Bible comes up to the preacher of the church to which you belong and has the following conversation: "Now, Mr. Preacher, I am here to tell you that you do not believe that Bible which you have in your hand, yourself." "Mr. Infidel, are you trying to insult me or my belief? Of course I believe the Bible." "Mr. Preacher, you claim to be governed by it?" "Yes, sir." "You claim to use the Bible for your only source of religious authority?" "Yes, sir." "Now, Mr. Preacher," the infidel says, "Show me where you can find in the Bible your religious organization, the one to which you belong and are devoting your life's work to leading others to it. Show me your authority for such unbiblical practices as instrumental music, mourner benches, foot washings, semi-annual communion, the unbiblical name which you wear, your votings on new members, your various sales and parties, rummage sales and ten thousand other such money raising tactics which you cannot find when you resort to the Bible?" "Well, Mr. Infidel, I cannot find just those things in the Bible, but I think that just as long as one believes and does these things in a spirit of religion, that it is right for him to do these things." "Mr. Preacher, does not the book of Revelation say that any man who adds to or takes away from the Bible shall be condemned? (Rev. 22:18, 19) And didn't you admit that you took the Bible as your only source of authority in religious matters? Now are you egotistical enough to think that your think so's are equal in trueness to the Bible? Have you not read Solomon's proverbs in Proverbs 14:12: 'There is a way that seemeth right unto man but the end thereof are the ways of death.' Now, Mr. Preacher, the things under which you are living and the practices you are keeping are unknown to God's book. Therefore, as an infidel, I want to drive you to one of two positions: Either come back and take a footing on the Bible, be a member of the only institution mentioned therein, be characterized only by the name in the Bible or else join hands with me and let us both march down the way publicly denying it." (N. B. Hardeman's Tabernacle Sermons.)

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The New Testament Church

JAMES H. STACKS

If you believe that the apostles were saved, then you should be willing to follow their example. You should be willing to teach the same doctrine that the apostles taught and practice the same doctrine that they practiced. You should not add anything to that doctrine, neither should you take anything away from it. Since we are to continue steadfastly in the apostles doctrine let us find out what the apostles taught and practiced.

First, let us find what church the apostles were members of because we must be a member of the same church. In reading the letters of the apostle Paul, we find that there is only one church. Paul says in Eph. 4:4: "There is one body, and one spirit, even as ye are called in one hope of your calling." Again he says, Eph. 1:22-23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Here we find that the Apostle Paul tells us that there is only one body, and that body is the church, therefore there is but one church, so we conclude that the apostle was a member of that church. However, we must know the name of that church before we can come to any conclusion. Jesus says, Matt. 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Here we find that the church belonged to Christ, and since there was only one church, we may safely conclude that Paul belonged to Christ's church or the church of Christ. If we continue steadfastly in the apostles' doctrine, then we must be a member of the church of Christ, because that is the church the apostles were members of.

Some people seem to think that the name has nothing to do with it, but let us notice what the Bible says about this. (Acts 2:14) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." So we see that the apostles' doctrine placed much importance upon the name. If we are to continue in the apostles doctrine then we must also place importance upon the name, be a member of the same church that they were a member of and wear the same name that they wore. We find that the apostles wore the name Christian. (Acts 11:26) "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch." Therefore, we must wear the name Christian.

Since we must be a member of the church of Christ, let us find what was required in order to be a member of the New Testament church. We find that according to the apostles' doctrine that a man had to have faith. (Heb. 11:6) "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then Mark tells us that if we do not have faith we are condemned. (Mark 16:16) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Therefore we may conclude that a man must have faith in order to be saved, but the apostle James tells us that faith alone is not enough. (James 2:17) "Even so faith, if it hath not works, is dead, being alone." Therefore we find that there is something

else that a man must do in order to be saved.

Luke tells us that repentance is necessary. (Luke 13:3) "I tell you nay; but, except ye repent, ye shall all likewise perish." If we continue in the apostles' doctrine, then we must repent of our sins. We also find that if we want Christ to confess us, then we must confess him. (Matt. 10:32-33) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Some people think that we must confess an experience of grace; others think that we must confess how we feel, but according to the apostles' doctrine, we must simply confess Christ. If you are willing to abide in the apostles' doctrine, then you must confess that Jesus is the Christ, the Son of God. This is the confession that the eunuch made. (Acts 8:37) "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said I believe that Jesus Christ is the Son of God." However there is still something else that we must do in order to be saved. (Mark 16:16) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we see that baptism stands between a sinner and salvation. We find that baptism puts us into Christ." We also find that when we are baptized, our sins are washed away. (Acts 22:16) "And now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Therefore, since our sins are washed away in baptism and we put on Christ in baptism, we may safely conclude that baptism is essential to salvation and that if we abide in the apostles' doctrine, we must be baptized.

If we are to continue in the apostles' doctrine, we must assemble ourselves together on the first day of the week and partake of the Lord's supper. (Acts 20:7) "And upon the first day of the week, when the disciples came together to bread bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." You might say that it did not say that they met every first day of the week, but each week has a first day and if we continue in the apostles' doctrine we must meet on the first day of every week and partake of the Lord's supper.

We must also give of our means on the first day of the week. (1 Cor. 16:2) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

In the New Testament church, we find that they were commanded to sing praises to God. (Col. 3:16) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We find no record where the apostles ever used or commanded anyone to use instrumental music in the worship. Therefore, instrumental music is not found in the doctrine of the apostles, and if we use it in the worship, then we are not abiding in the apostles' doctrine, so we must omit instrumental music in the worship. We may then conclude that according to the apostles' doctrine we MUST believe in God and all that

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From The Young People

Blood of Christ

GWENDOLYN GOUGE

The second means of our contacting Christ is through his blood. Hence we are said to be saved by his blood. "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him." (Rom. 5:9) But how, where and when do we make a contact with the blood of Christ?

Of course we do not make a literal contact with the blood of Christ in the sense that we can see its stains on different part of our body, as we might see ink stains on our fingers. But we do not hear the literal word of Christ either, that is, the air vibrations that his voice started do not strike upon the drums of our ears. We hear his Word as it has been relayed to us by others across nineteen centuries. Just as we hear his Word symbolically we mean we hear or read words that stand for what he said, so also do we contact his blood symbolically.

Somewhere in the Christian system we must find a time, a place and a method of contacting the blood of Christ, and our thinking on that subject must be so clear that no reasonable person can dispute it.

* * *

The Armor of God

JUANITA COPELAND

Paul said put on the whole armor of God. (Eph. 6:11) The armor of God protects us from the wiles of the devil, against principalities, powers, rulers of the darkness in high places. Paul tells us the armor that we must wear. The Roman soldier wore a girdle, breastplate, shoes with iron nails, a helmet to protect his head and carried a great shield on his left arm which was thrown in front of the body. His weapon was the sword. With the sword he conquered the world. Each of those represents the part of a Christian armor that we must put on to conquer the world.

"Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness." (Eph. 6:14) We should be truthful to support the word of the spirit. The breastplate is over the lungs and heart, and if we have on the breastplate of righteousness we hardly suffer harm.

Our feet must be shod with the preparation of the gospel of peace so we may be a messenger of good tidings to the lost. If we have the shield of faith to cover the whole body we will trust in God and never doubt him. The helmet of salvation proves that we have a Saviour "able to save thee to uttermost." The sword of the Spirit is the word of God and the soldier that is filled with the word of God is able to tell others of the wonderful love of Christ. Just as the boys who are in training today need a sword to conquer the world, we also as Christians need the sword of faith to win the world for Christ.—Little Rock, Arkansas.

* * *

The Book of James

BONNIE HEATH

In the New Testament there are found three persons called James; one, the son of Zebedee and elder brother of John, and an apostle; another, the son of Alphaeus, also an apostle and referred to as James the less to

distinguish him from the first James; and the other, the brother of the Lord and author of the book which bears his name. Although this authorship is a controversial point, it is generally conceded that he did write the book.

That James was not one of the twelve apostles is indicated by the fact that he did not believe on the Lord until after the resurrection. He was a pillar in the early church, being associated with the saints at Jerusalem. The letter was addressed primarily to the Jews scattered abroad, the "twelve tribes which are of the dispersion." Evidently they were Christian Jews, for James called them, "my brethren." Some were rich and some poor, while lust, greed and pride were evidenced among them and they were severely persecuted.

Jerusalem, where James did most of his work, is named as the place of writing. The date is uncertain, but some place it as early as A. D. 40; others as late as A. D. 62.

The book was written to warn the Jews against their besetting sins and to exhort them to steadfastness under persecution. It is one of the seven "general" epistles, so called because they were not addressed to any particular persons or churches. The general theme is practical religion, or faith at work. Abrupt in style, it has been called "the Christian Book of Proverbs." It omits the word gospel, lacks the doctrinal emphasis found in Paul's writings, makes no reference to the work of redemption, the incarnation, the resurrection or ascension and mentions Christ's name only twice.

RUTHERFORD'S REWARD

BY GEO. W. TOLAND

If I were conducting the funeral of the recently deceased Joseph Rutherford, in the light of his own teaching, perhaps the first thing I would say would be in the light of common sense, and the teaching of the scriptures, that there can be no doubt that Mr. Rutherford was directly responsible for more gross deception, and the spread of more error than any man of the past 100 years. More people who were good and honest folk have been duped and their minds corrupted and defiled by his hobby than from any other source of any kind religiously.

The Jehovah Witnesses boast of having followers in every nation, and in every part of the earth. Perhaps more honest hard-working men and women have been called upon to sacrifice of their daily earnings for the support of this corruptible hobby than any other people on the earth. And what's more, many thousands have been (spiritually speaking) defrauded in the purchasing of their books, which at the best only amount to the dream of a fanatic and distorted mind.

If I were conducting his funeral in the light of his own teaching; his own deception as I have stated in the beginning, I would say something like this, Mr. Rutherford has "gone out of existence completely." He, therefore, nor any of his followers can ever hope for his resurrection from the dead. For, per his own teaching while in life he has no more existence since his decease than he did before he was born. For before he was born he was "out of existence completely." Just in your mind travel back to that day, the day before he was born if you please, and ask some one if they knew a man-child by the name of Joseph Rutherford. Why, sir, don't you know that your friend would answer that he had never heard of such a child of name. Wonder if his followers cannot see that there is no more a

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Joseph Rutherford now than there was the day before he was born, for he "has gone out of existence completely." Furthermore, not only has he "gone out of existence completely" but he has gone out of existence completely in body, soul and spirit, for that is exactly what he taught on the subject of death. That to die physically was to die body, soul and spirit, and that to die means to go out of existence completely. Don't you see per his hobby theory that he has gone out of existence completely, body, soul and spirit? This being true, then his followers can no more have hope of his resurrection from the dead since his decease than they could have had before his birth.

In 2 Tim. 4th chapter Paul speaks of physical death as a "departure." He wrote from inspiration of the Holy Spirit. But Rutherford did not so teach. He wrote under the deception of error, and he said that "to die (physically) is to go out of existence completely."

But not only was Mr. Rutherford crossed up with the Apostle Paul, he also contradicted himself. He contended that man dies body, soul and spirit. That the whole man, all that goes to constitute man, goes out of existence completely at the time of physical death, and yet he built a \$32,000 house for the convenience of their (so they say) expected King David, and yet they say that the resurrection is to be that of the spirit, not the body at all; but, they have a material house for a "spirit being" as they express it. Their doctrine involves a kind of trans-substantiation, that has some one that will be born into the world at some time in the future, and the spirit of Rutherford or some other Jehovah Witness kingdom will be his guardian angel and direct the affairs of the Jehovah Witness kingdom through and in the person of the then reigning king who shall never die. I don't for the life of men see why it is that the victims of this hobby cannot see the fallacy and deception of this most contradictory doctrine the world has ever seen.

Per Rutherford's own teaching there will never be a time on this earth or in eternity when it is possible for a resurrection of any part of the things that went to constitute Rutherford.

Now just let some Jehovah Witness deny these things and set the time and select the place, and I will be more than glad to prove that every charge in this article is true and correct as to their teaching.

Where God Meets And Forgives Sinners

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for sin? I do. You can talk about kneeling down by a tree, rock or radio, seeking the Lord in a parked automobile, but if you ever find him, you'll be compelled to get up from beside your radio, or bed, or the rock or tree, get out of your parked automobile and go down into the water and be baptized. That's God way. I could not change it, if I would. I wouldn't change it if I could. To talk of any other way is rebellion against God's way, and to count the blood of Christ unprofitable.

Nothing is more clearly taught in all of God's word than the necessity of baptism in the forgiveness of sins. It is the place and time where God meets the sinner and forgives sins. Do you want more proof? Then you shall have it. Ananias said to Saul of Tarsus, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16) In 1 Peter 2:31, we

read: "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God by the resurrection of Jesus Christ." In Romans 6:3 and in Galatians 3:27, we are told that it is baptism that puts us into Christ. In Ephesians 1:7 and Colossians 1:14 we are told that redemption through his blood is in Christ. Out of Christ, no redemption through his blood. God's plan for bringing one into Christ is by baptism. There is no other way given. He has never even once suggested that we can pray our way into Christ. Out of Christ there is no redemption. Without baptism no getting into Christ. No baptism, no redemption through Christ's blood. This is God's plan whether you like the plan or not.

My preacher friends, why do you give judgment bound men and women that line about kneeling down where you are, salvation in parked automobiles, praying through, etc.? Why don't you preach faith, repentance, confession and baptism as the word of God teaches? Then you would not have the blood of deluded victims on your hands for which you must answer in the day of judgment. Any man who tells men and women that all that is necessary in finding the Lord is kneeling down wherever you are and praying God for forgiveness will have to answer in judgment for the souls of those he has misled. Any man who denies the necessity of faith, repentance and baptism in seeking the Lord rejects the counsel of God, and denies God the right to fix the terms of pardon. This man sets his judgment against divine judgment, his puny intellect against omniscience. For God made baptism one of the conditions of pardon—and the final condition where he forgives sins.

Somebody is ready to say, "Why I believe God will save me by His mercy." So do I, ~~radio~~ friends. If you or I, are ever saved, it will be by God's mercy. But did you know that when saved by the mercy of God that his salvavtion by mercy required baptism? You didn't? Well get your Bible, turn to Titus 3:5, read with me: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Here we are told that God saves by his mercy. But when he saves by mercy this salvation is by the washing of regeneration and the renewing of the Holy Ghost. How does God's mercy save? It includes the "washing of regeneration." What is the "washing of regeneration?" The washing of regeneration is baptism. Upon this the scholarship of the world is agreed. Then salvation by the mercy of God includes baptism. He saves according to (in line with) his mercy, by baptism and renewing of the Holy Spirit.

Friends, life is too short, death too certain, judgment too sure, hell too terrible, heaven too precious, for you to be deluded by these advocates of kneel-down-where-you-are, find-salvation-in-the-family car religious teachers. This system comes not from God. It is vain, false and seductive. To find the Lord requires a belief in the gospel of Christ, genuine repentance, a confession of your faith in Christ as the Son of God, and baptism in his name. Then that one forgiven of past sins begins the Christian walk of faith. Any system that leaves out faith as a condition of pardon is false, or leaves out repentance is false, or leaves out confession is false; or any system that refuses to accept baptism as a condition of pardon to the alien sinner is also false to the core.

The Church Through the Years

E. M. BORDEN

In the brief outlines of the history of the church of Christ, from the beginning of the second century to the present time, we have now come to the nineteenth century. Barton W. Stone made a telling fight against Calvinism, by showing the people that every man has a chance to be saved. The most of the Baptists at that time were Calvinistic in doctrine. They were known as "Particular Baptists." All the Baptists did not accept the Calvinistic views, for it was easier to believe the Bible. Barton W. Stone said: "Calvinism is among the heaviest clogs on Christianity in the world." You see by this that he was far from the Calvinistic views. "The sinner has power to believe," said Stone.

In 1801, Robert Marshall accepted believer's baptism. At this time Brother Stone was doing a good work in leading people away from Calvinism and back to the Bible. Herman Christian Dasher also came out of sectarianism and accepted the truth. He was immersed on a simple confession of his faith in Christ, for the remission of sins. He was baptized by a Mr. Dunning who had also come from the fog of sectarianism. This was in 1819. John Wright and his wife were also baptized by the Baptists, but he soon pulled away from Calvinism.

Alexander Campbell, a great and wonderful man, was baptized by Elder Luce, a Baptist minister, in 1827. He was baptized on a simple confession of his faith in Christ, for the remission of sins. Alexander Campbell never believed in the Calvinistic doctrines of the Baptists. The Baptists, who were Calvinistic in belief, were responsible for the name, "Campbellite." As we have already learned, others, such as Stone, Marshall, Dasher, and others, preached baptism for the remission of sins before the days of Campbell. In fact, baptism for the remission of sins, had been preached in every century since Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Alexander Campbell did not believe that the church of Christ had vanished from the earth, for he often quoted the language of Jesus: "The gates of hell shall not prevail against her." Let me quote from him: "We can, however, show that from the earliest times there has existed a people whom no man can remember, that have earnestly and consistently contended for the true faith once delivered to the saints." He found the church and was added to it by the Lord, after he had obeyed the gospel. Was Alexander Campbell baptized for the remission of sins? Let him speak for himself: "Is it, or is it not, through faith in the blood of Jesus Christ, that we receive the remission of sins in the act of immersion." (Christian Baptist, P. 521) This is positive proof that Campbell was baptized for the remission of sins.

The Calvinistic Baptist considered Elder Luce out of order in his act of baptizing Alexander Campbell on a simple confession of his faith in Christ. Here Mr. Luce listened to the Word of God and not to the Philadelphia Confession of Faith. He was willing to take the Bible and baptize on a simple confession of faith in Christ, for the remission of sins.

Jesus said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." This tells me that the church has never vanished from the earth. The gates of hell did not prevail against the church. We have found it in every century since the day of Pentecost. Where you find people who have

obeyed the gospel you find the church. The Lord adds people to the church. The act that adds them is the act that saves them. Where this is a Bible there is a possibility of people becoming obedient to the truth. Some people will take the Bible instead of human opinion.

RUSSELLISM

(Continued from page two)

refuge." (Isa. 28:16)

Now let us take a look at the state of Christ in death. "Neither did his flesh see corruption." (Acts 2:29-31) Then it did not go into decomposition. It did not dissolve as Russell teaches it may have. Again: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) The system teaches that the flesh of Christ was the son of God. That before birth, he was the Word. That the Word's becoming flesh meant that the entire Christ was flesh. But Russell said that he may have "dissolved into gases." Thus all of the Christ dissolved into gases, or is now kept somewhere as a memorial. But David said, "The Holy One should not see corruption." The Holy one was the Son of God. Then the Holy One (God's Son, who was all flesh, per the theory) never ceased to exist.

"Father, into thy hands I commend my spirit," was the language of Christ on the cross. The spirit of Christ went to God. But per Russellism, it went to the grave; therefore, God is the grave. And, in so far as heaven is concerned, that's as high as one who dies in that doctrine, will ever get.) My Saviour! Your Saviour! no more than a dog, or some other beast! I believe that even infidelity is above Russellism. Infidelity says that he was a human being, above the beast creation in intelligence, but Russellism, nay, no more than a beast.

Not only does this system seek to undermine the government of the stars and stripes, but it tries to pull down the hope of the Christian. It strikes at the very root, the lifeline of the gospel system. We cannot allow it to sweep on without a challenge. To do so, is to encourage the devil to rob men and women of their hope of happiness hereafter.

Jehovah's Witnesses (?) cannot set, or wave, these facts aside by saying that they do not accept Russell now, for Rutherford, the successor to Russell, had this to say: "Because it was the Lord's due time to restore these truths, he used Chas. T. Russell to write and publish books known as 'Studies In The Scriptures' by which the great fundamental truths of the divine plan are clarified." Full indorsement. There is no doubt as to its being the foundation of the system. More later.

The New Testament Church

(Continued from page four)

he says, we MUST repent of our sins, we MUST confess that Jesus is the Son of God, we MUST be baptized in the name of the Father, and the Son, and the Holy Ghost. When we do these things God then adds us to the church; but according to the apostles' doctrine, we must then meet on the first day of the week to partake of the Lord's supper, to give of our means as we have been prospered, to sing songs of praise to the Lord, to teach and to give thanks to God through prayer, we must then continue faithfully until death. Let us continue steadfastly in the apostles doctrine, and in fellowship and in prayer.

Next Week's Issue

The issue of the Gospel Light dated January 29th has been a 'first' in number of calls received for extra copies. We ran quite a lot of extra copies of this issue, but they were sold out completely and we have received calls for many hundreds more that we have been unable to fill because the forms were destroyed.


We have decided to make next week's issue a "Special" and include the articles, "Doing Evil That Good May Come," by Brother Geo. B. Curtis and "Spiritual Depression" by Brother Charles Roberson, from the January 29th issue. Also in this issue will be an article entitled, "What Are We DOING About What We Are NOT DOING?", by Brother John W. Wilson. This article by Brother Wilson should be placed in the hands of every member of the church in the nation, and is equally valuable to those outside the church.

There will be another article or two along the same lines as the ones named above. We will omit all reports and assure you there will be nothing in the issue that you would not like for your neighbor to see. It will simply be a paper that MUST have a wide circulation.

We will supply copies of this issue at our regular bundle rate of 1c per copy in lots of 10 or more. Why not take this up with your church and order a copy for every member. Send your orders for 1,000, 500, 250, 100 or as many as you possibly can.

**WE MUST RECEIVE YOUR ORDER BY WEDNESDAY OF NEXT
WEEK TO BE SURE IT IS FILLED.**

The Gospel Light



"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, FEBRUARY 19, 1942

NUMBER 11.

Doing Evil That Good May Come

GEO. B. CURTIS

Radio Sermon delivered over KHGB, Henryetta, Oklahoma January 18, 1942.

"Let us do evil that good may come," (Rom. 3:8) is a partial statement of the language of the apostle Paul. A more careful study of the text shows that this was a slanderous report of Paul's teaching.

Some today, a high percentage of our people, seem wedded to the idea of doing evil that good may come. I am sure that the God of heaven is not pleased with this course. Evil is evil—sin is sin—no matter how much it is camouflaged. Drink, devil and dance cannot be disinfected by diverting some of the dirty dimes derived therefrom to fight disease or to the Red Cross. I never see a victim of infantile paralysis that my heart does not bleed in sympathy. I am convinced that the Red Cross is an organization absolutely essential to the care of our boys who are and will be mangled on the battle fronts. I am heartily behind both the Red Cross and the Warm Springs Foundation for the crippled children. I am heartily behind every movement toward the alleviation of human misery and the uplift of the human race. But the thing that disgusts me is the method of financing these laudable movements proposed on every hand—"doing evil that good may come." When I hear a radio announcer blare forth the announcement that So and So with the "most versatile band in the land" will be at Henry Hank's Hell Hole Honky Tonk, for the devil's most delightful dance, that due ducats to the amount of 20 per cent will be turned over to the work of the Lord or to care for the wounded, and when I visualize that sweet young school girl, her mother, her father, her brother, and others caught in the toils of hell for doing evil that good may come, I cannot get very enthusiastic over the set up.

When I read in the local paper that the Lord's Laudable Ladies of the Beer and Bridge Brigade are boosting a bustle busting benefit for the Red Cross, I cannot get so very enthusiastic about this particular brand of doing evil that good may come either.

All over this land of curs on January 30th men and women will wiggle, wabble and waltz, that crippled children may walk. Gallons of beer, wine and whiskey will be guzzled that our government may have the tax—all doing evil that good may come. I cannot get so very enthusiastic over this either.

Our nation is at war. The very flower of our manhood, intellectually and physically, will man the guns. Their blood will flow copiously before the dove of peace again spreads her wings over a war-torn world.

The jitter bug, the flapper, the boozier, the vampire will not win this war. The winning will come from men and women of finer and firmer qualities. I am convinced that today we need more knee action, and less foot action in our war program. We need Godly men and women with praying knees—not dancing feet. I've never known in a half century of observation a pair of dancing feet suspended from a pair of praying knees. They do not go together. They're incompatible. It seems sacrilegious to me to think of caring for the needs of our sons with the tardy end of a tax on lust. I may not be able to carry much of the load in caring for them, but when my dimes or dollars go into the need of my country, they'll not be seduced from me at the price of holding some other man's wife or daughter to my breast in gratification of the lust of the flesh. It is poor patriotism that requires the siren song of Satan to separate one from his silver. You can scout the idea all you please, the popularity of the dance rests solely upon sex appeal. It has no other basis.

A few years ago the Prohibition Amendment was set aside largely on the basis of doing evil to affect good. The revenue derived from the sale of beer, wine and whiskey was to pay the national debt, provide necessary funds for primary, secondary and higher education, furnish adequate funds for old age pensions; in fact, America was all set to drink its way back to prosperity. We were to pull ourselves out of debt and set our feet firmly on a solid foundation with a cork-screw. It didn't work. A tax on liquor is a tax on human weakness. We'll never become strong by weakening our weak. It is true indeed that revenue must be raised to meet the needs of government. But I do not want my money to reach the channels of government needs by straining it through a beer mug or whiskey glass.

We are at war with an enemy that respects neither age nor sex. Every ounce of energy must needs be conserved for final victory. A degenerated, booze drinking nation cannot win. Therefore booze must go. You fellows who have been living like buzzards upon the offal of human society, your tickets are punched. You are on your way out. Good-bye, and may you never return. You've been a blight upon society, a cancer upon the body of our country. The handwriting is on the wall. You've been weighed in the balances of economy and found wanting. Wait until the scales of divine justice weigh you. It would be better that a millstone be hanged around your neck and you found

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Spiritual Depression

CHARLES H. ROBERSON

Radio sermon delivered over KRBC, Abilene, Texas.

Roger Babson has said: "When America's keenest minds are using the Newspapers, Magazines, Movies and Radio to entice youth to drink Whiskey, Smoke Cigarettes and make heroes of Criminals, these youth should hear the Other Side of the argument from some one."

"If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn away from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14)

"The wicked shall be turned back unto Sheol. Even all the nations that forget God." (Psa. 9:17)

A great nation can survive a political collapse; it can survive a financial collapse; but it cannot survive a moral and spiritual collapse. There has as yet been no people who has ever outlived its religious beliefs' even though these beliefs were false. When a people's morality begins to sag and mockery is made of sin, then decay begins, and unless checked, leads to utter ruin. Moral decay has so far in the history of men preceded political decay. There is no reason why any people or nation should think that it shall be the exception. There is no way to judge the future but by the past.

Men have talked about financial depression, and political depression. Your speaker has chosen the theme "Spiritual Depression," for this address. It is most obvious that a great spiritual depression has gripped the world, and there must be a great spiritual awakening before there can be any permanent relief, either socially, politically or financially. There is a spiritual bankruptcy because unrighteousness and wickedness hinder truth and righteousness.

Our great, loving, heavenly Father is not to blame for this disturbing condition. He has done His part. The seasons have been favorable, the harvest bountiful. There is more cotton than we need to clothe the world; there is more wheat than the world can eat; there is more money than bankers ever witnessed before—and yet suffering, want and hunger stalks the world around. What an anomaly when the two major problems of even relatively small communities are *unemployment* and *parking space!* It is man and man alone that has reduced humanity to the terrifying condition in which it finds itself. But man has not the power nor the wisdom to put humanity aright. *His sole hope is in Almighty God, and as He has made himself known in His Holy Son, the Lord Jesus Christ.*

The depravity of man is on exhibition. Hell is having a field day; it has overflowed and inundated the earth. Witness graft, rottenness, political corruption, divorce, immorality, racketeering, lawlessness, juvenile delinquency, and vice, all of which are rampant. There is industrial unrest and unemployment which has no precedent in its present proportions. There is found everywhere contempt of courts, riots, rackets, sit down strikes, violence, hate. Add to all these the ravages of disease, collapse of ethical standards, the falling away of moral restraints, the prevalence of sexual vice and its inescapable penalties, the increase of moral perverts and degenerates which yield a condition such as a 20th century reporter might well record by the language which the Apostle Paul wrote to the Romans about nineteen centuries ago: "For the wrath

of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things. Wherefore God gave them up to the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for they exchanged the truth of God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

"For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whispers, backbiters, hateful to God, insolent, haughty, boastful breakers, without natural affection, unmerciful; who knowing such things are worthy of death, not only do the same, but also consent with them that practice them." (Rom. 1:18-32)

Less than a hundred years ago, our own United States of America was the most law-abiding of all the nations. Today it is the most lawless. Within three decades crime has increased 500 per centum. Nearly four and one-half million criminals are operating in our land. The Federal Bureau of Investigation reveals that in 1936, 1,333,526 major crimes were committed; a murder every forty-five minutes; a robbery every two minutes, a felony every twenty-four seconds! Such numbers astound. The annual cost of education in the United States is three billion dollars. The annual cost of crime is sixteen billion dollars. Crime is costing each individual in our Commonwealth \$10.00 every month.

There are more than 240,000 prisoners in our prisons and who knows the number who should be cut off from their fellows? Not likely is the number less than two million. It is known that criminals are increasing at the rate of 25,000 a year. More than 50,000 houses and other places are burglarized and one hundred thousand people assaulted annually. In 1936 there were 23,000 suicides in the United States, one for each 25 minutes. 12,000 persons are murdered annually, one for each forty-five minutes. It is said that there are more murderers roaming at large in our land than there are preachers of the gospel; more unpunished murderers than policemen. And how shocking it is that three-fourths of the criminals today are young people. Oh

my friends, can you not bow in humble prayer for the fathers and mothers of these young criminals?

Since repeal of the 18th Amendment, the number of the places where liquor is sold openly exceeds five hundred thousand, and there is three times as much bootlegging as there was under prohibition. In the old days there were in the United States 177,800 saloons. Today, cafeterias, restaurants, hotels, department stores, gasoline stations and roadhouses are saloons.

The money spent on liquor jumped from 350 million dollars in 1933 to five billion dollars in 1936. The old saloon was satisfied with boys, now our daughters are demanded also. In America there are 444,000 college women, one million, three hundred and fifty thousand girls are selling liquor—one in college and three selling "bottled lightning." Restaurants are converting waitresses into barmaids—young women serving liquor in an organized effort to make drinking respectable. It is estimated that forty per centum of the crimes are caused by drink. The *Drink-Crime Bill* costs the United States six billion dollars every year.

The let-down of womanhood is alarming. Women are imitating all the vices of men and few of their virtues. We are living in an age of painted-faced, cigarette-smoking, cocktail-drinking women. We are witnessing the tragic disgusting sight of drunken women, with cigarettes dripping from their lips, reeling swagging into drunkards' graves. It is a fact of history that the fall of nations has always been preceded by flagrant immorality. When a nation exchanges morality for lust and immorality, it is hastening to its doom. Each year sixty-five thousand girls are swept into the *red light* district. There are registered yearly fifty thousand unmarried mothers, and who can say how many unregistered ones there are. It is estimated that fifteen per centum of the population of our nation are infected with venereal diseases—acute, chronic or latent. Think of it my friends, eighteen million people, one for every 6-2-3 individuals in our land so afflicted.

Let me ask the question, "What is the cause of all this?" It seems to your speaker that not much research is needed to find the answer.

One of the most sickening, disgusting evils of today is the evil of divorce. A judge in an American city made a record of granting twelve divorces a day for nine months. The disintegration of homes continues in alarming ratio to marriage. In 1870 there was one divorce for 33 marriages; in 1900, one in twelve; in 1928 one in six; in 1935, one in five. One has said that the granting of divorce has been reduced to such a science and speed that one can change mates quicker than a chauffeur can change a tire on an automobile.

Another cause is the use of narcotics. Drugs, alcohol and tobacco are a trio of the greatest scourges that ever afflicted humanity. The use of these is cruel, treacherous, dangerous. Narcotics exact a staggering toll of crime. In one year cigarette smokers spend one and one-half billion dollars for cigarettes. The cigarette is the most pernicious form in which tobacco is used. Smoking is much more injurious to women than to men. Women smoke nervously. They cannot smoke moderately. Their nervous condition develops anemia and other ills to which the sex is susceptible. Among growing girls the habit is exceedingly dangerous both mentally and physically. Said the cigarette, "I am not much of a mathematician, but I can add to a man's nervous trouble. I can subtract from his physical energy. I can multiply his aches; I can divide his mental powers, I can take interest from his work and discount his chances of success."

Statistics reveal that 95 per centum of youthful criminals are cigarette smokers and ninety per centum cigarette fiends. Drink and tobacco are inseparably connected. Horace Greely said, "Show me a drunkard that does not smoke and I will show you a white blackbird." The young women cocktail drinker is first a cigarette smoker. The cigarette trade depends upon deception. Nearly everyone knows that tobacco is a narcotic and a poison. Cigarettes should come under the Pure Food and Drug Act, and each package should carry a skull and crossbones and be labeled "Poison." This will curb the reckless statements that manufacturers are making.

One of the greatest producers of criminals and destroyers of morals is moving pictures. The themes portrayed on the screen give prominence to attempted rape, vice, prostitution, murder, adultery, seduction, lust divorce and every conceivable form of criminality. Virtue and sacred things are ridiculed. An analysis of 250 American films revealed 97 murders, 51 cases of adultery, 18 seductions, 22 abductions, 45 suicides. Of the characters in these films there were 176 thieves, 25 prostitutes, 35 drunkards. Almost every village in our land is afflicted with a "movie." Seventy million men and women and twenty million children attend the movies each week.

If the moving picture industry is giving, as it says it is, the type of pictures the public demands, the fact that seventy million presumably morally respectable men and women are paying weekly to see the present day movies, is most disconcerting.

Another evil is the "Fool's Fever," *Gambling*. The devastating effect of gambling is far reaching. It wrecks legitimate businesses, cripples social and moral progress, incites crime. Gambling is robbery of the trickiest sort because for every winner there are thousands of losers. It is a sin against others and against ourselves. It is financially foolish and fundamentally wrong.

The teaching of infidelity in our schools and colleges is the most serious cause of the distressing condition which confronts society at the present time. It is taught in high schools, colleges, and universities that man came from an ape, that the Bible is a collection of Jewish fables, that Jesus Christ was merely a peasant carpenter and only a man, that prayer is for the superstitious, that hell is a bed-time story, and as a result of such atheistic teaching in schools and colleges supported by taxpayers' money, our nation is reaping the result of its sowing. Righteousness is being winked at, law defied, immorality flourishing, corruption multiplying, and the faith of our boys and girls in God and the Bible is being destroyed. Whoever destroys man's faith in God and the word of God and substitutes a philosophy which robs God of personality and power and leaves men without the fear of God and no sense responsible to Him, is not only an enemy of the souls of men and the church of the Lord, but is also of society itself. When men lose the respect of God they lose respect for themselves and respect for others. It is estimated there are seven hundred thousand young people in the United States living criminal lives. Warden Lawes of Sing Sing says the contributions of vicious criminals from high schools is constantly increasing and they are more brazen, more vicious, more desperate than ever before. It is estimated there are thirty million young people in our land who are receiving no religious instruction; that there are sixteen million young people and children who have never been inside a church house. The immorality of high school students is frightful.

(Continued on page seven)

What Are We DOING About What We Are NOT DOING?

BY JOHN W. WILSON

The above title may be somewhat confusing to the casual reader. But we hope that those members of the church who may chance to see this article will prove to be more than "just casual readers." It is with an earnest prayer, that some may be stirred to *do* something about what we are *not* doing, that I take up my pen to write these few thoughts. "Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only *what do ye more than others?* Do not even the publicans so?" (Matt. 5:43-47)

The above extract of Scripture is from the Sermon on the Mount. The Saviour laid down a principle, the force of which we as Christians, can never escape. The principle of doing good is everywhere to be found in the Bible. This principle is recognized by the world. But the Saviour here suggests that his followers are expected to carry the principle further than the world. If we simply carry the principle as far as the world about us, how are we to be distinguished from the world?

Christ raises the question, "What do ye more than others?" It is interesting to note, that the Lord here makes the grounds of determining who are his followers, the principle of doing. What we do, or do not do, will determine whether or not, we be Christians. In this same sermon Christ said, "Wherefore by their fruits ye shall know them." (Matt. 7:20) What are we doing more than others? A serious thought for the sincere disciple. To be sure that our entrance into heaven depends upon our carrying out this principle, the Lord continues with the following: "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 which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . ." (Matt. 7: 21-24) While we have often used the above from the Lord to emphasize the need for strict obedience to the first principles of the gospel, I am equally sure that the principle will hold when applied to the Christian and his duty. In fact, the principles set forth in the sermon on the Mount were given primarily to govern those who, after the establishment of the kingdom, would be its citizens. We do judge men by their fruits. The world judges by fruits. When a man bears evil fruit, we say he is an evil man. When a man supports his government and is loyal to its principles, we say he is a good citizen. When a man loves his wife and children and provides for them well, we say he is a good husband and father. But, now how are we going to determine who is a Christian? The Lord answers, "By their fruits ye shall know them. He that doeth the will of my Father who is in heaven."

There are a few points that should distinguish the church of Christ from all the denominations in the world. These points should be obvious to any on-looker. Everyone knows that her message should be simply the gospel. She should preach more of the gospel than any denomination. She should preach more of the gospel than all of the denominations. In fact, she should preach all of the gospel, and only the gospel. Then we should preach the gospel in all the world. We should have more zeal than any other people in the world, for we have a distinctive message—a soul saving message. No other people has this message, nor can they have it except we take it to them. How many mission meetings did the congregation support last year where you worship? How many do your plans call for this year. Too many congregations are content with one or two meetings a year in the same old building or to have their local preacher to "sound the word in" the whole year through. What are we doing about what we are *not* doing?

Many good "located-preachers" would be glad to "dis-locate" from their present "local campaign to keep the members coming to worship" long enough to go out for two or three months out of the year and carry the gospel to a lost and dying world, if the members had the faith in God's word sufficient to cause them to send the preacher and support him in such work. But, most congregations are afraid to let the preacher go for one Sunday, lest their work at home should go down. We talk about "our strong congregations." How strong are our strong congregations?

Texas is called a strong state for the church. There are between eight and nine hundred white preachers of the gospel in Texas. Most of them are located with some congregation. Yet, here in the state of Texas, with its army of preachers and many *strong* congregations, I have, since moving here the first of the year, under the direction of the elders, made arrangements to conduct meetings in five communities where, to the knowledge of the brethren, the gospel has never been preached. How strong is the congregation where you worship? It is strong enough to carry on the worship at home and continue its support to the preacher while he goes out and does a little mission work? Suppose that one-fourth of the congregations in Texas, alone, should send their preachers to do mission work this year. There would be over two hundred preachers invading the field of the enemy. What good could be done, we may never know.

But, Texas is not alone in her lack of zeal for mission work. Arkansas, my native state, has more than two hundred fifty gospel preachers living within her borders. Yet, I was born and grew to manhood and never heard of the church of Christ. There is to this day, but one congregation in the entire county where I lived, and it is so small and inactive that few know it exists. How many strong congregations are there in Arkansas? What will they do to prove their strength? What are we *doing* about what we are *not* doing? The great Northwest and similar fields are a direct challenge to every congregation. Come over and help us, they cry. Who will go? Better still, who will send?

There are many preachers who will gladly go. They will leave the comfort and pleasure of their homes and families and go to these strange places alone; nay, not alone, for the Lord of glory will go with them. But

how can they go and preach, except they be sent? (Rom. 10:15) Who will send them besides the churches of Christ? Indeed, can we count on the church to send them? How many will die this year in communities where the church of Christ is not known? These poor souls have not had a chance to be Christians. The only chance they could have had was the one we failed to give them by not carrying the gospel to them. Remember the question is not what are we doing, but what are we *doing* about what we are *not* doing?

In the above discussion we have emphasized the need for preaching the gospel to regions beyond our local borders. Now we hope to stress other work to be done by the Lord's people. The church exists for but two purposes, namely, to preach the gospel, and to care for the needy. These go hand in hand. We cannot separate them. To do one to the exclusion of the other is to pervert the very purpose for which we exist. To spend all of our time and money in caring for the physical needs of humanity is to fatten them for hell and rob them of heaven. On the other hand, to spend all of our time and money in preaching the gospel, is to fail to practice what we preach, for the very gospel we preach obligates us to care for the needy.

What are we *doing* about what we are *not* doing? We excuse ourselves for not doing our duty in this matter most of the time, instead of trying to do anything about it. We tell ourselves that we are not able to preach the gospel and care for the needy, both at the same time. The contribution just won't take care of both. Why does this condition exist in most congregations? Well, let's see, the elders and deacons come together to make their plans for the year. They make out the budget. They include the utility bills, the literature, the janitor, the fruit of the vine and the bread, the preacher's salary, and the orphan's home. Some omit the last item and those who include it usually make it the smallest one on the list. They total this up and put it before the congregation. This is stressed as being necessary to carry on the work of the church. If the contributions do not meet this need in a few weeks someone goes before the congregation and tells them of their failure. If this fails to get the money, the orphan's home check is reduced or cut out entirely. But, this is an extreme case. The amount asked for usually comes in. What portion of it goes to the needy?

What about the widows in need? They are included in the same passage with the orphans. (Jas. 1:27) What about the sick and afflicted who need medicine, and sometimes, hospitalization? Where do they come in? How many budgets include them? The blind, the deaf and the dumb, the halt and maimed, the poor, what about them? (Lk. 14:13-21) What budget includes them? What are we *doing* about what we are *not* doing? Indeed this is something for us to think about.

Why are we not getting the money to practice what we preach? Could it be that we are not teaching the brethren that these are gospel subjects? Could it be if we include these needs in our budget they would be met? But someone is always ready to voice the fear that we will over tax the members. In this time of national peril, taxes have been doubled and re-doubled. The man who squawks is branded as a slacker. Why? We see the need for more money to guarantee our national safety. We respond gladly. This is not considered a burden to us. We count it a patriotic duty, a genuine pleasure. When the church is shown the need for doing something about what we are not doing, I predict that we will find the funds needed to do the job without missing a meal. Suppose we did miss a meal now and then. If this would supply a few of the nec-

essities of life for others less fortunate than we, would it not be worth the sacrifice? If it is necessary to do without a few things to win this war, we are all willing to oblige. Why not be willing to do without a few things, if need be, to obey God?

When I hear the repeated calls over the air and see them in all the papers and magazines for help for those afflicted with infantile paralysis, butchered on the battle fields and victims of other disasters, I am always made to wonder how many congregations of the Lord will respond to these cries for mercy. Yes, I am quite sure that many Christians give to these needs individually. But, why not collect our bounty into the common fund of the church and send a check in the name of the Lord? "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21) When I send a contribution to any worthy cause in my name, the Lord is excluded. I get the glory for my generosity and not the Lord. If a cause is worthy of my support, and especially if it be the duty of a Christian, it is worthy of the support of other Christians. Why not handle the matter through the church and thus give others a chance to help? In this other Christians will be encouraged to have fellowship in a good work, my gift will be multiplied, and the Lord will get all the glory.

Many of the members of the church hold membership in lodges, clubs and other fraternal organizations, and spend from \$5.00 to \$50.00 per year membership fees in these organizations, besides other donations made to them. When we approach them about this matter they at once begin to tell us about the benevolent work they are doing. True, they are doing a good work. But the same amount put through the church would do the same quantity of work. When it is done through some other organization, that organization gets the glory. If done through the church, the Lord gets the glory. When you make your liberal contribution for charity work to a man-made organization you are praised for your liberality by that institution. When the needy receives your gift, he praises the organization. When you give to the church, the Lord promises to bless you, and when the needy receives your gift from the church he gives God the glory.

The church is the greatest institution on earth. It is big enough to handle the largest gift, and small enough to use to the glory of God, the smallest mite. Membership in any other organization is not necessary. There is not one good work that can be done anywhere that cannot be done in the church. God help the members of the church to realize this significant fact and stop spending their money in other institutions. In doing this, you may help to do something about the many things we are doing nothing about now. God will receive the glory. The church will discharge her duty on mankind in preaching the gospel and caring for the needy. Many more souls will be impressed with the practice, as well as the theory, of true Christianity. What do you think elders, preachers, all Christians? What are we *doing* about what we are *not* doing.—Lazbuddy, Texas.

(NOTE: Brethren, I have just finished reading this article from Brother Wilson and send it on for publication, hoping that it will penetrate some of the indifferent hides (we Arkansawyers know "hides" is good English) of the brethren. What are we going to do about it, brethren? Will it get beyond the talking stage? People will be lost if the gospel is not preached. The gospel will not be preached unless we preach it. Then souls will be damned if we do not do something, and WE'll be among the damned. Don't forget it.—Geo. B. Curtis.

Lord, Are There Few That Be Saved?

GLENN A. PARKS

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house has risen up and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me all ye workers of iniquity." (Lk. 13:23-27)

We have here a question put to our Lord Jesus. Who this was does not appear. It is probable, however, that he was not one of the disciples, but one of the Jews who came either to perplex him or to involve him in a controversy with his religious enemies. Jesus often granted great liberty of questioning him and in return gave answers to the thoughts and intents of the heart. Jesus knew well the hearts of all men and often gave answer to his understanding of an evil heart with no thought of dealing directly with the question asked.

To illustrate: From the pen of another I remember seeing this. A man asked the question that if after a man had made confession of faith in Christ and was on his way to be baptized for remission of sins and death overtook him before his obedience was completed, what would become of him? The writer replied by saying that he had rather risk the salvation of the man in question separate and apart from baptism than that of him who asked the question. So it was with Christ, he answered according to the needs of the heart. Jesus does not state here in his reply to the question that only a few will be saved, but on the other hand gave answer in the form of instructing all who heard as to what was essential in the matter of effort, implying that many would seek to enter in, but only a few would be successful. According to some, it was the prevalent opinion among the Jews that few would enter heaven. As but two of all the hosts that came out of Egypt entered into the land of Canaan, so some of them maintained that a proportionally small number would enter into heaven. And, it is thought, that the enquirer would obtain the view of Christ upon this matter. But may we study it further.

It could have been a captious question: If so, he put it to him with the design of ensnaring him and lessening his reputation. If he should say that many would be saved, they would reproach him as too loose, and making salvation cheap; if few they would reproach him as precise and strait-laced. The enemies of Christ sought often to ensnare him by asking him a question of this character. Upon one occasion they asked Jesus about paying taxes with the intent of placing him before the Roman government as an unloyal citizen, or of destroying his influence with the people. Those who have acquired a corrupt notion are often ready and anxious to make it the standard by which they would measure all men's judgments; and in nothing do men more betray their ignorance, presumption, and partiality than in so judging the salvation of others. This has ever been an outstanding element in the denominational world, though they have tried hard to conceal it with the cry of liberty and tolerance. However, "Actions speak

louder than words" in that they have set up their own standards by which they would measure all men's chances of salvation. Why remain at war with one another? Why argue over "incidentals" and puny "matters of opinion" while atheism and indifference destroy men's souls? Truly, it must be because there is a hidden standard somewhere that must be met. "Lord, are there few that be saved?"

It could have been a curious question. If so, the man merely wanted the opinion of Jesus. The direct answer to it would have done little good. It would have been far more important for the man to have secured his own salvation than to indulge into idle inquiries and vain speculations. Many are more inquisitive respecting who shall be saved, and who not, than respecting what they shall do to be saved. It is commonly asked, "May such and such be saved?" But it is well that we may be saved without knowing this. It is a singular fact of the New Testament Scriptures that those who inquired about the salvation of their souls did so from the recognition of their own individual needs. The rich young ruler came to Christ, not in the interest of how many were to be saved or lost, but with a desire to know of his own needs. The Pentecostians were arrested with the fact that they needed the remission of sins offered through the Christ whom they had slain, hence the question: "Men and brethren, what shall we do?" Saul of Tarsus cried out, "Lord, what wilt thou have me to do?" with no thought of curiosity, but with full conviction that he was in desperate need of the blessings offered to him upon his compliance with the terms of the persecuted Christ. The jailor on guard over the arrested and imprisoned servants of Christ sought earnestly of Paul and Silas the redemption of his own soul lost in sin. There was no curiosity in the hearts of any of these.

It could have been an admiring question. He had taken notice how strict the law of Christ was, and how far out of harmony the world was, and, comparing the two cries out, "How few are there that will be saved!" I believe the sentiment expressed above is one often felt by all Christians everywhere. The fact that the law of Christ demands the very best of us in all matters, and with full knowledge that so often a large part of our energy, our money, our influence, our time, and our devotions are directed upon matters of an inferior nature we too often are led to exclaim, "How few are there that will be saved?" The system of truth taught by the Lord Jesus Christ is the most exacting system ever proclaimed to humanity. Not before had men been required to attend to matters strictly of the heart as taught by Jesus. The law made not the requirements of the gospel such as, "Love thy neighbor as thyself;" "Bless those that persecute and despitefully use you;" "Love your enemies, bless them that curse you, and do good to them that hate you. . . ." "Recompense to no man evil for evil." "Therefore if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." With all these before us, and they are only a few of the requirements of the gospel, and with full knowledge of how sinful the world is we are moved to inquire, "Lord,

are there few that be saved?"

A Practical Exhortation

Withdrawing the mind of the inquirer from speculations, the matter the Lord places next before him is this, "Agonize to enter in at the strait gate." How urgent, how solemn is the entreaty! The strait gate! Is it not a wide and ever open one? Yes, in one sense it is. None who come with a true heart in full assurance of faith and unfaltering obedience, will be excluded. There is room for the east and for the west, and for the north and for the south; all nations, kindreds and tongues. Christ's aim is a universal religion. He throws his arms wide to those who labor and are heavy laden. But in another sense, it is a strait gate. It is too narrow to admit anyone in his sins. It is too narrow to admit anyone in his "ism" in his self-righteousness, in anything on which he rests with satisfaction as a ground of distinction or superiority. All who enter, do so looking for the mercy of God, and desiring to be cleansed from all unrighteousness.

"Nothing in my hand I bring,
Simply to the cross I cling."

—Haynesville, Louisiana

SPIRITUAL DEPRESSION

(Continued from page three)

The best crime-prevention agency is in that environment where the Bible is taught. If the young people of today were all enrolled in Bible study there would be fewer criminals.

Our United States rests upon four corner-stones: the Bible; the English language; the common law; and the traditions of liberty. The Bible has made our nation, and without the Bible it could never have achieved, and when it turns from its guidance and wisdom, it will no longer be. If there is a land in all the earth that should never hesitate when the Bible knocks at the school door for entrance, surely that land is the United States of America. The Bible should be read and studied as the final authority in all matters pertaining to life and conduct, for the result will be a purging of our educational system of its immoral and irreligious influences. Bible instruction is the best crime preventive known because it puts youth in vital touch with God. The instruction therein will surpass all that fines, jails, reformatories, and G-men can do to bring back higher standards of moral living. The Bible has been taught in the high school of Boston for nearly three and a half score years. The rate of burglary insurance in \$12. It has been taught in New York for about a score and a half years; the rate there is \$20. It has been banished in Chicago for two score years; the rate there is \$27. Does this tell you anything?

Sometime ago a questionnaire was sent to 18,000 high school students. Returns showed that 16,000 could not name the four Gospels; 10,000 could not name three of the Apostles. Think of this; high school students! Young people today know more about Charlie Chaplin, Clark Gable and Mae West than they do about Abraham and Sarah or Isaac and Rebekah.

William Lyon Phelps has said that a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible.

Every one who has a knowledge of the Bible may be truly educated; and no other learning or culture, no matter how expensive or elegant, can form a proper substitute.

My friends, the disappearance of the family altar, the more than thirty million young people in our land without spiritual training, the increasing juvenile delinquency, the alarming increase of sex crimes, the almost unrestricted sale of salacious literature, the common and ever-increasing nudism of popular bathing beaches and pools and beauty contests, the increasing army of narcotic addicts, the several thousand atheistic Sunday Schools, the army of atheistic agents working for atheism, and most of all, the worldliness, coldness deadness and impotency of professing Christians, should stir to the depths of soul all thinking men, and particularly all sincere followers of the Lord Jesus Christ.

To what have we come when the President of the Federal Council of Churches can say that "the tendency to deify Jesus is more heathen than Christian." And another of the same Council commending a book to parents and preachers and young men everywhere, which declares:

"Science has shattered the dogma of an infallible Bible into a thousand pieces;

"Science had made the dogma that Jesus is very God appear increasingly impossible;

"Science has demonstrated the vast majority of miracles of the Old and the New Testament to be fictitious."

Many are the panaceas offered to bring our people out of this sick and decaying condition. Your speaker without any reservation declares that if our land is to be healed, there must be a return to the Word of God, for therein is recorded the sole way that can bring deliverance. The cause of all the woes of humanity is sin. There is one way for individuals and nations to avoid judgment and escape punishment. There is no substitute for *alliance* with God and *reliance* upon Him. Days of all kinds have been set apart. I plead for the day of Faith, Repentance, Confession, Baptism, the day of *complete obedience* out of which men shall walk in all righteousness and truth. This is the sole hope of man. Unless there is a moral and spiritual awakening, judgment impends, and some future historian will write "The United States of America committed suicide."—Abilene, Texas.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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Doing Evil That Good May Come

(Continued From Page One)

a sanctuary in Davy Jones' locker—the deep blue sea. Wait 'till you stand in hell surrounded by your own children, then you'll see the fallacy of doing evil that good may come.

We are at war. Already we have begun to feel the sting of regulations in the field of rubber for automobile tires, and other uses. Automobile manufacturing is stopped or sadly curtailed for the duration. Soft drink industry is being affected. The wheels of government are already moving toward the abolition of the booze industry. The weight of public opinion moves overwhelmingly in that direction. Booze must go.

In the meanwhile these human guinea pigs who tried to pull the country out of debt with a cork-screw in the "Do Evil that Good may come" experiment continue their uninterrupted course downward. This past week men and women engaged in drunken fights in broad open daylight on the streets of Henryetta in honor of the mighty god—Bacchus. Such is a disgrace to our town. I do not know what is sold in these beer joints—some of them on main street. It may be just beer. But whatever it is, it will send a man *reeling* out of the establishment, *reeking* with the odor of whiskey to strike his wife and to gamble away the "family bread;" or, another example, to reel up to a preacher, boast what a splendid worker, he, the drunkard, is in the church, and with a whole string of curse words beg the prayers of the preacher and the church for which he works. I repeat, I do not know exactly where they get the stuff, but I think I know a passage of scripture that will help locate the place. (Matt. 24:28) "For wheresoever the carcass is, there will the eagles be gathered." I think one of the places where you will find the eagles gathered is on West Main, north side, between First and Eleventh. I also think that the ordinary olfactory organ of an officer could detect the deteriorating carcass not too far away. Yes, these operators paid a local, state and federal license. Yes, every glass of beer sold pays a few pennies into the coffers of town, state and nation. What does it matter that it sends our sons home sots, and our daughters home drunkards. What do their souls amount to compared to the *Almighty Dollar* they donate in "doing evil that good may come."

A steady stream of precious souls has poured into a drunkards hell while pulling our country out of debt with a cork-screw. It's time to awake from this drunken dream. The time demands men—Christian men—not inebriated products of drink. Civilization hangs trembling in the balance while people who claim to be Christians, dance, drink and die. My brethren, I appeal to every member of Christ's body to quit playing at the game of religion and begin living the Christ life. We have no right to expect divine intervention on our behalf until we have cleaned house from coast to coast, and from Canada to the Gulf. A booze drinking, immoral America is not pleasing to God. How long it will take us to learn this, I do not know. But learn it we

can and must. Then we may pray to Him and expect confidently that He will hear us. This program of doing evil that good may come will not get the job done.

I love America. I love her institutions. I love the rugged strength she has always manifested. I love her traditions. I love every star in her flag. My heart beats faster every time I see "Old Glory" rustling in the breeze. I believe in her future. I revere her past. She is always in my prayers. God bless America. May her citizens so live to be worthy of her.—Henryetta, Okla.

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 12.

The Booze - Drinking Church Members

GEO. B. CURTIS

Radio Sermon delivered over KHGB, Henryetta, Oklahoma.

Back in 1933 the powers that be and the majority of our citizenry conceived the idea of drinking our way to prosperity. The tax derived from the sale of liquors was to accomplish the task of balancing the budget and paying our national debt. We were literally and figuratively dedicated to the task of pulling ourselves out of debt with a corkscrew. Bacchus, the god of drunkenness, has held sway for eight years. Beer, wine and whiskey have been consumed in quantities never before equaled. The rattle of a constant stream of blood money into the treasury has been sweet music to the ears of the friends of booze. Yes, the budget has not been balanced and the national debt has not been paid. As a means of restoring prosperity and curing national financial ills the booze route has been a splendid failure. We cannot lift ourselves out of debt with a corkscrew. A tax on whiskey, beer and wine is a tax on human weakness. We would be just as nearly justified in erecting houses of prostitution, placing our finest and most beautiful daughters therein, selling their bodies for a price for a state and national tax as to sacrifice them with our boys for a tax on alcohol. Drink is degrading both men and women. It is sending their souls to hell. A few dirty tax dollars will not buy the release of a soul from the region of damned, nor restore the murdered to his family circle, nor ease the aches in the hearts of widows and orphans. Drunkenness and prostitution go hand in hand. While our nation has been engaged in this orgy of drink social diseases have spread to an extent never before known in America. The vampires that frequent the proximities of our army constitute one of the big problems of the army today. Syphilis in the ranks of the men in training is increasing in spite of all measures used to suppress the disease. We face a national problem that will demand again our return to nation-wide prohibition. With the suppression of drink the control of social diseases will be comparatively easy.

A high percentage of all accidents on our highways is due to drunken drivers. Every man, woman and child on the road is endangered by the drink-crazed nuts under the steering wheel. The lives of 30,000 men, women and children are snuffed out annually—many of them innocent of drunkenness themselves—by drunken drivers. Thousands more languish in hospitals that the drunken driver may cut his swath of death and the bootlegger and beer joint operators may operate their hell born business. Women's tears and children's cries

for bread have always gone hand in hand with drink. The curse of high heaven rests upon it. A woe is pronounced upon those giving strong drink to his neighbor—putting the bottle to his lips to make him drunk. (Hab. 2:15) And no drunkard can inherit the kingdom of God. (1 Cor. 6:10) Men cannot drink the cup of devils and the cup of the Lord. (1 Cor. 10:21) Yet, I know men who will frequent the beer joints, drink their booze on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays, and come to the place of worship on Lord's day, and pretend to drink the cup of the Lord in commemoration of the shed blood of our Savior. "Ye cannot drink the cup of devils—and the cup of the Lord."

A few weeks ago I overheard one of my brethren in a religious argument on the streets of a neighboring town. He pushed his opponent to the wall with Scriptural truths. Then his opponent answered, "You may be right, but I wouldn't live in a church with a bunch of old beer kegs, like —" There naming three nominal members of the church of Christ. Every beer guzzler whose name is on the register of the church hurts the cause of Christ. The world is watching everything we do. They are ready to criticize every misstep from matching pennies to murder. Don't think for a minute brother, that you can drink your booze and still be a bright and shining light for the Lord. Booze and Christianity do not mix. They are antipodal.

I would like to live on in the lives of my sons and daughters. I want my children to have all the opportunities I have had and all the opportunities that I have been denied. I do not want my son to bear the handicap of a drunken father, or the memory of a mother's tears shed for my drunkenness. Father, are you the kind of a man you want junior to be? Do you want to see him walk into and stagger out of the same dives you walk into and stagger out of? Do you want to see that son of yours follow in your steps? Do you wish to see him the bleary eyed, red nosed image of his dad? You wouldn't, eh? Then change your course. Would you like for your membership in the church of Christ to bring contempt and shame upon the body of the Lord? Then change your course. Would you like for some soul to go to hell because you are a beer guzzler? Then stay out of the devil's dumps. There are men nominally of the church of Christ, who today will break the loaf and drink of the cup knowing themselves and being known, as friends of booze, and knights of the

(Continued on page Five)

The Choice Of Moses

JAMES H. BREWER

The history of Moses is divided into three equal periods of forty years. With the first and second of these periods we want to deal at present. That which strikes us as most noteworthy in the first is his strong, triumphant faith. Adopted by the daughter of the king, and educated in all the learning and wisdom of Egypt, dwelling in the midst of the luxuries, pomps and corruption of the Egyptians court, and probably having a prospect of succeeding to one of the most powerful thrones in the world; he still preserved for forty years such a sympathy with his own despised and oppressed race as led him finally to renounce all the honors and hopes connected with his adoption and turn hack on the treasures and pleasures of Egypt. Let it be observed that his exile from Egypt was not owing to an accident or an impulse, on discovering a strife between an Egyptian and Israelite and smiting the Egyptian. On the contrary, the smiting of the Egyptian was the result of a settled purpose to place himself on the side of his oppressed brethren. Paul says, he supposed his brethren would have understood how that God by his hand would deliver them. His was therefore a deliberate, and intended to be significant act—an intentional renunciation of his Egyptian interests and prospects; the result of a settled conviction as to the work to which God had called him.

Josephus tells a story of a diadem being jestingly placed on his head when he was a child, and that he threw it on the ground; an intimation that even from childhood a divine impulse led him to scorn the proffered honors of that idolatrous government. We do not know that any importance is attached to this. We have however, from Paul, a word that indicates a careful weighing of motives on one side and the other, and perhaps a conflict severe and protracted before the final decision was made. That word is choosing. (Heb. 11:25) He made a deliberate choice. He was not forced into it, nor did he act from impulse. His assault upon the Egyptian was the result of a choice already deliberately made.

While we are not permitted to read what must have been an intensely interesting heart history of forty years, we know enough of human nature to be assured that Moses did not reach this final choice without severe and frequent struggles between flesh and spirit, and that he could not have made it had not it been preceded by steady and severe self discipline. All of his surroundings were hostile to such a choice. From childhood his environments were such as to inspire him with a love of luxury, of pomp, and of power, and to endear to him those who were the oppressors of his race. Evidently treated with respect and affection, he could easily have yielded to the softening influences of his royal home. The constant influence of such surrounding, like the continual dropping that wears a stone would, in the course of forty years, be likely to wear out any impression his mother may have made upon him in his earliest years. It would be very difficult to keep up so long a time a fight against this perpetual seductiveness.

It is not supposeable that Moses was destitute of ambition. A nature born to command, and showing such aptitude for the exercise of authority, could not be otherwise than ambitious. And here, if not the very

highest honors, certainly those next to the highest in one of the great kingdoms of the earth were at his command, for the treasures of Egypt, were involved in the choice he was called to make. What a temptation! It was similar in kind to that by which our Lord was assailed—the kingdoms of the world and the glory of them. All Egypt was at Moses' command, if he would but fall down and worship its idols. The lust of wealth and the lust of power are two of the strongest of the forces that corrupt and ruin men. For the gratification of these, men are led into a surrender of conscience, and the practice of every sort of crime and outrage.

The earth has been soaked with blood in the strifes for places and power, and ages have been darkened with wrongs and cruelties and horrors, the thought of which curdles the blood, all because of the infatuations of wealth and dominion. Even where the attainment of these is legitimate and peaceful, there is a peculiar glamour cast by them over the soul, the evil influence of which it is almost impossible to withstand. Even in our own land, the eager strife for place and power is so far deluding and demoralizing that not one of a hundred comes out of political strifes as clean as when he went in.

To say that such prospects as Moses had, offered no temptation to him, and that it cost him no struggle to decide against them, is simply to betray a childish ignorance of human nature. Everything visible on the Hebrew side was forbidding. His people were a degraded and despised race not only oppressed, but held in abomination. To identify himself with them was to accept an immense burden of reproach. Moreover, they did not court his favor. When he slew the Egyptian, he supposed they would understand that he was ready to undertake their cause. They understood him not under these circumstances. He was called to make a choice between duty and interest, between honor and dishonor, toil and self-denial, ease and luxury, poverty and wealth, suffering and pleasure. It is not a solitary case. Such a crisis arrives in every life. Every one is compelled to decide between the allurements of pleasure, the seduction of sin, with all their glittering and bewildering charms, and stern truth and rugged duty, without promise of earthly reward. May God stand by you, dear reader, when this crisis comes. May the shining example of Moses cast light on the path which you shall choose. Moses made a choice that all worldly maxims of prudence and policy and success would condemn as unspeakably absurd. He chose poverty, reproach, toil, and suffering. He turned his back on pleasures, wealth and honor. Doubtless when he put these on opposite sides of the scales, that which he rejected immensely outweighed that which he chose. Why then, did he choose it? Because faith placed on that side the honor and approval of the invisible God, the glory of the coming Christ, the everlasting pleasure of righteousness, the eternal recompense of the soul that suffers for duty's sake. He esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the transitory pleasures of sin, for he had respect unto the eternal recompense of the righteous. When God was on one side of the balance, and

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Baptist Questions Answered

No. 3

J. PORTER WILHITE

This is the third installment answering some questions of W. H. Little, Baptist. His question No. 8: "How can you claim to have obeyed your Lord in baptism and at the same time denying the baptism your Lord has?"

Answer. I do not deny the Lord's baptism. He knew what he was doing and knew what he wanted us to do. He was not baptized for the remission of sins; because of the remission of sins; to get in a Baptist Church; or into the name of the Father, Son and Holy Spirit. You claim to have been baptized into the name of the Father, Son and Holy Spirit, and because of remission of sins which inducted you into a Baptist Church, all of which Jesus did not get. Does that mean you deny his baptism? If not, then neither does my belief prove that I deny it. Ask yourself, Mr. Little, "How can you claim to have obeyed your Lord in baptism and at the same time deny the baptism your Lord has?"

Question No. 9: "If Christ and the apostles were here today what church could they affiliate with, with their Baptist baptism? It is sure they could not affiliate with the so-called 'church of Christ' for they, Pharisee like, reject the counsel of God against themselves and everybody else whom they can deceive and mislead to accept their pernicious and soul-destroying doctrines of men. Lk. 7:30; Col. 2:27."

Answer. Mr. Little, it was the ones who did not believe baptism essential who rejected the counsel of God against themselves, (Luke 7:30) and you belong to that group. You say it isn't necessary to obey the Lord in that act, even if the Lord did say it was. (Mark 16:16) Have you gone infidel on that scripture too? Another well known passage teaching that baptism is essential to an entrance into the kingdom of the Lord, as taught by the Lord himself, is John 3:5, acknowledged by scholars of all denominations to have reference to water baptism. Little will deny it having reference to water baptism. His only reason for it is to keep the truth on baptism being essential to salvation from the people. He spends his time trying to keep people from obeying the Lord. But Mr. Little spoke of Col. 2:21-22 which refers to the "commandments and doctrines of men." This surely must have reference to the Baptist Church and people because they do add church manuals, or man-made books to what the Lord left for us to be governed by and at last be judged by. (Jno. 12:48)

You not only have man-made books by which you are governed, but you have officers, names, rules and practices not so much as mentioned in the Bible, but found profusely in your church manuals. Webster says of a manual: "Pertaining to, or performed by the hands. A handy compendium. Service book of Roman Catholic Church." You people are not Roman Catholic, are you? You act like them in this matter. These books are sometimes revised, and should be, say the Baptist people—a thing that cannot be done to our creed, the Bible. Dr. J. E. Cobb recently wrote a new Baptist Church Manual and said it was kind of a revision of the one written by J. M. Pendleton for Baptist churches. These books contain "commandments and doctrines of men" because men write them. Such is vain worship and those who did it in the days of our Lord He called

hypocrites. (Matt. 15:7-9)

But to your question with which church could the Lord affiliate? Surely he and the apostles would affiliate with the one with which they affiliated when they were here. Of course the Lord was only preparing it, and left in order to complete it, and the apostles kept working for it. They then would not affiliate with any who did not wear the God-given name, or the one which the Lord established and called his own. (Matt. 16:18) In other words they then did not affiliate with the Pharisees, Saducees, or Esseness, but were of one mind and he same judgment (1 Cor. 1:10), and that one was called church of Christ, or kingdom of God's dear Son. (Col. 1:13; Rom. 16:16) If they should come here now neither would they allifiate with one which they knew nothing about when they were here before, but they would find the one which acted like they did while on earth. One which had the Bible only as a guide, called by the Lord's name without addition or subtraction, did all things in and through the church (no conventions, associations, etc.), and who baptized for the remission of sins, (Acts 2:38) met on the first day of the week to break bread, (Acts 20:7) and had no music but singing from the heart. (Eph. 5:19) That would not be a Baptist church either, would it Mr. Little? If they did nothing but what is recorded in the New Testament they would have to affiliate with us, because there is not a denomination on earth, including the Baptist church, that would have them. They would have to submit to a baptism not mentioned in the Bible, after having been voted on as they were never subjected to before, then wear a church name they never did wear on earth or in heaven, and use music they were not accustomed to if they were to join a modern Baptist Church. They would also have to submit to a Church Manual and be ruled by a Moderator, and accept a church Clerk, one man as Pastor, and attend such man-made gatherings as conventions and associations. How could any one think of them ever affiliating with such a modern church as the Baptist Church? They would be what they were while here, unless they decided they were wrong then. They called that church the Lord's church, (Acts 20:28; Rom. 16:16) and surely they would still affiliate with the church of the Lord—the church of Christ.

Question No. 10. "Would it not be a little embarrassing to you so-called 'church of Christ' preachers to deny membership to the God of heaven and the inspired apostles? Or is it possible that you fellows are so self-conceited that you would think it quite smart in you to demand baptism of them by your sacred hands?"

Answer. If I were a Baptist I would never criticize others for baptizing people over who came from other faiths when they do it, acknowledging all the time that it does no good to the person who is baptized. It must be from the "sacred hands" of a Baptist preacher or it is no good, in spite of the fact that the Lord's apostles never knew such a church in the world. There wasn't such a thing in their day. They, generally speaking, say people in other denominations are as good Christians as they are, still they are so brazen that they demand that these Christians submit to their vote and

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Authenticity of the New Testament

WALTER CALVERT

CHAPTER VI

THE PLAN OF SALVATION

This lesson proposes to tell all how to obtain entrance into the church. Going into a lesson of this sort we must be made to realize that the plan that we adopt for our ultimate salvation can only come from the Saviour himself. If we believe the Bible and if we accept Christ as our leader, we must of necessity accept his divine set of laws knowing that any which man institutes are wholly inadequate. Let us therefore adopt the following resolution "where the Bible speaks, we will speak and where the Bible is silent we will remain silent."

In support of this resolution, we offer Rev. 22:18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the city of life, and from the things that are written in this book." Now with this resolution in mind we will begin an active study of the New Testament to find out our part in Christ's plan of salvation. Notice now the authority invested in our spiritual leader. "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth." (Mt. 28:18) And to make our position on the Bible, and the Bible only, stronger, Paul says: "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) And in the 10th, 11th, 12th verses of the same chapter, Paul tells us further: "For if I yet pleased men, I should not be the servant of Christ, but I certify you brethren, that the gospel which was preached of me is not of man. For I neither receive it of man, neither was I taught it, but by the revelation of Jesus Christ." Thus in a few well chosen words Paul tells us he is not seeking to please man, but to present the truth only. And if man is pleased, it is good, but if man is not pleased, Paul said he intended to preach the words from on high any way. And regardless of the consequences from man, Paul said he would carry the gospel as long as he lived. (Acts 21:13: "I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus Christ.")

Turning to the primary steps of salvation commonly called the plan of salvation, we find first in order comes

belief, or faith. This faith which is necessary to our salvation must come from hearing the gospel. (Rom. 10:17) Without this faith it is impossible to please God for he that cometh to him must believe that he is and that he is a rewarder of all them that diligently seek him. (Heb. 11:6) That salvation is by faith is a proposition universally accepted among those who regard the Bible as being divine; for the scriptures plainly declare that no one can be saved from his sins now, nor from condemnation in the world to come, without faith. But just what it is that man is to believe is the cause of much controversy, and the theme of this discourse is to emphasize the Bible subject for man's faith.

It is clear to all observing people that very few of the thousands of church members know or can tell just what they believe religiously. The reason for this situation, of course, is that the majority of the people just go to the first church that catches their fancy either because of its ornamental appearance or its membership, without knowing what they teach or whether those things taught are in accordance with the Bible or not. The question arises just what does the Lord require man to believe to be saved? This is made abundantly clear in the commission that the Lord gave his disciples in Mk. 16:15, 16: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be condemned." But do not all preachers claim to be preaching the gospel? How then may one who is uninitiated in the gospel know what the gospel is and who is preaching it? There is a standard by which this test may be made. Refer to Mark 16:16 and notice the reading: "He that believeth not shall be condemned." Ask your nearest Baptist preacher if a man will be condemned for not believing the Baptist doctrine. A man cannot be a Christian and not believe the gospel. But Baptists themselves will admit that man can be a Christian and not a Baptist because they admit that without faith it is impossible to please God. Yet, the Baptists say it is unnecessary to believe the Baptist doctrine to be saved. What is the only conclusion that we can draw from these series of statements. The only thing that an honest man could get from them is that we must believe the doctrine taught by the Bible and since it is unnecessary to believe the Baptist doctrine then the Baptist doctrine is not of the gospel. This is true of all other man originated beliefs such as Methodists, Presbyterians, Holiness, etc. Concerning the church of Christ, let it be observed that every item of the fundamental faith of this church can be read in the pages of the New Testament and must therefore be believed. Let anyone point out a single practice of the church of Christ that is not authorized and recorded by the New Testament. It cannot be done.

Every system of worship in the world has a central point in it. Mormonism rests on the theory that Joseph Smith was a prophet of God. The central idea of the Presbyterians is that the church should be governed by a presbytery and from that idea their church gets its name. The central idea of the Catholic Church is the pope. The central idea of the church of Christ is Jesus Christ himself. He and not some doctrine or proposition or man is its foundation. Make the comparison yourself. Is Christ greater or smaller than that so-called prophet of God, Joseph Smith? Is he greater or smaller than the doctrine of the presbytery? Can you possibly compare him with the pope? If you can even think of such a thing just remember that there was only one Christ. That he is the Son of God and that God sent him to earth as His. Can the pope claim to be the

Son of God? John 3:16 tells us that God had only one Son. Has the pope ever died for your sins? Christ did. Can the pope be resurrected three days after he dies? There have been many but all have remained in the tomb from the time of their death until now. Yet Christ came back to have all power on earth and equality with God in heaven. What can we say of one who usurps Christ's belongings? The Bible says if we take that which does not belong to us we are thieves, and if we claim to have that which we have not we are liars. And no thieves nor any liars are ever to enter heaven.

The central figure of the New Testament church which is the church of Christ, is Christ. To believe Christ is to believe his words. (Rom. 10:17) Christ commanded his apostles to go into all the world and preach the gospel; to preach the good news that he is the risen Christ and is ready, willing and able to save all men from their sins if they obey him. (Heb. 5:9) And being made perfect, he became the author of eternal salvation unto all them that obey him. Now although this salvation is offered to all men, yet only those who believe and obey it will receive that blessing. The actual preaching of the new salvation began at Jerusalem. "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Lk. 24:47) And thus it was in Jerusalem that Peter preached the first sermon to men telling them what they must do to obtain remission of their sins.

All scripture is given by inspiration and thus we can say truthfully and without fear of successful contradiction that the Lord's will concerning the alien sinner as contained in the Holy Scriptures is as follows:

Rom. 10:17, Faith comes by hearing the word of God.

Heb. 11:1, Faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:6, Without faith it is impossible to please God.

Jas. 2:24, Ye see then how that by works a man is justified and not by faith only.

Lk. 13:3, Except ye repent ye shall all likewise perish.

Matt. 10:32, Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven.

Acts 8:37, I believe that Jesus Christ is the Son of God.

Rom. 10:9, 10, If thou shalt confess with thy mouth the Lord Jesus Christ, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

Mark 16:16, He that believeth and is baptized shall be saved.

Acts 2:38, Repent and be baptized for the remission of sins.

Rom. 6:4, Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Gal. 3:27, For as many of you as have been baptized into Christ have put on Christ.

1 Pet. 3:20, 21, When once the longsuffering of God, awaited in the day of Noah, while the ark was a preparing wherein few that is eight souls were saved by water. The likefigure whereunto baptism doth also now save us.

Col. 2:12, Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

These are the Lord's commandments concerning entrance into the church of Christ which he purchased with his own blood. (Acts 20:28)

The Booze-Drinking Church Members

(Continued From Page One)

bottle. And when you lift the cup to your lips, may the words of Paul ring in your ears: "Ye cannot drink the cup of the Lord and of the devils." (1 Cor. 10:21)

The prophet Isaiah rebuked the erring Israelites with these words: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28:7-8) Drunkenness has always been abominable in the sight of God. It always will be. No drunkard can expect to stand in his presence, but to be forever banished into the outer regions of darkness. Men, can you afford to pay this price?

Every dollar spent for beverage alcohol, wines and beer is worse than wasted. It has lowered the moral stamina of some man or woman or youth or maiden. It has added not one cent to real prosperity, but has bought in many instances, an incalculable amount of misery. More than three billion dollars annually are paid out by the citizens of the United States for alcoholic drinks. A large part of this stupendous sum comes from the meager earnings of the common laborer. Much of it is needed for bread, beans and butter; shoes, coats and trousers; rent, light and heat. The standard of living is lowered greatly by the diversion of this enormous amount of wealth into the pockets of brewers. You do not have to leave Henryetta to find ragged, undernourished, unschooled, poorly housed children, the result of drink on the part of one or both parents. From this underprivileged group will come a high percentage of our criminals a few years from now. Eternity along can count the cost of this orgy of hell in which we are now engaged. The horror of the price is appalling. Who can evaluate the suffering of one soul in hell? Who can evaluate the suffering of the unnumbered millions that drunkenness is hurling headlong into his santanic realms?

My brethren and sisters in the Lord, I appeal unto you for a return to the original purity of thought, of speech and action that characterized the early church. We have urged a return to New Testament ground in doctrine. The world is largely convinced that we have the truth. We need to stage a restoration of Godly living. The world asks of us a demonstration of the Christ life. Ours is the responsibility. Ours is the opportunity. Let's engage the opportunity and not shirk the obligation. A dying world awaits us. The Christ of Calvary shows us the way. Heaven will be enriched; hell depopulated; and our inheritance assured by our following the path marked by the Lamb of God. Let's follow it.

You men who are listening to me this morning, who have been trying to fool yourselves that you can be a Christian and a booze guzzler at the same time, I want you to face yourself this morning. Will you not for the sake of yourself, for the sake of that son and daughter, for the sake of that good wife, for the sake of the church, for the sake of the Heavenly Father and the crucified Christ, and for the sake of your immortal soul, promise yourself never again to let one drop of the damnable stuff pass your lips. God help you to keep that promise.

The Choice Of Moses

(Continued from page two)

the idols of Egypt on the other, when the throne of Egypt was on one, and immortal dominion on the other, when the pleasures of sin for a season were on one and pleasures for evermore at God's right hand were on the other, faith triumphed over sight.

And Moses elected himself to toil, dishonor and suffering here, that he might attain to rest, glory and joy hereafter. Let the world pile up all its momentary granduers and blisses on one side, against the eternal realities of heaven, and it is all as nothing in comparison. It is only by faith that we can make a true decision, for faith opens to us the sublime and eternal realities of the spiritual universe, and enables us to decide in the presence of the God of heaven. Here we want to get some lessons to be learned from this deeply interesting narrative.

First, we often excuse ourselves for our unfaithfulness on the grounds of unfavorable surroundings. We are cut off from the communion of saints, or daily employments call us into contact with the ungodly, or we lack the encouragement to faithfulness which are so much needed. But do you think is possible that your surroundings can be more unfavorable, to faith and piety, than were those of Moses? Or is it possible for the world to tempt you with more and stronger temptations than were continually heaped upon Moses for forty years in Egypt?

Moses' life shows us that it is possible to be true to God in any position to which duty calls. It is possible to make faith the dominant principle in heart and life to walk through this visible world influenced more by things unseen than by the objects of sense around us. But this must result from culture. Faith is capable of growth. (2 Thes. 1:3) It is only as we call it into exercise in every day life, and nurse it into strength by its daily employment, that we can nourish it into a dominant life power. It is not likely that Moses at twenty years of age could have made the choice which he made at forty. There comes a crisis in our lives, here and there, when we must decide between the flesh and the spirit, between the pleasures of sin and reproach of Christ, between luxurious indulgences and self denial, between the treasures of earth and the treasures of heaven, between Egypt and Canaan. If we have not faith in God we shall be sure to make the wrong choice. Standing by Moses in Egypt, his choice may seem to be foolish and absurd, but standing by the glorified Moses, on the mount of transfiguration, we know that his choice was the only wise one. Nothing is so much needed in this sinful age, amidst the glitter of earthly prosperity and the glare of false philosophy, as simple faith in God. No prayer should be more frequently on our lips than this, "LORD INCREASE OUR FAITH."

When God has a great work for man to do, He takes time to prepare him for it. Moses thought he was ready at forty, and most young Americans would be insulted if it were insinuated that they could not be ready at half that age, but God was not ready for Moses until twice forty years had been spent in preparing him for the work to which he was to be called. It is not best to be in too much of a hurry to assume responsibilities. They will come fast enough. Let it be our anxiety to get ready for duty, and God will open the way for us in due time.

O Lord, though thou art invisible to me, may I have that faith that will enable me to endure as seeing Thee,

and in every crisis of life when I am called to decide between the world and Thee, may that faith which overcomes the world lead me to victory over the charms of the world of sin.

Baptist Questions Answered

(Continued from page three)

baptism at their "sacred hands" before they can eat or otherwise receive fellowship from them. Thus they divide the people whom they say are children of God. (Prov. 6:16-18) They cause a family fuss. Why they even divide among themselves, then quote "how good and how pleasant it is to dwell together in unity." (Ps. 133:1) What do I mean? I will read it to you. "No member of a Baptist church can claim it as a right to commune with another Baptist Church." (Three Reasons For Being A Baptist, by J. M. Pendleton, D. D., author of a Baptist Church Manual, and this is on page 206) Talk to me about people being selfish. The Baptists are even selfish among themselves, as this man says. If Baptists today baptized for the right purpose, for remission of sins, (Acts 2:38, 22:16; Mark 16:16; Jno. 3:5; 1 Pet. 3:21) we would consider it genuine. Who are you Baptists to reject the Lord and demand that he be voted on and submit to your modern ways before you would fellowship him? You have established a man made church and demand that others submit to it, although it is not mentioned in the word of God.

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NOTES—REPORTS

Overton Turner J., Eufaula, Okla.: I am resigning my work in Eufaula for lack of funds to carry on the work. During my stay there has been a steady growth in membership. The work is moving forward. I am ready to assist any church that needs a minister. If I can be of service let me hear from you.

A. W. Wagoner, Dayton, Tennessee: Was with the congregation at MacFadden Arkansas over the Second Lord's day in February. Interest was fine. Was with the brethren at Sand Hill, near Amagon on the Third Sunday. I have also preached at "Horse Shoe," where interest was good. Would like to arrange some meeting for June. Any congregation desiring my services please get in touch with me General Delivery, Dayton, Tennessee.

Lee Starnes, P. O. Box 302, Clovis, New Mexico: The work here continues with good interest. Two baptized and two restored February 15th. One of those restored came from the First Christian church. To God be all the praise.

F. O. Howell, 228 Madison St., Camden, Arkansas: Permit me to say howdy-do; and to tell you that I am very happily located at this place, they say the best town and the largest congregation in this part of the state. I have known the Copelands since 1926 in Little Rock, quite favorably. I am succeeding Brother Gilbert at this place and I must say that he did a splendid work among this people during the three years that he was with them. He has the respect of the entire congregation and the community as well. I hope to have the pleasure of knowing him personally. This is my application to be introduced into the Gospel Light family. I have seen numerous copies of the splendid little paper. As I have observed it the teachings wring true to the old book, its editor is sound in his teaching and its columns are free from destructive wranglings. I feel that it fills a place in the field of religious journalism that is of great importance to the churches in Arkansas. I hope to lend assistance in placing it in many homes.

(Thanks a lot Brother Howell for your very kind letter. We hope to become better acquainted with you in the near future. You are located with a very fine congregation and we wish for you every success in the work of the Lord.)

H. R. Hogg, Camden Arkansas: Brother F. O. Howell of Memphis, Tennessee began full time work with the church here February 8th. We had fine attendance and interest. We plan an early spring meeting and several mission meetings throughout the year.

Voyd N. Ballard, Booneville, Arkansas: We are still keeping house for the Lord here in Booneville and I am keeping busy preaching the Word. Surely do appreciate the Gospel Light. All articles are fine. I am making plans for my summer work. I have time during the months of July and August and I am sure there are congregations that could use the time. Write me if you can use me. I do not set a price but will be satisfied with what you can pay. I am

a young man, 22 years old, and have been preaching the Gospel for five years and six months. Last Sunday I preached for the church at Waldron. They are few in number but seem to be strong in the faith.

Hobart E. Ashley, Charleston, Mo.: The work here and at Sikeston is continuing in a fine way. Two Mormons have been attending our services. I recently attended the debate between Brother Jewell W. Norman and John R. Clark. The Truth was handled in a masterful way. Much good was accomplished, I am sure. Brother Lester Dickinson, one of the song leaders at Sikeston, recently lost his right hand in an accident. We were sorry this happened but rejoice that he is recovering fast. I have time for some meetings this summer. Pray for us.

Doyle Williams, Keiser, Arkansas: The work in Keiser moves along nicely. The brethren have been working hard to complete the new church building. Our membership continues to grow, for which we are proud. Aside from the local work the brethren are helping sponsor two radio broadcasts over station KLCN, Blytheville. I plan to conduct some meetings this summer and have some time not yet taken in June. Brethren, if you need me let me hear from you.

I. D. Ames, Joplin, Mo.: I recently assisted in a meeting at Garfield, Arkansas. The elders asked me to teach as well as preach and we certainly had a very appreciative class. I believe the elders and deacons are now more able to efficiently carry on the work of the Lord. From there we went to Maple Grove where we again conducted Bible classes, especially beneficial to elders and deacons. I am convinced that our young congregations should have the benefit of being taught the Bible on these points. I am now planning a mission at a place called Oak Grove, where there is a great many people grouped in a locality who have never heard the Bible taught. Brethren, pray for us that we might be permitted to continue preaching the gospel to those less fortunate than our selves. Your humble and sincere brother in Christ.

SINGING SCHOOL AT LITTLE ROCK

Brother Will W. Slater will conduct a 14 nights singing school at the church at 3400 Asher Avenue, Little Rock, beginning March 9th. There will be no tuition or admission charge, but will be supported by free-will contributions. This will make three singing schools for Asher Avenue congregation in less than two years. Brother J. B. Redd is the efficient minister of this congregation. The people of Little Rock should take advantage of this fine opportunity to attend a good singing school. We doubt if there is a better singing school teacher in the nation than Brother Slater. He is the author of some of the best song books used by churches of Christ.

OBITUARY

By John F. Reese

Mrs. Annie Ruffie Carey Ashbrooks of Nashville was born May 26th, 1911 and died February 11th, 1942, making her 31 year old. She was married to Luther Ashbrooks November 12, 1937. To this union was born one son who is thirteen

and one daughter age three. She is also survived by her father and mother and a host of other relatives and friends.

Sister Ashbrooks obeyed the Gospel under my teaching about five years ago and has lived a clean Christian life since that time. Our hearts go out to Brother Ashbrooks, the children and relatives.

AND SO THEY SOLD OUT

C. M. Stubblefield

Our local papers carried the following item on January 28:

"It was announced today that Deaton Cleaners had bought the 70-year-old Christian Church at Seventh and Caddo Streets, and would shortly remodel it for their plant and office. The church trustees, Norman Hopgood, Clarence Hardin, and C. P. Mitchell said they had made no arrangements yet for a new church building. The last service will be conducted there Sunday."

They hauled the furnishings away on February 3. The fine old benches were loaned out, a part of them to the Nazarenes and the rest to the Pentecostals. The piano, the pulpit, the table, the song books, and the communion service were carried to the residence of one of the members. Eleven of the members, all of them grown, now worship with us at the Woodman Hall, and indicate a determination to continue. Too, these feel that, in time, others will do the same. A lady conducts a Sunday school class in her home for certain young people; some of them worship with the various denominations, and others nowhere at all. And thus, for the present at least, the Christian Church in Arkadelphia, Arkansas came to an end after an existence of around three quarters of a century.

Time was when this was a flourishing church. There were many members, some of whom were wealthy, and prominent in community affairs. Little by little, though, the interest lagged and one by one their numbers decreased. Finally, finding themselves unable to support a preacher for even a part of his time, and having no one among themselves willing and able to devote the time necessary to the welfare of the church, they decided to quit. And so they sold out. I don't think they will ever meet again, as an organized body, and this in spite of the fact that the "official board" passed a resolution that they would "meet once each month to take the Lord's Supper, and talk things over."

Many of these brethren are loath to switch, or change from one denomination to another. Few people ever do that. It is difficult to make an intelligent person see that any real good can come from such. And to these, as with millions of others, both the Christian Church, and what they politely call the church of Christ, are denominations. For instance, while we were inviting them, one by one, to come and worship with us, a good lady said: "I will never leave the Christian Church and join the church of Christ." Will people never learn that the word "church", when found in the Bible, never points to a meeting house; never to an organization; never to an institution of any sort? Will they never learn that it points, in every case, simply to the sum total of God's children in a certain prescribed place, or territory? Will they never learn that a few Christians can assemble, no difference where, and acceptably worship the Lord without first

being organized?

It may be "the dawn of a new day" for New Testament Christianity in this community. Who knows? Like most people, these want to go to heaven when they die; and like most people especially those I have already found here, they need much wholesome teaching. It will take time, patience and tact to mould them into conformity with the known will of the Lord. More of the latter, possibly, than I possess. If brethren would help me, or would send some one else to work in my stead, great and lasting good could be accomplished. Will they do either? Experience has taught me to doubt it.

ACCEPTS WORK WITH LITTLE ROCK CONGREGATION

U. R. Deeson, recently from Salem, Oregon has accepted work with the 12th and Thayer congregation in Little Rock. Brother Deeson is no stranger to a large number of the older church members in this section, having made his home in the southern states for many years

Program

LECTURE WEEK

Church of Christ

Center, Texas

MARCH 2-7, 1942

Morning 10 a. m.-12 Noon
Afternoon 2 p. m.-4 p. m.
Evening 8 p. m.-10 p. m.
Daylight Saving Time

MONDAY, MARCH 2

Morning

J. L. Bankhead, Rodessa, La.—Subject: "Preparation."

Evening

Robert F. Turner, Kilgore, Tex.—Subject: "The Power of God's Word".

John Stevens, Jasper, Tex.—Subject: "The Power of Choice."

TUESDAY, MARCH 3

Morning

Oscar Smith Jr., Atlanta, Texas—Subject: "The Bible."

L. L. Gieger, Mt. Pleasant, Texas—Subject: "The Adaption of the Bible to Man."

Wayne M. Largent, Price, Texas—Subject: "The Thousand Years Reign Of Christ."

Afternoon

J. O. Garrett, Stephenville—Lecture on "The Bible Lands."

Evening

C. C. Buchanan, Leonard, Texas—Subject: "The Character of the Church."

Otis Profitt, Leonard, Texas—Subject: "Things Essential To a Successful Church."

Chester E. Estes, Longview, Texas—Subject: "How Shall We Escape, If We Neglect So Great Salvation?"

WEDNESDAY, MARCH 4

Morning

E. H. Masters, Olney, Texas—Subject: "The Stewardship of Money."

J. A. Dickey, Shreveport, La.—Subject: "Our Strength and Our Weakness."

John Stevens, Jasper, Texas—Subject: "Nehemiah's Enemies."

Afternoon

J. O. Garrett, Stephenville—Lecture on "The Bible Land."

Evening

Bryan Vinson, Longview, Texas—Subject: "The Work of the Church."

J. W. Akin, Longview, Texas—Subject: "Christian Fellowship."

J. A. Dickey, Shreveport, La.—Subject: "Church Identity."

THURSDAY, MARCH 5

Morning

Felix Tarbet, Palestine—"The Menace of Institutionalism."

Linwood E. Bishop, Laird Hill, Texas—Subject: "The Church of Christ A Missionary Institution."

W. H. Nichols, Pineland, Texas—Subject: "Prophecies of Christ."

Afternoon

J. O. Garrett, Stephenville—Lecture on "The Bible Land."

Evening

E. C. McKenzie, Henderson, Texas—Subject: "A Scriptural Eldership."

Cleon Lyle, Paris, Texas—Subject:

"Unity."

Glenn A. Parks, Haynesville, La.—Subject: "The Joy of the Lord."

FRIDAY, MARCH 6

Morning

Raymond Whittington, San Augustine Texas—Subject: "The Danger of Drifting."

Clifton Rogers, Gilmer, Texas—Subject: "He That Overcometh."

Evening

G. E. McCaleb, Decatur Texas—Subject: "The Denomination Position."

Clifton Rogers, Gilmer, Texas—Subject: "The Non-Denomination Position."

SATURDAY, MARCH 7

Morning

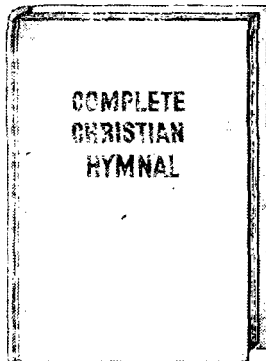
Charles Goodnight, East Mountain, Texas—Subject: "Singing"

Evening

Isaac E. Tackett, Troup Texas—Subject: "The Seven Letters To the Seven Churches of Asia."

E. A. Ritchie, Troup, Texas—Subject: "The Parable of the Unjust Steward."

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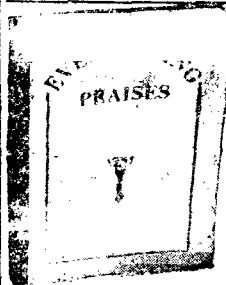
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, MARCH 5, 1942

NUMBER 13.

Examining Yourself

JAMES H. STACK

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then shall reward every man according to his works."

In view of this passage of scripture, I believe that it would be good for every man to examine himself in regard to the kind of life that he is living. Just as a merchant at the first of the year takes inventory of his stock with regard to the stock he has on hand, how he has progressed during the past year and how that he may further progress during the coming year, just so we should take inventory of ourselves, the kind of life we are living now, the progress we made during the past year, and how we may better ourselves during the coming year. In examining yourself, here are some questions that it would be good for you to answer: What am I? What must I do to better myself? Where am I bound? What is my destiny?

Now let us discuss the first question, What am I, a sinner or a Christian; a follower of Christ or a follower of the devil? To find the answer to this question we must go to the Bible, the word of God, because it is the only place in which we can find what a man must do to be a Christian. We know that if a man is not a follower of Christ he is a follower of the devil; if he is not a friend to Christ then he is a friend to the devil because the word of God says, Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Then what must we do in order to be a Christian or a friend to Christ. John says that we must obey him, John 15:14: "Ye are my friends, if ye do whatsoever I command you." We also find that he is the author of salvation unto those who obey him. Heb. 5:9: "And being made perfect, he became the author of eternal salvation unto all them that obey him." From the evidence given here we may conclude that in order to be a Christian or a disciple of Christ, we must obey his commands.

Since a man must obey the commandments of our Lord and Saviour to be saved let us notice these commandments with regard to the second question, What must I do to better myself, or what must I do to be

saved. We notice that unless we believe we cannot be saved. Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The writer of the Hebrew letter tells us that without faith we cannot please God. Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." From the evidence given in these passages of scripture we may safely conclude that unless a man has faith, he is condemned, he cannot be saved. We find however that the apostle James says that we cannot be saved by faith only. James 2:24: "Ye see then how that by works a man is justified, and not by faith only." Therefore we conclude that there are other commands that we must obey.

When the apostle Peter was asked the question, What must we do, by men who were convinced that they had crucified Jesus, 'he Son of God, he answered them in this way, Acts 2:39: "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." Then we find that according to the record written by Luke that unless we repent, we shall perish. Luke 13:3: "I tell you nay: but, except ye repent, ye shall all likewise perish." Therefore, since we know that God is no respecter of persons, we may conclude that repentance is essential to salvation.

However, we find that unless we confess Christ before men he will not confess us before his Father. Matt. 10:32-33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." When the word of God tells us to confess Christ, some men want to make a substitution, they want to confess their feelings, or an experience of grace, or that God for Christ's sake has pardoned their sins, but we do not find any authority to making those confessions. The only confession that we have the authority to make is the confession of Christ.

Now let us pass on to another commandment of Christ. Acts 10:48: "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Here we find that these people were commanded to be baptized. We might again refer to the answer that the apostle Peter gave to the question asked by men who were convinced that they had crucified Jesus, the Son of God. Acts 2:38:

(Continued on page seven)

Russellism

No. 2
R. A. HARTSELL

Our study has brought us to the insolent claim of dominion of Chas. T. Russell. However, before we can effectively present the facts connected with this phase of our study, we must acquaint ourselves with the application made by Russell of the seven churches of Asia.

He taught that each church represented a historical period of the church, rather than real conditions in a literal congregation. That the church at Ephesus was not a body of baptized believers, but a certain period in the development and continuity of the church. I shall mention two of these congregations in Rev. 2 and 3. They are Philadelphia and Laodicea. Russell urges that Luther and the reformation is depicted by Philadelphia; and Laodicea, the last period, and its angel presents this present time, with Pastor (?) Russell being the angel. This period started near 1878, and will continue until Jesus has rounded up the remnant of the 144,000—the entire church.

Russell, The Ruler

From the "Publisher's Preface" of "The Finished Mystery," the last of the noted "Angel's" works, page 3, we find the following: "Those consecrated Christians who have read and fully appreciated the Truth as contained in the preceding six volumes of "Studies In the Scriptures" readily see and agree that Charles Tate Russell was the messenger of the Church of Laodicea." Thus, the mystery of "who was the angel of the church mentioned last" has now an open answer (???). But we are not alone interested in knowing who this person was—is—but what position he is to hold in the church of our day. We shall, therefore, allow this book to speak again.

From the same page, and just one paragraph above, we have this information: "The great Master laid special emphasis on the importance of the messenger to the seventh, or Laodicean, period of the church, saying that such a one would be 'a faithful and wise servant, whom his Lord would make ruler over ALL HIS HOUSEHOLD, to give them meat in due season.'" Now you have it, reader. The "messenger of the Laodicean church was to "rule over all of the Lord's household." But, "Chas. T. Russell was that messenger;" therefore, he was to rule the Lord's church in our day. No wonder Jesus can't get on the throne until he comes. He must first come and dispose of Russell, who is now the ruler, before he can occupy it.

The Catholic Church is not worse than this. She claims an earthly ruler in the person of the pope. And, Mormon history tells us that Joseph Smith is the head of the Mormon Church. Then Russellism is not better than these soul-damning institutions. A human head over a divine institution is about the most absurd thing one can think of. If you were to meet an animal with two physical heads, you would say, "a freak of nature," and it would be. A two-headed religious institution is in the same class. Russellism is a freak and a fake.

As to the headship of the church of Christ, we have to examine only a few of the statements in the Bible to learn. Man cannot be head of the church; for Jesus said, with reference to dominion, "It shall not be so among you." (Matt. 20:20-27) The relationship of the people of God would, and does, not allow such. "All

ye are brethren," says Jesus. (Matt. 23:1-11) Paul says of Christ; "He is the only potentate," which means "sovereign or monarch." (1 Tim. 6:18) Since Christ is the *only* one, Mr. Russell passes out of the picture—Pope and Joe Smith, too.

Christ Was Not Divine

Not only does the system exalt Russell above Jesus Christ in the "rule of Russell in the Laodicean period" of the church and the infidel position on the resurrection of our Lord; but it digs deeper at the fundamental of an immortal Christ, and builds higher a tower for its "high priest"—Russell—by outlawing the divinity of Christ while he was here. From Vol. 1, page 179, "Studies In the Scriptures," we have the following: "Jesus was not a combination of human and divine. When he was in the flesh he was a human being."

(1) Could not be both human and divine. (2) But when here in the flesh he was human. (3) Therefore, while he was here in the flesh, he was not divine. The infidel can say as much—and does. (Really, what is the difference in Russellism and infidelity?) This mad-cap statement mocks the virgin birth of Jesus. It smacks at the truth of every statement informing us of the conception and birth of our Saviour.

Like cause produces like effect. I have a physical body because I have physical parents. If Christ was begotten by the divine and brought forth by the human why would he not be both human and divine? We know that his mother was physical. We are informed that he was begotten by the Spirit, and is the Son of God. Too, that he is the only begotten Son of God. (John 3:16) "Now the birth of Jesus Christ was on this wise: When as his mother was espoused to Joseph, before they came together, she was found with child of the Holy Spirit." (Matt. 1:18) In verse 20, we are informed that "That which is conceived in her is of the Holy Spirit." This should be proof enough, but we shall not stop here.

In another breath, Russell admits that Jesus was with God in the beginning. This is fatal to his position. But to make the case stronger, than his own statement, read John 1:1-10. Remember too, the language of Paul. (Heb. 1:1-2) It is pointed out that Christ was in the creation with God. But, certain other characteristics point this out also. In Matt. 4:4, he was "afterward an hunger." This shows the human side of his life. But when he said, "I have power to lay down my life, and I have power to take it up again;" power to take it up shows that he possessed divine nature; for only that nature has power over the dead.

"But," says the system, "he was raised by the spirit." This could not be, for on page 210, Vol. 5, the "Angel" says, "There is no personal Holy Spirit." Vol. 5, page 172, informs us that the Holy Spirit is only an "influence." And on page 169 that "it is not a person in the Godhead." Since it is nothing, it could do nothing; so the resurrection of Christ, per Russell, depended upon nothing. He "ceased to be in his death," thus could not raise himself. "And, there isn't any such thing as a personal Holy Spirit. Therefore, Christ could not have been raised from the dead. So Russellism denies the

(Continued on page Five)

Are The Doctrines Of Jehovah's Witnesses Subversive?

BY GEO. B. CURTIS

(From Henryetta Daily Free Lance, February 18.)

(Editor's Note: Of late there has been much talk of the cult known as Jehovah's Witnesses. Patriotic men and women have been shocked to find that there are no effective laws in America to prevent the spread of what they believe to be subversive propaganda, knowing full well that if an ordinary citizen were to make a public speech and use the doctrines outlined in the literature of the cult that they would in all probability be hailed into court and charged with subversive activity. In conversation with George B. Curtis, minister of the church of Christ, we found that he had made an exhaustive study of the literature of the Jehovah Witnesses and we asked him to write a series of articles about them and their teachings. This is the first of the series.)

J. F. Rutherford, recently deceased, came into severe criticism in World War No. 1, for his teachings relative to government. In 1918 he drew a sentence from the federal courts and served time in the federal prison at Atlanta, Ga.

Shortly after the war he was pardoned. He then resumed his active work as head of the religious group who style themselves Jehovah's Witnesses, commonly called Russellites. The recognized head of this movement is the Watchtower Bible and Tract Society, Inc., Brooklyn, N. Y. Theocracy, P. 16)

What peculiarities in doctrine held by this group render them obnoxious in the spread of their tenets?

I shall answer this question briefly and clearly, then give proof from their own publications.

1. Jehovah's Witnesses claim that all governments of nations as now constituted are Satan's organizations.
2. That Christ returned to earth in 1914 to take over the reins of all government.
3. That men tried to substitute the League of Nations for God's government.
4. That all governments, including ours, are in rebellion against heaven's government.
5. That all earthly government is doomed to be destroyed at the Battle of Ammageddon.
6. That the United States forms part of the wild beast of Revelation 13, the one with seven heads and ten horns.
7. That England and America constitute the two-horned beast of Revelation 13:11-18.
8. That the United States is the false prophet of Revelation 16:13, etc.

These constitute the high points of their teachings relative to government.

I shall now confine this article to quotations from their various books and pamphlets, with an observation here and there to emphasize their teaching on any particular point.

United States Part of Wild Beast

"It (the beast of Rev. 11:7, 13:1) is a symbol of Satan's rule of force, violence and oppression exercised by his visible organization known as the leaders of the principal nations of the world. During the war this rule of violence was especially made manifest in espionage,

its denial of the freedom of thought and speech, its dragooning for military service, its bloodthirsty and conscienceless urging of men into war; and like cruel things.

"This 'beast' was coming out of the 'pit' when it began to compel men to shed each other's blood. A more complete explanation of this beast coming out of the pit will be had in subsequent chapters of this book, particularly in dealing with chapters 13 and 17 of Revelation. Suffice to say here that the UNITED STATES (caps are mine) formed a part of the 'wild beast,' notwithstanding it claims to be the land of the free and the home of the brave." (From Light, Book 1, pages 203 and 204)

England and America, the Two-Horned Beast of Rev. 13

"The 'wild beast' that came up 'out of the sea' is Satan's entire visible organization on earth, the proof of which has hereinbefore been submitted. It had one of its heads wounded in the World War, and the wound was healed. The two-horned beast is the ANGLO-AMERICAN imperialism, that is to say, the combined power of Britain and America, and which is a part of Satan's organization. The 'image of the beast' is the League of Nations, also an instrument of Satan." (From Light, Book 1, P. 284)

"False Prophet" Anglo-American Government

"The false prophet,' therefore, is the Anglo-American empire. That the 'two-horned beast' and the 'false prophet' are identical, the proof that follows clearly establishes." (From Light, Book 2, page 45)

The Anglo-American Empire To Be Destroyed

"The entire beastly organization of Satan and the false prophet part, thereof, to-wit, the Anglo-American empire, and which leads the nations of the earth, are much alive, are active and growing concerns, and oppose God's anointed king and kingdom and are doing the bidding of Satan and the Devil. The Lord arrests or captures these wicked and oppressive organizations alive and 'hurls them alive into a lake of fire burning with brimstone.' Symbolically this means that God will COMPLETELY DESTROY them (America and Britain) while in their pomp and glory and power." (From Light, Book Two, pages 180-181) —To be continued.

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Is One Church As Good As Another?

W. A. BLACK

Is one church as good as another? In answering this question most people of the world would say, "Why, sure, one church is just as good as another." But why do people answer this way? There are several excuses: There are families that are divided religiously, some in one church and some in others; and they think that it would be impolite to say that one is not as good as another. Many have been taught that there is nothing in a name, and one is as good as another. The church is looked upon as a non-essential institution by many; they say, "You do not have to be a member of any church to be saved." Some people seem to think that all churches were built by men and therefore conclude that one is as good as another. There are many churches in this country, each differing from the others in such points as: names, doctrine, and practice. The question that should be in the mind of every person is, "Does the Bible teach that one church is as good as another?" If the Bible does, then there is no use to study the question any further. If the Bible teaches that one church is as good as another, then why should the Methodist ever say to the Baptist, "Come and join my church?" If one church is as good as another, then we would be obligated to help build up one just as much as another. We would have to give equally to build up all of them.

But I think that I am sure that the Bible does NOT teach that one church is as good as another. He who says, that the Methodist church, the Baptist church, the Lutheran church, the Presbyterian church, are as good as the church that Christ built, surely is not giving any study to the Bible, because the Bible does not say nor infer that one church is as good as another. In fact, the Bible teaches beyond a shadow of a doubt that no church is as good as the church that Christ built. Consider the following scriptures: ". . . I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Mt. 16:18-19)

Since Christ built his church, it is properly referred to by Paul as the "church of God" (1 Cor. 1:2), when referring to one congregation; "The churches of Christ," (Rom. 16:16), when referring to several congregations. This church was purchased with the blood of the Son of God. ". . . The church of God which he hath purchased with his own blood." (Acts 20:28) Christ is the head of his church. ". . . Christ is the head of the church: and he is the saviour of the body." (Eph. 5:23) "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives even as 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, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:24-27) In view of the above scriptures, who would dare to say that the Baptist church, the Methodist church, etc. are as good as the church that Christ built? The Baptist Methodist, Presbyterian, Catholic, Mormon and all the rest of the denominational churches were built by men; and began hundreds of years this side of the time that

Christ built his church.

Christ built one church. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Eph. 4:4-6) "But now are they many members, yet but one body." (1 Cor. 12:20) The body is the church and the church is the body. (Col. 1:18; Eph. 1:22-23) The same writer, led by the same Spirit, said in the same chapter in which he said there is one God and one Christ, that there is one body. Since there is *only one church* that Christ built, which is called the one body, would it not be just as logical to say that one Christ is as good as another or that one God is as good as another? If not, why not? "Oh!" says some one, "the Bible teaches that there is but one God and one Christ." Even so, the same Bible teaches that there is just one body, the church.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waked but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." (Ps. 127:1-2) What is the house of the Lord? ". . . The house of God which is the church of the living God." (1 Tim. 3:15) The Lord built only one house or church. It is vain to build and labour in others. The Lord did not build the Methodist, Baptist, Presbyterian, Mormon and Catholic churches. I know he did not, because not one word is said about either in the Bible. If you are in a human church and are laboring hard to build it up and live according to its rules, you are laboring in vain. Methodist, Baptist, and other churches were built by men and shall be rooted up. "But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13)

The Baptist, Methodist and all the rest of the denominational churches can not be as good as the church that Christ built, because they do not teach the gospel plan of salvation. They teach that you are saved by faith only, by coming to the mourners bench and praying through. But the Bible teaches that alien sinners are to hear the word, believe in Christ, repent of their sins, confess their faith in Christ, and then be buried in baptism into Christ unto the remission of sins. (Jno. 6:44-45; Mk. 16:16; Acts 3:19; Rom. 10:9-10; Acts 2:38; Rom. 6:3-4; Gal. 3:26-27)

Denominational churches can not be as good as the church that Christ built because they all have their creeds, disciplines, manuals and articles of faith. Not one of them but that has something other than the Bible to guide it in its work and activities. But the Bible says, "All scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17) "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:3) The church of Christ is the only church in this country that has no creed or manual or book except the Bible to guide it in its work and worship. Denominational churches can not be right because they wear names not found in the Bible,

(Continued on page five)

Authenticity Of the New Testament

WALTER CALVERT

Chapter VII

BAPTISM

Baptism, the final step in the Lord's requisite for becoming a Christian, causes quite a lot of confusion in the world today. Just why there is so much controversy over it, I have never been quiet able to ascertain. To any student of the Bible it is apparent that Christ instituted baptism to be used by all believers for the remission of their alien sins. And it was to be in likeness to the death, burial and resurrection. No one can read these facts contained in the Bible and doubt them. But with all scriptural proof that is offered man invariably arises to say we do not see the Bible or understand it alike. There is no possibility of two people understanding the same thing differently. They may both misunderstand and thus have different ideas but if they both understand it then their opinions must concur. The Bible is easily understood to those who care enough for their souls to study it as Paul commanded. (2 Tim. 2:15) Such that "Way faring men though fools may not err therein." (Isa. 35:8) Three questions arise, which when scripturally answered should take care of all disputes. What is baptism? Who is to be baptized? Is baptism necessary? Taking these questions in order, first:

What is baptism? Baptism is one of the most familiar subjects contained in the New Testament and yet it is one that is greatly misunderstood. It has been preached, taught and discussed from the time of its introduction but it is still a subject that earnest inquirers delight to hear, for they believe that it is a command of God, and they want to know just what to do. Christ gave the law, the Holy Ghost prompted the apostles to write and the Bible contains all the facts. Then with Bible facts laid out before us let us examine the evidence without prejudice. Now let us answer the question of what is baptism and then offer proof. Baptism is an immersion or burial in water for the remission of sins in the name of the Father, the Son and the Holy Ghost. First baptism is a burial. Col. 2:12, "Buried with him in baptism wherein also ye are risen through the faith of the operation of God who hath raised him from the dead. And also offering as proof, Rom. 6:4, "Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Both of these scriptures state that baptism is a burial. As we all know in order for a burial to take place, the object being buried must be completely covered. Secondly, it is in water. Acts 8:35-38: "Then Philip opened his mouth and began and preached unto him Jesus. And as they went on their way, they came to a certain WATER and the eunuch said, See, here is WATER what hindereth me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the WATER, both Philip and the eunuch and Philip baptized him." Thirdly, it is for the remission of sins. Acts 2:38: "And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." Lastly, it is in the name of the Father, the Son and the Holy Ghost. Matt. 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of

the Holy Ghost."

Our second question is easily answered, Who is to be baptized? Mk. 16:16: "He that believeth and is baptized shall be saved." Acts 8:36, 37: "The eunuch said, Here is water what hindereth me to be baptized? And Philip answered him if thou believest with all thine heart, thou mayest. It is easily seen that only believers are to be baptized.

Our last and third question was, Is baptism necessary? The Lord Jesus told his last apostle, Paul, these words: (Acts 9:6, 7) Lord, what will thou have me to do? And the Lord said unto him arise and go into the city and there it will be told the what thou must do. Having gone into the city the Lord sent Ananias unto him, who when he came asked Paul, Why tarriest thou? And then told him what he must do; arise and be baptized and wash away thy sins. (Acts 22:16) Does the word MUST used here mean that Paul had no alternative? It does not, it means that if Saul would be saved he must comply with the Lord's commandments.

RUSSELLISM

(Continued from page two)

divinity of Christ before and after his death.

We can understand better now why he said: "It was not necessary that Christ should be wounded or his blood shed. The penalty for sin was his cessation of being." (Vol. 5, page 443) Christ's blood had nothing to do with the salvation of man per Russell. The only thing that did was the fact that our Lord ceased to be. Despite the fact that Paul said, "Without the shedding of blood there is no remission," the "Laodicean Angel" knows better. I cannot understand why this "ruler of the church" allowed Paul to make such blunders, can you?

Moreover, we can now see why he said that "Jesus suffered everlasting destruction." Destruction to them means annihilation. So, per Russellism, we haven't any Lord Jesus Christ today.

Is One Church Good As Another?

(Continued from page four)

and do things in the name of denominations instead of the name of Christ. The Bible says they "were called Christians. . ." (Acts 11:26) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . ." (Col. 3:17)

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Satan's Purpose To Thwart the Lord's Plan

A. H. BRYANT

The above statement is almost universally admitted as true and naturally excites no undue interest. But the "how" he operates in carrying out his purpose is altogether a different matter. For some reason many have come to the conclusion that Satan operates most effectively and almost altogether through the dastardly deeds of the underworld—the dance, the home of prostitution, the road house and beer guzzling, seductive moral defaming honky tonk. These all serve Satan's purpose to be sure, but by far more effective in his service is "religion", or a half-hearted, insincere, idolistic worship or a puny stab at Christianity.

It was not the group who had affiliated with Barabbas in his lawlessness or condoned his crime that said, "Release Barabbas and crucify the Christ." It was those who stood on the street corner and made long prayers. It was not the "honky tonk, beer guzzling" type that persecuted Christians and put them to death. Rather it was those like Saul of Tarsus who said, "After the most straitest sect of our religion I lived a Pharisee." (Acts 26:5) It was not a class of demon-like men who denounced religion that caused trouble and finally destroyed the church at Galatia. But instead it was "men who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." (Gal. 2:4) Neither was it a group of profligate prostitutes who sought to undermine and destroy the church at Ephesus, but men who were elders of that same church and to whom Paul said, "And of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:30)

The few citations above will serve to prove that Satan has and does use religion—religious men and women—to accomplish his diabolical purpose of thwarting the Lord's plan. We can clearly see from the cases cited just how Satan works through men to accomplish his soul destroying purpose, then why should we become alarmed when we come face to face with just such tactics being used? Religion stoned the prophets. Religion put to death the Son of God. Religion sent the church of the Lord hurling through the period known as the Dark Ages. Religion is still the greatest enemy the church of the Lord has on earth. Satan is not likely to soon abandon such an effective means of carrying out his own purpose and thwarting the Lord's plan.

In order that we might guard our own eternal interest against the seductive snares of Satan, it would be well to give careful consideration to a few things taught in religious circles even at this time. First, a very common and popular doctrine being taught is, "Faith alone." Satan has caused men to believe and teach that one is saved by faith alone, without an effort on the part of the one saved. This doctrine has no scriptural foundation. Paul said in Gal. 5:6, that the faith that avails, or saves is a faith that worketh by love. "Faith alone" is faith without works and according to Paul avails nothing. James said, "Faith without works is dead." (Jas. 2:17) Satan rejoices when men believe the doctrine of "faith alone" and do nothing. This is his doctrine. The Saviour said, "He that heareth these sayings of mine and doeth them is like a wise man." (Matt. 7:24)

Then there is the doctrine that "one church is as good as another." The only foundation for such teaching is the fact that all human institutions are equally

helpless in the salvation of man. There is however, no comparison between such institutions and the church of the Lord. This doctrine serves the purpose of Satan by throwing up a smoke screen, a camouflage to hide from view the church established by the Lord. Through the midst and maze of the conflicting doctrines of human institutions, and the boisterous cry of Satan's agents, "Join the church of your choice," one is unable to see the heaven purchased, blood-bought, soul-saving spiritual body of the Son of God. Then too, such institutions are the very bed rock, the foundation sill of division which is in itself sinful and condemned severely by the Lord.

Another "sugar stick" of Satan is the doctrine that baptism is a church ordinance and is to be administered to the already saved in order to church membership. This is a flagrant denial of the words of the Saviour. Mark 16:16: "He that believeth and is baptized shall be saved." "Arise and be baptized and wash away your sins." (Acts 22:16) "The like figure whereunto even baptism doth also now save us." (1 Pet. 3:21) It is not enough to say you cannot understand this and you cannot afford to say you do not believe it. Unbelief is what condemned the Jews. Better be honest and let the truth of God stand as written. All the clamor of all Satan's agents combined in the day of judgment will avail nothing toward causing the Lord to set aside his word and bid the disobedient welcome to the heavenly feast. The mercy of God cannot reach those who have spurned His word and Satan will laugh at their folly. To misuse baptism, a Lord ordained ordinance, to propagate human institutions is to violate every known principle of moral justice and truth. To it man must submit or not see the kingdom of God. (John 3:3) By it man must enter Christ, (Gal. 3:27) the one body. (1 Cor. 12:13) Baptism is the ordinance by which the Lord sought to unify Christians of all ages. Baptism is the ordinance Satan's agents use to create and foster division. If the claim often made is true that "one is saved before and without baptism," when one is saved and before he is baptized, he can be nothing more than a Christian. After he has been baptized he is admittedly more than this. Baptism then becomes the mark of distinction, marks the individual as a certain kind of Christian, and therefore creates division. "A house divided against itself cannot stand." Such then is therefore doomed to destruction.

Indifference

OLEVA COPELAND

To begin with let us look into the meaning of our title. Webster says indifferent means: without choice or interest, having no marked tendency; neutral; unimportant; immaterial; unconcerned; heedless. From this definition we can readily see that it is bad to be indifferent about any worthwhile thing. How much worse it is to be indifferent about Christianity?

In Luke 11:22 we read, "He that is not with me is against me and he that gathereth not with me scattereth abroad." And in Matthew 6:24: "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. You cannot serve God and mammon." Thus we see that we are on one side or the other. We are working for God or we are working against Him. God tells us in Rev. 3:16 that He does not accept a lukewarm person. Therefore, we must work and live close

to Him if we are acceptable to Him.

Let us notice a few things that the young people of today are indifferent about. We see so many young people who are unconcerned about Christ and his church. They give it little thought and go on with their worldly pleasures.

First, young people are often indifferent about becoming Christians. With times so uncertain as they are today and when we read such passages as 2 Thes. 1:7-8, which says: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power;" how can we be other than seriously concerned about obeying that gospel?

Next let us study the young people who have become a part of the body of Christ, his church, and have taken upon themselves his name.

Too often they are indifferent about studying the Bible, the word of God. In 2 Tim. 2:15 we find "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must study to know how to live a Christian life and the more we study and learn the more consecrated Christians we can become.

Second, young people many times become very careless, another synonym for indifferent, about the Lord's day worship. Almost every Lord's day we see young people, who profess to be Christians, going somewhere else and disregarding the worship of our Lord. Jesus says, "Seek ye first the kingdom of God and His righteousness. . . ." We must worship as the Bible directs. In the New Testament church we find that "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Steadfastly does not mean that they worshiped the Lord one Sunday and went somewhere else the next and slept the next. They continued steadfastly and the church grew. In Heb. 10:25 we find: "Not forsaking the assembling of ourselves together as the manner of some is but exhorting one another so much the more as we see the day approaching." Can language be plainer than "not forsaking"? Then let all of us take a greater interest in our worship and have a greater love in our hearts for Christ and his church. Let us not fail to assemble every Lord's day to sing, pray, give of our money, partake the Lord's supper and study the word of God.

Third, we young people are too indifferent about teaching others and telling them of Christ and his plan of salvation. In 1 Peter 3:15 we read: "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Are we always anxious and ready to tell people why we are Christians and how they can be the same? Or, are we indifferent, unconcerned about them?

Fourth, too many are careless or indifferent about their actions and associates. Paul tells us in 1 Thess. 5:22 to "Abstain from all appearance of evil." That takes in many, many things that we see every day, but we must remember to keep away from anything that appears to be evil. It just won't do for Christians to be careless about the things they do and the places they go. Paul tells us again in Romans 12:9, "Abhor that which is evil; cleave to that which is good." If we are always careful to cleave to that which is good we will not

have time for the evil.

So to all the young people, let us be more active in the work of our Saviour. Let's fill our minds with thoughts of love and good deeds and work for something that is lasting and will save our souls. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58)

EXAMINING YOURSELF

(Continued From Page One)

"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." We find that these men were not only told to repent but that they were also told to be baptized. Since God is no respecter of persons, we may conclude that we also must be baptized. We find that when we are baptized, we are baptized into Christ and that when we are baptized into Christ we put on Christ. Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ." The apostle Paul tells us, 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Therefore we may conclude that when we are baptized into Christ, we become a new creature, we become a Christian.

However as we find recorded in Acts, we must continue steadfastly in the apostles' doctrine, in fellowship, in breaking bread, and in prayers. (Acts 2:42)

In answer to the third question, where am I bound, let us turn to Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." We also find that when we die we must also stand before the judgment seat of Jesus Christ. Heb. 9:27: "And as it is appointed unto men once to die, but after this the judgment." We all must appear before the judgment seat of Christ. Are you ready for the judgment to come? In examining yourself, have you found out whether you are a Christian or a sinner? If you are a Christian, you will rejoice when that judgment day comes, but if you are a sinner, there shall be weeping and gnashing of teeth. Are you prepared to meet your God?

Now let us notice the last question, What is my destiny? If you are a Christian you may hear the words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25:21) If you are not a Christian then you will hear the words: "I never knew you: depart from me, ye that work iniquity." (Matt. 7:23) Are you ready for the Lord to come back? Will you rest with the Lord then, or will you be destroyed because you have not obeyed the gospel? 2 Thes. 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." If you are putting anything between you and your God, then you are trading that very thing for your soul.

* * * * *

NOTES—REPORTS

* * * * *

Tilman B. Pope, Mulberry, Arkansas: I want to do more evangelistic work this year than I did last year. I shall be glad to arrange with congregations now for meetings. I have several meetings booked, but I can arrange for more. So why not write me about your meeting?

C. L. Embrey, Box 75, America, Ala.: I resigned the work with the Dudley Avenue church of Christ in Texarkana, February 1, after five and one-half years of very pleasant work. We leave the church there in peace and in condition to do great things for the Lord. May the Lord bless them in their work, is our prayer. I like the work here very much and believe we are among a fine group of Christians. I will meet D. N. Jackson in debate at Dyess, Arkansas on April 14th. Dyess is about 20 miles from Blytheville, Arkansas. We will debate four nights. The general church

question will be the subject for debate.

F. O. Howell, Camden, Arkansas: The church here is moving on in a fine way. They are buying 100 new song books next week and are beginning preparation for an early spring meeting. I have been with the church three weeks and we have had three additions to the fellowship; two by restoration and one by primary obedience. I am very happy in my new connection. Please announce that I will have some time to give to churches in these parts for protracted meetings during the year. I have read every word in the Gospel Light for the last several issues. Its teaching will certainly inspire its readers to strive for a nobler life.

TO WHOM IT MAY CONCERN:

Brother C. L. Embrey has resigned the work with the Dudley Avenue Church in Texarkana, to enter a new field of work where he feels he can do more good for the cause of Christ. He leaves with the good will of the church, and it with regret that we see him go.

We are losing a man that will be

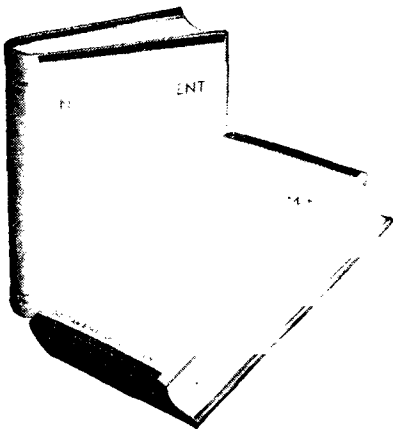
hard to replace, but our loss will be gain to those with whom he goes to labor. He has been laboring with the church here for the past five and a half years, during which time it has grown from a mere "handful" to a goodly number, and many congregations have been established through his efforts. During these years there has been no division in the church and everyone working in harmony.

We bid Brother Embrey God speed in his new field of labor, and we heartily endorse him as being an able defender of the Truth and a man that will "Shun not to declare the whole counsel of God." He is always to be found preaching the Gospel, day in and day out, at the cross-roads and by-ways where little preaching is being done.

May God bless him with health and strength to carry on for many years to come, that souls may be saved.

C. M. Stacks,
Rich Braswell,
R. R. Smith,
J. A. Easley,
Hugh Hardie, Elders.

PEOPLE'S NEW TESTAMENT WITH NOTES

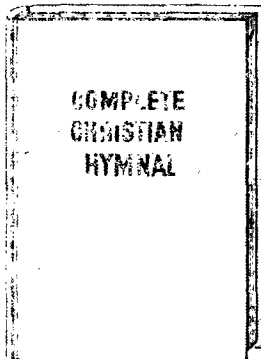


By B. W. Johnson

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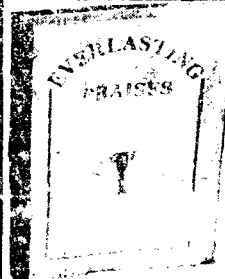
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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Disciples That Do Not Follow

JOHN W. WILSON

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Lk. 9:23) "And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Lk 14:27). "So likewise, whosoever he be of you that forsaketh not all that he hath he can not be my disciple." (Lk. 14:33). The above passages show that to be a disciple of Christ one must follow him. That he must follow Christ daily, carrying the cross, or bearing the fruit of the cross. He is admonished to deny himself. Self is the hardest one on earth to deny. Everyone and everything else in the world may be denied, self, well that's a different matter. It takes a pretty strong man to actually deny himself. Yet, this is the FIRST requirement in becoming a disciple of the Lord. In the sermon on the mount, Jesus said: "But seek ye first the kingdom of God, and his righteousness. . . ." (Matt. 6:33. To the sincere disciple of the Lord, his sole business will be following Christ. He will follow Him, first, last and always. All other matters will be secondary. To the early Christians the apostle Paul gave this admonition: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58). John exhorted: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). These passages with the many others that we do not here have space for, definitely teach the importance of faithful, loyal, regular service on the part of every Christian who will make heaven his home. Yet, in the light of the plain passages of Scripture dealing with steadfast service, many fail to heed. The number of disciples of Christ who are never seen at the "house of God", is Legion. The number of "occasional attenders," "Sunday morning" Christians (2) is astonishing. Those who attend almost every service, but never do anything and know very little about what they might be expected to do, as a Christian, we will never know the number of, while we live on earth. One afternoon visiting in our community, taking the families as they came, revealed seven families members of the church of Christ. We have been here two months and not a single one of these seven families have ever attended one service of the Lord. It was amusing, and yet sad, to hear the flimsy excuses they offered for not serving their Lord. Some of them had JOINED the church back in Oklahoma years ago. Some "got religion" under brother so and so's preaching, but had not attended the services of the Lord since. Others knew a little more about the truth than this, but were no more interested in doing it. Such

members are verily "disciples that do not follow." The effect that such "plain disregard for God's word on the part of members" has on the denominational members is definitely, not good. The biggest job that a preacher has in most places is to get the members back in the harness, if indeed some of them have ever been in the harness. Little can be done toward converting, the outsider until we have converted many of the insiders. Tell an unfaithful member that he is a hindrance to the cause of Christ and his eyes will bug out, inquiring, how? Such members are one of the greatest hindrances that the truth has today for at least three outstanding reasons. First, they require much time and attention and hereby rob the church of many other members that might be won, not to mention robbing those souls of salvation that might be won by the church in the time it gives to them. Second, their example of unfaithfulness detracts from the interest of many who do hear the gospel. Thus, again they rob the church of souls that might otherwise be won and in turn these souls are lost partly because of ungodly members of the church. Third, their uselessness robs the church of many more servants that should be helping the faithful few to spread the gospel to a lost and unconverted world. If every member of a congregation would faithfully follow Christ, there would be no bad example to overcome before the outsider could be reached. Time spent on the unfaithful members could be used on outsiders, the forces of the now unfaithful could be joined with the now faithful and together they could do so much more. How much good we are not getting done because of unfaithful members we may never know. How much we could do with the help and cooperation of all remains yet to be seen. Will we ever know? Why will one obey the gospel if he does not intend to be faithful? I had rather baptize one soul that will really follow Christ to the end of life's way than to baptize any number who will not be faithful. In fact, if I knew that one did not intend to be faithful I would refuse to baptize him. Some disciples who do follow Christ will attend a meeting and hear the preacher "skin the sects" and eat it up, but when that same preacher skins that unfaithful member he either isn't there, or he gets mad at the preacher. One member of the church remarked to me after hearing a sermon on "giving as God prospers" that the preacher had been called to preach the gospel and that the elders should see to it that he preach no other sermons on giving. Needless to say that this was one of the stingiest members of that congregation. He was always against anything that called for money.

(Continued on page five)

Jehovah's Witnesses And Our Government

GEORGE B. CURTIS

(From The Henryetta Free Lance)

(Editor's Note: This is the second of a series of three articles by George B. Curtis, minister of the church of Christ, who has made a thorough study of the doctrines of this cult. Free-Lance believes the teachings of this organization come in the same class as subversive activity against our government, and this series is to bring out the facts about their teachings.)

I take up the doctrines of Jehovah's Witnesses where I left off in my last article, with their teachings that America and England are to be utterly destroyed.

In Rutherford's imaginary "Armageddon," pages 176-183, Light, Book Two, he has this to say of England and America:

"The 'lamb horned beast' is there (Battle of Armageddon) and always claiming to fight a righteous cause and on the offensive, talking like the dragon, that is to say, with oily words or duplicity and deceit. 'His speech betrayeth him.' He is now properly labeled by the Lord, 'the false prophet,' because he has prophesied that Satan's organization would establish peace on earth and make the earth a desirable place for the people to live in, and has counseled the people to give no heed to the words spoken by Jehovah's witnesses. The combined Anglo-American empire composes this false prophet and occupies a prominent place in the enemy's army. The false prophet talks with great sounding words and exhibits much outward wisdom, but has little or none. All the rulers a 'Christendom' in particular are there, because even now 57 nations are bound together in a League of nations compact or some other peace pact forming a part thereof; and this gathering includes particularly the United States of America. They are against God and against his anointed. They are anti-God and anti-Kingdom of Jehovah, and therefore the angel commanded John to write, and he wrote: . . . "(From Light, Book Two, pages 177-178). Here follows quotation of Rev. 19:19.

We would like to make the following observations:

1. Here Rutherford visualizes his imaginary Armageddon.
2. All nations are present for destruction that oppose the Entente Powers of World War I.
3. England and America representing the "two-horned beast, the false prophet," were prominently on the Devil's side.
4. The United States emphasized as being—
 - (a) Against God and Christ;
 - (b) Anti-God, anti-Kingdom of God;
 - (c) And therefore brings down God's wrath upon America, meriting the destruction pictured in verses 20 and 21 of Revelation 19.

JEHOVAH' WITNESSES NOT SUBJECT TO GOV'T.

The remnant (Jehovah's Witnesses) is no part of the earth; hence the "Woe (of Rev. 12:12) is not to them or for them, but is directed to Satan's organization (government) and those who bear it up and support it, and WHO ARE SUBJECT TO IT." (Author's caps.) (From Light. Book One, page 245.)

"For one to pretend to be a Christian and at the same time support the commercial and political powers of the world, and confirm himself unto a part thereof and have sympathetic relation therewith, makes him a fornicator or adulterer in the sight of God." (From Creation, page 215.)

We observe from these two excerpts:

1. Jehovah's Witnesses are not subject to the laws of this or any other earthly government;
2. For a Christian to take part in government whatever marks him as a fornicator or adulterer;
3. But Jehovah's Witnesses copyright their writings, receive money of the government for them, buy articles with that money; this is having part in both the political and commercial activities of the United States government; therefore, they, too, are fornicators and adulterers in the sight of God.

Rutherford and the Witnesses Bitter Against Gov't.

"Everyone of the world powers has blasphemed, hacked, and reproached the name of Jehovah God, and Satan has seen to it that such was done." (From Light, page 265.)

"It fills the servant class (Rutherford's book agents) with indignation against Satan's organization (government)." (From Light, page 185.)

Jehovah's Witnesses To Have Part In Destroying U. S.

"Seeing that the church is now in the time which the number thereof have a glimpse of the immediate future, may not these words of Jesus indicate that the over-coming remnant (Jehovah's Witnesses) will be permitted to see Satan's organization (including the United States) dashed to pieces and during that time and even thereafter have some work on earth to the glory of the name of Jehovah." (From Light, Book 3, page 34)

"Hence Satan and his entire organization must fall, and that includes the American government." (From Crisis, page 21)

Saints (Jehovah's Witnesses) To Have Part In Breaking Up Our Government

"That the Saints shall share in this work of breaking to pieces present kingdoms, there can be no doubt. . . Let no one hastily infer a PEACEABLE conversion of nations is here symbolized." (From Studies in Scripture, Vol. 2, pages 100-101)

Sharp Hand to Hand Battle

"Then the whole church, with Christ at its head, shall be revealed in power, the kingdom shall be given to him whose right it is, the Mighty One shall marshal his hosts for battle, (Armageddon). A short but sharp, a hand-to-hand but effectual conflict with the powers of darkness (governments) take place. And then, O happy thought the fallen human order of things on earth shall give way to the divine." (From Studies in the Scriptures, Vol. 3, page 379)

Authenticity of the New Testament

WALTER CALVERT

CHAPTER VIII

CHRISTIAN LIVING

After having obeyed from the heart that form of doctrine for entrance into the church, man realizes that he cannot stop there. Mark records, 13:13: "He that endureth until the end the same shall be saved." Man is by a nature a creature of worship. It is as natural for him to worship as it is for him to eat. In fact, it is impossible for him to live and not worship something. He may not always worship the right object or in the right way, but he will worship nevertheless. In consideration of these facts let us ask ourselves this question: What is worship? Is it not simply the performance of certain acts? But these acts must be the adoring reverence of the human spirit for the divine.

Before there can be a true worship, therefore, the emotions must be aroused. This can only be aroused by a good knowledge of what God is and what he has done for us. John 4:24 "God is a spirit and they that worship him must worship him in spirit and in truth." Thus essential conditions of true and acceptable worship are: the right object, the right motive and the right way.

Taking these in order, first, the object is God. The conditions of worship are such that the worshiper becomes like the object that he worships. Therefore, the idea that man forms of God will have much to do with the development of his own character. Secondly, the right motive: It must be in a spirit of sincerity, not formal nor indifferent. True worship includes a spiritual sense of the object worshipped and a spiritual communion with it. Thirdly, the right way is in truth. Guided by the truth and thus free from false conceptions resulting from imperfect knowledge, true worship includes a truthful conception of the object worshipped. This truthful conception can only be conceived from God's word.

Let us examine some things that hinder true worship. According to Paul, ignorance hinders worshipping God in truth. (Acts 17:22, 23) Division is another thing that hinders true worship and Paul tells us to avoid those that cause division. (Rom. 6:17) The precepts of men hinder us from worshipping God in truth. (Matt. 15:9) "In vain they do worship me teaching for doctrines the commandments of men." But we must know how to express our feeling of reverence to God in a way that he will hear and heed us. When we have the proper feeling toward God it always seeks an outward expression. We can easily see this when we see how we like to demonstrate our feelings toward our friends. Man's feelings are best demonstrated by his actions. Some people like to have us express our appreciation of them while others do not.

Before we can worship God intelligently, and thus acceptably, we must know something of his character and what will please him. The scriptures set forth the five following items supplemented by others that show us how to worship God. They are: Singing, Praying, Teaching, Partaking of the Lord's Supper, and the Contribution. Some erroneously think that one of these such as the communion is more important than the others. But it is wrong to think that because they are all equally important to the saving of our souls. James has this admonition: "Pure religion and undefiled before God the Father is this, to visit the widows and the orphans in their afflictions and keep ourselves unspotted from the world." (James 1:27) Peter tells us

to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (2 Pet. 1:5-7) And finally, "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." (James 2:10)

Let us remember Christ's teachings, (Mt. 11:30) For my yoke is easy and my burden is light; and Be thou faithful until death and I will give thee a crown of life. (Rev. 2:10) The church of Christ offers a ready welcome and a church home to all who will come her way and salvation to all who will believe on Christ and his teachings.

(The End)

FROM OTHER SOURCES

SUBMITTED BY GLENN A. PARKS

Love

- Love gives itself; it is not bought.—Longfellow.
 We are shaped and fashioned by what we love.—Goethe.
 Love is an egotism of two.—La Salle.
 Love is love's reward.—Dryden
 Our first love and last love is self love.—Bovee
 Love reasons without reason.—Shakespeare
 Love and a cough cannot be hid.—Herbert
 Life is a flower of which love is the honey.—Victor Hugo
 The accents of love are all that is left of the language of Paradise.—Bulwer
 If nobody loves you be sure it is your own fault.—Doddridge
 The true measure of loving God is to love him without measure.—St. Bernard.
 Humble love, and not proud science, keeps the door of heaven.—Young

FROM THE YOUNG PEOPLE

Is One Church As Good As Another?

WANDA DAVIS

Many people are of the opinion that all religions are good; that all are useful; that there is room and need for all, and that all find equal favor in the sight of God.

Many think that among the various denominations of the religious confusion that "one church is just as good as another, the church does not save you and therefore it makes no difference where you find your church home."

These and kindred opinions are heard from thousands and must be their very intermost belief. If this theory be true, it should be spread abroad and driven home into the minds of men; if it be unreasonable and unscriptural it should be unmasked and thrown aside. If true it is a blessing; if false it is a curse to all who hold it and shape their religious course by it.

One might conclude from this that vice is as good as virtue and falsehood as good as truth. If one church is as good as another then one doctrine is just as good as another for no two of them teach the same things in what they term doctrine.

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EVANGELISTS

R. A. HARTSELL

Much is being written on the "pastor system," but seemingly little of it hits the point from a Bible viewpoint. The word evangelist is from a Greek word which means "a messenger of good news." Our English authorities define it, "An itinerant preacher." In other words, "a preacher who travels about from place to place on a circuit." I am sure that none of the preachers of the church of Christ wish to plead guilty to being a "Circuit Rider." We cannot always rely upon the dictionary of the English language to define Bible words. It tells us that baptism means, "the application of water by an authorized administrator, in the name of the Holy Trinity, to a person, by sprinkling, effusion, or immersion. . ." Many other such blunders may occur, but this will suffice to show that one cannot do as a good brother did in one of our religious journals not long ago: give the dictionary as proof, and say in substance, "This is it and no more." Suppose that I should say, "Webster says baptism is sprinkling—and that's that." Just what would you think?

We are not going to find the Bible meaning of the word "evangelist" in the dictionary. We can only know what it means after we have searched out passages dealing with the duties of the workman so designated. What you think, how you feel, or some isolated abuses of the work being done by a local congregation employing a man to preach the gospel, will not change the facts in the case. There may be cases wherein the preacher is lording the work. He may be elder, priest or king in the congregation. If he is doing the work of the elders, he ought to quit; and, he should have the courage to tell the elders to do their own eldering or quit fooling the church.

In 1 Tim. 1:3, we are informed that Paul left Timothy at Ephesus, and instructed him to "ABIDE." Duties were outlined for him. Among the instructions given was: "do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:5) Timothy was an evangelist; but he was instructed to "abide still" in a certain place; hence, one may be an evangelist, and continue over a period of time in one place.

While in Ephesus, this evangelist had certain duties. "Charge some that they teach no other doctrine, put the brethren in remembrance of duties, continue in the doctrine yourself, and let no man despise thy youth." These constitute some of the duties of an evangelist. In the second letter, Paul tells this evangelist to

"preach the word." We, from these, are able to see what is embraced in the term "evangelist."

Moreover, Timothy, an evangelist, was to "Abide still at Ephesus." Phillip, another evangelist, went down to Samaria from another section to preach Christ. From these two examples we can conclude that one may abide in a local community or city, or he may travel from place to place and still be an evangelist. This is to be determined by necessity or occasion. The thing one must do wherever he may be is "preach the word." "Woe is unto me if I preach not the gospel." (1 Cor. 9:16) The question is not: "Is the preacher a rover, or is he located in one place, but is he preaching the gospel?"

Paul went from place to place, and he also remained for a long time at one place. He allowed opportunity to say how long he should stay. In Acts 11, he was sent for, responded to the call, and assembled with the church "a whole year and taught much people." Was Paul a pastor? Or, when he finished the year did he say as some today: "I am giving up local work and going back into evangelistic work"? When he had finished a year and six months at Corinth, did he say, "I am giving up the 'pastor system' and getting back into the field?" I do not believe that Paul was a pastor at Antioch, even though he worked there a year. This was only a part of "going into all the world, and preaching the gospel to every creature."

All this cavil we now hear about the "Pastor System" is in a large measure smoke screen. Speaking for myself—as well as for a number of good gospel preachers I know—I would not preach for a congregation which would not conduct meetings in destitute places. When a congregation ceases to be missionary in spirit, it has lost its identity as a New Testament congregation. Any congregation which could not survive the absence of the preacher for two weeks for a mission meeting ought to die. Too, members (?) of the church who cannot go to church except when there is a preacher there to entertain them, are already dead—if they ever had any life.

We should not pass judgment upon all congregations and preachers in the brotherhood just because we have found some preacher who claims to be a gospel preacher, who is doing the work of the elders. Or who is practicing the sectarian idea of the preacher as boss. Just because some Bible work is abused, we should not condemn the work. Cry against the abuse. We should not quit preaching the gospel just because a few Russellites have crept into the pulpits of our churches. Furthermore, we should not cease to administer baptism just because sectarians abuse it. Point out the abuse and abuser. Show who they are and where they work. This will soon weed out the "pastors" in the church of Christ. Brother, if you will just say, "Brother Doe who resides at Podunk is a pastor, and the congregation there is allowing him to lord it over the elders" we will all be glad to have a pot-shot at him.

There is a place in the church for the evangelist, elder, deacon and every member of the church. "God set the members in the body as it hath pleased him." So God set the evangelist in the church. In Eph. 4:11, we learn that God gave some evangelists. Having made a place for them, he gave an outline of their duties. We can only find the field of work by learning the duties enjoined upon them. We have given a brief outline of some of the duties already, and, if you wish a fuller account, study first and second Timothy and the book of Titus. In 2 Tim. 4:1-2, this evangelist is directed to preach the word. In 1 Tim. 4:6, he is instructed to put the BRETHREN in remembrance of "these things." In

chapter 4:12 he is to be an "example to the BELIEVER." 2 Tim. 2:2, ". . . These commit to FAITHFUL MEN, who shall be able to teach others also." These are enough to point out to the reader that in preaching the word, Timothy owed a duty to the church.

We note first that Timothy was told to put the brethren in remembrance of duties. This he could not do if he spent all of his time with the world. Secondly, he was to be an example to the believer. He could not be this without some kind of association with them. Now this question: "Was Timothy taking the work of 'feeding the flock' away from the elders when doing what he was instructed to do?" If he could do all this, and yet not be a "pastor," could not all other gospel preachers do the same? Every evangelist is obligated to teach the church. Whether this is done in a two weeks meeting or in a two year stay at one place does not change the fact that he is to teach the members.

If a preacher responds to the call of a congregation to work as an evangelist under its direction, he is not to take charge of the church. The church should have charge of him. Upon his arrival, if he finds that the church has employed him to do their sick-room work, plan their work and execute the plans, to pet Brother Hurtfeelings back into the work, etc., he should teach them better by preaching on the duties of an evangelist, and the duties of the members of the church. Brother, no matter how much you may pay the preacher, he cannot visit the sick for you, do your praying, giving; in fact none of your individual duties. We have fought the sects for "paying their preachers to do their studying" for them. Shall we drift into a like rut by paying the preacher to do our work for us? Pay the preacher to "teach many persons in the community" just as Paul did at Antioch.

When I go to a place to preach for a congregation, one of the first things I do is inform the church "I am not their 'pastor', and that I did not come to work FOR them, but WITH them. I tell them that I will not do the work of the elders, deacons, nor members. If they are looking for someone to function in this fashion, they do not want me."

The way to correct evils existing is not to stop the preaching of the word, but let the preacher teach the church the truth. If they do not want the truth, then they do not constitute a Scriptural congregation, and a gospel preacher would not want to work for that kind of a church. Blame is being shifted in some articles upon the elders. May be some should be placed upon them, but preacher brother, you can take every stain off yourself if you just teach the truth to the church.

Paragraph Sermons

E. M. BORDEN

It is the duty of the church to preach the gospel. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19) This revelation came to us through inspired men, and it is to be carried into the world by the church. It is true that the gospel was carried into all the world in the first century. It is now an obligation of the church to preach the gospel to those who are willing to hear. When the Jerusalem church, of several thousand members, had its first persecution, the members went into different parts of the world, and where they went, they told the story of Christ and the church.

John the Baptist told the people that the kingdom

was at hand. (Matt. 4:17) Of course, the kingdom or church had not been established then, but it was near. When Jesus sent the twelve to preach, he told them to say, "The kingdom of heaven is at hand." (Matt. 10:7) Jesus taught his disciples to pray for the kingdom to come. (Matt. 6:10) Joseph of Aramathea who had a part in the burial of the body of Jesus, waited for the kingdom to come. Even the apostles themselves, after the resurrection of Jesus, asked if the kingdom would be restored to Israel. All this is positive proof that the kingdom of Christ was not established during the personal ministry of Christ.

Some people worship idols because they are ignorant of the existence of the true God. Some people worship idols when they have already learned of the existence of the true God. Nebuchadnezzar worshipped idols, and forced others to do so when he had positive evidence of the true God. Some people are faithful to their idols, for they are not aware of the true God. Such people will accept the true God when they learn about him. The city of Athens was a great educational center in the first century of the Christian era, yet there were many idols there. Now, they, perhaps, were graduated with honors, yet they took their idols and departed for home. Paul found an altar to "The unknown God." Paul told them about Him.

Paul tells us that we are complete in Christ. "And ye are complete in him." (Col. 2:10) If we are complete in him how can we better ourselves by going into other organizations? If we are in Christ, we are in the church which is his body. Eph. 1:22, 23) What denomination will claim to be the body of Christ? In Acts 2:47, we are told that Jesus adds people to the church, "Such as should be saved." Does the Lord add to some denomination? No, certainly not. The Baptists claim to add to their church "Such as are already saved." There is a difference, you see. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16) Does he mean, by this, that people are saved before they are baptized? Now, does it? Is a person to be censured for believing what the Bible says? Jesus said: "He that believeth and is baptized shall be saved," and I believe it.

The self-righteous Pharisees had a standard of their own. According to their own standards they were on the top rung of the ladder of righteousness. They lived up to their standard, but their standard was not according to the word of the Lord. They rebuked Jesus for going into the homes of sinners, but they were stunned when Jesus said: "I came not to call the righteous, but sinners to repentance." (Matt. 9:13) Jesus offered salvation to both Jews and Gentiles, but many of the Jews refused to accept him. The Pharisee, regardless of his self-righteous views, must obey the gospel in order to be saved. The Lord has given us a standard, and it will be the standard in the last day.

DISCIPLES THAT DO NOT FOLLOW

(Continued From Page One)

I approached this brother personally about his duty to God. He tried to excuse himself by not having anything to give. At that very time he was spending \$300 on modern fixtures for his home which he just bought and paid \$3500 in cash. I knew this all the while. He thought he was fooling me. He should have known he could not fool the Lord, even if he did fool the preacher. Just another disciple who does not follow Christ. Are you among that number, friend?—Luzbuddy, Texas.

Salesmanship—Preaching The Gospel

J. B. REDD

Salesmanship has been defined wisely as "the power to persuade patrons to purchase products at a profit." "He profits most who serves best." And many other such wist and truthful axioms. Having made my living for some twenty years as a salesman I feel I am capable of setting forth some truths, food for thought. Pardon personal reference, but the following is an actual experience of my own, some two years ago:

I called on a certain merchant in a town here in Arkansas and upon observing a competitive machine as I will call it, on the counter I asked the merchant if he had purchased it. To which he replied that he had not, but it was on trial and he was considering it. He turned to me and said, "I know you are capable of telling me what the facts are. Now just what sort of a machine is it, good or bad?" To which I replied, "Anything I would say about it that was not complimentary, you would consider I was knocking it, wouldn't you?" His reply was that he supposed that he would. I dropped talking about the competitive machine and started to talking about the one I was selling and pointed out the good features and left him to draw the contrast between the two machines. Results were that I sold two machines then and another one later. Working as I do on commission it was profitable to me and my employer. Had I took the course of many of my preaching brethren I would have lost the sale. The man referred to another salesman and said, "I won't buy from him because he tries to sell his goods on the demerits of his competitors."

To my mind many of my preaching brethren are trying to sell the church of Christ to sinners and sectarian by trying the tactics of selling the demerits of sectarianism by knocking Baptist, Methodist, etc. instead of presenting the gospel in plain simple language that they can understand. I have been preaching the gospel for some thirty-five years and have baptized many Baptist, Methodist and others yet I have not preached the demerits of Baptist, Methodist and others, but have devoted my efforts to a clearer understanding of what the Bible teaches. To be sure if pressed for a contrast I do so with all kindness and respect. It has never failed to persuade souls to accept the gospel and obey it where I could devote sufficient effort.

I deny that it is necessary in preaching the gospel to call names of sectarians and make harsh remarks, and I am confident such has driven more souls to hell than it ever turned away from error. Preach the truth, yes in love, *persuade* souls to accept by pointing out what the truth is.

Few people are so dumb as to not be able to discern the difference between truth and error. Many of my preaching brethren have ridiculed the erroneous ideas of the Holy Spirit when they themselves could not give even a half way intelligent explanation of what the Holy Spirit is or how it influences mankind. If all preachers of the gospel were put on a basis of converts to Christ on results of convincing them of error with the tactics they use, they would starve to death. Magnify the truth by explaining what it is first, then last of all the contrast if necessary. It will seldom be necessary to even mention any sectarian body and even then it should be done in a courteous manner and tone. Our motto should be, "Preaching the gospel of Christ is the power to persuade souls to obey the gospel that their souls may be saved.

A Religious Encyclopedia

A. C. COPELAND

How would you like to have a library that contained all the information you need on every live religious question? You would like it, sure. Well, you may have one gratis. Being strictly up to date at all times, it should enable you to combat error and overcome any heresy that dares to raise its head in your path. It is just what you have always wanted. This is how you get it.

As you finish reading each issue of the Gospel Light, do not destroy it. Lay it aside. Do the same with the next issue, always being careful to file them in the exact order in which you receive them. Continue this for a year and you have a book of four hundred large pages discussing every live religious issue.

To get the maximum benefit from this book it would be necessary to make an index for it. The paper is so arranged as to make that easy. A copy of the Gospel Light lying before me now has this information on the title page: VOLUME XII, NUMBER 12. The next issue will be: VOLUME XII, NUMBER 13. Every paper for a year will contain this same VOLUME XII, but the number changes every week. During the year you will have the number one to fifty consecutively. Four hundred pages would be as much as you would want in one book so it would not be necessary to carry the volume number in the index since every copy would have the same volume number, and each volume should have its own index.

The index should contain the subject, the number, and the page. Prayer: 23, 3 would mean that on page 3 of number 23 you would find prayer discussed. Sub topics under the general topics would add to the usefulness of the index. Under the general topic *prayer* you might have as sub topics, prayer for the sick, prayer and providence, sinner's prayer, etc. At the end of the year your index would look like this. Prayer: 1, 6; 10, 2; 18, 5; 43, 1. Answered Prayer: 16, 4; 33, 7. Should sinners pray, 25, 3.

You should make your index when you read your paper. When you run across an idea that is useful to you put it down in the index. In that way you can readily refer to what you need or to one that you need to investigate further.

Another thing that would multiply its usefulness. When you run across an idea on any passage of scripture that you are not entirely familiar with, turn to that passage in your Bible and write on the margin of the verse the place where it can be found. It will surprise you to learn how soon you can have explanations for the difficult and obscure passages that have been troubling through the years. As you read your Bible you find a verse that has written on the margin: XIII, 30, 8. You know that in volume 13, number 30, page 8 you will find an explanation that will aid you in learning the meaning of the verse.

If you are not already sold on the idea just try it for one month and be convinced. A postal card to any contributor to the Gospel Light will elicit further discussion on topics that you think demand it.

The Name "Christian"

FRANK VAN DYKE

"And the disciples were called Christians first in Antioch." (Acts 11:26) Some claim that this name was not given by the Lord, but was spoken in mockery by the enemies of the Lord's followers. Does the evidence support this contention? To the discussion of this question we respectfully invite your attention.

Evidence Against Derision Argument

There is not one statement in the Bible that even intimates that such was the origin of the name Christian. Those who make this claim simply give the assertion without proof. Those who do not want to believe that the name is of divine origin swallow these unsupported statements without batting an eye, and then charge that we are too credulous. Oh, consistency, where art thou?

The proponents of the derision idea not only make their claim without positive evidence, but they also disregard much circumstantial evidence against such a position. By this we mean that there are many facts that cannot be accounted for very easily if their contention is correct.

The statement in Acts 11:26 indicates that, at the time Luke wrote Acts, Christian was a name commonly applied to the disciples, the practice of thus designating them having first begun several years earlier in Antioch. "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:16) At the time this epistle was written, Christian was not only applied generally to the disciples; but Peter, an inspired apostle, even regarded it as a name in which they could glorify God.

The first use of the name "Christian" occurred about 42 or 43 A. D.—at least not much earlier than this. First Peter, according to our best information, was written about 65 A. D. So within less than twenty-five years after the name was first used, Peter expressed the attitude mentioned above, and exhorted his readers to be like minded. Peter and many of those to whom he was writing were living when the name was first given to the disciples, and if it originated in derision, they were bound to have been aware of the fact. It seems unreasonable to suppose that Peter, knowing these circumstances himself and no doubt conscious that many of his readers knew them too, would have told them that it was a name in which they could glorify God.

Furthermore, some in the generation to whom "Christian" was originally given considered it a sacred name. The book of James was written not later than 63 A. D., hence James and many of those to whom he wrote were living when "Christian" was first used. They could recall the circumstances under which the name originated; and if it started with insolent unbelievers, they were certainly not ignorant of the fact. But James said: "Do not they blaspheme that worthy name by the which ye are called?" (Jas. 2:7) It has already been noted that "Christian" was generally applied to disciples at that time. So when James wrote, some were blaspheming the name Christian. To blaspheme is to speak with "irreverence toward anything regarded as sacred." Some of the inspired writers, who lived when the name was first used, and were no doubt familiar with the circumstances of its origin, regarded it as sacred; otherwise James would not have said that it was being blasphemed.

In view of the facts related above, it cannot be said

that some later generation, knowing nothing of how the name started, began to treat it with reverence; for it was so regarded by some of the generation to whom it was first given—and that by inspired writer. These facts alone may not be conclusive proof that "Christian" was given by divine authority, but they do serve as no mean evidence that very likely it was not given in derision; for had it been so given, these inspired writers, who were bound to have known of it if such were the case, in all probability would not have entertained this attitude.

Moreover, it was eight to ten years after Pentecost before this name was given. During this interval the disciples had encountered scorn and contempt on every hand. It appears passingly strange that some of these bitter critics, if indeed the name originated in contempt, did not think of it before the time mentioned in Acts 11:26. Besides, it seems that some inspired man would have expressed disapproval of such unbecoming behavior—disapproval of their conduct if not of the name itself. On the contrary, an apostle used the name approvingly without even hinting that he was doing so in spite of any indecorous circumstances connected with its origin.

After all, the idea that "Christian" was given by enemies of the faith in derision seems utterly groundless, if not ridiculous, seeing that there is nothing about it belittling or contemptuous. Nothing would be more proper and natural than to call the followers of Christ by the name Christian. Then why should anybody ever think that it was used to express scorn?

Evidence For Divine Origin

To prove that unbelievers did not first use the name "Christian" mockingly does not show that it was given by the Lord. Some of the disciples themselves could have started using it or their friends, with the very best of intentions, could have applied the term to them as a compliment without any divine authority to do so. It becomes necessary, therefore, to see if there is anything to indicate that the name was actually given by divine authority.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2) Note three things in this prophecy: (1) God's people were to be given a new name. (2) This name was to be given by the Lord. (3) This name was to be given when "the Gentiles shall see thy righteousness, and all kings thy glory." This prophecy was made nearly eight hundred years before Christ. Let us see when and how it was fulfilled.

When Christ died he took the law out of the way. (Col. 2:14) He broke down the wall of partition between Jew and Gentile, making it possible for the Gentiles to "see thy righteousness." (Eph. 2:13-15) On Pentecost Peter preached the gospel to the Jews, and about eight years later he opened the door to the Gentiles by preaching to Cornelius. (Acts 10) Now the Gentiles had actually seen "thy righteousness"—the gospel had been preached to them. The time designated in the prophecy had come, and in the very next chapter (Acts 11:26) we are told that God's people were called Christians for the first time. "Christian" was a new name given at the proper time.

NOTES—REPORTS

Frank Cope Jr., South Charleston, W. Va.: Work moves along encouragingly here. Have had several additions since last reported. Our spring meeting starts the 26th of April, with Brother Horace Taylor doing the preaching. We are beginning a broadcast each Tuesday and Thursday mornings over station WGKV, 1450 kc., from 745: to 8:00. This will be the first time the church of Christ has had a broadcast so far as we know in this valley. The state NYA school for boys is located in South Charleston. If you are personally acquainted with any boy coming to this school, please let us know and we will get in touch with him.

Edwin Cox, Oak Grove, La.: There are ten members of the church meeting from house to house to worship. We are 18 miles west of Oak Grove. Have been promised a deed to enough land for a church building and have started a building fund. The church at Cork's school house, Ackerman, Miss. sent ten dollars and the Oak Ridge congregation at French Camp, Miss. two dollars. There are several people here who have never heard the gospel preached. We are sure much good can be accomplished if we can build a meeting house and have the gospel preached here. Will appreciate any amount received for this cause. We need your prayers and help. Send all contributions to William H. Fields, Oak Grove, La., Route 3, Box 171G.

Geo. R. Housley, Paris, Arkansas: The church at Paris has grown rapidly from the beginning of the work here. I have labored with the church here for ten years. During these ten years we have made progress that all the brotherhood is proud of. We have an ideal location. We have had a number of good preachers here for our meetings that know about the work here. Such men as J. C. Dawson, E. R. Harper, B. G. Hope, Will W. Slater and a number of others. All did a good work. We have a nice rock veneer building with plenty of class rooms. The work continues to move along nicely. Most of my work has been here. I have been holding as many meetings as I could find time for. I spent nine weeks last summer in this good work and would like to do more this year. If you can use me and we can arrange the date would be glad to work with you. As I stated above, I have worked with the church here for ten years. I believe I could do a better work in a new field now after having been here so long. If you are in need of a preacher to locate with you and work with you, write me. I will give you references.

Will W. Slater, Fort Smith, Arkansas: I recently closed a three weeks song drill at Hot Springs, Ark., and preached three Sundays for the church there. My stay was enjoyable to me, and I feel that much good was accomplished. I will begin a song drill in Little Rock next Monday and from there to Davenport, Okla. I had to stay an extra week at Hot Springs, and did not go to Oklahoma City. I would like to teach a lot of singing schools in Arkansas and Oklahoma. If you only want a song drill, someone to teach you a few songs, learning the tune to them, then you do not need me, but if you want to learn to

NUGGETS

Alice McCord Dean

When you take a step or two in the right direction, be sure you do not slide a mile backwards. You cannot reach heaven that way.

read music, sing notes, be able to open your book and sing new songs, learn the fundamental principles of music, then I am the man for the job, as I have had 34 years' experience and can get the "job done." All of my time has been promised to middle of November. I have last half of November and the month of December, also January, February and first half of March next year. If I can serve you, please write me, and please do not wait until the last minute. I will appreciate your kindness, and will do you good work.

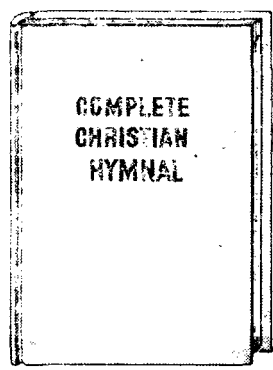
And when you sit down, do not sit too long—it might become a habit. Then, too, if you are able to stand, walk and work, but still sit around, you are a "goner."

Don't be called a drone because you can't get a "white collar" job.

If we are faithful servants of the Lord, we are rich indeed, in spite of poverty, sickness, trials, disappointments and even death. How can we doubt that fact if we believe in the promises of God? That he can lift us out of the tomb into a glorious existence into that city not made with hands, to sing his praises forever and ever, is not to be doubted by God's people.

Let us ever be ready to share the riches promised in God's word with others, persuading them to search the scriptures, and see the blessed, beautiful life we will have when those promises become realities.

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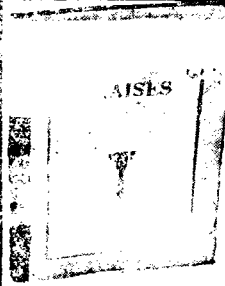
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VOLUME XII

DELIGHT, ARKANSAS, MARCH 19, 1942

NUMBER 15.

The Vice Problem

GEO. B. CURTIS

Radio Sermon delivered over KHGB, Henryetta, Okla.

On the front page of yesterday's Tulsa World is an Associated Press article concerning vice conditions near Ft. Sill. The army has joined hands with the state and local authorities for vice suppression in this area. Governor Phillips asserts that girls of teenage are the chief offenders and beer joints the points of contact for girls and soldiers. It is a sad picture when girls of high school age flock to the beer joints frequented by soldiers on pay day to the numbers that they constitute a major problem for the Federal government. It is a sad picture when United States soldiers flock to beer joints frequented by high school age girls to the extent that it constitutes a major problem for the federal government. It is a sad picture when beer joints exist to which United States soldiers and teenage girls can flock in such numbers as to constitute a major vice problem for federal, state and local authorities.

On page two of the same issue of the Tulsa World is pictured two beautiful young matrons who were given—supposedly—wine by a sixteen year old boy. The drink proved to be an anti-freeze solution. Both young women are dead. It is a sad picture when 16 year old boys attend dances—this was at a dancing party—carrying liquor of any kind. It is a sad picture when young women—married or unmarried—will engage in drinking intoxicants of any kind, at dances or any where else. I cite these two news articles to introduce my sermon this morning.

Dance and drink and immorality go hand in hand. They are the devil's mightiest allies. We, parents, have set complacently by while the public dance hall with its accompanying beer joint has corrupted our boys and girls. I took a little stroll down Main street of Henryetta last afternoon. Beginning with First Street and traveling due west on the North Side to Eleventh Street, eleven beer joints were counted. Two are on the South Side and two on Fourth Street between Broadway and Trudgeon. There is at least one of these dives that dates the waitresses out for a car ride, and collects a dollar off the girl on her return, I have been reliably informed. These beer joints in Henryetta are veritable hell-holes, defiling both youth and maidens. On Main Street in Henryetta are Snookes parlors—pool halls. These are veritable gambling dens. Dominos and cards are used to disguise their games. Workmen from the glass factory, workmen from the smelter, workmen from the mines assemble on pay day and lose to the human vampires who suck the blood from toil worn men.

My attention has been called recently to broken homes and worse than orphaned children by this pseudo-business of booze and gambling here in Henryetta. It ought to cause every honest father and mother to hang their heads in shame. Whiskey is sold in some of these places. A federal license has been paid. This within itself constitutes an offense against state laws—a conspiracy to violate the law of the state.

One might say, preacher, you have no business to discuss these affairs over radio. Well, maybe I haven't; but I am doing it anyway. I, at least, think I have, and I would consider myself a poor specimen of a minister if I hesitated to expose and condemn sin both within and without.

Let me give you a few of the reasons I have for fighting booze and all of his neighbors. I have a wife and six children, four fine grandchildren. This constitutes eleven personal reasons, and taking into consideration myself, here are one dozen reasons for opposing the degrading influences anywhere I may be. I start up the street and I meet that freckled faced boy, the son of my neighbor. He constitutes another very splendid reason for opposing thirteen slime pots on the main street of our city. I meet that little blue eyed, flaxen curled girl. She constitutes another fine reason. I'd rather stand over her cold form in its beautiful purity now, in the sweet assurance that her spirit had winged its way back to the God who gave it, than to know that in a few years she would be a waitress in a beer join, selling her body to some drunken reprobate, and bringing back part of the price of her purity and paying it into her boss' hands for privilege of using his dirty dive for a place of contact. Talk about white slavery, that's it, 1942 style.

Every boy and every girl who walks the streets of Henryetta is a reason for fighting the stuff. Every red-nosed hanger-on who spends his wife's clothes and the baby's food in one of these holes is a reason for fighting them. I appeal to my preacher friends and every decent citizen of Henryetta to join in a concreted fight that will drive booze and vice from our town. We have officers that will enforce the laws if we will get behind them and help them. That's the only way they can. Some men will stand on the street corners and curse the officers for non-enforcement of the law and will not lift a finger to aid in law enforcement. You are a part of this government. I am a part of this government. My boy and your boy, my girl and your girl are a part

(Continued on page four)

The Faith That Moved Paul

JAMES L. NEAL

A study of Paul's life reveals him to be a man of strong faith in God through Christ. The world now stands in dire need of men of such faith as the apostle Paul. A study of the faith that moved Paul should therefore be very profitable to all.

Paul's earthly career may be summed up in his student life, his persecution of the church, his conversion to Christianity, his great evangelistic work, his marvelous authorship and his martyrdom on old Nero's block yonder in the suburbs of Rome.

Paul was an ardent student at the feet of Gamaliel, and was likely a world renowned scholar when he was a strict Pharisee, persecuting the church of our Lord unto death in far and strange cities. His conversion to Christ brought a radical change in his course; and, Saul the destroyer became Paul the builder. His three great missionary journeys, his authorship of fourteen New Testament books and his martyrdom for the cause he represented, attest Paul's great worth to the church and to the world for all time.

His Faith Analyzed

As to quality, strength, endurance, patience, hope and zeal, Paul's faith towers heavenward above all men of earth. Possibly only Job and Abraham strike a parallel in two, three and four of these named elements. Substance and evidence from God's word gave Paul faith and hope that moved him to rejoice in tribulation and tears. (Heb. 11:1; Rom. 10:17; 5:1-5)

He presented his body a hundred percent living sacrifice to God, (Rom. 12:1) he routed every foe with the sword of the Spirit, (Heb. 4:12) he endured whippings, rods and stones unto death, (2 Tim. 4:6-8) his hope of a mansion in the Father's house was a continual anchor to his suffering soul (2 Cor. 5:1-4) and his unconquerable zeal led him into the greatest accomplishments for the one body of Christ of all the apostles.

The source of Paul's faith was by direct revelation. (Gal. 1:1; 2:2) From his strong conviction he could not be moved, and he always remained loyal to Christ. He was no half-hearted sort of man. He worked with all his might for Christ, day and night, with many tears. He gave up everything for the Lord. "What things were gain to me, those I counted loss for Christ," he said. His interest in the salvation of souls was greater than that in his own life and liberty. He was wholly unselfish. (Phil. 13:7, 8) Paul's faith in Christ moved him to center all of his energies in just one objective; namely, the salvation of souls. His hope was centered on one goal only—the home of the soul. What pointers for men of all time. On land, on the sea, in prison, he preached the gospel of Christ at every opportunity. His faith *moved* him to do that. When faith in Christ *moves* all Christians to do that, we'll take the world.

His Faith On the Defense

Paul's faith *moved* him to defend the cause of Christ on every occasion that presented itself. He contended earnestly for the faith. He withstood Alexander the Coppersmith in word of doctrine, when all his comrades forsook him; and then prayed, Christ-like, for his forsakers. He disputed daily for the church in the school of Tyrannus two years. (Acts 19:9) In this way

the word of God spread to all parts of the country. Honorable controversy is the life of truth. It always has been, is now and ever will be so.

Just think what an invincible church we would have if every member would become fully indoctrinated with the gospel of Christ and then let no opportunity pass of defending its holy doctrine.

Paul's Faith On the Offensive

It is probably less than half our duty to only take the *defensive*. How in the name of the God of heaven do you think we can ever take the world for Christ without any *offensive* effort, when in the world there are two billions of people, with less than a million loyal to Christ!

Paul's faith moved him to take the **OFFENSIVE** perhaps, three to one. He was all the time driving in to brand new fields and routing the enemy and planting instead the cause of our Lord. He charged Timothy before God and Jesus Christ to "Preach the word; be instant in season, *out of season*, reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1, 2) Again he said: *Commit the things of the gospel to other faithful men, that they may teach others* and thus propagate the gospel to our blessed Lord on down through the ages till time ends. Will we not allow our faith to move us enough to obey this divine demand? (2 Tim. 2:2) Look yonder at Paul's faith moving him to preach to Felix in a way to make him tremble. (Acts 24) And look at Paul in chains before King Agrippa, preaching the gospel of the Son of God to the greatest court in the land, when he *almost persuaded him to be a Christian*. Yes, Paul was on the offensive, wielding the sword of the Spirit, seemingly with no thought for self and his earthly welfare. Was Paul's effort felt? Certainly so.

In eighteen months at Corinth and three years at Ephesus Paul left foot prints upon the sands of time for all ages. His words to these churches will live forever. His faith was as strong in storm as in the calm. In Acts 27 he consoled 275 men on ship at sea after a fourteen day storm and abstinence from food. He said to the storm tossed audience that night: "Sirs, be of good cheer: *for I believe God.*" Let us, therefore, be followers of Paul, as he was of Christ.

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Russell, Rutherford As Date Setters

(From Free-Lance, February 21)

(Editor's Note: In the third of a series of articles concerning the sect known as Jehovah's Witnesses, George B. Curtis, minister of the church of Christ, discusses the "wild gusses" of certain "prophets" of the sect who "figured out" when Christ would return to the earth but "didn't come." Curtis has made a thorough study of the doctrines of this cult.)

Every age has produced its would-be prophets. Pastor Russell succeeded William Miller. J. F. Rutherford succeeded Russell. Jehovah's Witnesses teach that all three were inspired of God, that they spoke as did Peter and Paul.

It is my purpose in this article to show the absolute failure of all three as prophets. William Miller convinced many of his generation that the Lord's second coming was for a certain day in March, 1843. Ten thousands of his followers and he, dressed in long white robes made particularly for the occasion ascended a hill-top and waited all night for his coming. He did not come. Miller assumed that he had missed the calculation by one day and with most of his followers another night of waiting passed. Again they were disappointed.

Miller was heartbroken. After some reflection he began to think he had miscalculated the coming by one year. The same scenes were enacted in March of 1844.

Not long afterward, Miller died and Pastor Russell took over. He gave forth the prediction that the Lord would return in 1874. He didn't. Russell then assumed he had failed to allow for a 40 year period. He set the time for 1914. His followers confidently expected the Lord's return then. Again they were disappointed.

These "prophecies" were never more than wild gusses. Jehovah's Witnesses now claim the Lord returned to earth in 1914.

Here are some of their predictions arranged to show their fallacy:

1. The Millennium began in 1872. (Studies in the Scriptures, Vol. 2, page 242.)

2. The Millennium began in 1874. (Studies in the Scriptures, Vol. 7, page 306)

1. The second coming of our Lord dates from 1874. (Creation, page 317)

2. The second coming of our Lord dates from 1914. (Theocracy, page 32.)

1. The "time of harvest" ended in 1914. (Studies in the Scriptures, Vol. 2, page 234)

2. The "time of harvest" will end 1980. (Studies in Scriptures, Vol. 7, page 61)

1. The earth's "Great Jubilee" began 1974. (Studies in the Scriptures, Vol. 2, page 234)

2. The earth's "Great Jubilee" began in 1925. (Millions Now Living Shall Never Die, page 89)

1. The church was glorified in 1918. (Studies in the Scriptures, Vol. 7, page 64)

2. The church was glorified in 1914. (Studies in the Scriptures, Vol. 2, page 77)

"All republics will disappear in the fall of 1920." (Studies in the Scriptures, Vol. 7, page 258)

All Gentile kingdoms to fall in 1914. (Studies in the Scriptures, Vol. 1, page 141)

Abraham, Isaac and Jacob to Take Over the Reins of American Government in 1925

"In the type there must be a full restoration; therefore the great anti-type must mark the beginning of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac and Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the **VISIBLE** and **LEGAL** (caps are mine) representatives of the new order of things." (Millions Now Living Shall Never Die, page 88)

We observe according to Judge Rutherford: (1) that the patriarchs, Abraham, Isaac and Jacob returned to earth in 1925; (2) they were **VISIBLE**, i. e., could be seen; (3) they became **LEGAL**—recognized by the laws of the land—representatives of a new government—a theocracy.

Have you seen them? Has old Father Abraham been recognized as president of the United States yet? This is just a sample of the inspired Judge's prophecies.

The Rule of Imperfect Man Ended in 1914

"In this chapter we present the Bible evidence proving that the full end of the time of the Gentiles, i. e., the full end of their lease of dominion, will be reached in A. D. 1914; and that date will be the farthest limit of the rule of imperfect men." (Studies in the Scriptures, Vol. 2, pages 76-77)

We observe that (1) Gentile dominion ended 1914, according to this prophecy; (2) that the kingdom of God (imaginary) began then; (3) that imperfect men ceased to function as rulers; (4) hence perfect men took over in 1914; and (5) perfect men have made a perfect mess in many instances. We must conclude again that the "inspired" Russell made a mistake.

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Paragraph Sermons

E. M. BORDEN

My friend did you think you were saved before you were baptized? Who told you that you were saved before you were baptized? Did you take the preacher's word for it? Has it ever occurred to you that the Bible places salvation after baptism? Were you baptized to join some denomination? In fact, have you ever been baptized. Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) Does this passage put salvation before baptism? Will you deny what Jesus said? Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) Here it is again. Salvation after baptism. Ananias said to Saul: "Arise and be baptized and wash away thy sins calling on the name of the Lord." (Acts 22:16) Did Ananias understand the plan of salvation? Did he try to mislead Paul?

Who can afford to deny the second coming of Christ? The Bible tells us that he will come again, and I believe it. We are told that he will come as a thief in the night. (1 Thess. 5:2) "The day when the Son of man is revealed," is the way it is given in Luke 17:29, 30. "And when they shall see the Son of man coming in the clouds with great power and glory." (Matt. 13:26) Yes, he is coming, but we do not know the time of his coming. (Matt. 25:13) At his coming the righteous will be blessed and the wicked will be sent to their punishment. The Bible does not tell us that Christ will begin a thousand years reign when he comes again, but it does tell us that when he comes again he will deliver the kingdom to God. (1 Cor. 15:24) The time of his coming has not been revealed to us. Some say he is coming very soon, while others say he will not come for a long time yet. How do they know? Have they received a new revelation? Our speculations on the subject will not hasten his coming. It will come as God has planned and no sooner. The Lord will take care of that.

The early Christians met on the first day of the week to partake of the Lord's Supper, as a memorial of the body and blood of Christ. Jesus instituted the Lord's Supper after he and his disciples had eaten the Passover. The Passover was a memorial of Israel's deliverance from Egyptian bondage. The Lord's Supper is a memorial of the body and blood of Christ. Jesus was in the tomb over the Sabbath day, and he arose from the dead on the first day of the week. So, on the resurrection day of the Lord, and in memory of his body and blood, the Christians partake of the Lord's Supper. But just think of it. Some people are trying to observe the Passover as a Christian memorial. There is no such ordinance in the Christian dispensation. Some even try to observe Pentecost. Those Jewish ordinances were not for us. The Lord has given us a memorial—the Lord's Supper—as a memorial of his body and blood. Let us be satisfied with it. We can see how the Jews observed the Passover, for it was a memorial of their deliverance from Egyptian bondage. This ordinance was not for the Gentiles, but for the Israelites.

"Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man." (Ecc. 12:13) The whole story of man's side of his salvation is told in this verse. The Preacher did not say, "Fear the devil," but "Fear God and keep his commandments." "The fear of the Lord is the beginning of wisdom." (Psa. 111:10) Then the

fear of the Lord must come before obedience. This is a fear connected with love. With faith, love, penitence, and the fear of God in the heart, we come to the waters of baptism, where we are baptized for the remission of sins. Immersion is not baptism unless it is preceded by faith and the change of life. Penitent believers only are subjects of baptism.

THE VICE PROBLEM

(Continued From Page One)

of our government. Let's give them a chance to be the kind of men and women God wants them to be.

We're at war. I am predicting total war by the end of the year. The missions of Hitler and of Japan constitutes the most diabolic war machine the world has ever produced. It is conquer or perish. I have a son, a fine clean chap, twenty-four years old, in the radio service of our Navy. He has a fine wife and beautiful girl baby. He loved his country enough to leave them, and lay his all on his country's altar. I have two other sons coming into manhood, clean wholesome boys. They, too, will soon be called upon to offer their all upon the altar of our country. Your son is there, and yours, and yours, 3,000,000 strong. Clean young men, brave and courageous. Their blood will flow to keep America free. Already Oklahoma's sons, God bless them, have laid down their lives at Pearl Harbor, in the Philippines, in the Dutch East Indies and elsewhere. Time alone can tell how many more will give their heart's blood for the land we love. Are they dying that the agents of hell may continue to operate on Main Street in Henryetta and sell the bodies of their sisters to drunken sots, and their souls to the devil at \$1.00 per date, paid into the hand of a booze joint operator?

Henryetta is no better—nor is it any worse—than other towns of our nation. House cleaning time is here. These joints are against us. They constitute one of the very gravest threats to our country's existence. When the moral virtues of a nation go down the nation goes down. Let pondering and prostitution take the place of holy wedlock and families and the nation is doomed to destruction. The country has never been that survived the complete loss of morality—witness ancient Rome, witness modern France. Let's not be the next example. The home is the bulwark of a nation. These nations fell because home life failed. Our own nation presents an alarming picture in many respects. In 1870 there was one divorce for every thirty-three marriages; 1900 there were 12; 1928 one in six, and in 1935 the last year for which I have the figures, there was one divorce in every five marriages. My guess is we have reached the one in four by 1942. Each year there are added 65,000 girls to commercial prostitution, there are 1,333,526 major crimes committed, there is one murder for every 45 minutes of the day in the United States, and there are 240,000 prisoners behind prison walls. Give Gen. Douglas MacArthur that many men of the caliber of those commanded by him on Bataan peninsula and he will drive every Nipponese from every foot of territory of ours and kick the Emperors' ancestors out of Tokio before snow flies in another winter. We need our men. These dives destroy them. Let's put an end to these subversive businesses among us. They are Hitler's friends, not America's. If you love your country, your home, your God, quit the booze business. Join in the fight for God and right.

Answering Baptist Questions

No. 4

J. PORTER WILHITE

We now come to Question No. 11 of W. H. Little's, Baptist questions and although he said they were asked of Campbellites, I am answering them because he seemed to think a Campbellite could not do it. They are easy for a Christian though.

But to the question No. 11 which, like some others, is not a question, but an argument and called a question by Mr. Little. Any way it reads thus: "Baptists would be unspeakably delighted to give to the Saviour of the world and the apostles a church home, and by so doing we would feel greatly honored. Yes, they could affiliate with Baptists because we, like the God-head, accept John's baptism. Matt. 3:13-17."

Answer. No doubt you are right when you say, "Baptists would be unspeakably delighted to give them a church home" if they would submit to your unscriptural method of receiving members. I have never seen very many Baptist preachers who were "unspeakably delighted" to submit to any thing that wasn't according to their "faith and order," even if the Lord commanded different. They stubbornly refuse to baptize for the remission of sins, or to teach "he that believeth and is baptized shall be saved." (Acts 2:38; Mk. 16:16) Instead they spend their life trying to prove that the Lord was either joking or simply told a falsehood about it when he used the above Scripture. Talk about being honored, I would say so. It would be quite an honor for the Lord to stoop to one denomination which is no better than any of the others, all of whom were not heard of for years after his death. To show preference to Baptists would be just what they would like, but why they should expect such I cannot see, since they say one is as good as the other so far as salvation is concerned, because salvation is outside of each of them, they say. I agree with them, too. Salvation is found in the church which is undenominational, the church of Christ. (Eph. 2:15-16; Acts 20:28) Baptists boast and brag that they accept John's baptism and call people Campbellites who teach and practice baptism for the remission of sins like John did. (Mark 1:4; Luke 3:3) They will not accept John's baptism. But have instituted one of their own, calling it John's, because John was said to be a baptizer—not a Baptist as they are.

Question No. 12. "All Campbellites teach that the first gospel sermon ever preached was preached by Peter on Pentecost. If so, will some wise Campbellite tell us when, where and how Peter came in possession of remission of past sins, or salvation? God's way of saving lost men is by hearing the gospel preached, (Rom. 1:16, 10:17) and according to Campbellism Peter had heard NO gospel because there had been none to hear, until Peter heard himself preach on Pentecost. Was Peter saved by hearing himself preach? Did Peter baptize himself, and thus give himself the new birth, if baptism be the new birth? Or was Peter saved at some previous time and place? If so, what time and place? Do I hear you say this is foolishness? Yes indeed it is, but it is Campbellite foolishness and is according to their fool doctrine."

Answer: There are six questions in this, but that is all right. I see from this that Baptists are getting further from the truth all the time, if possible. Any way, it is a well known fact that they have been cutting off the latter half of the great commission, as re-

corded by Mark, if indeed they accept any of it at all, and now Mr. Little has cut off the other half by saying that "God's way of saving lost men is by hearing the gospel preached." If I should ask if one doesn't have to believe what he hears no doubt he would say he does. But I hold you to what you have said, Mr. Little, and that is that one is saved by hearing. But hearing comes before faith as you will acknowledge, therefore, saved before he believes. I thought you people contended that one must believe in order to be saved. You say you do? But you didn't say it in this. You claim it was included? Then I say baptism is also included when we read of a believer being saved; for instance in John 3:36, which makes belief and obedience synonymous. When you obey you go through some kind of a form, but faith by itself has no form. Baptism is a form of burial and resurrection and when coupled with faith it represents the death, burial and resurrection and when we obey that form we are made free from sin. At that time. (Rom. 6:1-5, 16-18) But Baptists are in the habit of saying that the Lord proves to be a cheat if he promises salvation on faith, then when one believes he demands baptism too. So, Mr. Little, if one can be saved by hearing the gospel which comes before faith, as you are here arguing, then if you demand faith after he hears, in that you make the Lord a cheat. Don't you wish you hadn't said that?

We too, believe the first full and complete gospel discourse was preached on the first Pentecost after the crucifixion of our Lord. If the Campbellites believe that they are absolutely right. I will ask a question one of your brethren, Jas. W. Wilmarth, asked his brethren some years ago: "Is a thing wrong because Campbellites endorse it?" Of course when I say what I did I have reference to the gospel which saves—the death, burial and resurrection to which Paul refers in Rom. 1:16; 1 Cor. 15:1-5) Do you Baptists believe the power of God, the thing which is necessary to the salvation of man in this age, was preached as already a fact before that Pentecost? If you do the burden of proof is on you, and I challenge you to prove it.

As to where, when and how Peter was saved, I know that he had to obey whatever applied to him in the age in which he was saved. Even if he was baptized by John the immerser it was for the remission of sins, (Mk. 1:4) a thing you Baptist despise and call Campbellism. Was John the Baptizer a Campbellite? He taught baptism to be essential just like we do.

The Lord also tells us that faith comes by reading or teaching. (John 20:30, 31) Peter was closely associated with the Lord for the duration of his personal ministry, and no doubt he was sufficiently taught, and when he as a believer, having repented of his sins, was baptized by John (or some one else) for the remission of sins, (Mark 1:4; Luke 3:3) that was sufficient. Remission of sins with men is the only thing baptism is said to be for any place in the Bible. That is the object always. Yes, Peter not only associated with Jesus during his life, but saw him transfigured, heal the sick, raise the dead, then die himself. Saw him buried, saw him after he was raised and thus was better prepared to trust the Lord than we are, then under the influence of the Holy Spirit he taught others they should be baptized for the remission of their sins if they had as believers, repented before this baptism. (Acts 2:38)

* * * * *

NOTES—REPORTS

* * * * *

A letter comes to the Gospel Light from Wm. H. Minor, Rt. 1, Lonoke, Arkansas stating that he desires to find employment with some member of the church. The writer is interested in farming and dairy work.

Lloyd E. Ellis, 267 St. Chas. Ave., San Francisco, Calif.: February closed three and one-half years work with the Ingleside congregation in San Francisco for me. A new congregation began in San Leandro, March 8 and they asked me to preach the first sermon and to assist them in getting started. These are members of the Oakland congregation who live in and around San Leandro. Address all mail to my residence as above.

Lee Starnes, Clovis, New Mexico: We had another fine day here March 8. Excellent attendance considering the amount of illness in the community. Four were baptized and two were identified by membership.

W. A. Bennett, Ratliff, Arkansas: Brother Voyd N. Ballard from Booneville will preach here the fifth Sunday in this month. Brother George R. Housley preaches for us the First and Third Saturday nights. You are invited to attend these services.

J. Porter Wilhite, Houston, Texas: As a mission project there will be a discussion on the general difference between the Baptist and the church of Christ, in the court house in Jefferson, Texas, beginning at 8:00 p. m., Tuesday, April 7 and closing the 16th. Nights only except an afternoon session on Lord's day the 12th at 3:00 p. m. The Baptists will be represented by Dr. J. E. Cobb, D. D., Texarkana and I will represent the church of Christ. History as well as Bible will be discussed, Cobb affirming that Alexander Campbell started his church in 1827 and I affirm John Smyth started the Baptist church about 1607. Jefferson is not far from Texarkana and Shreveport. Come and you will be cared for.

THE BUSY MAN

If you want to get a favor done
By some obliging friend,
And want a promise, safe and sure,
On which you may depend,
Don't go to him who always has
Much leisure time to plan;
If you want your favor done,
Just ask the busy man.
The man with leisure never has
A moment he can spare,
He's always "putting off" until
His friends are in despair.
But he whose every walking hour
Is crowded full of work,
Forgets the art of wasting time,
He cannot stop to shirk.
So when you want a favor done
And want it right away,
Go to the man who constantly
Works twenty hours a day.
He'll find a moment sure, somewhere,
That has no other use,
And fix you while the idle man
Is faming an excuse.

—Selected.

LITTLE THOUGHTS TO THINK UPON

Your work expresses you more correctly than your tongue.

When work goes out of style we may expect to see civilization totter and fall.

There is no "end of a perfect day" for the man who fails to aim at perfection in his work.

For one word a man is often deemed to be wise and for one word he is often deemed to be foolish. We ought to be

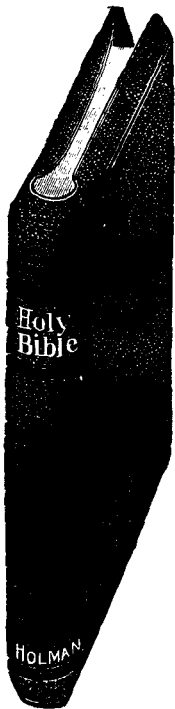
careful indeed what we say.

Success lies not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter.

There is no greater or higher work a Christian can do than to share the riches and truths of the inspired word of God with those who know not the truth, and lead them to know God and believe on Christ who saves.

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Gospel Light Publishing Co.
Delight, Arkansas

OBITUARY

Mary Galveston Boatright was born March 19, 1869, at Aurora, Arkansas, and died March 10, 1942 at Johnson Arkansas. She would have been 73 in nine days. Her companion who survives will be 73 April 2 of this year, if he lives till then.

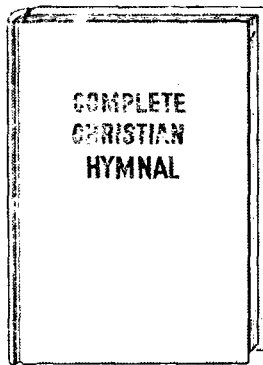
Besides her husband, relatives and friends, Sister Boatright leaves behind four girls and three boys. A son and daughter preceded her in death. The girls are: Mrs. Effie Dennis, Hindsville, Ark., Mrs. Alice Daniel, Lincoln, Ark.; Mrs. Lucy Bayley, Johnson, Arkansas; and Mrs. Gracie Blakeley Marble City, Okla. The boys are: Albert of Springdale, Arkansas; Ed of Johnson, Arkansas, and Elmer of the Motor School Detachment, Fort Crook, Nebraska. She has five living brothers and two sisters. The brothers and all the children were at the funeral, which the writer conducted in the church of Christ building at Johnson, where Sister Boatright was a member and where she lived. Her

body was laid to rest in the pretty cemetery a mile west of the little town.

Sister Boatright had been a member of the church of Christ since August of 1932, being baptized by Willie Williams. There will be a great reunion of all families of earth on the glad morning of the resurrection. Let us all pray, work and hope that the family circle will not have to be broken then.—James L. Neal.

Waymon D. Miller, Batesville, Arkansas: The discussion with Allen McCurry, Missionary Baptist, and myself will be held at Nimrod, Arkansas, on the date of March 28-April 1. There shall be one session on Saturday night, one Sunday afternoon and one session each following night through Wednesday night. We shall spend two sessions on each of the following subjects: The Establishment of the church, Apostasy, and Baptism. Nimrod is located about 25 miles west of Morrilton, Arkansas on State Highway 60. Brother Lacy L. Holt will be my moderator.

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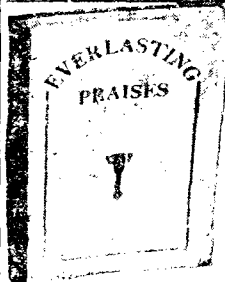
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, MARCH 26, 1942

NUMBER 16

"Ye Know Not"

James 4:14, 15
HARVEY W. RIGGS

Knowing nothing of any tomorrow and so little of today, I should make all plans humbly subject to God's will, while striving to "live soberly, righteously, and godly in this present world." Also, this will keep me poor in spirit religiously, neither presumptive nor speculative. God has given us all things that pertain unto life and godliness. (Deut. 29:29; 2 Pet. 1:30) Learning and doing these things will keep us profitably employed here below. "The secret things belong to God. Let us be reminded of

Some Things No Man Knows

1. *We know not when death may come.* This is written November 1. Of the thousands who died last night, very few expected it even yesterday. Now they face God just as the record stood. It must be best that we know not. If the exact time and circumstances of our death were known to us, though known to be many years hence, it would cause us much hurtful brooding. Some might worry ourselves to death before the time came! Some who fear torment, but yet love sin, would put off any change to righteousness "to the last minute" and never enter the kingdom of God. "It is appointed unto me once to die, but after this the judgment." (Heb. 9:27) We are going to meet that appointment and be judged according to our works; let us make ready now, and go work in the Master's vineyard.

2. "It doth not yet appear *what we shall be.* But we know that when He shall appear, we shall be like Him." (1 John 3:2) Speculative ideas about the future life, whether fantastic or materialistic, do not concern me; neither what place I shall fill in his service. God has given unto his obedient Son all the fulness of the Godhead; I want to be like him. He has gone to prepare a place for the faithful, reserving a home and a heritage for each; he is coming again for us.

3. "*Of that day and hour knoweth no man, not the angels, but my Father only.*" This must refer to "the sign of thy coming and of the end of the world." (Matt. 24:3, 36; Mk. 13:32) His last word is that the Son himself knows not this day. Yet some pious souls on earth have figured it out! It must be at a certain time—like 1914! Or it cannot be until certain developments—like a reestablished Roman Empire and rehabilitated Jewish nation. An old theory is that the world will have a "Millennial Sabbath" which would begin around 2000 A. D.—after six thousand years of time. Since the "Millerites" of 1840's, this country has had a full century of these false prophets with their deluded follow-

ers. They usually manifest an active zeal, commendable but mistaken, and their theories have permeated all denominations.

Perilous time always lends appeal to ideas that Jesus will come back in the flesh, destroy enemies by physical force, and establish an earthly kingdom with material rewards for his elect. This would seem an easier short-cut than having us preach the gospel, save souls, and glorify him "through the church," his spiritual kingdom. See Matt. 16:16-18; 28:18-20; Jno. 18:36; Acts 2:8, 47; Col. 1:13-19. Such Gospel-garbling theories are not strange among people who have already forsaken the gospel for human means and creeds. Many untaught Christians have swallowed this loose but alluring idea of a material kingdom in which we shall "get even" with earthly enemies, from either speculative lectures or literature. They buy some pretty little books from "Watchtower" or "International Bible Students' Association" press (Russellites), and then feel hurt if you suggest they would better burn these books than read them. Such are in real danger. Yes, we have some capable and lovable men among us, churches of Christ, advancing "millennial" and "premillennial" theories. Christ proposes to use the spiritual power of the gospel to save men and spread his kingdom. "We have this treasure in earthen vessels." Let us be busy about this "ministry of reconciliation."

4. *Salvation out of Christ* is a thing unknown to earth or heaven. "If any man be in Christ he is a new creature. . . . God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the ministry of reconciliation." (2 Cor. 5:15-20) All souls ever saved have their redemption in Christ, through his blood. What of souls in ignorant sinfulness? "God so loved the world that he gave his only begotten Son—" to save those souls that were lost without him. (Jno. 3:16; Rom. 5:8) Believing the Bible, I must believe that souls out of Christ are lost. "By all means save some!" There is no second chance.

There is no promise except in Christ, and that means in his church, the fulness of him that filleth all in all. (Eph. 1:18-23) When Paul says, "I obtained mercy because I did it ignorantly in unbelief," we must note that this mercy was found in Christ, and only when Saul the sinner had rendered full obedience to the gospel of Christ. (Acts 22:6-16)

5. No man knows a way into Christ without gospel

(Continued on page two)

Jehovah's Witnesses And The U. S. Flag

GEO. B. CURTIS

(From Free Lance, Henryetta, Okla., February 22.)

This Associated Press article in the Daily Oklahoman of September 29, 1935, was my introduction to their failure to salute the flag:

"Lynn, Mass., Sept. 28 (AP)—Carlton B. Nichols, eight-year-old third grader in a Lynn school, provided a poser for school officials when he refused to salute the American flag as decreed by state law. He claims the flag is 'an emblem of the devil', according to his family's faith, Jehovah's Witnesses."

If our nation is part of the beast that rose from the bottomless pit; composes with England, the two horned beast; if it be the false prophet of Revelation, as taught by Jehovah's Witnesses, then this lad could have no other conclusion than that the flag is "an emblem of the devil." Their teaching is definitely that.

In today's Tulsa World (19th), page 9, is an article dealing with children suspended for failing to salute the flag in the Tulsa school. Jehovah's Witnesses demanded a definite answer upon which to base an appeal to the supreme court. The constitutionality of Oklahoma's flag salute law is to be tested. The entire institution, the Watch Tower Tract and Bible society, is back of the weakest member.

Judge Rutherford late in 1935 spoke over his chain radio program on "Saluting the Flag." This address was published in booklet form and was soon followed by another booklet, "Loyalty." In these he set forth in no uncertain terms the opposition to saluting the "Stars and Stripes."

He and his followers claim the salute of the flag an act of worship. In a speech to the delegates to the Jehovah's Witness convention in St. Louis, Mo., last August, Rutherford has this to say about saluting the flag:

"When the American flag was adopted, it stood for freedom of thought, freedom of action, freedom of worship, freedom of open discussion of questions of importance, equal rights of the people before the courts and elsewhere, the right to express oneself so long as it does not interfere with the rights and liberties of anyone else; and everyone of you stand for that. But these demonized, unreasonable flag-wavers want to compel you to bow down in order to violate God's law and thus jeopardize your eternal life." (Report of the Jehovah's Witness Assembly, page 44)

There is the suggestion here that the flag no longer stands for freedom of speech, press, right to worship and equal justice. He states positively and unreservedly that to salute the flag endangers one's chances of eternal life. Remember to Jehovah's Witnesses, the voice of Rutherford is the voice of God—the voice of inspiration.

The trouble is higher up than an isolated case here and there of a pupil in our schools refusing to salute the flag. It is deeper than the annoyance caused by a group of persistent colporteurs bent on the distribution of their literature. It aims at the destruction of every government of man.

That the adherents readily admit. The flag is an emblem of the United States but the government of the United States is of the devil, a part of the "wild beast" of Revelation, with England as the devil's "false prophet."

It is an enemy of the Theocratic Government. It is slated for total destruction. The above are their teachings, stripped of surplus verbiage. They will all when pressed admit the truth of these several allegations.

Great stress is placed upon the protection thrown around every individual by our "bill of rights." No one questions the rights of any people in their religious convictions. The freedom of religious thought is one of our richest heritages.

But when crime, sedition and treason don the garb of religion for protection, that is another matter. We have not forgotten that polygamy was once introduced into our social life under the guise of religion. This doctrine is contrary to the very principles of a free people and obnoxious to a country where the home is the foundation of its greatness. The constitution was not elastic enough in its religious liberty clause that polygamy could be brought in under the protecting skirts of religion.

Our country faces the gravest peril that its eight score and six years has known. The light of democracy could go out. Totalitarianism could triumph. Every ounce of energy is needed in this fight. WE MUST WIN. If we lose, our religious freedom is lost. We become chattels in Hitler's new order and far better will be the fate of those dying in defense of liberty than those surviving for slavery.

This is no time to berate our government and its flag. No time to teach people that hell spawned the American republic and the English nation, while these two stand embattled for the defense of everything that is decent.

"YE KNOW NOT"

(Continued From Page One)

obedience. "Thus it is written and thus it behooved the Christ to suffer and to rise again—and that repentance and remission of sins should be preached in his name." "Preach the gospel to every creature; he that believeth and is baptized shall be saved." (Luke 24: 44-47; Mark 16:16) Acts contains no example of faith accepted or souls rejoicing short of full obedience. Each step is "unto salvation"; the final consummating act is baptism. "For so many of you as were *baptized into Christ* have put on Christ." (Gal. 3:26, 27; Rom. 6:1-4) Any faulty teaching or mistaken motive must be corrected; all must be baptized into the name of the Father, Son, and Holy Spirit," and that "for the remission of sins." (Acts 2:38; 19:1-5)

Of course, no merit is claimed for our own action in baptism nor for the cleansing power of the water. (1 Peter 3:21) Neither can the critic find fault with either. The only responsible soul who rejects baptism is the wilfully disobedient. As the response of good conscience on the part of a penitent believer, "Baptism doth now save us."

"We walk by faith and not by sight." "That your faith should not stand in the wisdom of men, but in the power of God." Knowing so little of the life here, and nothing of Life Eternal, without the truth of God in the gospel of Christ, let us truly appreciate and fully accept this "Word of His grace." "So then faith cometh by hearing and hearing by the Word of God." —In Christian Ledger.

FROM THE YOUNG PEOPLE

The Betrayal, the Trial and the Crucifixion of Christ

GENEVA BURGESS

When the priests and captains came to arrest the Lord, he said unto them, "Be ye come out as against a thief with swords and staves?" (Luke 22:52-53; 22:54-63) Then took they and led him and brought him unto the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him, for he is a Galilaean. And Peter said, Man I know not what thou sayest, and immediately while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the words of the Lord and how he said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out and wept bitterly."

Thus was the Son of man denied by the tempestuous Peter who had this same day said unto him, "Lord, I am ready to go with thee, both unto prison and to death."

Pilate said to the chief priest and people, "I find no fault in this man," but on hearing he was a Galilaean, he immediately gave him unto Herod's jurisdiction, who was at that time in Jerusalem. Herod also said, we can find no fault, but said, I will therefore chastise and release him. But the mob cried with loud voices saying, "Crucify him, crucify him," until the voices of them and the chief priests prevailed and Pilate gave sentence that it should be as they required.

As they led Jesus away up the hill of Calvary, women and children followed along weeping, but Jesus said unto them, "Weep not for men, but for yourselves and your children." And there were also two other malefactors led with him to be put to death. Luke 23:32-34: "And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand, the other on the left. Then Jesus said, Father, forgive them for they know not what they do. . ." Oh that we today could show half so forgiving a nature. The people cried at him saying, you have saved others, save yourself. But it had been written that the Son of man must die for the sins of the world.

Christ in his agony on the cross could pause to have compassion on the thief and said unto him, Verily I say unto you, today thou shalt be with me in Paradise. And when the sixth hour of the day had come (which is noon or twelve according to our time today) until about the ninth hour there was darkness settled over the earth. The sun was darkened, lightning flashed and amid God's anger, Jesus cried with a loud voice, saying, "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost. Jesus' body was taken down, wrapped in linen and laid in a borrowed tomb.

CHRIST'S PLAN

CURLERALEE POTTS

True religion, as taught by Jesus, is a system of faith, complete dependence upon God, proper behavior, generosity and living the Golden Rule. It is necessary that we believe in God and Jesus Christ the Son and obey the commandments. We are told by John that many other things truly did Jesus in the presence of his disciples which are not written in this book but these things are written that ye might believe, and that believing ye might have life through his name. (John 20:30)

When Jesus had finished his work in training his disciples to carry on after his ascension to heaven he commanded them, among other things as follows: "Go ye therefore and teach all nations, baptizing them in the name of the father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded ye; and lo I am with you always even unto the end of the world." (Matt. 28:19-20)

The scriptures teach us that a man's salvation comes not by some mysterious work of the Holy Spirit on his heart, but rather in was necessary for the disciples to teach the people of all nations to do certain things as well as to believe on Jesus. The apostle Paul further confirmed this; he said that Jesus is "the author of eternal salvation unto all them that obey him." (Heb. 5:9) Paul said the gospel of Christ is the power of God unto salvation to every one that believeth. (John 20:30)

God's plan of human redemption requires that Christ should die as a sacrifice for all mankind. In so shedding his blood Christ gave man an opportunity to wash away his sins in the blood of Christ. Christ has done his part, man must do his.

OBEDIENCE

OLAN C. OATMAN

Is obedience to the revealed will of God expressly commanded? "Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee this day." (Deut. 27:10)

This obedience should be sincere and cheerful. "Now the end of the commandment is charity out of a pure heart, and of good conscience, and of faith unfeigned." (Timothy 1:5)

What is necessary to obey God perfectly? "If ye love me ye will keep my commandments." (John 14:15) "Jesus answered and said unto him, if a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23)

"For this is the love of God that we keep his commandments." (1 John 5:3)

What is the advantage of obedience? "Even so let your light shine before men; that they may see your good works, and glorify your father which is in heaven." (Matthew 5:16)

To what does obedience to the will of God lead? "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Romans 6:22)

Did Christ set us an example of perfect obedience? "Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth." (1 Peter 2:21-22)

"Children, obey your parents in all things, for this is

(Continued on page five)

Answering Baptist Questions

(No. 5)

J. PORTER WILHITE

Question No. 13, W. H. Little's list of Baptist questions reads as follows: "Comparatively speaking Campbellites are a small handful in the religious world, yet, in the face of Rev. 7:9, you have the gall to say your little flock are the only ones saved. John tells us of a great multitude of blood washed saints that no man could number. I do wonder if we have no one who could number the little handful of Campbellites, who call themselves, 'the church of Christ'?"

Answer: I think you are right when you say Campbellites are a small group because they must be a kind of ghost in the mind of a few frightened Baptist preachers who know no better. Haven't you learned what a Santa Claus is? Haven't you learned better than to believe in ghosts, Campbellites, etc.? Ah, my friend Little, they will not hurt you. I feel sure there is no such thing. The better educated and more refined even among Baptists know better than to say such. "Campbellites, as they are sometimes improperly called," says Dr. William Cathcart, a Baptist, in his book, *Baptist Encyclopedia*, Vol. 1, p. 335.

Speaking of one of my brethren, J. Frank Norris said: "Indeed it is a mistake to call Mr. Wallace a Campbellite." (*Wallace-Norris Debate*, p. 28) And Dr. J. B. Jeter, a Baptist, said: "By their opponents they were called Campbellites." (*Camp. Examined*, p. 88) Here we see three leading Baptist doctors all showing that it is not right to call an honest people, and a people who defended them and their teachings from skepticism, indorsed by them while it was done, to nickname them in an unbecoming way. Mr. Little and some other little people use that nickname, applying it to a people who hold to the Bible without addition or subtraction. Why Dr. J. Frank Norris of Baptist fame says: "Listen to Alexander Campbell and you will be all right." (*Wallace-Norris Debate*, p. 72) The Baptist have been eager to claim him, saying he was a Baptist in 1823 (*Camp. Examined*, p. 32); also in 1829 (*History of Kentucky Baptists*, by Spencer, Baptist, p. 609, 610); but was called a Campbellite in 1826 (*History of Kentucky Disciples*, p. 75). *Hiscox Baptist Church Manual*, p. 174, and *Benedict's Baptist History*, p. 916, both say he and those who believe as he did belong to the Baptist family. So when you call us Campbellites you are calling people whom your betters say are of the Baptist family. He corrected many Baptist mistakes. (*Camp. Examined*, p. 368). He was the only man ever invited and to preach to Congress. (*Memoirs of Campbell*, Vol. 2, p. 587, 588)

As I am told that Campbellites are water salvationists, the Baptist church as we know it today may be the real Campbellites. God said: "All people will walk every one in the name of his god." (*Mic. 4:5*) Baptists walk after a name which comes from an act in water, therefore, they make water their god. There cannot be a Baptist without a birth of water, and they say Campbellites are born in water, therefore, Baptists must be Campbellites. The bride wears the name of the groom, but the Baptist church, as a bride wears the name of water; therefore, she is married to water. Mr. Little, you must be a Campbellite. Dr. J. Frank Norris, a great Baptist, says he is (*Wallace-Norris Debate*, p. 28, 105, 128), and you are his brother.

But Mr. Little says there is just a "handful" of

Campbellites on earth, and that convinces me that it is his little bunch of American Baptist Associationists, because they are few in number. The latest United States census report says they have only 105,022 while the same report says the church of Christ has 309,551, or nearly three times as many as your little "handful."

Baptists claim they are the only true ones and all others are lost. What? That is a fact. Some years ago, Dr. J. M. Pendleton, the man who wrote one of their most popular church manuals, said others were not gospel preachers. (*History of Kentucky Baptists*, p. 716) And recently Roy Mason said others are lost. (*Church that Jesus Built*, p. 53, 57) We do sixteen times more home mission work and six times more foreign mission work than this little "handful" of Baptists, according to their own report. Dr. Little, do you think your little "handful" can be numbered? If you do, thus acknowledge that John did not have you people in mind when he wrote Rev. 7:9, or any other part of the Bible truth so far as that goes. But as you say, not only are the Campbellites a "handful" for you people, but we too are a "handful" that you seem to dread, and that "you" is plural, if you please.

Question No. 14, which is the last: "Do you not think and will you not admit that on the part of your so-called 'church of Christ' preachers, a little common sense thinking, coupled with a right division of the word of truth would be a great asset to your deluded followers? The same reasoning from a Baptist preacher or any other kind as to that, would be of little or no avail to your people, as the most of them seem to look upon all preachers as just plain fools, except those of their own cult."

Answer: We used a little common sense and studied with an open mind, so we were added to the church of the Lord, by the Lord. (*Acts 2:47*) Of course the Lord knew what church to place his followers in, where they would be saved. (*Eph. 2:16; Acts 20:28*) He either did not want his people called by the name Baptist, or knew nothing about such a church, because it isn't mentioned in all his Book.

So far as considering other preachers "plain fools," I will say that we pass no judgment, still we know a tree by its fruit. And since we cannot read a word about a Baptist church in the Bible we cannot countenance them as gospel preachers, especially since they deny plain passages of scripture, even teaching that a part of our Saviour's words are not inspired. I have reference to what some of their small fry say about the latter part of the last chapter of Mark. In that Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." So you can see why they speak lightly of the Bible and prefer their man-made books, called Baptist Church Manuals. But I am glad all Baptists are not like these few who prove they do not believe the word of God, thus virtually speak against God, the author of the Bible, and convict yourselves. (*Ps. 14:1, 53:1*) You cannot refuse a doctor's medicine and prove you trust him.

Dr. H. H. Tucker, Baptist, said: "Speaking lightly of baptism is 'shocking irreverence' or taking the 'name of God in vain.'" (*Baptist Doctrines*, p. 176) C. H.

Spurgeon, one of the greatest Baptist of all times, said: "To alter these words (speaking of the commission which we are now discussing) is more than impertinence, it would involve the crime of treason against the authority of Christ and the best interest of the souls of men." (Baptist Doctrines, p. 116) My friend Little, some day I pray that you may see that I am your friend, and will heed the warnings I have offered. Here let me ask who looks on other preachers as "fools" more than Pendleton and Mason have proved Baptist do?

I now have answered fourteen questions for you, but something the best Campbellite preachers could not do, therefore I am not a Campbellite. Will you answer three for me? First, Who are the three men who refused to answer your questions? Second, Is the statement: "We speak where the Bible speaks, etc." a Campbellite slogan, or did Alexander Campbell start the so-called Campbellite church? Both cannot be right. Third, Will you meet me in another debate at Corine Baptist church to last four days?

I have now cracked all the Baptist nuts that I can get to. If you have others run them out. Reader, please remember the Baptist gentleman, W. H. Little, said these were "Baptist nuts."

PARAGRAPH SERMONS

E. M. BORDEN

We talk much about faith, and it is well that we should. It is not faith in the theories of men; not faith in the speculations of men; but it is faith in Jesus Christ as the Son of God. If I believe in Jesus Christ, I believe all that the Bible says about him, from his miraculous birth to his resurrection from the dead and his ascension into heaven. It is faith in him that prompted me to be baptized in his name for the remission of sins. The Bible tells us that he is prophet, priest and king. Do we believe that? This faith comes by hearing the word of God. (Rom. 10:13-17)

According to the word of God, Jesus is the last prophet. Modern day prophets are false prophets. "But last of all, he sent unto them his son, saying, They will reverence my son." (Matt. 21:37) This represents Jesus as the last prophet. "The stone which the builders rejected, the same is become the head of the corner." (Matt. 21:42) The voice from the cloud at the transfiguration, said: "This is my beloved Son, in whom I am well pleased, hear you him." (Matt 17:5) Other prophets had come before, and now the Son has come, and they were to hear him. Jesus gave these apostles power to preach his word to all the world—to every nation. This word is in force now, and will be at the end of time. There is no room for other prophets, for Jesus is the last one. We must be judged by this message in the last day.

The use of instrumental music in the worship is one of the leading issues of the day. Those who see fit to use instrumental music in their worship, with some exceptions, admit that we can obey the command to sing (Psallo) without the use of instrumental music. In so doing, they admit that we are perfectly safe and scriptural in singing without instrumental music. The introduction of instrumental music has caused the trouble. If we can be perfectly scriptural without using instrumental music, why condemn us for not using it? Scholars have admitted that the Greek, Psallo, in the New Testament, does not include instrumental music. It does not mean to sing with an instrument, but it means to sing. When we use the instrument, we have added

just that much to the record. If it means to sing with an instrument, how can we be scriptural and sing without it? Then we can "Psallo" without the aid of instrumental music. The Roman (Latin) Catholics use instrumental music in their worship, but the Greek speaking Catholics do not. Do the Greek Catholics know the meaning of the Greek, "Psallo?" Thayer says: "Psallo, to sing an hymn."

The church of Christ is the greatest institution in the world. 1. Because it was founded by the Lord and not by man. 2. Because it was built on the rock. (Matt. 1:18) There is no other foundation. (1 Cor. 3:10) 3. Because Jesus knows better what man needs than the man himself. 4. Because it is the body of Christ. "And he gave him to be the head over all things to the church which is his body." (Eph. 1:20) 5. Because it is made up of the redeemed. Jesus added to the church daily such as should be saved." (Acts 2:47) When a man obeys the gospel he becomes a Christian, and all Christians are members of the church you read about in the New Testament. No man can receive you into the church of Christ. 6. Its spiritual significance makes it better and greater than all other institutions. We worship in spirit. We believe with the heart, repent within the heart, confess what we believe in the heart, and then obey from the heart.

Paul laid the foundation by preaching that Jesus Christ is the Son of God. "Other foundation can no man lay than that is laid which is Christ." (1 Cor. 3:10) Then to preach Christ is to lay the foundation. That is one reason we believe in Christ. Without faith in Christ no man can be a member of the church of Christ. Christ is also the head of the church.

OBEDIENCE

(Continued from page three)

well pleasing unto the Lord. Servants, obey in all things them that are your masters according to the flesh; not with eyeservice but in singleness of heart, fearing the Lord." (Col. 3:20-22)

What effect does obedience have on evil doers? "For so is the will of God, that with well-doing ye must put to silence the ignorance of foolish men." (1 Peter. 2:15)

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OBITUARY

John Washington Clardy was born in February, 1866, at California, Mo. He departed this life March 3, 1942, at Vinita Okla., at the age of 76 years. His home was at Grove, Oklahoma. He was united in marriage at the

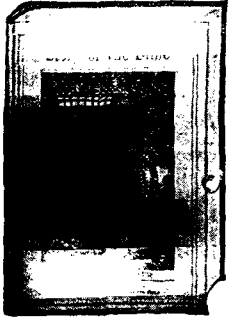
age of twenty-eight to Mattie Ann Sneeds of near Denison, Texas. His wife preceded him in death April 11, 1922. To this union were born nine children. Two passed on to life's other side at an early age. Those surviving are: Claud of Rogers, Owen of Morman, Okla., Ollie of Springdale, Lillie McGlathin of Clayton La., Nellie Lane of Springdale and Earl of Little Rock. There are twenty-eight grandchildren. All these and many other relatives and friends are left in this world to mourn the passing of Brother Clardy.

a dear loved one who has crossed over death's bar to await the glad morning of resurrection, when we shall all be together again. He had been a member of the church of Christ for a long, long time. Funeral services and burial were at Hickory Creek, seven miles northeast of Springdale, Arkansas. The writer tried to speak words of encouragement to the bereaved ones. Let us all live closer to God each day of our lives, that all may be well with us in "The Sweet Bye and Bye."—James L. Neal.

And thus, we have the brief sketch of

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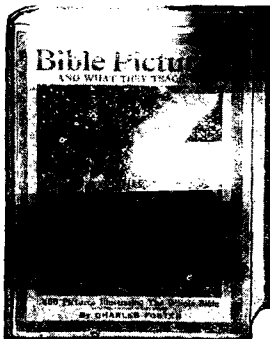
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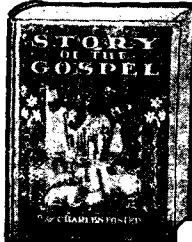
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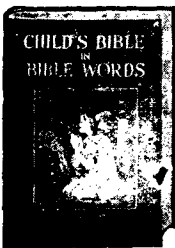
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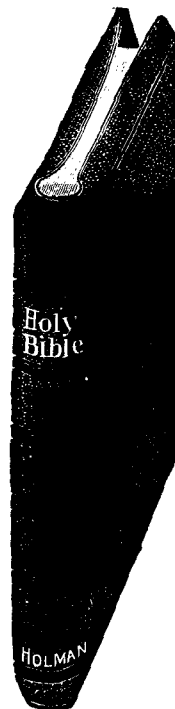
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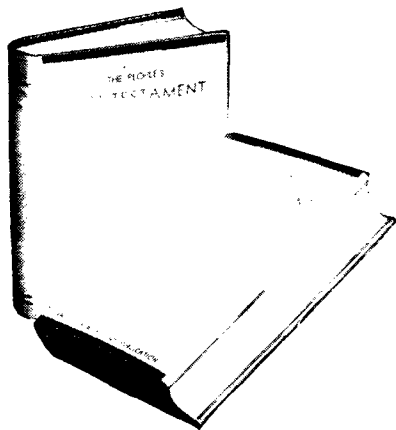
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* * * *

NOTES—REPORTS

* * * *

Geo. R. Housley, Paris, Arkansas: I preached at Poteau Oklahoma on March 12th and 13th. Brother Jack Huff, deputy court clerk, is doing the preaching there. He is to be commended for the good he is doing. He is a promising young man. He believes the truth and preaches it. It is a shame that men like him are not kept busy preaching the gospel all the time. If you need me to help in a meeting, write me. July and August are promised. Wake up folks and don't wait until you are ready to begin your meeting to begin looking for a preacher.

* * *

Mrs. Hugh Hogg, Camden, Arkansas: The church here is thoroughly enjoying the sermons of our new preacher, Brother F. O. Howell, who began work with us the second Sunday in February. There has been very definite improvement in

every phase of our church life and it seems if we have all forgotten our pro-vocations. All seem more ready to do their part in every sort of way. Old differences seem to have been forgotten and it looks as if a new day has dawned in the life of the Camden church. Our spring meeting will begin the first Sunday in April and our new preacher will do the preaching. We are expecting a great meeting.

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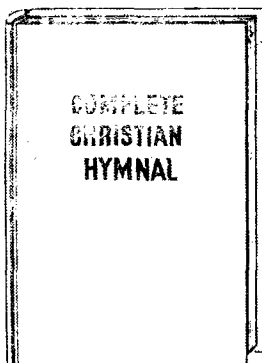
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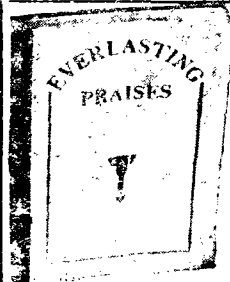


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VOLUME XII

DELIGHT, ARKANSAS, APRIL 2, 1942

NUMBER 17

Cracked Pot Prophets

GEO. B. CURTIS

Radio sermon delivered over KHBG, Henryetta, Oklahoma.

A few days ago I happened to tune in on a preacher who is styled Dr. So and So. He stated he was in his thousandth and several hundredth broadcast. This indicates the popularity of his program. I am not finding fault with the man, nor the length of time he has been on the radio; but with the things he is teaching. He sets himself up as a major prophet and makes predictions which, if true, would render our war effort of none effect whatever. He stated in his address that Imperial Rome was scheduled to be revived and would rule the world, and the Scriptures so taught. I challenge this man to affirm that the scriptures teach that a revived Imperial Rome will some day rule the world. He can name the time and place for the discussion.

We are engaged in a terrible war to prevent the liberties of the world from being taken from us. Thousands of years and rivers of blood have been the price paid for these liberties. Have these centuries of struggle for human liberties been wasted and all this blood shed in vain? Is your son and my son to brave the dangers of the hell of war in the air, on the land, on the sea, and under the sea to try to prevent a thing that God decreed 3000 years ago? If this "doctor's" prophecies be true the struggle for human liberties has been a pitiable farce and every mother's son who dies for the defense of our homeland, dies in vain. And worse, he dies in actual rebellion against the God of heaven; for he fights the very things this would-be prophet tells us God has decreed to come to pass. One man in front of a microphone here in America, dealing out prophetic ravings of a coming world power, is worth more to Hitler, Mussolini and Hirohito than a whole division of their picked fighters at home would be. The man who in our present distress breaks down national morale under the guise of religion belongs in the same class with Judas Iscariot and Benedict Arnold.

A few Sundays ago over this microphone, one of these would-be prophets gave out the information that the battle of Armageddon was about to be fought, that the scene would be 200 miles due east of Jerusalem and the blood would run to the bridle cheeks of the horses. Where did this prophet get this? It was hatched by the fertile imagination of this, or some other, wild-eyed seer. God's word doesn't teach it.

In debate with one of these modern Simons, a few days ago, he asserted that he had the gift of prophecy. I called for a sample. He gave me three. Here they are: (1) Egypt will get the whipping of her life; (2) The Nile river will be dried up; (3) Out of this war will come a world ruler. I pass up the first two guesses

and notice briefly the third so-called prophecy. This man claimed God had revealed these things to him. He admitted they were not found in the Bible. I called to his attention that anyone adding to Bible prophecies would have the plagues mentioned in the book added unto him. (Rev. 22:18-19) I also called attention to the fact that we are engaged in a devastating war to prevent one man rule of the universe; and if this prophet spoke as the oracles of God speak, we are fighting against the will of God to try to prevent world dictatorship. Every man doleing out these doleful prophecies, if he is God's agent, attests the futility of our struggle against these forces that seek the destruction of human rights and liberties. If I believed for one moment that God's book taught the domination of the world by a revived Rome or any form of imperialism known, I would languish my days away in a federal prison before I'd life my voice against Hitler, or permit a son of mine to fight for our country. I would say "Let God's will be done. Hitler take over." The sentiments of these prophets are not from God. They are from religious fifth columnists, hiding behind a cleric's cloak.

On my desk as I prepare this address lies a handbill advertising a meeting now in progress here in Henryetta. Among other spectacular, and highly sensational, subjects are found the following prophetic themes: "Russia Will Form the Northern Confederacy," "Peace Conference Soon To Be Held In Jerusalem." If the man speaks as a news prognosticator, basing his prophecies upon the trend of events, that kind of prophecy is heard in every barber shop and on every street corner. But, if on the other hand, he tells audiences in Henryetta or any where else he finds these things written in God's book, I am saying to all these mushroom, war-spawned prophets—and I do not stutter when I say it—there is not one word of truth in it.

Even the governor of Texas laid down executive duties a few days ago long enough to try his hand as a prophet. Judging from the initial sample, we suggest he stick to his governing. He thinks he has found the fulfilling of Isaiah 3:18 in the present tire rationing program. This verse reads, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet and their cauls, and their round tires like the moon." Thousands swallowed the bait, hook, line and sinker. They could see nothing but "round tires like the moon." These must be automobile tires. They never ascertained that this prophecy was directed against vain Jewish women (v. 16) and that these round tires like the moon (translated "crescents" in the

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Fellowship

R. A. HARTSELL

I wish to examine three forms of the Greek word from which fellowship is derived. *Koinoneo*, meaning "To have common share in, to partake in; to be associated in." *Koinonia*: "Participation, communion, fellowship; a contribution." *Koinoikos*: "Ready to communicate, liberal." (This last word shows the willingness of mind, and the liberality which should direct one in Christian fellowship.) From these we may conclude that fellowship means "a common, willing, liberal participation in all duties of the church." In fact, one is not in the fellowship of the saints of God, unless he is sharing the responsibilities of the children of God. To share jointly the word of the Lord, is to more perfectly manifest reconciliation and co-operation before the world.

But, let us lay the subject out in its three most interesting divisions. (1) Fellowship With. (2) Fellowship In. (3) What We Should Not Fellowship. Having these divisions of the subject before us, we can approach the God-intended understanding Christians should have.

Fellowship With

Naturally you would expect God to have our first consideration in division one. I do not know of a passage that more forcefully presents this phase of the lesson than does 1 Cor. 3:9. "We are workers together WITH GOD." This signifies that God is working. That he is having a part in the redemptive system. Why should one want to leave him out? "In him we live, move and have our being." (Acts 17) He is "above all, through all, and in you all." (Eph. 4:6) And, "It is not in man that walketh to direct his steps." (Jer. 10:23) So, if we hope to reach the goal, we must go hand in hand with God.

To have this needed fellowship with God, we must have fellowship with "His son, Jesus Christ." (1 Jno. 1:3) This, as set forth by the writer, can only be had by "walking in the light, as HE is in the light." We cannot have fellowship with Christ and walk in darkness. "Men love darkness rather than light because their deeds are evil." (Jno. 3:20-21) Evil deeds, then, break down this fellowship. Such deeds as are catalogued in Gal. 5:19-21. One identifies oneself as being in full fellowship with Christ by showing the fruits of the spirit; or that he is in darkness by manifesting the works of the flesh. This is a good way to take inventory of ourselves to determine if we are in the light or not.

Along with fellowship with God and Christ, there must be also a fellowship with the Spirit. In Phil. 2:1, we have mention made of this kind of fellowship. The conditions upon which such share in the joys of Christianity may be had are set forth in verse 2 of the same chapter. Note that "being likeminded" is a demand. Also "having the same." "Being of one accord," is also a condition. To leave these off would cause a rupture of fellowship with the Spirit. These are vital essentials; for Paul instructed the church at Corinth to be of the same mind and of the same judgment. To allow division, contention and strife to invade the congregation, is to open the door to carnality. In 1 Cor. 3:1-5, we learn that because some were Paulites; while others were Apollosites, etc., they were carnal and WALKED AS MEN. This, according to Matt. 15:9,

rendered their worship vain.

But, we must not overlook the fellowship that must exist among children of God. "We," says Paul, "are workers together." And, the church in Jerusalem was noted because it "Continued STEADFASTLY in the apostles doctrine, IN THE FELLOWSHIP * * *" (Acts 2:42) So strong was this fellowship that it created within them a spirit to have "all things common." It led them to "sell their goods and lay the proceeds at the feet of the apostles." A "common share" in the good or ill of their brethren. I am not interested in political, forced communism, but every Christian should be concerned about the spirit of fellowship.

Did you know that you cannot have fellowship with God without being in fellowship with his people? Read 1 Jno. 1:3, carefully. "If we walk in the light, as he is in the light, we have fellowship ONE WITH ANOTHER, and the blood of Jesus Christ His Son cleanseth us from all sins." (1 Jno. 1:7) "One with another" shows how dependent we are upon each other. And it adds to the fact that we must have fellowship with each other in order to have the same relationship with God. *You cannot be apart from God's people and at the same time sustain relationship with God.*

Fellowship In What

All Christians must have fellowship in the gospel. This common share is expressed in Eph. 3:9-10. In verse nine is set forth the duty of fellowship in the "mystery of Christ." The purpose of such joint participation is seen in verse ten. It is expressed in these words: "* * * Might be made known BY THE CHURCH the manifold wisdom of God." All must have part, then, that the work may be done in God's way—"through the church." The church is said to be the "pillar and support of the truth." (1 Tim. 3:15) If I am not having part in the spread of the gospel, I am not in the fellowship of the church.

The church at Philippi presents a fitting example in this matter. (Phil. 4:15) "In the beginning of the gospel," says Paul, At the very start of his work in the section mentioned, they started fulfilling their mission. Looking back to chapter 1:4-5, we find Paul expressing thanks to God for them, for their "fellowship in the gospel." He has informed us that this fellowship was in the matter of "giving and receiving." Brother, how many times have you made a gospel preacher thankful for your fellowship in the gospel of Christ? Do you think that you can go to heaven and withhold your support?

Another matter in which we can have a part is the support of the "poor saints." In 2 Cor. 8:4, we find this church having a common share in this work. The reason given by Paul for this whole-hearted participation was, "Ye first gave your own selves to the Lord." (v. 5) Nothing hinders fellowship more than the lack of first giving ourselves to the Lord. When this is done, the rest will take care of itself. When you hear a brother complain that "we should not maintain orphan homes," you can be assured that he is trying to hide the fact that he has failed to surrender all to the Lord. If he were sincere, he would take *fatherless* children into his home and care for them.

Our Fellowship Should Not Embrace

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) The reward of darkness is unfruitfulness. Jesus, in Jno. 15:1-10, shows that fruit bearing depends upon one's

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Questions To Answer

JAMES H. STACKS

Where in the Bible was Peter, or any of the other apostles ever called, Reverend, Rabbi, Father, or any of the other names by which many preachers of today are called? Where in the Bible did the church ever give parties, ice cream suppers, pie suppers in order to raise money for the Lord? Where in the Bible did any preacher tell a person to join the church of his choice? Where did any New Testament preacher tell a person who asked what to do to be saved, to get religion and join the church of his choice? Where did the church of the New Testament ever vote a person into the church? These doctrines cannot be found in the Bible, therefore they cannot be doctrines of Christ and therefore must be doctrines of men. If the church of which you are member is practicing these things, then it cannot be the New Testament church, it cannot be the church that Christ built because his church did not practice any of those things. If you are practicing any of those things, then your worship is in vain because they are doctrines of men and Christ says in Matthew 15:9, "But in vain they do worship me teaching for doctrines the commandments of men."

Now let us discuss each one of these questions. The first question is, where in the Bible was Peter, or any of the other apostles ever called, Reverend, Rabbi, Father, or any of the other names by which many preachers of today are called? First let us notice how the word reverend is used in the Bible. The word reverend is used only one time in the entire Bible, and is found in Psalms 111:9: "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." Here we find that God's name is reverend. Today preachers all over the world have attached the reverend to their name. They consider their name on the same plain that they consider God's name. Do you consider any man on earth equal to God. The reason that they have attached reverend to their name is that they crave honor and glory among men. They have received their reward.

Now let us notice what the word of God says about all these other names that preachers of today wear. Matthew 23:8-12, "But be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren, and call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." These preachers who attach these names to their names are trying to exalt themselves and God says that they shall be abased. This my friends, is not just my opinion upon this subject, but is the word of God. These preachers of today who wear those names remind me of the Pharisees to whom Christ said, Matthew 23:4-7: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of the garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." I believe that Christ just as heartily condemns the men of today

who wear those names as he did the Pharisees.

Now for the second question, where in the Bible did the church ever give parties, ice cream suppers, or pie suppers in order to raise money for the Lord? You know that doing those things is a common practice among the churches today. Since the Government has asked us to conserve paper and is buying old paper, we find that many of the churches are selling paper in order to raise money for the Lord, an ungodly practice. God has told us that we are to give to the Lord as we have been prospered. 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come. He has told us that we must give cheerfully. 2 Cor. 9:7: "Every man according as he purpeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." When we go beyond this, we are doing so without the authority of the Lord. We are adding to his word, and God condemns everyone who adds to or takes from his book.

Now let us take the next question, Where in the Bible did any New Testament preacher tell any man to join the church of his choice? This is bound to be doctrine of men because it cannot be found in the holy contents of the Bible. You cannot join the church that Christ built, but if you will obey his commandments, God will add you to the church just as he did those who obeyed his commandments on the day of Pentecost. (Acts 2:47) "Praising God, and having favour with all the people and the Lord added to the church daily such as should be saved." Christ built only one church and the way we get into his church is by being born into it. John 3:3: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Therefore, we must be in Christ, and according to Galatians 3:27, we are baptized into Christ. "For as many of you as have been baptized into Christ have put on Christ." To use Bible language, let us say to those who want to be saved, obey the gospel, rather than using the unscriptural phrase and doctrine, join the church of your choice.

Now in regard to the next question, Where did any New Testament preacher ever tell a person who wanted to know what to do to be saved to get religion and join the church. Never did a New Testament preacher give this answer, but let us notice what answer they did give. Acts 2:38: "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." Then again in Acts 22:16: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." There are many other conversions, but we find that all the answers are similar to those that Peter and Ananias gave and that in not one of them do we find that they were told to get religion and join the church of their choice.

We now come to the last question, Where did any church of the New Testament ever vote a person into the church. We have no record of any such action in the New Testament. It is an unlawful practice, and those who practice it are doing so without the authority

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Conscience Is Not A Guide

E. M. BORDEN

Much is said these days about conscience. Is conscience a guide? We discussed it in school. The question was, "Is conscience a safe guide?" Many people today think it is a guide. Is it a guide? Does it dictate? Conscience may impel, but it does not guide. It does not dictate. The conscience condemns. (1 Jno. 3:20) We often hear it said: "His conscience pinches him." That is the same as to say: "His conscience condemns him. Sometimes we hear people say: "I know I am right or my conscience would condemn me." Our conscience does not condemn until we do contrary to what we think is right. It does not matter whether we are right or not, if we think we are, our conscience does not condemn. Then, to have the right kind of conscience, we must believe the Bible and take it as the Lord's standard of right.

Conscience is a creature of conditions. It never appears until we have violated our standard of right, or our supposed standard of right. It appears, even though our standard of right is not well founded. Where there is no conception of right or wrong, there is no conscience. Paul said he lived in all good conscience when he persecuted the Christians, (Acts 22:1) but that did not make it right. He thought it was the thing to do. He followed his standard of right. (Acts 26:9) His conscience did not condemn him, for he acted according to his standard of right. Conscience and knowledge go hand in hand. False knowledge makes a false conscience. A satisfied conscience is one that does not condemn. When we are properly taught, our conscience is not satisfied until we are baptized. (1 Pet. 3:21)

Now, there is such things as a seared conscience. "Having their conscience seared with a hot iron." (1 Tim. 4:1, 2) In that case, conscience fails to condemn. When a man reaches that point, he is in a very corrupt state. The conscience convicts. "Being convicted in their conscience, they went out, one by one." (Jno. 8:9) They knew what was right, and that is what caused their conscience to condemn. When Judas returned the thirty pieces of silver he pictured a condemning conscience. He acted contrary to his knowledge of right. He fell. The Bible tells us that we must believe in Christ, repent of our sins, confess our faith in Christ, and be baptized for the remission of sins. "He that believeth and is baptized shall be saved." (Mark 16:16) If a man believes what the Bible says, his conscience will not cease to condemn him until he is baptized. Peter tells us that baptism is for the answer of a good conscience. (1 Peter 3:21) If I believe that bap-

tism is for the remission of sins, my conscience will not be satisfied until I have been baptized.

A certain pastor who had recently acquired another degree, told his flock that conscience was born a little over five thousand years ago. That was not so bad as the next statement that man was a savage thousands of years before that. I suppose that is what he learned when he received his recent degree. Well, it seems that he does not believe in the Bible account of creation. He does not believe that Adam and Eve were the first people on the earth. It is true that conscience did not appear until Adam and Eve had violated their knowledge of right. The fact is, conscience does not appear in any of us until we violate what we consider to be the standard of right. All people, even savage races, have their standard of right. The Indian, in his savage state, had his standard of right. The Indian looks to the great spirit, and in his way, he is a worshiper. The preacher who denies the Bible account of creation, should "unfrock himself," and give the pulpit to those who do believe the Bible. Where there is an intellect, there can be a conscience. The Lord appeals to man's intelligence. Man is allowed a choice. If he chooses the evil, he may know what to expect.

Cracked Pot Prophets

(Continued From Page One)

American Revision) were nothing more than ornaments worn by Jewish women. Rings, nose jewels, tablets, ear rings, suits of apparel, crimping pins, chains and bracelets are some of the other things to be taken from the daughters of Zion for their vain glory. (v. 16) This is just another sample of the prophetic craze.

Jehovah's Witnesses (so-called) are the fathers to most of the would-be prophets of today. The pre-millennial theories of Russell and Rutherford have permeated the religious teaching of most of the denominations. The vague idea of a return of the Jews to Palestine, and literal reign of Christ for a thousand years over a re-established Israel has captivated the imagination of a high percentage of the religious world. Most of the prophetic teaching, let these prophets call themselves church of Christ, Baptist, Methodist, Holiness, or non-denominational, or whatnot, is nothing more, nor less, than re-vamped Russellism. The word of God nowhere states Christ will ever set foot on earth again, and not even suggests that Christ will reign a thousand years on earth over men and women in the flesh, be they Jew or Gentile. You who think Christ is coming back to earth to reign for 1000 years suppose you take your Bibles, find the verses that so teach, write them on a penny postal card, and mail to me. I will be glad to acknowledge the information over radio, and apologize for my error, if you can give the information.

We berate Jehovah's Witnesses for their subversive doctrines while we have others teaching the same old errors under a different garb.

Russell prophesied for the end of the world in 1874. Again he set the date at 1914. Rutherford said the world ended in 1914. Russell said the battle of Armageddon would be fought before the end of 1915. His followers predict the battle will be fought soon. Rutherford predicted the return of Abraham, Isaac and Jacob to be the visible and legal rulers of the universe in 1925. Russell and Rutherford predicted that all republics would be destroyed in 1920. Rutherford predicted in 1919 that millions now living shall never die, and wrote a book bearing that title. In it he taught

that existing saints would continue to live on. But he didn't. These are a few samples of the reliability of modern prophets.

One who held a revival here late in 1941, and whom I met in debate twice, prophesied that the world would end in the spring of 1941. This prophecy failed just as all these wild guesses will fail. There are no keys to prophecy. And any man posing as a prophet today marks himself as a notoriety seeker and as one whom I would hesitate a long time before following. I suggest this morning to all my hearers that you "investigate before you invest" in any prophetic enterprise put out by the prophets of the day. I commend you to God's word. Study it as though you were the first one to whom it ever came. Do not look at it through the eyes of any man on earth, nor through the creed of any denomination. The Bible is a letter of love. It comes from our heavenly Father. It is addressed to us—His children. The language is understandable. I do not propose to let any prophet, priest or king do my religious thinking for me. Nor am I disposed to be disturbed by the rantings of men and women who pose as prophets. Try them by the word of God, and you will find them false to the core. Quit opening your mouths like the whale in the fable and swallowing every religious tub thrown to you; or like young birds swallowing every worm given you. Let's speak where the Bible speaks and be silent where it is silent.

FELLOWSHIP

(Continued from page two)

connection with the "true vine." Fellowship with darkness, thus, breaks one's relationship with Christ. "Men love darkness rather than light because their deeds are evil." (Jno. 3:19-20) "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 Jno. 1:6) Two things are evident: (1) The one who pretends fellowship, but walks in darkness—engaging in evil vices, is a liar. (2) He has no part in doing the things truth demands. He is a reproach to God and the church.

Continuing our search we find that fellowshiping the devil is forbidden. "* * * I would not that ye should have fellowship with devils." (1 Cor. 10:20) Devils have doctrines. (1 Tim. 4:1-3) To subscribe to these, places one in fellowship with devils. In fellowship, there is association; and, association brings likeness. If I want to be like the Lord, I must associate with him. He has said that, "Where two or three are gathered together in my name, I will be in the midst." If I meet with God's people in their coming together, and partake in the gospel services, I associate with Christ. On the other hand, if I meet and participate in the things of the devil, I shall become like unto him.

Another thing forbidden is fellowship with unrighteousness. In 2 Cor. 6:14, Paul asks the question: "What fellowship hath righteousness with unrighteousness?" We cannot hold on to God with one hand the devil with the other. They are too far apart. Lot's wife tried this. She tried to hold on to her city with one hand, and God with the other. "Oh! Just give me one more look at Sodom," was the attitude expressed by her. She had not broken her connections with the sinful city. I wonder, have we broken off with the devil?

The world comes for its share of rebuke. "Ye adulterers and adulteresses, 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) Yes, this is strong language. It simply says that you cannot condone worldliness, and at the same time be the friend of God. Worldliness means anything which hinders us from our duties. Beer joints, dance halls, picture shows, etc., are works of darkness. One is just as bad as the other. The influence of one leads in the direction of the other. We fellowship the things and persons with which we associate. Just how would you feel, facing society with glaring eyes, red nose and wobbly carriage? Just go the way of the beer joint, and you will look like that.

"How shall two walk together, except they be agreed?" is a question asked by one of old. We are reconciled to those who walk the path we are walking. If we walk the "strait and narrow way," we are reconciled to God and his people. But, if we walk the way of the dance hall, beer joint, etc., we are reconciled to the devil and his followers. Much more could be added, but this is enough for now.

QUESTIONS TO ANSWER

(Continued from page three)

of God. If people had to be voted into the church, then when the eunuch said unto Philip, "See, here is water; what doth hinder me to be baptized?" Philip would have answered, I will have to go back to the church and see if they will vote on you, and if they say yes, you may be baptized, but if they say no, I cannot baptize you. Philip did not do that he simply said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Upon that confession, we find that Philip baptized him. Let us not make laws where God has not made them. I believe that the word of God is sufficient to save a man without adding man-made laws. 2 Tim. 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If you are a member of a church that practices any of these things and you cannot answer these questions, then it is time for you to do some investigating.

Proper Division of the Word

(II Timothy 2:15)

The first four books of the New Testament are designed to present the evidences, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The fifth book, Acts of Apostles, tells those who believe in Jesus how to become Christians. In this book, the Holy Spirit, speaking through inspired men, answers the question, "Sirs, what must I do to be saved?"

From Romans to Jude are letters to Christians and churches, telling them how to live the Christian life and to conduct the work and worship of the church.

Revelation, the last book in the New Testament, tells the faithful Christian about his future home in "a new heaven and a new earth."

If you have friends and loved ones whom you would like to have a sample copy of the paper, send us their names and addresses. Send as many names as you like, one or a thousand, and we'll send them a sample copy.

Answer To "Uncle Mac"

E. R. HARPER

In the October issue of the Orthodox Baptist Searchlight appeared an article by my good friend James MacKrell in which he takes a back-handed slap at my brethren in Texas. I think this article deserves our notice.

It reads in part as follows: "Converted Campbellites Take the Lead," head lines. Article: "I had thought that heretofore I had seen about everything under the sun, but I found that there is much of God's power and grace that I know but little about. (That is ONE true statement Uncle Mac has made. E. R. H.)

"Several years ago Dr. David L. Cooper and Dr. O. E. Philips, then connected with the church of Christ (so-called at Abilene, Texas) saw the full Gospel of God's word and left that church, founding the Biblical Research Society, with the one purpose of preaching and teaching the Prophetic Word.

"That God has honored these brethren's work throughout the world is now a matter of history. Their work, throughout the Pan-Handle of Texas is a matter of wonder and amazement. You can imagine my amazement when I came into this country and found the church of Christ crumbling on its faulty foundation and the people in great numbers hungry for the True Bible Truth.

"In our revival here we had *several* men every night in the services who were formerly *church of Christ* (Campbellite) *preachers* and *scores* and *scores* of *lay-men* all eager to know more of God's True Gospel."

From the above report one would get the idea that Mr. MacKrell had found a body of believers, a congregation of the church cooperating, at least many of her members, with him in his meeting. Is that the truth? Nay, verily. We do not intend for Uncle Mac to get by with this. Had he stopped with saying that Cooper and Philips and those who pulled away from the church went in with him, it would not have been so bad but when he said he "Found the church of Christ crumbling on its faulty foundation and the people in GREAT numbers hungry for the True Bible Truth" he stated something that is not true of the church there. We had a letter from the leaders of the church there and they tell a different story.

They say the church is stronger than before the meeting and that they had nothing to do with this meeting. They go further than that. They say they did not know he was a Baptist until this came out. They thought he was a "free-lance." What is a "free-lance?" He is "anybody's dog" who will hunt with him. So the "Baptist Church" surely was not much strengthened if that be true, yet that is the report we have from there. From their letter the meeting did not stir much excitement and they did not hurt the church there at all. Just remember THAT. The church is still standing and stronger now than when he was there.

Well what did happen? Here is what happened. O. E. Philips and David Cooper split the church there. This letter said that Brother Philips and a group pulled away from the church and it was THAT group that went in with Uncle Mac's meeting and I deny that any of the church helped him.

Who are Cooper and Philips? They are "Bollites" or "premillennialists" and that is the trend for them today to leave the church and take up with any body who

will preach their doctrine. The people of South Arkansas know who O. E. Philips is. He is the one who caused a lot of trouble in our state. These are the type of men I have been opposing and suggesting that we do not need in our work in THIS state. I have tried to point out that the church is in danger when under the leadership of "premillennialists" and THEIR SYMPATHIZERS and this letter of Mr. MacKrell is another living evidence that the church is in danger when they lead.

In 1924 was published a paper in our state in which men of the same stripe were defended and some brought to our state. The names of these men are C. C. Merritt, Earl Smith, Tona Covey, R. H. Boll. To this number could be added J. E. Blansett, Don Carlos Janes, E. L. Jorgenson, Clinton Davidson and others, all of whom are either premillennialist, out right, or *staunch defenders of Boll and his men*, which is just as dangerous to the cause we love, as is the theory itself. It will be remembered that in certain sections of our state, not in Little Rock, these men have been frequent and welcomed guests and have been extended full fellowship and introduced to the public as loyal gospel preachers and sometimes recommended and sent out to hold meetings here in our state.

Because I have, in recent years, lead the fight against the infiltration of such men into our ranks in Arkansas and because I have begged with tears in my eyes that they be kept out, and with a broken heart over their coming to our state and influencing our people, I have prayed with certain men that we keep away from those men. Because of that, I have been fought, ridiculed, branded as Pope, Presiding-elder, Hitler, hypocrite, and even slandered.

Now notice, just a "straw" maybe, but it "shows which way the WIND BLOWS" we are told. Here are these men, Cooper, Philips, Janes, Jorgenson, Merritt, Blansett, Boll, Covey, Clinton Davidson of New York town, and the once noted teacher, preacher and leading man in certain sections of Arkansas, Earl C. Smith, to welcome visitors to Arkansas.

Who are these men? They are LEADING premillennialists over the country and Uncle Mac says they have organized the "Biblical Research Society" with which the once famous Brother Neal (before he met Foy E. Wallace) cast his lot. These men have been for years under the influence of R. H. Boll and certain men of our state, but look at them now. Nearly *all* of them *quit* the church, *split* the church, or *organized something else other than the church*.

The latest thing is the Boll, Louisville group which has just closed a great meeting, with S. S. Lappin, a LEADING DIGRESSIVE, doing the preaching in their MEETING HOUSE in Louisville, Kentucky. Yet we have leaders in Arkansas who never go to any place in Louisville to preach other than *this very place* in which *this* meeting has just been held and HER SISTER churches in Louisville, *all* of which are premillennialists. I have begged that it not be so and for *that* I am not appreciated. There are some good loyal churches in Louisville but our friends from Arkansas *never* go to *them* when in Louisville. "Just a straw but shows how the winds blow." Yet I am to have my mouth closed

(Continued on page seven)

The Faithful Few

J. C. MURPHY

A majority of the human family have never been with God, only a few have been faithful, a precious few. Only a few members are faithful today. In every congregation the minority are depended on to bear the burden of the whole group. Only a few attend prayer meetings, Bible classes, and assume the responsibilities of the local congregation.

Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in there at: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13, 14) Notice, *few there be that find it*. The *wide gate* is put in contrast with the *narrow way*. At the end of one is destruction and the end of the other is life. A preacher, one time based his sermon on the religious census. He wrote on the blackboard the name of the church that had the greatest number of members. He talked about that denomination. Then he wrote the name of the denomination with the second largest membership and what it was doing. Then he put the third which was his own, and had a lot to say about it. Then he wrote the fourth and fifth and on until he came to the church of Christ. Then he began to contrast the little number with the big number in his church. He said the "Campbellites" thought they were the only ones right, and added, how could it be possible that such a great number was wrong. Why, if that preacher had studied his Bible he could have seen that it was just as it had always been, the majority would not be right. *They have never been with God*. Members of the church of Christ are often asked the question: "Do you believe all are going to be lost except in your church?" Only those who take the word of God and live faithful to him unto death, only those that follow the Lord Jesus Christ, no one else, only a faithful few will be saved.

One can't decide what's right by the majority. People sometimes become troubled and they think because there is a larger number elsewhere they really decide what's right and wrong. One can never decide by the majority what's right in the truth of God. Truth is truth, even if everybody in the world fights against it. Right is right, so majority has nothing to do with it. See what the Bible says on the subject. Don't leave God and the Bible out.

Start from the beginning and tract mankind down and see how many have been faithful. Take Adam and Eve, when the contest came, what about it? There was Eve transgressing and then came Adam right after her. How many remained faithful to God? The first that God made in his own image, and they proved unfaithful. Of Cain and Abel, when they were worshipping God, how many were faithful in that worship? Only fifty percent. Come on down the line to Noah when God proposed to destroy the wickedness of the world. Noah went out and preached righteousness to the unrighteous people. He went out and preached the truth of God to those that rejected God. The people may have asked "Do you think that just your little few are going to be saved?" Noah was just able to save himself and his wife and his three sons and their wives, only a few, just a few saved. Others could have been among the faithful, but they were not. The

fact still remains they were lost. Abraham was the best man living on the earth at the time. God called Abraham and said, "Get out from your country and separate yourself from your people." God selected Abraham because in him was the making of a good man that could put faith over to the Jewish race. No doubt, his people asked if he thought only his little few were right. The majority has nothing to do with it. Out of the vast number of the children of Israel only Caleb and Joshua reached the land of Canaan. The others could have gone into the promise land, but only two out of that large number, only the faithful few. John the Baptist came making ready the people, preparing them for the Lord. Now, when all of Jerusalem and Judea went out and were baptized in the Jordan, how many were ready when Christ came? "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11, 12) Lock at the church at Rome, at Jerusalem, at Corinth, at Ephesus, and all those churches, where are they today? They are gone. The Lord has never kept anyone from being one of the number, but he had encouraged and instructed those to be of the faithful few. Any one can be of the faithful few if he wants too. He may have to suffer persecutions and bear heavy burdens but he can serve God. Heaven will be the home of the faithful few.—In The Evangelist, Longview, Texas.

Answer To Uncle Mac

(Continued from page six)

in the pulpits of the state, my voice stopped over the radio, and the papers must close their pages to my defense of the truth. And at the same time this premillennial group and their sympathizers are to be allowed to run loose in the pulpits, over the radio, and given a free hand to win the people through the press (by a certain few).

Well when that is done there will be more articles like this of James MacKrell telling the world that we are losing and our people are coming to the Baptist, for premillennialism is to the truth and the church what sin is to the soul; it destroys its beauty. No, they shall not take us away, here in Arkansas without a protest. I know that after our debate here, Mr. Bogard and his Baptist friends were told by the group that harbored this house of premillennialists I have just mentioned above that he, Bogard, defeated Brother Hardeman. He even published it in his paper that they told him he defeated Brother Hardeman. They admitted saying it about the Spirit question, but regardless of that, the premillennialists and the Baptists shall not come to Arkansas and do that to us without a protest from me if NO one else has the courage to fight it in the open. Thank God some others have had the courage, and I fight, not alone, but with "7000 who have not yet bowed down to James MacKrell and the premillennialists among us."

* * * * *

NOTES—REPORTS

* * * * *

SINGING SCHOOL CLOSED AT LITTLE ROCK

March 24—I closed a singing school Friday night with the Asher Avenue congregation in Little Rock. The other congregations were represented, and, seemingly, much good was done. Brother J. B. Redd is the minister, and he is making sacrifices in building up the church in that part of the city. If any one reading this feels disposed to help a weak, struggling congregation financially, then you could be a help in this work, and it would be money well spent. Send your contributions to J. B. Redd, Box 1573, Little Rock, Arkansas. He is worthy of your confidence and support. I began a singing school last night in Davenport, Oklahoma. Prospects are bright for a good school. Brother Harold Ensley is the minister, and is doing a good work. I am to begin a meeting in Ypsilanti, Michigan, April 7. I will spend eight weeks in Michigan if not hindered. If there ever was a time in the history of the church that we should work, it is now. May God bless the faithful. Sincerely in him.—Will W. Slater.

R. A. Hartsell, Broken Arrow, Okla.: Am enclosing \$6.00 to cover 12 subscriptions, which are enclosed. These were secured today per your special offer. Hope to get others during the year. I shall visit a number of places and communities during the summer, and will try to do more than I have in the past for the paper.

NOTICE

If you have friends or loved ones whom you would like to have a sample copy of THE GOSPEL LIGHT, just send us their names and addresses. Send as many names as you like, one or a thousand, and we'll send them a sample copy of the paper. Won't you do this right now?

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FEBRUARY REPORT OF GUS WINTER, BELHAVEN, NORTH CAROLINA

House to house calls	88
Tracts, gospel papers given out	100
Bible studies in homes, Belhaven	6
Preaching services, Rt. 1, Newport	3
Preaching services, West Belhaven	3
Preaching services, Pike Road	2
Memorial services, Belhaven	1
Total all meetings conducted	15

OFFERINGS

Bertha Mehlem, Barnum, Minn.	\$1.00
F. H. Graham, Des Moines, Ia.	1.00
H. J. Criner, Davenport, Ia.	2.00
J. E. Criner, Burlington, Ia.	1.00
Brethren in W. Belhaven	3.56
Church of Christ, Rt. 1, Newport	11.50
Church of Christ, Webster City, Ia.	6.00
14th Street C. of C., Washington	10.00
Church of Christ, Pike Road	25.00
Total	\$61.03

E. R. Harper, 4th and State Streets Little Rock: I will begin a meeting with the church at Tenth and Francis Streets in Oklahoma City, Monday night, March 30th.

* * *

C. L. Embrey, formerly of Texarkana, but now of America, Alabama, will meet D. N. Jackson in a four days debate at Dyess, Arkansas, beginning April 14.

* * *

The church at Keiser, Arkansas is holding all-day services in its new church building Sunday, April 5th. Doyle Williams is the local minister.

Christianity is a religion of being and doing, and not merely of saying and seeming. It has a joy for the heart, a song for the tongue, a walk for the feet, and a work for the hands. The Christian has one Lord and one Master, who is the foundation of the hope, the object of his love and the subject of his conversation.

A good conscience is always fearful and unquiet.

* * *

Social regeneration can never come en masse; it must come through the individual.

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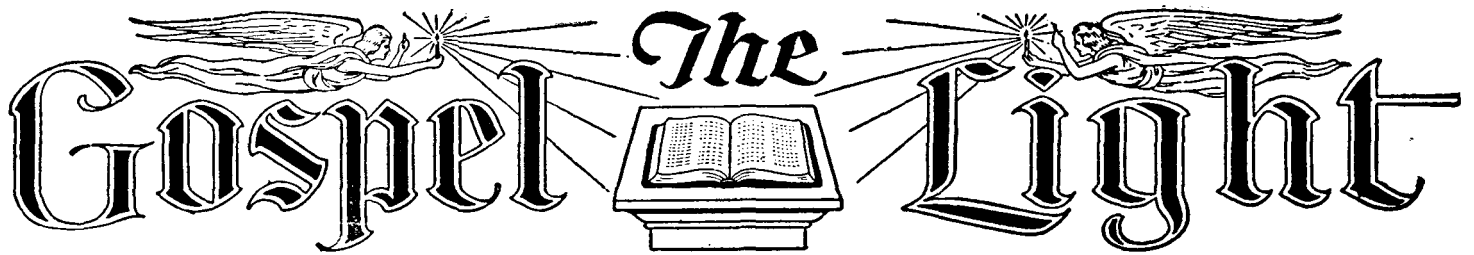
We know there are many of our subscribers who can get out and within a short time secure ten subscribers at 50c, which will pay a subscription to the first of next year. The one securing the club will receive the Bible for their effort. Friends, don't fail us in this effort.

SPECIAL NOTICE

A special issue of THE GOSPEL LIGHT is being prepared containing articles on "First Principles," or Primary Steps of Gospel Obedience. This issue will contain articles by some of the most able writers in the brotherhood and we believe it will prove to be one of the finest mediums for doing mission work available.

Extra copies of this issue will be available at practically the cost of publication and we must distribute at least 100,000 copies.

Watch the Gospel Light for further information. We hope to give you a complete list of subjects and writers next week.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, APRIL, 9, 1942

NUMBER 18

CHRIST'S CHURCH --- MEN'S CHURCHES

GEO. B. CURTIS

Radio sermon delivered over KHBG, Henryetta, Oklahoma.

"Upon this rock I will build my church."—Christ.

"Other foundation can no man lay than that which is laid."—Paul.

"There is one body."—Paul.

"Christ is the Savior of the body—the church."—Paul.

Some few weeks ago I received a government bulletin on religious bodies in the United States. In this bulletin two hundred fifty-seven separate bodies are listed. This failed to include the separate Holiness bodies which now number above forty, the most divided of all religionists. Christ has one body. Men have about three hundred bodies differing in name, doctrine, polity and origin from each other, and bearing few resemblances to the church of the New Testament, yet claiming to belong to Christ. There is one body. That body is the church.

I propose this morning to call your attention to certain characteristics of Christ's church vs. men's churches. First, I suggest the matter of ownership and name. Christ owns the church. It is Christ's. It belongs to him. It is the church of Christ. "Feed the church of the Lord, which he purchased with his own blood." (Acts 20:28) "The churches of Christ salute you." (Rom. 16:16) "You have kept my name"; "You have not denied my name." (Rev. 2:13; 3:8) You had as well look for a man by the name of Smith wearing the name of Jones as to look for the church of Christ wearing the name Baptist, Methodist, Presbyterian, Campbell, etc. The church is Christ's, not Campbell's Wesley's, Luther's, nor John's.

Second, I suggest the matter of worship. "They continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread and prayers." In the New Testament church God is the object toward which all worship is directed. He can be worshipped only in Spirit and in truth. To worship God according to the teachings of men is vain worship. (Matt. 15:9) All acceptable worship is directed by the word of God. That not directed by the word of God is vain—from men. Then any item of worship not authorized by a thus saith the Lord found written in the New Testament will be practiced by any group vainly. God will not accept it. I know I can pray to my heavenly Father acceptably as long as I pray in faith according to his will. I know I can eat of the loaf and drink of the cup in commemoration of the death and suffering of Christ on the first day of each week, because I find New Testament command and example therefor. I know I can give of my means as I have been prospered and as I have purposed in my heart for I find the command in God's

word. I know I can sing God's praises in psalms, hymns, and spiritual songs and God will accept for he so commands. The matter of prayer may be abused and become an abomination to God.

I dropped by a place of worship in Henryetta some time ago and beheld their devotions. The pastor with closed eyes and uplifted hands, repeated the two words, "Praise God" hundreds of times. The others repeated similar phrases over and over. This type of praying is typical of these and kindred groups. Yet Jesus says, "When ye pray, use not vain repetitions, as the heathen do for they think that they shall be heard for their much speaking." (Matt. 6:7) Then this type of praying is not characteristic of Christian worship. Christ says it's heathenish—a mark of heathen worship. Our Savior goes on to tell us that the Father knows our needs before we ask, hence, the uselessness of repeated importunings.

One of the paradoxes of this type of religionists is their practice in their so-called conversions. The sinner is assured that God is anxious to save him. He, the sinner, is told that all that is necessary is to kneel down right where he is and give his heart to God. Let a sinner take this course and the scene changes immediately. First, God is willing, and the sinner is unwilling. Now the sinner is willing, and God now is unwilling. If you really want to hear these vain repetitions, attend one of these mourner's bench scenes and hear the prayers trying to get God back in the notion to save sinners. Such procedure is not characteristic of the church purchased by Christ's blood. According to the Lord this is borrowed from heathenism.

In the matter of giving certain characteristics mark New Testament procedure. Members of churches of Christ in apostolic times gave on the first day of the week. They gave as they had been prospered and as they purposed in their hearts. They gave willingly, not grudgingly. They gave; they were not taxed. Money was never collected for the Lord's work by bazaars, suppers, raffles, slot machines. The apostle Paul, nor any one else by God's authority, never stood by an iron pot, ringing a bell in the name of the Salvation Army and asked money of passers by. It was not done that way in God's organization then. It is not done that way in God's organization now. Mark the organization that practices these anti-scriptural means of finance and avoid them, for they are not of God.

In the matter of praise, certain things characterize New Testament procedure in worship. The Corinthian

(Continued on page four)

Udenominational Christianity

BATSELL BAXTER

Scriptural and Practical Grounds of Christian Fellowship

The divided condition of those who claim to be followers of Christ presents a condition that makes religious teaching and practice a very difficult thing. The Lord never intended that those who claim to be his followers should be so divided. In fact, with the weight of the world's woe upon him, he knelt down almost in the shadow of the cross on the night of his betrayal and prayed: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17:20, 21) This is in keeping with the words of the sweet singer of Israel: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The Authority

Unity among those who worship in the name of Christ is based upon the authority of Jesus of Nazareth, the only begotten Son of God: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." (John 1:14) He is the Savior from sin: "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." (Matt. 1:21) Salvation from sin is through the atoning power of his blood: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ his Son cleanseth us from all sin." (1 John 1:7) God has commanded that we hear the word of Jesus. "While he was yet speaking, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5) "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high." (Heb. 1:1-3) Jesus claimed and possesses the authority to direct men from earth to heaven. "All authority hath been give unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20) He claimed for the apostles divine guidance in carrying on this work. "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:25, 26)

A Divided Christ

We have no right to present a divided Christ to people. It is displeasing to him and confusing to them.

The only basis of unity is in faithful obedience to him. Jesus himself set the example for the kind of unity for which he prayed. "For I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) We have no right to say that we love Christ if we refuse to obey his commands. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." (John 14:21-24) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:10) Our Lord gives a pointed warning against any disregard or neglect of his commands: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof." (Matt. 7:24-27)

No Man-Made Creed

Why have any creed but Christ? No other creed is necessary. Why have any plan of religious work and worship except that set down in the New Testament? No other plan is necessary. The efforts of men to make other plans or to modify this plan have resulted in the confusion and discord of denominationalism. Every new creed has multiplied the confusion. What the Scriptures say, that we should do. We can do that. If the Scriptures do not say how to do it, then we can do it in a way that is in keeping with the spirit of New Testament Christianity.

The Example of Baptism

The New Testament scriptures command believers to be baptized in order to be Christians. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20) "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16) "For ye are all the sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27) These scriptures are plain. This is the Lord's way. These scriptures say so. No one who claims to love Christ has a right to omit a part of his law of pardon or to change

any of it. Baptism is immersion. "Or are ye ignorant that all we who were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6:3, 4) "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch: and he baptized him." (Acts 8:38) The English translations are as plain on this point as on the design of baptism. To this the Greek scholarship of the world agrees. No one who claims to love Christ has a right to change this, even though to do so will suit the convenience and the tastes of others.

An Example In Worship

The New Testament scriptures command God's people to sing praises to him. This is an individual and a collective duty of those who love the Lord. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16) The only instrument which the Lord mentions besides the voice is the heart. In a figure he calls attention to the strings of the heart, showing that the song must come from the heart as well as from the voice. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:19) "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." (Heb. 13:15) God's people have no right to change this. This is the way the Lord said to do, and in all of our worship we should strive to please him. The method of singing is not specified. In this we may use our judgment. But he does ask us to sing! Playing is not a scriptural substitute or accompaniment for singing. Man-made instruments are not a scriptural substitute for the human voice. The command to sing, of course, implies anything that is necessary to the singing. If the command to play, then that would imply anything necessary to the playing. Can we not sing and thus worship in a way that we are sure will be pleasing to God? Would this not be easy to do if we could get our own personal preferences out of the way and make it our first concern that our worship would be acceptable to God? Could not all those who claim to be God's people unite upon this sort of worship? The fact is that every religious teacher to whom this writer has talked is frank to admit that we can, without the sacrifice of anything but the personal preferences of those who use piano, organ and other instruments of music in the worship. Since that is true, you can see that this practice is an obstacle to unity in Christ.

These examples have been set down here because they represent two items on which religious people are divided, and because division upon these items among others is effectively blocking all efforts for unity in Christ.

It Is Practical

The unbeliever is perplexed at the present state of religious matters. He has heard that there is one God and one Christ. It has been preached to him that this Christ died for his sins. The New Testament teaches and the man of the world has been told to believe. "Though he were a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author

of eternal salvation." (Heb. 5:8, 9) To his astonishment, the seeker for truth finds upon investigation that those who claim to be followers of Christ have divided into hundreds of denominations, each following a creed of its own. He finds also that though many of them claim to extend a fellowship to some of the others, every one of them puts some of the others under the ban of his fellowship, and that very few of them are willing to change anything in their own work and worship for the sake of unity with any other. He is astonished at this in view of the statement that he hears from most of them that "one way is as good as another, and we are all headed for the same place." The man of the world cannot see how one Bible authorizes so many denominations, and he is frank to say so by the thousands. Right here in America less than one-half of the population makes even a nominal claim to any sort of Christianity.

Can We Understand the Requirements?

"But," it is asked, "can we not have different interpretations? For instance, as to historical facts, do not many authorities differ?" Yes, many authorities do differ in regard to historical facts, because the men who have written histories are all human and are subject to the bias of their own opinions and preferences. They are limited also by the uncertainty of the human authorities from which they glean their historical data. So if a student goes to a library to consult different authorities on any historical question, he will come out with a good many different opinions. But when the teacher of a history class selects one book as the text and tells the students that this book is the authority, the students are all expected to see it alike. Those who do not will be failed on the course. It would do no good to make the plea to the teacher that "we cannot all see this book alike." A book that was so complicated that students could not understand its plain statements would be thrown out by the board of education as an unfit text to use. The man whose book would result in confusion and differences of understanding would be branded as incapable and his book would be discarded as unworthy of notice except as an object of curiosity.

The plea, "we cannot see the commands of the New Testament alike," brings shame upon the name of God. We ought to be ashamed to say that God would write commands that men cannot understand and then promise damnation to those who do not obey them. The main reason that so many people see differently is that there are so many different authorities—creeds. These creeds and the preachers who teach them keep religious people divided. The abolishment of creeds would abolish denominational differences. When denominational differences vanished, the denominational names would be useless. All who claim to be followers of Christ would be simply Christians using the New Testament as the authority in work and worship. In this way can be achieved the unity for which Jesus prayed. Upon this basis "Christian fellowship" can exist among all of us, for we would all follow Christ. On any other basis "Christian fellowship" is a mockery. Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46; Matt. 7:21)

The "Intellectuals"

"But," says one, "have not the 'intellectuals' gone off and left you?" No. They did not leave us. The leaving occurred long before our day. Our good brother,

(Continued on page Five)

THE GOSPEL LIGHT

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Election, Foreordination and Predestination

E. M. BORDEN

The doctrine of unconditional election to salvation, was first preached by John Calvin, the founder of the Presbyterian Church. This theory was no more than unconditional salvation. Many people give up and say they cannot understand what the Bible says on the subject of election for they know that the Bible teaches conditional salvation.

Election is a Bible doctrine, but election does not always mean election to salvation. Christians are the elect of God, but that election is conditional. The election of the Jews and Christians came through Abraham. God promised the land of Canaan to the Israelites, as a nation, and that promise has been fulfilled. Israel entered Canaan according to the promise of God to Abraham, but the permanent dwelling in Canaan was conditional. This was not the only promise that God made to Abraham, for he said: "And in thee shall all nations be blessed." Then, Christians are the elect of God, but it is conditional, for Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Paul tells us that we are baptized into Christ, both Jews and Gentiles, and that by doing so, we are "Abraham's seed and heirs according to the promise." (Gal. 3:26-37) "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:20, 21) So we are vessels of honor when we keep the commandments of the Lord.

The Jews and Gentiles alike are called to salvation. "Even us whom he hath called, not of the Jews only, but also of the Gentiles." (Rom. 9:24) In this we learn that salvation comes to the Jews and Gentiles alike. Now, let me read the 27th verse: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Yes, all Israelites were called, but only a remnant will be saved. Christ is the only chance for the Jews. They cannot leave him out and be saved. No Israelite can be saved without obeying the gospel. Paul said: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." (Gal. 3:29) So, the Jews and Gentiles alike must obey the gospel to be saved.

Now, in Eph. 1:4-6, another case of election is mentioned. Is in unconditional election to salvation? Let us see. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

This part of the scripture has reference to the apostles. They were chosen to be his ambassadors to carry the gospel to the world. Notice that he did not include the Ephesians in this predestination, for it was to the apostles. Notice the pronouns "we," "us" and "ye", for it will be easier to understand. "Who hath blessed us." (v. 3) "Who hath chosen us." (v. 4) "Having predestinated us." (v. 5) "He hath abounded toward us in all wisdom." (v. 8) "That we should be the praise of his glory who first trusted in Christ." (v. 12) Now hear the next verse and notice the change in the pronouns from "we" to "ye." "In whom ye also trusted after ye heard the word of truth, the gospel of your salvation. (v. 13) Then the election of the apostles is one thing, and the election of the Jews and Gentiles to Christianity is another thing. The apostles were chosen to carry the gospel to the world.—To be continued.

Christ's Church—Men's Churches

(Continued From Page One)

church sang God's praise. The Ephesian church sang God's praise. The Colossian church sang God's praise. All apostolic churches sang God's praise. Mark you they sang His praise. God's approval rested upon this worship. No apostolic ever used a mechanical instrument of music in singing God's praise. The man does not live that can find a command or an example for the use of an instrument of music in worship to God in a New Testament church. The necessary inference for its use is also lacking. They were not used then in the blood purchased church. They are not used now in the blood purchased church. Their use is from men, and worship thereby vain. (Matt. 15:9)

In the matter of the Lord's Supper certain things characterize the practice of the church of the New Testament. Its elements are two, the loaf and the fruit of the vine. The supper was observed on the first day of the week. (Acts 20:7) Its purpose was to keep in memory the pain and sufferings of Christ on the cross until he comes again. The participants were to subject themselves to a self-examination as to their fitness for participation. No church of the New Testament ever observed the Lord's Supper on Maundy Thursday, or any other Thursday, or on New Year's day as such or any time other than on the first day of the week. No New Testament church observed the Lord's supper monthly, quarterly, semi-annually or annually. They observed it on the first day of the week. No church of the New Testament ever set itself up as a tribunal to examine its members as to their worthiness to eat the bread and drink of the cup. "Let a man examine himself," was the apostolic rule. No New Testament church ever gave the bread to the laity and withheld the wine for the priests. No New Testament church ever taught the doctrine of transubstantiation. Mark those departures from apostolic practice in the Lord's supper and avoid the institutions making the departures. They are not New Testament churches.

In the matter of terms of admission into a New Testament church certain things are to be observed. In

Acts 2:47 we read that the Lord adds the saved to the church. No man ever joined a New Testament church, the Lord adds the saved. Every saved man and woman since the first Pentecost following the resurrection of Christ have been members of Christ's church, because the Lord adds all the saved to the church. The gospel is God's power to save. Hence, every saved person has heard the gospel and obeyed it. To obey the gospel requires faith, repentance, confession and baptism. This results in salvation and membership in Christ's body—the church. Men sometime vote people into churches. No doubt this puts the ones voted upon into a church, but it would be a safe conclusion that it puts one into man's church—not God's church. The Lord adds the saved to his church—all the saved. No one else can be a member of the Lord's church.

In the matter of origin we may consider the time and place of the beginning of the church as the very corner stone of church identification. The New Testament church began on the first Pentecost following our Lord's resurrection. It began in Jerusalem. Churches have sprung up in every century and in various places. Methodism had its origin in England, 1729. Presbyterianism originated in Scotland, Baptistism originated in England in 1607, and so the story goes with all of men's churches. Wrong time; wrong place; wrong church.

In the matter of baptism certain New Testament characteristics are outstanding. In the first place the New Testament element is water, the subject a penitent believer, the action a burial, and the design remission of sins. No one by God's authority ever commanded anything other than water baptism, nor ordered a baby baptized in any age, nor ever sprinkled or poured water unmixed with a foreign substance upon any person, place or thing for any purpose under the sun in any age of the world, nor taught any person that baptism was because of the remission of sins. These are earmarks of men's churches—not the Lord's. Folks, can you afford to follow men's doctrine? It is time to awake. Life is too short here, eternity too long there, to take men's word for things of God.

to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong." (1 Cor. 1:25-27) All through the long period of religious history, occasionally some who have felt themselves "intellectuals" have "gone out from us, because they were not of us."

If we set aside the claims of Christ and the authority of the New Testament, there is no ground upon which religious people can stand. If we set aside the authority and commands of the New Testament, then away go the promises. We are at sea without a compass and facing a storm. Long ago the prophet Jeremiah expressed a truth that is as old as the ages and that reaches as far into the future as time can go. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23)

The Holy Spirit, through the apostle John, wrote: "I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 4-11)

Upon this basis, the recognition of the authority of the New Testament as our rule of faith and practice, we can have a fellowship that God has promised to bless.

Udenominational Christianity

(Continued from page three)

Paul, tells about it. He tried to bring the gospel of the authority of Christ, his atoning power, and the resurrection to a group of "intellectuals" at Athens. They quit him before his speech was done. "Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them." (Acts 17: 32, 33) From that day until now the "intellectuals" have been against the claims of Christ and the authority of the New Testament. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1:18-21) "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put

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AFTER

DENTON M. NEAL

Many are the doctrines today and those who teach that immediately upon one's acceptance of Jesus Christ by faith in his heart that he is saved by faith before and without any further or outward act of obedience to Christ, that salvation is eternal life which cannot end for that one and that otherwise salvation could not be a gift of the grace of God. I call the attention of the reader to three passages of scripture that tell us after what we can expect that salvation that is so graciously granted to sinful man.

Hebrews 11 is a chapter that deals with many accounts of things brought about by faith. In each of the examples given there is action that brought about the desired blessing by faith. I call attention especially to Heb. 11:30. "By faith the walls of Jericho fell down." Regardless of what one may know about the event of the capture of Jericho he cannot deny it was brought about "by faith" just as man is today "justified by faith." (Rom. 5:1) The city of Jericho was also like our salvation today in that it was a gift of God. In Joshua 6:2 God said to Joshua, "See I have given into thine hand Jericho." But after saying that he had given the city to Joshua and the children of Israel he went on to tell Joshua what they should do that the walls of the city "shall fall down flat." (Joshua 6:3-5) Now notice the remainder of Heb. 11:30 as to when the walls of the city fell down "by faith." There the Holy Spirit says that it was "after they were compassed about seven days." We can easily see then the process of receiving a blessing of God's grace by faith. First God gave it to them, through faith in God's promise they marched around the city thirteen times in seven days in obedience to his command, *after* this, and not until then did they receive by faith what God had given them. In the light of this story from Joshua 6:1-20 and the statement of Heb. 11:30 would any dare to say that since God first gave them the city and they received it "by faith" that they received it before anything was done except to believe in the heart and that because they had received it they then obeyed God's command to march around the city. If any would be so bold as to make such an assertion we will just trust rather the statement of God's word that God gave it to them and then they received it "by faith" *after* they obeyed God's command.

With this example before us is it any strange thing that we should seek the salvation God has given us through faith and expect to receive it only *after* we do that upon which it is said we "shall be saved"? The processes are perfect parallels. God has given us forgiveness, remission of sins, in Christ (Eph. 1:7), "by faith" after we have "obeyed from the heart (of faith) that form of doctrine" we are "then made free from sin." God's gift being revealed in and through Christ, we by faith accept it by being buried with him by

baptism into his death and raised with him (Rom. 6:3, 4; Col. 2:12) *after* which we "shall be saved," have "remission of sins." (Acts 2:38) This is God's gift received by faith.

Read also Heb. 10:36. Though many tell us that as soon as a man accepts Christ in his heart that he has eternal life which can never end for him whether he ever obeys any other command of God in worship, service, or life, this verse of divine revelation says, "For ye have need of patience, that, *after* ye have done the will of God, ye might receive the promise." If repentance, confession, and baptism are the Lord's will toward a man he cannot expect to receive the blessings God has promised until *after* he has done them. If to the baptized believer it is God's will for him to continue steadfast, live soberly, righteously, and godly, forsake not the assembly, but meet upon the first day of the week to break bread, give of his means as God has prospered him, love and forgive others, "walking in the light" no one can have hope from God's word that he shall receive the promise of eternal life until *after* he has done these things. That is the man who believes and has eternal life (the promise). If he expects it otherwise and teaches that men can have it whether they do these things or not it is evident that he does not "believe" for he is denying this plain passage of scripture that says it is *after* having done the will of God.

But, say many, if that is the way I try to be saved I am trying to be saved on my works trying to merit salvation and therefore it cannot be of grace, a gift of God as stated in Rom. 6:23. But that all depends upon what I do. If the things I do are the things the Lord has taught me to do then though I do all that he has commanded, repent, confess, be baptized, meet upon every first day of the week to break bread as the early disciples did, give faithfully of my means as I am prospered, love and do good unto all men, teach them the way of the Lord, and pray without ceasing, then if I am saved because of all this, as one certainly would be, it is still by the grace of God, a gift from him. Here is the proof from Luke 17:10, "When (*after*) ye shall have done all the things commanded you, say, We are unprofitable servants; we have done that which it was our duty to do."

So sinner friend, and brother in Christ learn what the Lord would have you do, strive diligently to do all that he has commanded you and then *after* you have finished that course of submission unto the will of God trust his wonderful grace and its promises and a home in heaven will be yours. You can then say, "Because he loved me so."—In The Evangelist, Longview, Texas.

H a t r e d

If I wanted to punish an enemy it should be by fastening on him the trouble of constantly hating somebody.—H. Moore

Hate no one; hate their vices, not themselves.—Brainard

Hatred is the madness of the heart.—Byron

Thousands are hated, but none are loved without a real cause.—Lavater

There are glances of hatred that stab and raise no cry of murder.—George Eliot

Hatred does not cease by hatred, but only by love; this is the eternal rule.—Buddha

The Bible And Government

GEO. B. CURTIS

(From Henryetta Daily Free Lance, February 24, 1942.)

(Editor's Note: In the following article, one of a series, George B. Curtis draws from his study of the Bible and his inquiries into the tenets of the Jehovah's Witnesses to point out fallacies in the doctrine of the sect in regard to earthly government.)

In our dealings with the doctrines of Jehovah's Witnesses, we have shown that they teach that all governments are the organizations of Satan. They are a bit hazy as to the time the devil took over. One time they are sure that the devil's control of government dates from 606 B. C.—the Babylonian captivity; another time they tell us that Satan became the world ruler at Christ's baptism; again, it was in 1914 that governments of men became wholly of the devil.

All these positions are taken by Rutherford in his writings.

There is not a suggestion in God's book that all human government is from hell. While it is true that wicked rule and rulers are condemned, it is equally true that wickedness in every walk of life is also condemned. The Bible teaches respect for and obedience to earthly governments.

The enemies of Christ once thought to array him against the Roman government. Let Matthew tell the story. (Matt. 22:15-22)

15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, neither carest thou for any man: for thou regardest not the person of men.

17. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Shew me the tribute money. And they brought unto him a penny.

20. And he said unto them, Whose is this image and superscription?

21. They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled, and left him, and went their way."

We notice that (1) The Pharisees counseled among themselves to entangle Jesus in his talk; (2) they sent their disciples along with the Herodians, opposed to Roman rule; (3) They asked if it were lawful to pay tribute to Caesar; (4) Christ recognized their trickery; (5) He called them hypocrites; (6) He asked for a coin; (7) had them state the image on the coin was Caesar's; (8) demanded of them to discriminate between the things of God and government.

Christ here upheld the authority of Caesar.

Paul did not hesitate to invoke his Roman citizenship to protect him from the hostile mob. Again we let the Bible speak. (Acts 22:24-29)

"24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scouraging; that he might know whereof they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you

to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."

Here Paul asserts citizenship by virtue of birth in the Roman nation. He didn't think the protecting laws of Rome were from hell.

Pages and pages could be written to show that the Bible is not opposed to civil government but on the contrary upholds civil and condemns the violation of the laws of the nation. One other excerpt from Holy Writ will have to suffice here. We take that from Romans 13:1-7:

"1. Let every soul be subject unto no power but of God: the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience saks.

6. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

We would like to make the following observations: (1) Every one is to be subject to the government power over him. (2) God ordains, authorizes, civil authority. (3) To resist this authority of the state is to resist God. (4) Resistance of governmental authority brings damnation. (5) Rulers, kings, presidents, governors, sheriffs, policemen, etc. are a terror to evil, not good. (6) The officer of the law is a minister—servant of God. (7) He bears the sword, gun or "billy" club, to bring down punishment of crime. (8) We must be subject for conscience sake to our government. (9) We are commanded here to pay our taxes—customs—to support the government for this protection. (10) We are to render "honor to whom honor" is due—and this would include even saluting the flag.

The man who breaks the civil laws of Oklahoma or the United States of America, violates, also, the laws of God. No, God's word does not condemn government men. "This government for the people, by the people, of the people," is God authorized. It "shall not perish from the earth." "God Bless America."

* * * * *

NOTES—REPORTS

* * * * *

Guy N. Woods, well known evangelist of Vernon, Texas begins a revival at Laird Hill, Texas April 21 and continuing through May 3.

Thanks to Troy Brown of Hartman, Arkansas for a nice list of names, to whom he wishes us to send sample copies of the Gospel Light. We are glad to send sample copies to those who might subscribe. Send us their names.

Lee Starnes, Clovis, New Mexico: There is an unusual amount of illness in our community at present. Nevertheless we had two fine audiences yesterday. One was baptized at the evening service making our total response for the month five baptisms and six by membership. To God be all the praise. I would like very much to come to Arkansas for some meetings in July and August if any congregation should need my services write me at P. O. Box 302.

Walter, W. Leamons, McAllen, Texas: Brother Geo. B. Curtis has been writing some able and very timely articles. He is fortunate to have a radio station manager like that. Most of them censor all outspoken criticism of the liquor business. Work here at 700 N. Main Street goes well. Brother Kepple, of Kansas City, was with us recently. Collections for March averaged \$73 per week, a little better than three dollars a month per member. Soldiers at the Moore Field air base can conveniently meet with us, now that the bus line is operating.

V. E. Howard, Greenville, Texas: Our regular Sunday evening services broadcast over KRRV, Sherman, 910 kc., each Sunday, 6:30 to 7:00, is attracting exceptionally good interest. Our evening worship is conducted the hour of the radio services which is broadcast by remote control. All here favor the early hour. Auditorium well filled including several visitors not members of the church. Recently two baptized, one a businesswoman, prominent member of the Christian Church, and three placed membership. I shall begin a meeting at Overton, Texas April 13.

Brother A. H. Bryant of Douglass, Kansas sends us a subscription for a brother in Kansas, Oklahoma and states that he believes others will follow from that place. Thanks, Brother Bryant. Reports indicate you are doing a wonderful work.

J. Porter Wilhite, Houston, Texas: The debate between myself and Dr. J. E. Cobb, Baptist, will begin in the court house at Jedderson, Texas Tuesday night April 7th and close April 16th with one session only each night, except on Sunday afternoon of the 12th, we will have a session.

A SERIES OF DEBATES

The Gospel Light press is just turning out a series of debates between Brother Denton M. Neal of Portsmouth, Ohio and Tom Renfro, Baptist, of Wardell, Mo. The first proposition in two booklets has just been completed. The

third booklet containing the first part of the second proposition is now on the press and will be ready for delivery within a few days. Those desiring copies of this written discussion please send your order direct to Denton M. Neal, Grant and Summit Streets church of Christ, Portsmouth, Ohio.

BROTHER DUNN IN REVIVAL AT DIERKS

The church at Dierks will begin a Gospel meeting at the Christian tabernacle on April 15th at 8 p. m., standard war time. Brother H. H. Dunn of Huntington, Arkansas will do the preaching. Brother Dunn has a number of meetings booked in this section for 1942. All people in driving distance should attend this meeting and lend their cooperation in the effort at that place.

SUCCESSFUL MEETING AT KILGORE, TEXAS

O. L. Painter, Kilgore, Texas: I wish to report a very successful meeting just closed in Kilgore, Texas at the church of Christ in Eastview. Brother Ira Y. Rice Sr. did the preaching. There were two baptisms and two confessions of wrongs during the meeting. Also two confessions of wrongs Sunday. Brother Rice is a good preacher and singer also a personal worker, and will conduct meetings anywhere if the brethren will get behind him and work. The congregation in Eastview is only about six months old. Have about 45 members and about the same number of visitors.

We are trying to do a work at this place that has been neglected in the past.

We have nothing to glory over, this is just our duty. We preach the Bible only and condemn sin in every form. Brother Otis Rowe and myself do the preaching. We both have jobs in the oil field and preach the gospel every Sunday. This congregation is in good financial condition and we expect to hold a number of mission meetings this summer.

If there ever was a time for the brethren to take a stand for the truth and against error, it is now. Let us earnestly stand for the truth and show that love for the truth is in our hearts and not cloud our lives with sin. May God bless our Gospel papers. (You notice I said Gospel papers.) Keep them clean.

ANOTHER FINE REPORT

A. H. Bryant, Douglass, Kansas: I have just returned from Kansas, Oklahoma where we "set in order" the fine group of Christians worshiping at that place. They have a nice membership. Two faithful Gospel preachers, Brethren Gleason and Hobbs, besides other efficient teachers and leaders. We predict for them a steady growth. They are to be commended for their zeal and determination. Work here in Douglass is going on in a fine way. Brother Leonard C. Seal, one of our efficient elders, preached for the church the two Lord's days I was away.

Our Special Subscription Offer

We received more than a hundred new subscriptions last week as a result of our special offer. Several clubs of ten or more were sent in and the Gift Bibles have been mailed. As you know, we are sending the Gospel Light to new subscribers until January 1, 1943 for only 50c. Any person sending in as many as ten at one time will receive free and postpaid a nice Teacher's Reference Bible.

We know there are many of our subscribers who can get out and within a short time secure ten subscribers at 50c, which will pay a subscription to the first of next year. The one securing the club will receive the Bible for their effort. *Friends, don't fail us in this effort.*

SPECIAL NOTICE

A special issue of THE GOSPEL LIGHT is being prepared containing articles on "First Principles," or Primary Steps of Gospel Obedience. This issue will contain articles by some of the most able writers in the brotherhood and we believe it will prove to be one of the finest mediums for doing mission work available.

Extra copies of this issue will be available at practically the cost of publication and we must distribute at least 100,000 copies.

Watch the Gospel Light for further information. We hope to give you a complete list of subjects and writers next week.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 19

Some Poor Conceptions Of The Church

GLENN A. PARKS

There is not an institution in the world that is so misunderstood as the church of the New Testament scriptures, despite the fact there is so much said about it in the Book of God. There are many reasons for this condition, but the outstanding one is lack of study of its character, mission, and function as Jehovah has outlined them. People need to get the Bible down and study its truths with painstaking care for themselves instead of putting so much confidence in a misguided, partisan preacher for their Bible information. The preacher of denominational character knows about as little about it as his misguided followers. Then, too, in the church of our Lord, some are found whose conceptions of the church for which Jesus gave his life are far below the divine standard.

For a few of these conceptions let us study the following:

Some look upon the church as merely a social institution: To them the social phase is the "most important thing." The meetings of the church are places where they might air their views about the new styles, fashions and such like. There the weekly circle of social activity is planned with emphasis placed upon the selection of the special few who see things as they see them. The men often find themselves engulfed in conversation that has to do with farming, fishing and figuring rather than in prayer, praise and devotion. The cry of the hour, relative to the preacher, is not whether he preaches the gospel in its Jerusalem purity, but what kind of a mixer is he, and is he a good entertainer, etc. Truly, there is a social phase of the church that should not be undervalued, but to look upon the church as an *entertaining unit*, with emphasis placed upon that, is to place the church beneath the dignity of its intended function in the world. There are many people in the church that feel they should be especially noticed with a warm and hearty handshake or some special mention from the pulpit, or they have been snubbed and are determined not to come any more. To them the church is merely a matter for social purposes rather than the household of God and the body of Christ. Truly, all of us as Christians ought to be socially nice, and there is something to this side of the work of the church, but to substitute sociability for spirituality is a poor deal and we are the losers. I know of no Scripture in the Bible that demands of any Christian before he can go to heaven that he be oversociable, preacher or otherwise. And if your conception of the church would exaggerate the social side of it to the exclusion of its spiritual virtues, you have a poor conception of it.

Some look upon the church as a merely fraternal order. The only difference is they will wade through fire and hail to be at a meeting of the lodge, but when time comes to go to worship they are either too tired or rather stay at home and read the funny paper. The contributions they make are matters of "dues" rather than an expression of their prosperity returned gratefully to God in promotion of the grandest cause on earth. When some members of the church become involved in a wrong of some sort and they are up for discipline, they think it a terrible thing to take such action against a brother or sister in the Lord. God does not permit one to do as he pleases in the church and then refuse authority to deal with such an individual upon the basis of a fraternal spirit and nature. Very often preachers and others alike impose themselves upon fellow members of the church for money because they are brethren in the Lord. Debts are made and beaten because of the generosity of some member of the church and the gall of the fellow who borrows the money when he knows at the time he cannot pay it back when it becomes due. But let him try to collect and a howl goes up that he has been mistreated by a member of the church, etc. Indeed, we are children of God and brothers and sisters in a common cause and this relationship cannot be over emphasized, unless it is put upon a basis that sees only that which is on the surface. God is our Father; Christians are so related to him to be called his children (1 Jno. 3:10; Rom. 8:12-17), but that privilege is not to be abused and reduced to the plane of selfishness and unfairness. If your conception of the church is that of a merely fraternal organization, you have a poor conception of it and you ought to restudy your Bible and learn to love your brethren (1 John 4:7, 20, 21; 3:13-19) without hypocrisy or with an aim to advance some unholy scheme.

To some the church is a merely benevolent order. When Christ lived there were those who were his pretended friends because of the bread and the fish. They were like the woman at the well who could see only relief from the task of coming to the well to draw. Jesus rebuked those who followed for just the temporal blessings, and I am persuaded were he alive in the flesh and among us today he would make a similar criticism of those who see only in the church a dispensary for food and clothing. I knew a man in Little Rock, Arkansas who came to the church services one Lord's day morning and made confession of his sins and then asked the church that night for food and clothing. This was

(Continued on page seven)

Election, Foreordination And Predestination

E. M. BORDEN

This is the second lesson on this subject. I now call attention to another passage on Election. This passage is so often misunderstood. Let me read it: "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified, them he also glorified." (Rom. 8: 28-30)

This election has no reference to the election of sinners to salvation, but it has reference to the saints who arose from the dead after the resurrection of Christ. These people were called according to his purpose. They were predestinated to be "conformed to the image of his Son, that he might be the first born among many brethren." Then these saints were chosen for a special purpose of being led by Christ in the first resurrection. At the time Paul wrote this letter, these people had been called, justified and glorified. Many of the saints followed him in the resurrection. "Now is Christ risen from the dead and became the first fruits of them that slept." (1 Cor. 15:20) Yes, that is it. These people were chosen for that special purpose. He was the first born and the saints followed him. We see these people again in Rev. 14:1-4. Here we see an hundred and forty and four thousand, having his Father's name written in their foreheads. They sung a new song before the throne and before the four beasts. The four beasts were the four universal empires: Babylon, Medo-Persia, Macedonia and Rome. These empires are no more. These people had once lived on the earth, but now they are before the throne. These must be the same people who followed Christ in the first resurrection. Following this resurrection came the angel with the everlasting gospel to preach to those who were still on the earth. Do we have that everlasting gospel now?

Now, here is another case that is worth considering. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved and Esau have I hated." (Rom. 9:11-13) It was according to God's election that the elder should serve the younger. This does not say that God loved Jacob and hated Esau before they were born. It was truly said to the mother of the children, "The elder shall serve the younger," even before the boys were born, and this prediction came true in later years, as nations. The first statement, "The elder shall serve the younger," was stated to the mother before the boys were born, (Gen. 25:21-23) and the other statement, "Jacob have I loved and Esau have I hated," was written over a thousand years after the boys were dead. (Mal. 1:2, 3) This election, then, had reference to Israel as a nation. The Israelites were the chosen people, and Jacob was the head of the nation.

Now the next passage I use is one that refers to our own salvation. "Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13) We are chosen. Yes, that is what the record says. Is it unconditional? Certainly

not. It is through sanctification of the Spirit and belief of the truth. The next verse says: "Whereunto he called you by our gospel." When we are called by the truth, the word of God, and obey the same, we are the elect of God. Now, that is our election. So far, we have found the apostles elected for a special purpose, and the election of the people who followed Christ in the first resurrection, and now the election of sinners to salvation. Yes, we are the elect of God. We will say more about this later.—To be continued.

God Calls All To Repentance

N. J. REESE

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30) Here we have a commandment from God to all men everywhere to repent. We may rest assured then that he will judge the world in righteousness by that man whom he has ordained. He therefore commands all men everywhere to repent. The very circumstances under which God commands all men everywhere to repent proves that all men everywhere can repent. The Lord would not command all men everywhere to repent unless it is possible for them to do so; neither would he condemn men for not repenting. The Lord could not say he came into the world that the world through him might be saved unless he had opened the way to the world to be saved—given to the world the privilege to be saved. He could not say you would not come to me that you might have life if he knew they could not come to him. He could not say that all the day long have I stretched forth my hand to a gainsaying and a disobedient people, if he knew they could not come to him. He does not disappoint his creatures by stretching forth his hands and calling to them to come to me all you ends of the earth and be saved, when he knew that people could not come.

There is nothing clearer than that all to whom the apostles preached were addressed as having the ability to come and be saved. He came to his own and his own received him not, but to as many as received him, to them gave he power to become sons of God. Even to them that believed on his name. I am sorry that so many of our good people are waiting for some kind of irresistible power to come like that which raised Lazarus from the dead to give new life and make him a believer. But when the gospel of Christ came announcing that God loved the world, that Jesus came unto the world not to condemn it, but that the world through him might be saved, that he tasted death for every man to make reconciliation for the sins of the whole world, that he commanded the gospel to be preached to every creature, repentance and remission of sins to be preached in his name to all nations; that the object of the preaching is that all may hear and believe that he now commands all men everywhere to repent. That he is not willing that any should perish but that all should come to repentance now. I pray that all may hear the gospel, believe and obey it from the heart, and live it in our every day life.

Special Evangelistic Edition

On May 21 the GOSPEL LIGHT will publish a special Evangelistic edition on First Principles. Articles to be included in this issue have been especially prepared by some of the best writers and preachers in the brotherhood.

The following subjects will be discussed:

"THE PLACE OF THE GOSPEL IN CONVERSION"

By R. A. HARTSELL, Broken Arrow, Oklahoma

"THE PLACE OF FAITH IN CONVERSION"

By RUE PORTER, Neosho, Mo.

"THE PLACE OF REPENTANCE IN CONVERSION"

By JOHN W. WILSON, Lazbuddy, Texas

"THE PLACE OF CONFESSION IN CONVERSION"

By CURTIS W. PORTER, Tulsa Okla., or GEO. B. CURTIS, Henryetta

"BAPTISM IN CONVERSION"

By FOY E. WALLACE JR., Oklahoma City, Okla.

"CONVERSION IN NEW TESTAMENT TIMES"

By WILL M. THOMPSON, Okmulgee, Oklahoma

Brethren, the above writers have given freely of their time in preparing these articles and we believe they are as fine as could be written. We want to give this issue as wide circulation as possible. We are calling upon all Christians everywhere, regardless of what might be their preference in the matter of a Gospel paper, minister or what not; for the sake of the Gospel and lost souls, help us sow the seed of the kingdom with this issue.

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Once I Was A Baptist

MRS. JOHN W. WILSON

I always wanted to serve my God,
Sincere I was 'bout my soul,
Seeking the right, that I might fight
The good fight on to the goal.
In my home lay a Baptist Manual
And some Baptist spectacles too;
And because I read the manual,
With specks I read the Bible through.

When mamma saw I had read it all
And the Baptist Manual knew,
'Twas time I got religion
As Baptist say they do.
I sat in the Baptist church one night
And the tears flowed from my eyes,
While a "spirit filled" preacher told some tales
Which since I've learned were lies.

The animal nature was stirred in me:
I was an emotional child,
So out of my seat, shaking with fear
I made my way down the aisle.
I knelt at a Baptist altar
My conscience to relieve,
And I remembered the preacher's sermon
Entitled "Only Believe."

I couldn't help from thinking
That I'd believed so long ago
Why did I have to beg to God
If He had fixed it so?
But I prayed on till I prayed through
The preacher said I had hope;
And announced that I was saved all right
But they'd have to take a vote.

It's up to all the Baptists
Her heart to really search
And see if she be worthy
To join the Baptist church.
I couldn't help from thinking
If God had saved my soul
That He had made me worthy
To enter any fold.

I wondered why 'twas up to man
To judge on things divine;
And yet the Baptist Manual said
These things were good and fine.
The preacher said next Sunday night

She will come and be baptized
Into the Baptist Church of course,
While my Bible said into Christ.

Into Christ, into his death,
Where the blood flowed from his side;
Into the body for which he died
But I had been saved outside.
Baptized into the Baptist Church
For why I do not know
Unless to show I was saved outside
Of the place where the blood would flow.

But there was one thing in the Baptist church
That I could not get at home
And that was close communion
For the Baptist folk alone.
But I became a loyal Baptist
Not indifferent but one good,
Made every soul a Baptist
That any Baptist could.

I called the preacher "Reverend"
Went to socials once a week,
Took closed communion on Easter
Tried to live good and meek.
But one day I heard a preacher,
And he made me vexed inside
He tore down my Baptist playhouse
In which I'd been satisfied.

I vowed I'd show that preacher
That I'd been saved all right,
But he'd pulled off my Baptist specs
And I began to see the light.
I got my Baptist Manual
Thought I'd have another look
And every article in the thing
Was contrary to God's Book.

My pride was hurt for I'd been wrong,
I had never seen God's word,
It was plain, yet disappointing
I had not obeyed my Lord.
I had never known how to be humble
Until I said, Lord have you way,
Your Word is the only manual
That will not lead souls astray.

Well, the Baptist preacher came to me,
Said I'd left the faith.
But I told him that Baptist Manuals taught
One could not fall from grace.
But they scratched my name from the church book
Said I'd never been saved at all;
Well, the Baptist Church had voted I was
And said I'd never fall.

Then I wondered around for a people
Who believed it just as it stood.
Some said to pray, some said to join,
And some said just to live good;
But Jesus said, Seek and ye shall find,
Those now seem more true.
I found the way and the truth obeyed
And entered with the few.

I have found no contradiction
In the one true Bible way
In which there is no manual
To lead lost souls astray.
I've fought the hardest battle
I've lost many a friend,

But what I read is right, is worth the fight
If I can bring one lost soul in.

There is only one thing that I'd rather have
Than the love of my friends below
And that is the love of the Father above
Before whom we all must go.
A pious face and a sadening tale
Never a soul has saved
But by only the gospel, Word of God,
By the one simple plan that he gave.

QUERY DEPARTMENT

GEO. B. CURTIS

Stamps, Arkansas
March 16, 1942

Dear Brother Curtis,

I have been studying quit a bit on a few things and I thought maybe you might help me out by answering a few questions. Please answer them in a very simple way so that I will be sure to understand.

I want to know if a common church member can be personated and publicly rebuked before the congregation with the scripture 1 Timothy 5:20?

I also want to know if there is any specified way to teach a Bible class and do you think teaching it in a discussion manner is wrong? What I mean by a discussion manner is for the teacher to ask the question and let anyone in the class answer it and anyone who wants to ask questions about the question may do so. I hope I have made myself clear. Please answer at once if it is possible for you to do so. Thanking you very kindly.

Yours in Christ,
Robert Hamilton

Dear Brother Hamilton:

I received the same inquiry relative to 1 Tim. 5:20 from J. J. Hamilton, Stamps, Arkansas, in a letter under date of May 10, 1941. This query is answered on page 4, of the July 17 issue of the Gospel Light. I refer you to my answer there.

In regard to your inquiry concerning methods of teaching a Bible class, I know of no "specified" method. The question and answer method of which you speak might best be adapted to some teachers and classes. The lecture method might best be suited to others. A combination of the two might be more profitably used than a strict adherence to either. The method is not so important as the results. Christ used all three suggested here. Some people of the church of Christ are such sticklers for method that they demand one man speak, one class listen, babies, children, youth, maidens, old and young, regardless of needs, all be given the same spiritual diet. They are truly "Methodists." It is just as serious to make a law where God has not made one, as it is to violate one God has made. Christ never taught as you and I are teaching now—through the means of printed page. Yet our "Methodist" brethren of the church of Christ have used gallons of ink and reams of paper to teach the theory that nothing can be scripturally taught relating to the scriptures other than in a class of all and by one man. To me this is not consistent. The command is teach. The method is not given.—Geo. B. Curtis.

FROM THE YOUNG PEOPLE

Following Christ

PAULINE CANNON, Henryetta, Okla.

Then Jesus said unto his disciples, if any man will follow me, let him deny himself, and take up his cross and follow me. (Matt. 16:24) Although men are left free to decide for themselves whether they become followers of Christ, it is the will of Christ that all men become his disciples. In order for an individual to become a follower of Christ he must have a willing mind. Christ doesn't want a follower who gives only half of his services, but one who is willing to obey him.

Many people have no idea what Christ meant by denying one's self. Self-denial means suffering by doing the will of God. It is necessary to do the whole will of Christ, to sacrifice our own comfort and pleasure for the good of others and deny the things that are sinful in his sight.

Christ said, take up his cross and that means to take care of our own responsibilities and not expect that someone else shall do our work. When one rejects his duty he rejects the cross. Every Christian has crosses to bear and should accept them. One should not wish to trade with someone because he thinks someone else's crosses are lighter, for they may only look to be lighter. The easiest crosses to bear are our own.

In Luke 17:33 we read, Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. It may seem that the best way to save one's self would be not to deny one's self or sacrifice anything but that is the case since no man alone can save himself. Obey the will of Christ gives more abundant life and greater glory. All should desire to follow Christ.

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Hear Ye Him

W. A. BLACK

"And after six days Jesus taketh with him Peter and James, and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. And behold there appeared unto them Moses and Elijah talking with him. And Peter answered and said unto Jesus, Lord it is good for us to be here: if thou wilt, I will make here three tabernacles, one for thee, one for Moses, and one for Elijah. While he was yet speaking a bright cloud overshadowed them: and behold a voice out of the cloud saying, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:1-5) This event transpired to teach the apostles that they would soon be under a new law. They were under the law of Moses but the law of Moses was soon to be abolished. It was abolished when Christ died on the cross. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2:14) We are now under the new law. "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." (Heb. 8:6) Therefore we are to hear him now. To hear Christ we must hear his apostles; to hear the apostles we must hear their words. Hence we hear Christ by hearing the words that are found in the Bible. He that turns away his ear from hearing the law has turned his ear away from hearing Christ.

Why hear Christ? It is hear Christ or be destroyed. Christ is our prophet. "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me: to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul that shall not hearken unto that prophet, shall be utterly destroyed from among the people." (Acts 3:22-23) "Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1:8-9) We should hear him because he is the Saviour. He shall save this people from their sins. (Matt. 1:21) "And having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5:9) We should hear him because he has all authority. "And Jesus came unto them and spake unto them saying, All authority hath been given unto me in heaven and on earth." (Matt. 28:18) He shed his blood for all. (Heb. 2:9; Matt. 26:28) All spiritual blessings are in him. (Eph. 1:3, 7) He is the only way. (Jno. 14:6) From the above it logically follows that Christ must be heard above all people and powers of this world. No person or group of persons should be heard in matters of religion. No assembly or convention or council should be heard in Christianity.

However, in view of the plain teaching of the Bible, there are millions hearing others in religion, instead of Christ. Millions are in bondage to the Roman Catholic church with the pope as the head of it. The Bible, with Roman Catholics, is not the authority for what they do in religion. The church, the Roman Catholic church, is the sole authority for all that Catholics do in religion. If there are those of you who doubt the

above statement; you listen to some Catholic program, and, if any authority is given for what is being said or done, you will hear them say, "The church teaches," or some similar expression. Tradition guides them, instead of the Bible. He that hears the pope of Rome does not hear Christ. He that hears Christ does not hear the pope of Rome. To hear Christ is to live; to hear the pope is to die.

He that hears Luther, the founder of the Lutheran church, does not hear Christ. He that belongs to the Lutheran church does not hear Christ; because Christ never did say one word about the Lutheran church.

John Calvin was the founder of the Presbyterian church. He that belongs to the Presbyterian church does not hear the Son of God.

The Baptist church began in Europe about 1607 according to their own historians. Their own historians say that the Baptist church cannot be traced any further back than this, 1607. Anyone that belongs to the Baptist church does not hear the Son of God. The Son of God, the Holy Spirit, God, the angels, and the apostles never did say one thing about the Baptist church. The man never has lived, does not live, and never will live who can find the Baptist church mentioned in the Bible.

The Methodist church began about 1729, in England, by John Wesley. Not one time in all the Bible can you find the Methodist church. It is a plant of men. He that hears Christ rejects the Methodist church.

Any person that belongs to the church of England, hears the voice of King Henry VIII and Parliament. Henry VIII built him a church of his own in order that he might get a divorce from his wife and marry another. Hence the church of England or the Episcopal church was conceived and born in sin. The Parliament of England passed the laws that govern the church of England. Hear ye the Son of God, instead of Henry VIII or Parliament.

Some of the more modern cults are the following: "The church of Jesus Christ of the Latter Day Saints," or Mormons. This strange doctrine was brought into existence by the peculiar dreams and imaginations of Joseph Smith of New York, in 1830. In 1846 the Seventh Day Advent Church was organized and led by the influence of White and his wife, who like all impostors claimed to have revelations from heaven. Russellism or "Jehovah's Witnesses" was founded by Charles Taze Russell and carried on by the late "Judge Rutherford." Christian Science was founded by Dr. Quimby and Mrs. Eddy about the first of the 19th century. The "Church of the Nazarenes" took this name in about 1919 and grew out of the Methodist. The first modern "Church of God" or holiness church was organized in Monroe county, Tennessee by Richard G. Surling, in 1886. Space will not permit me to give the long list of other churches not mentioned in the Bible.

None of the above was ever recognized by the Son of God. They are all human churches that will be rooted up. "Every plant which my heavenly Father hath not planted shall be rooted up." (Matt. 15:13) It is impossible to hear the voice of the Christ and belong to any one of the above. He that hears the Son of God rejects all of the above churches and doctrines of men.

All of the denominations are governed by creeds,

articles of faith or resolutions passed in their conventions, associations, or assemblies. There is not a denomination but what is governed by some other laws; other than those that are found in the Bible. The church of Christ is the only church in the world that is governed by the Bible, without a creed of man to explain it, in its work and worship.

The church of Christ recognizes Christ as the builder and head of the church. We hear him in all things. We hear no other. We follow no other. We tell sinners in *his* language, what to do in order to be saved. Believe on him (Jno. 3:16; Acts 16:30-31); repent (Lk. 13:3; Acts 2:38); confess your faith in him before men (Rom. 10:9-10); and be baptized into Christ unto the remission of your sins, to be saved (Rom. 6:3-4; Acts 2:38; Mk. 16:16). *Hear ye him.* But when some one tells you that you are saved by faith only, you are *not* hearing Christ. When some one tells you to fall down and pray into Christ, pray that you may be saved from your past alien sins, you are *not* hearing Christ. When some one tells you to join the church of your choice and be baptized as you please, you are *not* hearing Christ. When some one tells you that a child of God can not so sin as to be finally lost, you are *not* hearing Christ. When some one tells you that the Holy Spirit has given him a special revelation, like Joe Smith, Mrs. Eddy, Mrs. White, and others claim, you are *not* hearing Christ when you listen to them.

Hear ye him: Believe (Mk. 16:16); repent (Acts 2:38); confess him before men (Rom. 10:10); be baptized into him (Gal. 3:27); he will then add you to his church (Acts 2:47); keep yourself unspotted from the sins of the world, visit the fatherless and widows (Jas. 1:27); meet upon every first day of the week (Acts 20:7, 1 Cor. 16:2); preach the gospel (Acts 8:4). Yes, *hear ye him in all things* while here you dwell, and when you are through with this old world and must say good bye to all, then you can hear him say, "Well done thou good and faithful servant, enter thou into the kingdom of thy Lord." (Matt. 25:21) "*This is my beloved of men.*"—In The Evangelist, Longview, Texas.

Some Poor Conceptions of the Church

(Continued From Page One)

given. He came the next week for more food and clothing; again he was helped. The next week he asked for money to pay some debts. This was refused, and he quit coming to worship. This showed to us that he was associating himself with the church for what he could get out of it. An investigation was made into his character, and it was found that was his history in matters of religion. But such is the church to some in the world. Nobody knows anything about them until they think they can extract something from the church, and then they show up in piety (?) and deep contrition (?) until they get what they want. The work of the church does include the matter of taking care of the poor with food and clothing and rendering a service of hospitality. Such did the church in its early stage, and it is my conviction that most congregations over the country are guilty of negligence in this matter, but the judgment of God is certainly against the fellow who claims relationship to the church simply for the bread and butter he can get from it. Nowhere does the Bible teach that the church owes a man a living who is able to work and take care of his own needs; laziness is wrong. See 2 Thess. 5:7-12.

To some the church is a promotive agency. It has come to the place now that most every fellow who has some book, magazine or "teachers aid," that is worth less than half its retail price, to sell that the preacher of community is visited and asked for his personal endorsement in writing of his product that he might encourage members of the church to buy. To him the church is a convenient way of making a living. I have known of the politician who never appeared in the church services until just about the time he announced for some public office. He then boldly and brazenly ushered himself to the front seat and took a big stock in the religious services. He wanted the votes of the congregation. If he were defeated he thought the church did him wrong for not voting unanimously for him, and he quit the church. If elected he often was too muchly absorbed with his office to be faithful to God, hence he did not show up any more except upon special occasions or when it was to his advantage to come. Often a new doctor will come to town, member of the church, but if the church of the Lord is small, for the sake of gaining more patients he will associate himself with some denomination in the town. Often a school teacher who is a member of the church and knows the truth will affiliate himself with some denomination because he feels his job depends upon it. To such the church means no more or less than an institution through which they can achieve their selfish aims. I know of nothing in the Bible that gives a Christian the right to so use the church. The only promoting business in the church that I know anything about is the truth of Almighty God designed to save the souls of men.

GOD'S BEAUTIFUL CITY

There's a beautiful place in glory,
Described in the book divine,
'Tis the world's most wonderful story—
There is nothing so lofty and fine.

Its walls are of pearl and of jasper;
Its street is like unto gold.
Its waters are clear as a crystal,
But these shall never be sold.

It's prepared for the whole creation—
It's a story that never grows old.
It will help man in every relation,
And grows sweeter each time it is told.

We pray to Jehovah for guidance
That this city some day we shall see.
For we shall stand in His presence
And forever with him we shall be.

Today I am making the journey
To this beautiful city of God.
Will you not come and go with me
As together on earth we shall plod?

When the trumpet of God shall be sounded,
And the dead in Christ shall arise,
We all shall then be surrounded
By the heavenly hosts in the skies.

—Harvey Scott

Righteousness keepeth him that is upright in the way:
but wickedness overthroweth the sinner.

NOTES—REPORTS

H. H. Dunn, Huntington, Arkansas: I will be with the Dierks church in a meeting to begin the 15th of this month and continue through the 27th. Hope to meet many of my friends in that part of the state while there.

Judson Woodbridge, Fort Smith, Arkansas: April 5 began my sixth year with the Park Hill congregation. The work has been very pleasant, and I am confident will continue to be so. One was baptized at the evening service.

Will W. Slater, April 8, 1942, Fort Smith, Arkansas: I closed the song drill at Davenport, Okla. Friday night. Interest was fine, the best I have had this season. Harold Ensley, their minister, is a hard worker, and the church is

growing. The church is young, but has a missionary spirit, and the work is being started at Stroud and other near-by points. I promised to be with them again next winter. I began a meeting last night in Ypsilanti, Michigan. Will be in Michigan for eight weeks.

J. A. Copeland, Hope, Arkansas: Brother James Stacks of Warren, Arkansas, and I are going to hold exchange meetings in the near future. The meeting at Hope is to begin the third Sunday in this month. I will begin the meeting Sunday morning, preaching at both morning and night services, and Brother Stacks will be here to take up the work Monday night and do the rest of the preaching in the meeting. Come and hear this young man preach the plain and simple gospel. We will begin the meeting at Warren about the first Sunday in May. We will be glad to have you with us there.

D. H. Perkins, Memphis, Tenn., April 6: Yesterday six more people were added at the Coleman Avenue church. Three of these were baptized, two were restored and one placed membership. Two others were added the Sunday before. During March our average mid-week attendance was 104, this being a record attendance. The work sponsored by this church in Berclair is growing with new records set in attendance there last week. Members of this church are also conducting a Bible study each Sunday afternoon in a civic building, and it is doing good. We continue to broadcast the gospel over the radio every Sunday morning. We plan not less than two, probably three, tent meetings besides our regular fall meeting. Thus, we are busy.

Walter W. Leamons, McAllen, Texas: We plan to begin a gospel meeting in our new building at 700 N. Main Street at an early date. Attendance is constantly increasing. Brother Chas. Tinius Jr., of San Benito, Texas preached an excellent sermon here Sunday night. Many of us heard Brother W. T. Vaughn last week in a good meeting at nearby San Juan. I am still proclaiming the gospel every Sunday at 3:00 p. m. over KGBS, Harlingen, Texas (1240 on the dial). Radio is an open door to a class of people that can be reached in no other way.

THANKS TO YOU, BROTHER PORTER

Neosho, Mo.
April 13, 1942

Dear Brethren:

I have long intended to write you just to say that I appreciate so much the good work your paper is doing. I find it is read and wield a great influence for good in so many places. Such men as George B. Curtis, R. A. Hartsell, E. R. Harper, and others as writers insure the readers of worthwhile material and sound counsel.

I never fail to speak a good word for it wherever I go. I believe the great papers like Firm Foundation and Gospel Advocate are so important that we should read them, BUT little papers like

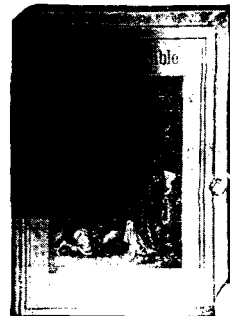
the Gospel Light, and Christian Worker also have a niche to fill which could not well be done without.

More power to you, and may God bless each and every such effort put forth for the advancement of truth.

Brotherly yours,
Rue Porter

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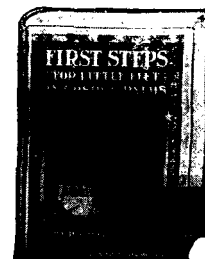
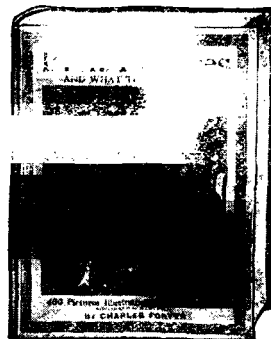
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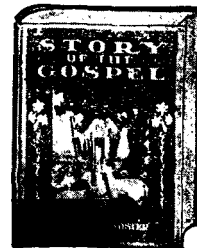
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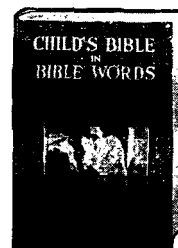
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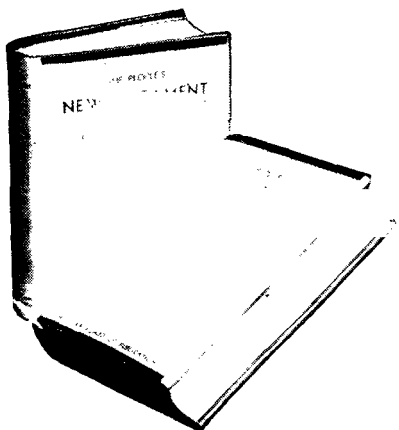
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Gospel *The* Light



"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 20

Loyalty Vs. Extremes, Hobbies And Digression

J. A. COPELAND

For some time I have had in mind to write a few articles on the above named subject. There are various ideas about "loyalty" or who is "loyal." Many people seem to think if they embrace any kind of religion, and are devoted to it they are loyal. Others seem to think that to be faithful to their denomination and its requirements, is loyalty to the Lord. Some of our brethren seem to think that if they oppose instrumental music and church societies, they are loyal to Christ. Others think to be loyal to Him, one must not use any uninspired literature in Bible study on Lord's day. And some think that if a church divides its membership into classes, or uses more than one communion cup, or has any women teachers it is not loyal.

I take it that the majority of religious people are honest. But people can be honest in error, and Jesus said the Truth makes us free. When people so widely differ, some one is wrong, and certainly do not all embrace the truth. Now let us come with honest and sincere hearts and investigate this subject.

What is "loyalty"? Webster defines the word "loyal" as follows: "Faithful in allegiance to one's sovereign or country; true to plighted faith or duty." "Loyalty": State or quality of being loyal, fidelity, faithfulness, constancy, devotion. Then to be loyal to Christ is to be true, faithful, and devoted to him, constant in his service. Then is one loyal just because he accepts some kind of religion? Jesus said, "In vain do they worship me, teaching for doctrine the commandments of men." Were they worshipping Christ? Yes. Were they loyal to him? No. They were not even obeying him. Again Jesus said to the same people: "Full well ye reject the commandment of God that ye may keep your own tradition." (Mark 7:1-9) This shows conclusively that one might be a worshiper of God, and not be loyal to Him.

Is a man loyal to Christ just because he is zealous toward some man-made church or denomination? No. Christ is not the author of denominationalism. Jesus is the founder of one church, and men have originated all other churches. (Matt. 16:18; 1 Cor. 12:20; Eph. 1:23)

Is a man loyal to Christ just because he opposes instrumental music in church worship, and church societies? No. While there is no scriptural authority for those things, loyalty requires much more than to oppose a few errors. To be loyal to Christ we must be faithful to him, constant in his service, true and devoted to him.

Does loyalty to Christ mean that we must condemn the use of uninspired literature in the study of the Bible, that we must not divide the congregation into

classes to study the Bible, or that we must have just one communion cup in a congregation? No, it does not mean that, for the Bible does justify such ideas.

Now let us go back to the heading of this article. "Loyalty Versus Extremes, Hobbies and Digression." Versus means against. I am contending that extreme positions, hobbies and digression keep people from being loyal. So we are going to discuss these things in the order that I have given them. "Extremes"; what is an extreme? The word extreme is defined thus: "The utmost degree of any thing, furthest, final, excess."

During the time known in history as the dark ages there arose some great reformers. John Calvin was one of those great reformers. He learned by the study of the Bible that man is saved by the grace of God. He saw so much formality, and the works of man in Roman Catholicism, and know that the Bible teaches salvation by grace, he drifted to the extreme, that man is saved by grace only. To teach that we are saved by grace, is not an extreme position, but is just what the Bible teaches. (Eph. 2:8) But to teach that we are saved by grace *only*, is not taught in the Bible, and is an extreme. It is an extreme because that is as far as a man can go in that direction. Out of this idea grew the false theory, that a man cannot do anything to be saved. But the Bible teaches different. (See Acts 16:30, 31; Matt. 7:21; Rev. 22:14)

John Wesley was another reformer. He found in the Bible many places that teach that man is justified by faith. That was not an extreme, for it is just what the Bible teaches. But he so pressed that thought that his followers taught that man is saved by faith *only*. The following statement was in the "Methodist Discipline" for years: "That we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort." That is an extreme, for the Bible says, "Ye see then how that by works a man is justified, and not by faith *only*." (Jas. 2:24) Eph. 2:8 includes the entire plan of salvation, but it does not mention every item. It reads like this: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." That includes both the divine side of the plan of salvation, and also the human side. The part of the divine was to give a plan of salvation, the part of the human, is to accept that plan. All that God did in giving that plan was by His grace, and all that man does in accepting that plan, is through faith. Man was in sin. For four thousand years man had offered animal sacrifices, but they did

(Continued on page four)

Election, Foreordination And Predestination

E. M. BORDEN

This is the third article on this subject. I may write more along this line later. Now let me read another passage concerning Israel: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dishonor?" (Rom. 9:20, 21)

This passage refers to the Israelites. They were the chosen people of God. In the illustration, Israel was the clay and God was the potter. In order that Jeremiah might understand the illustration, the Lord took him down to the potter's house to see him work on the vessel he was making. Jeremiah noticed that the potter made the vessel as good as the clay would make. So, according to the illustration, the Israelites were to blame, for they had not kept the commandments of the Lord. "O house of Israel, cannot I do with you as this potter," saith the Lord. "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." So the potter makes the vessel according to the quality of the clay.

Even today it depends on us as to whether we are vessels unto honor or not. It is not impossible for a man to be a good vessel. Jeremiah really learned the lesson, for he saw the potter do the work on the vessel. The clay was marred in his hand, so he then made the vessel as good as the clay would make it. We may be vessels of honor if we wish. "But in a great house there are not only vessels of gold and silver, but but also of wood and of earth; and some to honor and some to dishonor." "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." (2 Tim. 2:20, 21)

Paul was chosen to be an apostle to preach the gospel and also he was a chosen vessel for a special work. Now, let me read: "Go thy way," said the Lord to Ananias, "for he is a chosen vessel unto me, to bear my name to the Gentiles, kings and children of Israel." (Acts 9:15) Here, then, Paul was chosen to bear the name of Christ to the Gentiles, kings and children of Israel, yet he had to obey the gospel in order to be saved. He taught both the Jews and Gentiles to obey the gospel in order to be saved.

Now, here is another passage that is often used to try to prove unconditional salvation. Now, here is the passage: "And when the Gentiles heard this, they were glad and glorified the word of the Lord; and as many as were ordained to eternal life believed." (Acts 13:48) It is true that the Lord ordained that all who will believe and obey the gospel will be saved." The passage shows that those who desired eternal life believed. Who were ordained to eternal life? Both Jews and Gentiles.

"In every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35) Jesus said: "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) "And whosoever will, let him take the water of life freely." (Rev. 22:17) Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) God predestinated that

through the seed of Abraham—Christ—salvation would be offered to people of all nations. "And if ye be Christ's they ye are Abraham's seed and heirs according to the promise." (Gal. 3:29) Then, regardless of color or race, all people have the offer of salvation presented to them. That lesson was learned at the house of Cornelius. But all must obey the gospel in order to be saved.

RAISED WITH CHRIST

(Col. 3:1-2)

T. B. CREWS

Little do we realize the value of many privileges we are able to enjoy as Christian men and women and many times it seems that little we care. Never do we undertake any worthwhile step without first considering its importance. Seldom do we forget the importance surrounding the steps we take to success. An investment is carefully guarded and always remembered, and an undertaking is looked back upon with delight, especially when success is obtained. The expression "If we then be raised with Christ" found in the text should signify a time of utmost importance to us if we have taken it. If we have not taken it we should now determine to take it.

In being raised with Christ we have the thought that Christ was at our side. We have the thought that Christ who suffered shame, abuse, persecution and death for us was willing to be with us in the raising. Never could the Jews accompany their animal sacrifice through the altar, but we can accompany the sacrifice made for us in being buried with him that we might rise with him. Just where my denominational friends expect to have this divine practice I do not know. Just why they dodge the one place from whence we rise with him, free from our sins (Acts 22:16) I do not know, but daily the doctrine is preached that will have us believe the act of rising with him is not necessary.

One may ask, Has God granted such a privilege to an ungodly people? If left to me to answer, I could only say I do not know, but with God's Word in my hand I can assure you that there is a reason behind such a privilege. Eph. 2:4-5: "But God who is rich in mercy for his great love wherein he loved us even when we were dead in sins hath quickened us together with Christ (by grace ye are saved)." God, rich in everything is indeed rich in mercy, thus with such richness he loves us, even loved us when we were dead in sins. He loved us to the extent that his only Son is beckoning every unsaved soul to be buried and raised with him. A favor we are not worthy of has been granted, thus by grace we are saved (not grace alone, Eph. 2:8)

We (Christians) were dead in sin, separated from God, the giver of all blessings, the giver of life, yes, the giver of even the things that life exists upon. Yet, in death or separation as it means here, God loved us, thus God grants us the privilege because of love, mercy and grace.

One desiring to be risen with him may ask, What precedes such an important step? That too, I depend upon God's Word to answer. Rom. 6:5-6: "For if we

(Continued on page seven)

Special Evangelistic Edition

On May 21 the GOSPEL LIGHT will publish a special Evangelistic edition on First Principles. Articles to be included in this issue have been especially prepared by some of the best writers and preachers in the brotherhood.

The following subjects will be discussed:

"THE PLACE OF THE GOSPEL IN CONVERSION"

By R. A. HARTSELL, Broken Arrow, Oklahoma

"THE PLACE OF FAITH IN CONVERSION"

By RUE PORTER, Neosho, Mo.

"THE PLACE OF REPENTANCE IN CONVERSION"

By JOHN W. WILSON, Lazbuddy, Texas

"THE PLACE OF CONFESSION IN CONVERSION"

By CURTIS W. PORTER, Tulsa Okla., or GEO. B. CURTIS, Henryetta

"BAPTISM IN CONVERSION"

By FOY E. WALLACE JR., Oklahoma City, Okla.

"CONVERSION IN NEW TESTAMENT TIMES"

By WILL M. THOMPSON, Okmulgee, Oklahoma

Brethren, the above writers have given freely of their time in preparing these articles and we believe they are as fine as could be written. We want to give this issue as wide circulation as possible. We are calling upon all Christians everywhere, regardless of what might be their preference in the matter of a Gospel paper, minister or what not; for the sake of the Gospel and lost souls, help us sow the seed of the kingdom with this issue.

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(Founded by Grady Alexander, 1930)

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What Is the "One Baptism"?

JAMES L. NEAL

What is the "one baptism" of Eph. 4:5? Is it in water? If so, what is its design? Sinful and false teachers have caused these questions to arise among men. Thirty years ago no one would have questioned water baptism being Scriptural for some purpose; but, not so now. Some are proclaiming "dry baptism," to do away with baptism in water altogether.

The Great Commission of our Lord is now in force and will last "even unto the end of the world." (Matt. 28:19) It commands baptism in water. Therefore water baptism is the "one baptism," Paul enumerates with the other six divine units in the Christian system in Eph. 4:4-6.

Here is the Bible proof on the question. Peter was authorized by the risen Lord to use the keys of the church in binding terms of pardon. In his keynote sermon on Pentecost he commanded inquiring believers to "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Here the design of baptism and the terms of remission of sins or padon are made known by inspiration. That makes it binding ever afterward, everywhere. The design of baptism is the same as that of repentance, when coupled together with the copulative "and"—for remission of sins. But remission of sins is in the name of Christ. Then remission of sins in the name of Christ is based upon repentance and baptism, which must, of course, be preceded by faith in Christ.

But, where is the water for the baptism of the 3,000 converts on Pentecost in Jerusalem of Acts 2? All right, just follow. Peter used his same authoritative keys of the kingdom down at Cesarea on Cornelius and his household. He preached unto them "words whereby thou shalt be saved." (Acts 11:14) He promised them salvation in the name of Christ. (Acts 10:45) Then "he commanded them to be baptized in the name of the Lord." (Acts 10:48) But, in verse 47, Peter said *no man could forbid WATER for this baptizing in the name of the Lord!*

Since baptism in the name of Christ is for the remission of sins (Acts 2:38), and since these converts were commanded to be baptized in water, it follows that they were baptized in water for the remission of sins. In verse 34 of Acts 10 Peter says that God is no respecter of persons. This being true, and Peter being the same apostle to open the door of salvation to the Jews at Jerusalem and to the Gentiles at Cesarea, the case of cited baptism in water for the first Gentile converts is

retroactive, and shows that the baptism at Jerusalem at the beginning was in water also. From this conclusion there can be no reasonable escape. The Great Commission is age lasting and world-wide. It authorizes a **COMMANDED BAPTISM**. Peter commanded repentance and baptism in the name of Christ for pardon, and commanded the baptism to be in water. Therefore baptism in water in the name of Christ is for remission of sins for all ages. Now since remission of sins can only be offered in the name of Christ (Acts 4:12), because there is none other name in which we can be saved, and since no one can be baptized except in water for remission of sins, it follows that the "one baptism" of Eph. 4:5 is water baptism for remission of sins.

Friend, believe in the Christ who died and arose for you, repent genuinely of your sins, confess His dear name before men and, as a child, in humbleness be baptized in his name for remission of sins, that the Lord may add you to his church. Then continue steadfast in Christian duty unto death and heaven will be your everlasting home. Do not delay, obey today.

Loyalty Versus Extremes, Hobbies and Digression

(Continued From Page One)

not completely take away sin. They were typical of the sacrifice of Jesus on the cross, which was rich enough to atone for the sins of the world. So God by His goodness and grace, sent Christ into the world to give man a plan of salvation. God saves by grace through the plan that Christ gave to man. Man accepts that plan by faith. Not by faith only, but that faith must lead him to repent of his sins (Luke 24:46,47); confess Christ (Rom. 10:9, 10); be baptized (Mark 16:16); and live the Christian life. (2 Pet. 1:7-11) So "by grace through faith", covers the entire ground. So the man that is depending on grace alone is not loyal, but is following an extreme position. The one that depends on faith alone is not loyal to the Lord, but is depending on an extreme position to save him.

(To be continued)

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Rutherford's Theocracy

GEO. B. CURTIS

(From Henryetta Free Lance)

Theocracy is defined as, "government by direction of God; rule by priests as representing God."—Webster.

Rutherford's so-called theocracy is a figment of fancy. It has no foundation in Bible doctrine. Of all the doctrines hatched in the fertile brain of man, I believe the "1914" theory of Christ's return and the establishment of a theocratic government on the earth, rests upon the most flimsy foundation. Rutherford and Jehovah's Witnesses base their 1914 idea of Christ's return upon the single passage of scripture, Leviticus 26:18, which reads: "And if ye will not yet for all this hearken unto me, then will I punish you seven times more for your sins."

Here I give Rutherford's guesses concerning this passage. "This divine decree overthrowing Israel is in fulfillment of the 'seven times' of punishment about which God had forewarned them—Lev. 26:18. A 'time' as used in the scriptures, is a year of 360 days. Seven times, therefore, would mean a period of 2,520 days. 'Time' in the scriptures us used both literally and symbolically. The facts show that it was here meant to be understood symbolically, because the Gentiles ruled long after the end of the 2,520 literal days.

"The divine rule announced in the scriptures in determining a symbolic time is 'each day for a year.' (Num. 14:34) Therefore, the 'times of the Gentiles,' certainly are a period of 2,520 years from the overthrow of Zedekiah, Israel's last king. Zedekiah was overthrown in 606 B. C. Hence the period of the Gentile times must end in 1914 A. D.

"That marks the due time for the coming of him 'whose right it is' to take over the affairs of the world. That of course would mean the presence of the Lord, taking action in things pertaining to the world. (Creation, 303)"

This is letting Rutherford make his own argument on the 1914 return of the Lord and the ushering in of his "theocratic" chimera. It takes an elastic imagination to find a "time prophecy" in this passage at all. That it refers to the "times of the Gentiles," is a guess, nothing more.

That it teaches Christ is to return in 1914 is an absurdity. One of the most effective means of meeting a false argument is to reduce the argument to an absurdity. This I shall do, leaving the decision to the reader as to how well the job is done. First let me introduce the sum of the passages that deal with this "seven times" theory, Leviticus 26:18-28:

"18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22. I will also send wild beasts among you, which shall rob you of your children and destroy your cattle,

and make you few in number; and your highways shall be desolate.

23. And if ye will not be reformed by me by these things, but will walk contrary unto me;

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy.

26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27. And if ye will not for all this hearken unto me, but walk contrary unto me;

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."

We notice that God says to Israel in Verse 18, "I will punish you seven times more for your sins." In verse 21, God says, "I will bring seven times more plagues upon you." In verse 24 He says, "I will punish you yet seven times for your sins." In verse 28, God says, "I will chastise you seven times for your sins." The seven times of verse 18 plus the seven times of verse 21, plus the seven times of verse 24, plus the seven times of verse 28, equals 28 times.

Any reader can tell that these times are not the same "seven" each time. There is Rutherford's reasoning. Seven times means seven Jewish years. A Jewish year has 360 days. A day equals a year in prophecy. This 2,500 years began in 606 B. C., and ended in 1914. But this group of scriptures give 28 times. A Jewish year consists of 360 days, 28 Jewish years would equal 10,080 days. Take a day for a year in prophecy would give 10,080 years, the period of Gentile captivity.

Zedekiah, the last king of Israel, was carried away into Babylon in 606 B. C. Take 606 from 10,080 we have 9,474 A. D. instead of 1914. Then according to Rutherford's reasoning Gentile captivity will last 7,532 years longer. If not, why not?

There is positively no basis for this "theocracy" craze. The example given is the best they can do in making an argument for a 1914 return of Christ. Old Glory waved in 1914. It waved victoriously on November 11, 1918. It waves today.

When the last gun of the present war has been fired, when the last enemy's flag has been furled, when the last gun has been spiked, Old Glory will still wave triumphantly "over the land of the free and the home of the brave."

When Rutherford and his theocracy are forgotten, the God of heaven will still smile down upon America. The destiny of our flag is the destiny of the world.

America came into existence by the efforts of liberty loving, God-fearing men and women. Hell never brought "Our Own Columbia" forth. Hell and her minions—within and without—can never dim the light of liberty, be they Hitlerites, Mussolinites, Nipponites, or subversive religious groups in our own borders.

Spiritual Blindness

A. C. DREADEN

Spiritual blindness is a most pitiable and serious condition. It is a condition usually not recognized, and therefore all assistance is refused and even resented. The two essentials to spiritual vision are light, and the willingness to see. God affords one and man must supply the other.

David said, "Thy word is a lamp unto my feet and a light unto my path. The entrance of thy word giveth light, it giveth understanding to the simple." (Psa. 119: 105, 130) "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jno. 1:7) But one may prevent the entrance of light into the heart; may refuse to walk in the light. Of the Jews Jesus said, "Because they seeing see not; and hearing hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive. For this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:12-15) Jesus was unable to teach them anything because of this condition of heart. They could not see because they would not see. Others who would see could see. "For blessed are your eyes for they see, and your ears, for they hear." (Matt. 13:16) But Jesus explains: "And this is the condemnation, that light is come into the world, and men loved darkness rather than the light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought of God." (Jno. 3:19-21) This is a severe charge, yet it is made by the compassionate Christ, who knows what is in man. It reveals a disposition that is far more serious and dangerous today than many realize. We should therefore study some of the causes of this fatal attitude, and the means of overcoming it.

Hatred of a brother causes spiritual blindness. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that blindness hath blinded his eyes." (1 Jno. 2:10-11) Such hatred and blindness is described as murder, and will keep a man out of heaven. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (1 Jno. 3:14-15) This is a most lamentable condition, and yet it is found in many congregations!

Pride causes spiritual blindness. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; For they loved the praise of men more than the praise of God." (Jno. 12: 42-43) Verse 40 shows that blindness of heart was their trouble. Such "Pride goeth before destruction and a haughty spirit before a fall." (Prov. 16:18) Let him that thinketh he standeth take heed lest he fall.

Many who know the truth will remain in error if the truth is not popular. "The fear of man bringeth a snare." Prov. 29:25)

Presumption causes spiritual blindness. It is said, "Oh well it doesn't make any difference what one believes, as long as one is honest and sincere." This attitude disregards the difference between truth and error. "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe to them that are wise in their own eyes, and prudent in their own sight." (Isa. 5:20-21) One is certainly blind who is unable or unwilling to distinguish between light and darkness. (2 Cor. 6:14-18) Such a reckless disregard for truth and error will no more regard truth than swine value pearls.

Ignorance of Bible teaching is a fruitful source of spiritual blindness. Hosea said, "My people are destroyed for lack of knowledge." (Hosea 4:5) The popular idea that "It makes no difference what you believe" closes the door to all honest investigation, places a premium upon ignorance of the truth, and leaves one groping in religious error. But investigation overcomes such error. Paul was a blasphemer and a persecutor, but obtained mercy, not by remaining ignorant of the truth, but by turning away from his error to accept the truth. (1 Tim. 1:13) The Jews who crucified Christ were ignorant of the prophetic teaching concerning him. (Lk. 23:34) But they were urged to repent and be converted, that their sins committed in ignorance might be blotted out. (Acts 3:17, 19) Those who refused to do this were forever lost. (Rom. 10:1-3) Wilful ignorance invites and welcomes error. To be unwilling to endure sound doctrine is to turn away the ear from truth and to be turned unto fables.

Prejudice blinds the eyes to the light. The blackest crimes ever committed are chargeable to religious prejudice. It is the greatest enemy of truth on earth today. It crucified Christ. It slew the apostles, and murdered the early Christians. Denominational teaching is the source of most prejudice today. When error is shown to be in conflict with truth, it causes one to blindly disregard the truth and to fervently hold and defend the error. Defense of the truth is scorned as "narrow." It is doubtful that Jesus would be any more popular today than when he was on the earth. Some of his teaching is just as welcome.

Honest investigation is heaven's only remedy for spiritual blindness; a willingness to do God's will is indispensable. (Jno. 8:32) Indifference and neglect will harden the heart. (Heb. 3:12) This explains why members of the church may come to completely disregard duty and commit the eternal sin. (1 Jno. 5:16-17) This is a fearful and dreadful condition. (2 Pet. 2:19-21) May we all work and pray daily to be saved from such an awful fate!—In The Evangelist, Longview, Texas

"God bless America
Land that we love,
Stand beside her, and guide her
Through the night
With the light
From above."

RAISED WITH CHRIST

(Continued from page two)

have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. knowing this that the old man is crucified with him that the body of sin might be destroyed that hencefore we should not serve sin." Corn is not planted until covered neither can man consider himself planted unless he is completely submerged in the act. Crucified characters are not crucified to live but to be put to death, thus "kill" that old man. That destroyed is not preserved thus do not attempt to preserve that body of sin but rather let it be part of the abolished.

Had the sixth chapter of Romans began with the fifth verse, my denominational friends would easily find some way to wiggle out of the act of planting, meaning baptism. But God's way is a clear way. Also preceding the act of being raised with him, I find in Rom. 6:4: "Buried with him in baptism unto death that like as Christ rose from the dead in the glory of the Father, we also shall rise to walk in newness of life."

That baptism is water baptism. 1 Peter 3:20-21: "While God waited with long-suffering in the days of Noah while the ark was in preparing wherein a few, that is eight souls were saved by *water* in like figure whereunto baptism does also now save us." This same act puts us into Christ (Gal. 3:27), and again we find we do the act because we have faith in God's operation. Col. 2:12: "Buried with him in baptism wherein we are also risen with him by faith in the operation of God who has raised him from the dead." Faith being required (Heb. 11:6; Mark 16:15-16); it being a working faith (James 2:20-26), then there is one way to prove our faith and that is to follow it by obedience. In so doing you will be raised with him.

Obedience is required. (Heb. 5:8-9) Not one New Testament convert attempted to be saved without baptism. Everyone of them was glad to be buried with him that they might rise with him. Consider it my friends; is satisfaction complete unless we can be assured we have done that which is right.

With this warning may you think, Prov. 14:13: "There's a way that seemeth right unto man, but the ways thereof are the ways of death."

I WONDER

FLOYD J. SPIVY, Greggton, Texas

I wonder why some people labor so long and hard to prove baptism is non-essential to salvation, then require every one to be baptized before they can be a member of their religious body? Some of them even break the ice in order to baptize them. Brrrr. If it is a non-essential thing to take a bath I would wait for summer weather.

I wonder why some teach that the Holy Spirit operates directly upon the heart, separately and independent of the Word, then send many miles away for a high-powered evangelist to hold a meeting?

Does this evangelist bestow the Spirit, or does he just preach? If he just preaches, and the Spirit operates directly separate and apart from the word, then what good can he accomplish? Could not the Spirit operate without the evangelist?

I wonder why some teach that it is impossible to fall and be lost once you have been saved, then work like a swarm of bees in their respective religious orders? If it is impossible to fall why spend so much time and money working at the job if they can't be lost?

Then why do they call for backsliders during their meetings, if they can't be lost? If they can't be lost, from what have they back-slidden? If they have not back-slidden or fallen from salvation, then they have nothing to return from. A person MUST go away before he can return.

I wonder why some say there is nothing in a name, then almost fight over their denominational name? If one name is just as good as another, why not all wear the name Christian? I am sure that name is better than any human yet devised. If one name is just as good as another, why not let your wife or daughter wear the name of Adolph Hitler.

I wonder why some Christians say that you must give the Lord the best, then given him third or some times fourth place in their lives?

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Query Department

Boswell, Oklahoma
Route 2

Mr. George B. Curtis,
Henryetta, Oklahoma

Dear Brother Curtis:

I read your radio address today about the premillennialists, and I want to say that I do not think that I am one of those critters.

Now I have never been very far from home, but I have met some of our brethren that are just as ignorant about the Bible as the premillennialists are. I know brethren who say Sunday when they speak of the Lord's day. Now I would just as soon be a premillennialist as to be a Sundayist. I believe in calling Bible things by Bible names, and Sunday is not in the word of God, is it?

I don't know of a congregation but what uses bought bread, or commercial bread, which I think is unscriptural. I will just give one objection here, that is this: The supposed loaf is in several nieces when it reaches the table and we don't read about but one loaf in God's book concerning the New Testament worship.

Now I could refer to other things that my brethren preach that are not Bible but will not now unless you write me and I am not looking to hear from you.

J. W. Dalton

Henryetta, Okla.
Box 614
April 9, 1942

Dear Brother Dalton:

Your letter was received yesterday. I do not know to what particular article of mine you refer. I have written and spoken rather abundantly on the premillennial question. It does not matter. I sincerely think I have spoken the truth in every article and sermon. This you do not question. I may be wrong in your attitude, but it seems to be about like this: "Yes, I agree you are right, but somebody else is wrong and ignorant too." You'll not differ with me in that matter, for I realize that there are other wrongs as well as premillennial wrongs. But when I fight drunkenness I don't bring in every other error. When I fight sprinkling I don't necessarily have to assail every other defection including Bollism in doing it, do I? Some fellows are ready every time Boll's attitude is attacked to jump up and yell, "You are just as far off as he." Yet they are not "Bollites." No, they are not that. I'm not a Japanese either, but I'd as soon be one as to be yellow enough to be a Japanese sympathizer. I'm not a Bollite either, but I'd rather be one than one of these fellows that always rush to his defense by assailing the motives and character of the men who have fought to keep the Boll defection from ruining the cause of the Lord. Brother Dalton, if there's an undeserved reprimand in this for you, I apologize. But if your letter was inspired by a

sympathy for the defection I attacked my prayers are that you repent before too late.

Now, to the criticisms offered against my brethren. The first is in regard to the word "Sunday." Yes, I frequently say Sunday. I also very often speak of Monday or Tuesday, or Wednesday, or Thursday, or Friday, or Saturday. Don't you? I also say April, May, June, etc. Don't you? Yet where do you find these expressions in God's word? My brethren speak of Lord's day worship of the first day of the week. To my mind there is nothing more sacreligious in saying Sunday than in saying Monday.

In regard to the loaf being broken, and the bread being bought, you say you think the bought loaf is unscriptural. What does it matter whether the loaf is bought prepared or the ingredients bought and then prepared? Where is the scripture that says that Christ and the apostles baked their own bread at the initiation of the super? Why don't you contend that every Christian must raise his own grapes and squeeze out his own juice to make his own wine for the taking of the fruit of the vine? The one is just as consistent as the other. You'll find the command to make your own wine in the same verse with the one to bake your own bread.

Now as to the loaf reaching the table broken. Did you know, Brother Dalton, that word loaf is not used in either the King James or the American revision in relation to the Lord's Supper? To quote you: "I believe in calling Bible things by Bible names." Yet loaf is not used in the Bible where the communion is under consideration. To quote you again: "Now, I'd just as soon be a premillennialist as a Sundayist." Suppose I say, "I'd as soon be a Sundayist as a loafist?" Same argument isn't it? I go to the bakery. I get a loaf of bread. It is sliced. Do I have loaves? Do I have breads? No, I have a loaf. I have bread. Bread is singular, broken or unbroken. It is still one bread.

You say in the closing paragraph of your letter you were not "looking to hear from you." Well, you did; and I feel better, do you?

Brotherly,

Geo. B. Curtis

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NOTES—REPORTS

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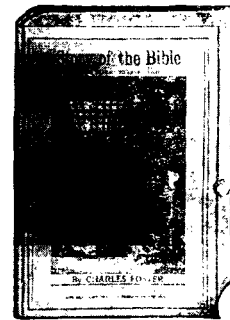
Walter W. Leamons, McAllen, Texas: Morris Kelso, who has volunteered for military service, was married to Miss Lois Wilson here at the church house last Saturday, the writer officiating. Sister Wilson teaches school at Pharr, Texas. Brother Claude Daniels, local high school teacher, preached for us Wednesday night. He is becoming a very able preacher. Forty members of the fire department attended our ser-

vices Sunday morning. Many of them appeared to be impressed with the sermon, "What the Church of Christ Teaches, and Why," which I preached at that time.

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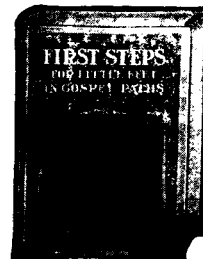
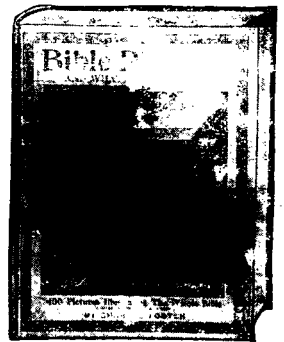
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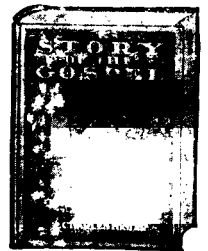
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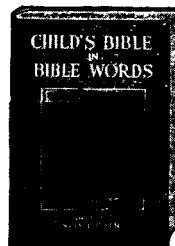


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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, APRIL 30, 1942

NUMBER 21.

Loyalty Vs. Extremes, Hobbies And Digression

(No. 2)

J. A. COPELAND

In my first article on this subject I showed that "loyalty" means true, and faithful to a sovereign or government. To be loyal to Christ, is to be faithful to Him and His government. The prophet Isaiah foretold His coming in these words: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." Christ is our "sovereign. He has a government, we should be faithful to Him.

Our subject is "Loyalty vs. Extremes, Hobbies and Digression. In the first article I showed some extremes to which men have gone, and how extreme positions keep people from being loyal. In this I will show some other extremes and how men have made hobbies of them. Some brethren think that we are not loyal if we use any uninspired literature in Bible study. Literature is anything written or printed, and covers the entire ground of letters and books. We mean by uninspired literature, all literature that is not given by inspiration of God. Then it embraces all written or printed comments on the Bible, all dictionaries, all concordances, all notes that a preacher or teacher may use, black board diagrams, in fact, everything written or printed except the inspired word of God. If I am reading the Bible, preparing myself to teach others, and I find a word that I do not know the meaning of, and I turn to a dictionary to find its meaning, I have used uninspired literature. Have I done wrong? I think not. If a man writes out a good gospel sermon, and it is printed in a paper or in a book, is it wrong for me to read that sermon and do what it teaches? I think not, but that is uninspired literature. I do not know a single preacher who condemns the use of literature, but what uses it himself. They all use it. I have read long articles in religious papers condemning the use of uninspired literature, and that was exactly what the article was, uninspired literature. Use literature to condemn literature. That is an extreme; that is not "loyalty."

Some one will say, We mean it is wrong to use quarterlies in studying the Bible in the church assembly. Why do you say it is wrong? The Bible does not say so. But one says it is adding to God's word, for he nowhere commands it. Then if I take a dictionary to find the meaning of a word in the Bible am I adding to God's word? He did not tell us to do it. If I were to carry a dictionary to the church house and in Bible study we find a word in the Bible that we do not know the meaning of, then we do not know just what the Bible teaches there because we do not know what the word means; if then I read the definition of that word out of the dic-

tionary to the congregation, have I done wrong? There is certainly not a passage in God's word that teaches it would be wrong. That would be using uninspired literature, but it would not be wrong.

A gospel quarterly is no more uninspired literature than a dictionary is. But one may say, "We speak where the Bible speaks, and we are silent where the Bible is silent." Does that mean that we just read the Bible to the people? That we never use any language or sentence except the direct wording of the Bible? Do you ever in preaching or teaching tell what certain passages mean? If you may speak words with the mouth to explain the Scriptures, then why would it be wrong for you to write the same explanation in a book and give to the people to read? Why not be consistent in our teaching? To condemn the use of uninspired literature in Bible study is an extreme, and not any proof that the party so doing is loyal to Christ.

Just here I want to introduce another word used in the heading of these articles. That word is "hobbies." Our subject is, "Loyalty Versus Extremes, Hobbies and Digression." What is a "hobby"? Webster's school dictionary defines it thus: "A subjects to which one constantly reverts; favorite pursuit." The subject of literature is a hobby with some brethren. They are continually talking uninspired literature, and often call people "digressives" that use it and all the while they are using it themselves.

Extremes and hobbies are not indications of loyalty, but hinder people from being loyal to the Lord. If the time spent by some brethren in condemning uninspired literature, was spent in teaching the brethren how to live, and admonishing them to do their duty, we would have fewer hobby riders and more loyal Christians.

In connection with this subject there is another extreme to which brethren have gone, and caused much contention and strife, and have greatly hindered the cause of Christ in a number of places. They say it is wrong to divide the church into classes to teach the word of God. What is the church? We are told that it is the "called out." In other words, the church is that number of people who have accepted the gospel call, separated from the world and have become the children of God. Can all of the children of God everywhere meet in one place to be taught? They say no, but they tell us that the church has a local sense and it is wrong to divide the local church into classes to study the Bible. What is the church in the local sense? It is a body of Christians, or called out people in any com-

(Continued on page four)

Danger Of Theocracy Movement

GEO. B. CURTIS

(From Henryetta Free Lance)

From August 6-10, 1941, the Jehovah's Witnesses assembly convened in St. Louis, Mo. They met there 115,000 strong. On September 3-7, the Jehovah's Witnesses assembly met at Leicester, England 12,000 strong.

By trans-Atlantic airmail, the recording of Judge Rutherford's St. Louis address, were flown across the Atlantic to Leicester, England.

The same speeches that moved the St. Louis assembly excited the Leicester gathering. They were motivated by the same purpose—the ushering in of the Theocracy. For five days men and women of every walk of life were instructed in the St. Louis assembly as to the methods of spreading the news that the "Theocracy" has arrived.

One hundred and fifteen thousand strong they returned to every city, town and hamlet in the United States bearing the message (1) that the world ended in 1914, (2) Christ is now reigning over the nations of the world, (3) the Battle of Armageddon is soon to be fought, (4) the king of the north (the axis powers) are ripe for destruction, (5) the king of the south (England, America and their allies) are also ready to be destroyed, (6) the "false prophet," (Anglo-America) is doomed, and (7) the millennium is at hand.

They returned enthusiastic. They bore away tons of literature teaching their peculiar tenets on government, including Rutherford's latest book, "Children," the booklet, "Theocracy," and "Comfort Those Who Mourn."

This literature carried the same insidious message that the devil was the ruler of all nations, therefore the government must be overthrown to get rid of the devil.

"For many centuries, Satan the Devil has operated as the invisible ruler of the nations of the earth." (Theocracy, P. 3) "It therefore follows that 'this world' must come to an end before THE THEOCRACY GOVERNMENT could be put into operation." (Theocracy, P. 13)

In the booklet, "Comfort Those That Mourn," Jehovah's Witnesses promise the early destruction of the axis powers; but with the same breath, they promise the destruction of our own United States and England.

They put our own fine country in the same hopper with Germany, Italy, and Japan and grind them all together into common grist of ruin at their imaginary Battle of Armageddon.

On page 13 of "Comfort Those That Mourn," Rutherford identifies the axis powers as "the king of the north." On page 13 he identifies England and America as "the king of the south." These are terms used by the prophet Daniel (Dan. 11th chapter) and applied to powers that have long ago risen and fallen. Here is Rutherford's disposition of the axis powers (the king of the north) and the Anglo-American powers (the king of the south).

"The Devil planted that ambitious desire in the minds of both kings to rule the earth that he might bring about the destruction of the nations before Ar-

megeddon." (Comfort Those That Mourn," P. 13-14) The whole booklet is shot through with this idea that all nations including our own, are slated to go down in this war. The height of folly is reached on page 17 of the booklet where Rutherford tells us that the terrible carnage inflicted upon the peoples of Europe by Hitler came as God and Christ instructing Hitler to proceed as he did. Hear him.

"What, then, shall be the end of this great distress (oppression by governments) and mourning? Shall the totalitarian dictators succeed in controlling the earth? God's prophecy answers that to the full satisfaction of all who love righteousness. The prophecy tells that "The king of the north" (Hitler) receives information which proceeds from Jehovah God and Christ Jesus, and which greatly troubles the world powers, and "therefore he shall go forth with great fury to destroy, and utterly make way many . . . that will mark the end of the rule of wickedness and will mean the end of mourning for the people."

Reduced to its clear meaning, God raised up Hitler and his satellites to destroy England and America (democracy); then God will in turn destroy Hitler, and usher in the Theocracy. But get it, "Hitler will destroy us first." Then Hitler goes.

Hell never conceived a more diabolical scheme for the overthrow of our government than the planting in the minds of the simple and dissatisfied groups.

That God willed the destruction of America that his own theocracy might be fully set up. Convince one that God wants our nation to fall that He may bring a perfect government, by perfect men, to perfect men, and that one would not lift a finger for the defense of all that is worthwhile. His prayers would be for the nation's destruction, and the establishment of God's theocracy.

Fellow citizens, there is the danger, carefully wrapped up in the skirts of religion, claiming the protection of the very constitution they seek to destroy. Just another case of "biting the hand that feeds them." But our Uncle Sam is strong enough to build ships, airplanes, tanks, guns and man them with the finest soldiers, sailors and marines that ever donned uniforms in spite of every attempt to break the morale of our people. The rights of a free people are on trial again. WE SHALL NOT FAIL.

THANKS! THANKS!

To those of you who have made it possible for the Gospel Light to have the largest subscription list in its nearly twelve years of publication. About 500 names have been added to our list within the past few weeks. We are also receiving a large number of renewals in the mail each day which we also appreciate very much.

Special Evangelistic Edition

On May 21 the GOSPEL LIGHT will publish a special Evangelistic edition on First Principles. Articles to be included in this issue have been especially prepared by some of the best writers and preachers in the brotherhood.

The following subjects will be discussed:

“THE PLACE OF THE GOSPEL IN CONVERSION”

By R. A. HARTSELL, Broken Arrow, Oklahoma

“THE PLACE OF FAITH IN CONVERSION”

By RUE PORTER, Neosho, Mo.

“THE PLACE OF REPENTANCE IN CONVERSION”

By JOHN W. WILSON, Lazbuddy, Texas

“THE PLACE OF CONFESSION IN CONVERSION”

By CURTIS W. PORTER, Tulsa Okla..

“BAPTISM IN CONVERSION”

By FOY E. WALLACE JR., Oklahoma City, Okla.

“CONVERSION IN NEW TESTAMENT TIMES”

By WILL M. THOMPSON, Okmulgee, Oklahoma

Brethren, the above writers have given freely of their time in preparing these articles and we believe they are as fine as could be written. We want to give this issue as wide circulation as possible. We are calling upon all Christians everywhere, regardless of what might be their preference in the matter of a Gospel paper, minister or what not; for the sake of the Gospel and lost souls, help us sow the seed of the kingdom with this issue.

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THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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 Geo. B. Curtis ----- Query Editor

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Loyalty Versus Extremes, Hobbies and Digression

(Continued From Page One)

munity, town, or city. If a local church has five hundred members besides the children and visitors, must all of them be taught in one class? Where is the scripture that so states? But one may say, there is no authority for the classes. There may not be in just so many words, but will you carefully consider the following? If God tells us to do a thing and prescribes the manner of doing that thing, that excludes every other way of doing it. But if God commands a thing to be done, but does not tell us how to do it, then it is left with us, and the circumstances under which we are placed, as to how we shall do it. We are taught to preach the gospel, and the church is the pillow and ground of the truth, but God did not tell us whether to hold our meetings one week, two weeks or four weeks. He left that for us to decide or the circumstances under which we are placed, to determine. He did not tell us whether most of the preaching should be done in summer or winter. He left those things for us to decide.

We are taught to lay by in store on the first day of the week as we have been prospered. But Paul did not tell us whether we should walk up and lay the money on the table, pass a hat or a basket to take the collection. That is left for us to decide. So if we walk up and lay our money on the table we are obeying that command and no scripture is violated, if we can do it in an orderly way. That is the only restrictions given that I remember. "Let all things be done decently and in order." (1 Cor. 14:40) If a hat is passed and brethren contribute they have obeyed the command to lay by in store. Since the Lord did not tell us just how the collection is to be taken, that was left for us to decide, and if it is done in a decent and orderly way the command has been obeyed.

The command to teach in the New Testament is a generic term. The Lord has not prescribed the manner of teaching, so it is left with us to decide which is the most effective method. The Lord did not tell us to teach in one class only. He did not tell us to have two or more classes. If we teach a congregation all together we are obeying the command to teach. If we divide the congregation into two, three or a dozen classes, we are still obeying the command to teach. Since the Lord did not specify one class or many, he left

it to the circumstances under which we are placed, and our judgment as to the most effective way. But some one may say, To divide the congregation into classes is adding to God's word, since He did not command us to do so. If the Lord had specified one class, that would have been true. But, since he did not, it is not true.

If the Lord had said that the whole congregation that assembles at the place must be taught in one class, then it would be changing his plan to have more than one class. But since God did not say just one class, the man that teaches that all must be taught in one class, is adding to God's word. They say what God did not say. They legislate where God did not legislate. Sometime they quote 1 Pet. 4:11: "If any man speak, let him speak as the oracles of God." But the oracles of God have not spoken on the subject. They did not say whether we should have one class, two classes, or a dozen classes. The man who says all must be taught in one class, is not speaking as the oracles of God, for the oracles of God nowhere say all must be taught in one class.

The church is naturally in different classes. Peter said the babes in Christ should have the "sincere milk of the word." (1 Pet. 2:2) Paul said, "But strong meat belongeth to them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:14) One teacher in one class could not give the strong meat to those who are of full age, and milk to the babe at the same time.

Is fighting the class system "loyalty?" No. I have not met the church where they fought the class system, that was loyal. They do not teach enough to be loyal. I know of a few churches of that kind and the following is about their order of worship on Lord's day: First they sing a few songs, some brother reads a chapter and talks for some time. Usually his subject is, condemning literature, the class system, the use of more than one cup, or women teachers, for these are their hobbies. Then they have a prayer, the communion, another song and are dismissed. The people are not taught anything and the church is not edified. No that is not "loyalty."

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Hard Or Soft Preaching -- Which?

R. A. HARTSELL

"He preaches too hard; or, he preaches too soft," are statements we hear so often from persons commenting on sermons by gospel preachers. Just what kind of preaching should we do? The "hard" preachers cannot please the "softies", and the soft preacher cannot please the "hard-boiled." This makes a difficult situation. The facts are, brethren, if we allow man to decide the matter, we shall never be able to put the gospel over. Paul realized this; for he said, "For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10) It is man, not God who is to be persuaded by the preaching. But it is God, not man who is to be pleased with the preaching. The next verse is also in order: "I certify you, brethren, that the gospel which was preached of me is NOT AFTER MAN." Now, if a preacher is preaching man's gospel, he ought to please man, but if he is preaching the gospel of Christ, he must please Christ.

Christ's Way Pleases Him

"If any man have not the spirit of Christ, he is none of his." (Rom. 8:9) In preaching, or any other duty, man must manifest the spirit of our Master. He must allow the method of Christ to be his method. A few examples of Christ's preaching should suffice, and we shall study them in due time, but let us collect a few other statements on the above suggestion. ". . . . leaving us an example that we should follow in his footsteps." (1 Pet. 2:21) "Not my will, but thine be done." We must be spirited like Christ. We must follow his example, and his example was set in pleasing God.

With these statements, we can study his preaching and teaching, thus being able to know the kind we should do.

The "Sermon on the Mount" offers one outstanding example of his method. Note the inspiration offered in the opening paragraph. The blessing offered served to inspire the down-cast with hope. Beginning with verse 17, of chapter 5, he removes a false impression. He attacks false ideas. In verse 20, he draws a contrast, and calls a "sect" by name. In verse 21, our Lord opens an offensive against what others had said. In verse 46, we find another contrast, and the name of a class of tax racketeers called out. Turning to chapter 6:2-5, we have him calling attention to vain glory, and calling people who seek such hypocrites. On we could go, but this is enough from one sermon to enable us to catch a glimpse of the "spirit of Christ" in preaching.

Let us have a look into another season of teaching by our Lord. This time to the 23 chapter of Matt. At least nine times in the short account he names the Pharisees in direct attack. He calls, along with them, the scribes to task for their part in the make-believe things in which they were engaged. About seven times, Christ calls them hypocrites; and, added to this cutting denunciation, he calls them fools, vipers, blind, blind guides, etc. But, amid all this severity we find a mellowing appeal. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Then, Christ announced their doom for not having repented. What kind of a

spirit was he manifesting? Was he preaching in love? Should I preach like Christ? Why not? He was "doing the will of the Father who sent him." Brethren, I'm afraid that some of us are lacking in back-bone rather than wanting to be "unoffensive."

"But," says one, "times have changed." Well, maybe we need to change the gospel too. If the method of Christ will not work, how am I to know that his plan will work? If I can leave the "spirit of Christ" out of my preaching, why can I not leave it out of other duties? "This was during his personal ministry," says another. When was he "our example," may I ask? During his personal ministry, before or since? If before, we have no record of his conduct from about twelve years of age until he was about thirty. If since his personal ministry, where do I read of it? During the three and one-half years he was in his ministry, he showed us how to execute the will of the Father, by obeying the will that was then in force. From his examples, we know how to carry out the New Testament law.

Paul and Others

But let us come to examples of preaching under the gospel age. Let us examine the sermon at Pentecost. Peter answered a false charge in the very opening of his lesson. Next, he makes a pointed address: "Ye men of Israel, hear these words." Introducing Jesus at this point, Peter shows that God's promises had been fulfilled. Note also that the speaker called them "wicked." He called them out, then without apology, told them what they did.

Let us now examine another gospel preacher and his sermon. His name was Stephen. (Acts 7) Addressing his audience as "Men, brethren, and fathers," he opens his argument from the Old Testament. Having followed the promise of God to Abraham to its fulfillment, Jesus is introduced. Then the sins of Israel are waved before them. Then the "hard preaching" sets in. "Ye stiffnecked, uncircumcised in heart and ears, and resistors of the Holy Spirit." Personal? That is what I would call it. But it was gospel preaching. That kind costs him his life, but it was directed by the Holy Spirit. There could not have been a mistake about it. If it were not the proper kind, then the Spirit of God was to blame. But I wish to ask these questions: Did Stephen have the spirit of Christ? Was he preaching in love? Should we preach that way today?

We now turn to the fearless Paul. We see in him an example of what gospel preachers should be, and how they should preach. "Be ye followers of me, even as I am also of Christ." (1 Cor. 11:1) He is then, an example to me in life and teaching. To a young evangelist he said, "The things which thou hast heard of me, these commit to other faithful men, who shall be able to teach others also. (2 Tim. 2:2) In this connection, there is no more fitting language than that found in Phil. 4:9. "Those things, which ye have both learned, and received, and heard, and seen in me, do: AND THE GOD OF PEACE SHALL BE WITH YOU." In substance: "If you preach like I do, God will be with you." "If you please men, you are not the servant of

(Continued on page seven)

The Line Of Exclusion

J. A. McNUTT

God's truth as expressed in the gospel of Christ is both inclusive and exclusive. It includes a full and complete revelation of God's will and is exclusive of all forms of sin and religious error. Preach it boldly and no one will accuse you of taking an indefinite stand against error, teach it plainly and no one will think that you are on friendly terms with sin or the devil.

Having heard Cled Wallace preach recently, and in characteristic style expose the sin and hypocrisy of Ahab and Jezebel, a certain fellow remarked, "I got the impression that Cled doesn't like Jezebel." It is refreshing to know that we have some men yet who can denounce sin and hew down the opponents of righteousness, without feeling obligated to tip their hats and pass out compliments before getting down to business.

The World's Attitude

It has often been the experience of Christians to be charged with drawing the line of exclusion against their friends who have not obeyed the gospel. A refusal to participate in religious services conducted according to the sectarian pattern will often produce charges of selfishness, bigotry, and narrowness.

To live strictly according to the teaching of Christ will mark you, in the eyes of some, as a "religious crank" and a genuine "fanatic" in religion. The Apostle Paul would be considered as intolerant in his attitude toward religious division. (1 Cor. 1:10-13) His strict adherence to gospel preaching would no doubt be regarded as the acme of narrowness. (Gal. 1:8, 9) Festus, the man of the world, thought Paul to be quite mad, (Acts 26:24), and the Lord only knows what some modern "Doctors of Divinity," with their sweet spirit-ed assumptions of piety, would say about Paul's denunciation of Elymas the sorcerer. (Acts 13:8-10)

Christ's Line Of Exclusion

When Jesus said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he drew a distinct line of separation between the world and the church. Unless one has been "born of water and of the Spirit" he is still in the kingdom of Satan and under the guilt of sin, regardless of his professions of salvation from past sins. Yes, the Lord's teaching was, and now is, exclusive. His way has always been a "narrow way", and those who are too "broad-gauged" abhor the restrictions of his immutable law. Consider carefully these co-ordinate statements of Christ:

1. Matt. 18:3: Converted, enter into the kingdom.
2. Matt. 7:21: Do God's will, enter into the kingdom.
3. John 3:5: Born of water and of the Spirit, enter into the kingdom.

All of these are equivalent statements leading to the same result, entrance into the kingdom of God. If one can be saved outside the kingdom of God, the church, he can be saved without that which puts one in the kingdom—the new birth. Furthermore, those who teach that the kingdom is yet future, deny the present result of the new birth—entrance into the kingdom today. Have you been converted? Have you obeyed God's revealed will? Have you been born of water

and of the Spirit? If not, the Lord himself declares that you are not a citizen of his kingdom. This leaves you as a person without a country and clearly excluded from the inheritance "of the saints in light."

Crossing the Boundary Line

There must be a change of life and state before one can be said to have entered into God's kingdom. Paul said, "Give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." (Col. 1:12-14) In the kingdom there is redemption and forgiveness of our sins. Outside of the kingdom souls are shrouded in darkness, unredeemed, and lost in sin.

The entrance requirements necessary to one's translation into the kingdom are too clear to be misunderstood. The Pentecostians heard the word preached, and "knew assuredly" or believed with confidence that Jesus was both "Lord and Christ," repented of their sins and were baptized in the name of Christ for the remission of sins. (Acts 2:36-41) The Lord added these people to the church (Acts 2:47), and Peter wrote them a letter later on stating that they had been born again. (1 Pet. 1:1, 22, 23) From this example alone any one should be able to see that the terms, conversion, doing the will of God, or being born again, are synonymous expressions describing the terms of entrance into the kingdom.

In Acts, the book of conversions, in every example wherein the acts of obedience are named, the subjects began by hearing the gospel preached and completed their obedience by being baptized.

What About Those Who Failed?

As for those who believed not the teaching of the Spirit, through the apostles, and refused or neglected to be baptized, Jesus drew the line of exclusion against them when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Gospel preachers erect no denominational barriers of sectarian exclusiveness, but simply call attention to the line of distinction, between the saved and lost, that was drawn by Christ and the apostles. There were thousands in the days of Noah who refused to believe God's word, and enter the ark, their error was fatal when the flood swept the earth. Their feelings and thoughts, their purposes and plans afforded them no safety when the waters covered the mountain tops. The only course that may be depended upon in time, and found safe in eternity, is to cross over the boundary into Christ's kingdom by an obedient faith, and live therein as a loyal subject of that one who is "King of kings and Lord of lords." **THE EVANGELIST**

Hard Of Soft Preaching—Which?

(Continued from page five)

Christ.

Paul, how did you want Timothy to preach? "Them that sin, rebuke before all." Say, just how could you do this without being personal? Is false doctrine sinful? If yes, then are not those who preach it sinners? Paul, were you ever personal? "Demas hath forsaken me . . ." (2 Tim. 4:10) What caused him to do this? "He loved this present world." Yes, Paul called his name and told what he did. Also, in the same chapter, "Alexander, the copper smith, did me much evil."

Positive and Negative

When a container is filled with water, you cannot fill it with another substance until you empty it of the water. When a mind is filled with false doctrine, you must first remove the false, then you can fill it with the truth. The gospel is both positive and negative. It denies and uproots false teaching, then plants the truth. The preachers of the early age of the church, as we have seen, made direct attacks upon everything which opposed the gospel.

Turning to 1 Tim. 4:1-2, we have an account of the fact that people would depart from the truth. Direct attack is made upon the doctrines of devils. An outline is given of the foundation points in the systems of devils. An outline of teaching by Paul was plain and positive. The Catholic system, Adventism, and other false systems are embraced in the outline. Now, there is a question in my mind: Is it right to point out that those who "forbid marriage, command to abstain from meats", etc., are following the devil? Would doing so be "hard", or "soft" preaching? Would pointing this out be in keeping with the "spirit of Christ?" Can I leave out the "hard" parts, and just preach the "soft" parts, and be truly preaching the gospel? Many other references could be offered, but these serve to show the kind of preaching they had in New Testament times.

Finally, just why should preachers be guaged by the terms "hard" and "soft"? If we preach the gospel, just as Christ preached to the people under the law age, just as Peter, Stephen, Paul and others preached, our preaching will neither be too hard nor too soft. A man either preaches the gospel, or he does not. In preaching the truth, he takes false doctrine apart, and he plants the gospel. —To be continued.

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NOTES—REPORTS

Frank Dunn, Conway, Arkansas: Since my last report there have been four baptisms and three to place membership here. The work is growing. The fight for truth goes on unwaveringly.

Cleon Lyles, Paris, Texas: Our work continues to grow. Sunday contributions reached an all time record. Four were added by membership. We expect to be in our new building by the middle of June. Our new auditorium will care for 750 and will be air-conditioned.

Dan J. Ottinger, Lynn, Arkansas: I continue to preach each Lord's day. I want to hold more meetings this summer than I have promised. This desire is a matter of conscience and not of necessity as I have a secular calling paying me more than the most liberal brethren in the past have paid me. If you desire all the truth for both saint and sinner then call me. I love the work more than any secular calling. Pray for me.

Hobart E. Ashby, Charleston, Mo.: The training field at Sikeston, Missouri is being enlarged. Already a number of boys are in training there and a large number will be added soon. Perhaps you, or your son, or your friend is already there or will be soon. Why not attend church? You can get the necessary information by calling me at Charleston, Mo. My phone number is 432. You may also call, C. R. Foster's Grocery store in Sikeston. If you know of anyone coming to Sikeston, just drop me a card telling me who they are and I will call on them. My address is Box 142, Charleston, Mo.

Will W. Slater, Fort Smith, Arkansas: The meeting in Ypsilanti, Michigan resulted in two resorations and one placing membership. I promised to be with them again in May, 1943. Real missionary work is needed in that part of the state. Ypsilanti and Ann Arbor are college and university cities. Indifference and infidelity reign supreme. G. W. Toms is working hard in Ann Arbor, being assisted by one of the Detroit churches. He needs encouragement in his untiring effort to build up the cause in that city. I began a three weeks song drill last night for the Murray Hill church in Flint. All four congregations here are co-operating, and we started with about 150 present. I go from here to Pontiac for two weeks, and will preach a few days in Benton Harbor, before returning home.

A. C. Huff, Stratford, Texas: I preached here at home last Lord's day. The Lord willing I will hold a meeting here, beginning May 24th. We hope the churches in reach of us will come over and help us. We will need you. I want to arrange meetings for the rest of the spring and summer. As the gospel of

Christ is the power of God unto salvation the more we preach it the more souls will be saved. All who can preach should be busy all the time. Those who cannot preach can help support those who can preach. There is work for all. No doubt many souls will spend eternity in hell who could have been saved if all of us had done all we could do to save them. I am ready to go any where any time. Who wants my service?

A CALL FOR HELP

National City, Calif.

Brethren:

National City is a nice little city of twelve or fifteen thousand people. We are five miles south from San Diego. Until two years ago there was no church of Christ here. No meeting had ever been undertaken, until May of 1939. At that time we started meeting in the I. O. O. F. hall, with an average of twenty-five or thirty, in attendance. We continued there until we could find a better place, which we did by renting the Olivewood Club Building. for our Lord's days services. A goodly number have been baptized, some were restored to fellowship and several have moved in and placed their membership with us. We have had three evangelistic meetings, with eight to ten baptized in each effort.

Now, we have a nice congregation with about seventy-five members, made up of wage earners, none with means any more than a living. But we are not idle, we have not been idle since we began here. We have helped two orphan's homes regularly and others in special efforts. We have been regular contributors to missions and "radio work." We have helped the needy in our reach to the extent of our ability. We think this is the way to grow.

We have a building lot—one of the best—in one of the best sections of our city. We bought this lot at a bargain—before prices increased—for \$1000.00. And the lot is paid for. We have our building fund well under way. We have a little more than \$400.00 on deposit to the credit of this fund. We will double this amount by mid-summer. And we want to get started on the building as soon as we can, not later than fall, that we may go right on growing, even faster.

Brethren, we need some help, and we are coming to you for that help, in any amount that you can send us. Remember us with a contribution at an early date. Help us to carry on, will you?

Make your checks and money orders payable to, National City Church of Christ, and mail to J. W. Bradley, 2514 Dave, National City, Calif.

(I think this call is a worthy one.—James L. Neal, Springdale, Arkansas.)

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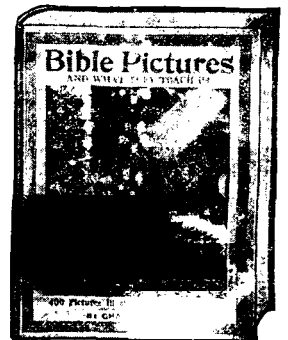
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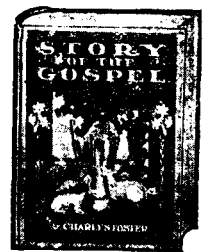


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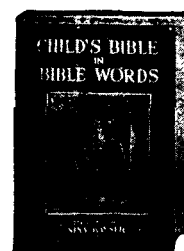
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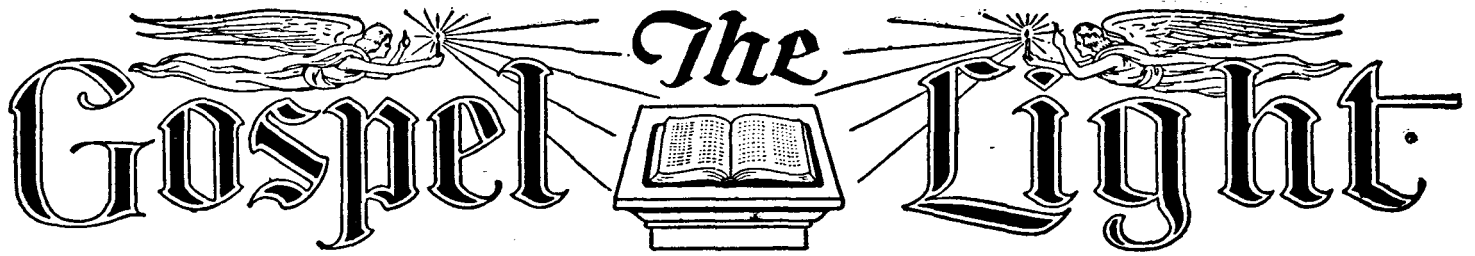
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VOLUME XII

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Loyalty Vs. Extremes, Hobbies And Digression

(No. 3)

J. A. COPELAND

In my article last week, I discussed the literature subject, and also the class system. There are a few objections offered against the class system that I will notice, and then we will discuss something else. Those who object to the class system of teaching, say that we who have the classes have a Sunday School, and there is no authority for the Sunday school. It is a fact that there is such an institution as the Sunday School, which is separate and apart from the church of the Lord, because it is found in a number of places where the church is not found. It is said that Robert Rakes was the founder of the Sunday School. But the Sunday School in that sense has its officers, and is an institution separate from the church. I do not know of a church of Christ that has a Sunday school in that sense. It is true that a number of brethren speak of our Bible study in the assembly on Lord's day as Sunday School. I don't think we should use that term, for a few reasons. First, since it is not mentioned in the Bible, and some brethren think it is wrong, it would be easy to remove the foundation for that objection. Second, Some brethren seem not to see the difference in Bible study under the supervision of the elders, and the regular sectarian Sunday School. However, those who object so often to the Sunday School, and apply the term to all who teach the Bible in classes are more critical than wise. They are continually fighting the Sunday School. All who study the Bible in classes are digressives to them.

A few years ago I was in conversation with a brother, and some mention was made of another brother. The brother with whom I was conversing spoke very lightly of the other brother, and said: "He's gone Sunday School." Yes, "He's gone Sunday School." Oh, that was terrible, wasn't it? Calling the Bible study on Sunday a Sunday School, is not wrong unless it leaves the wrong impression on some, and that is why I do not use the term. But where there is a teacher and pupils being taught, there is a school. And if that school is taught on Sunday it is a Sunday school. But we are told the Sunday school is not mentioned in the Bible. Well, what do you call your services on Sunday? Very often they will answer, "The Lord's day worship." When you read in the Bible the expression, "The Lord's day worship," in the next verse you may find the Sunday school. One is not loyal just because he opposes Sunday schools. But the one who does not take an interest in Bible study and teaching on Sunday or any other day is not loyal.

Another mark of loyalty with some brethren, is to use

only one cup in the communion service. Why use just one cup? Then they refer you to the following scripture: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." (Matt. 26:27) They say "the cup" means one cup. Yes, and that little word "the" also is a definite article and points out things definitely. "The" cup; do we use the cup that they used? No, but when a congregation has one cup, they say that is "the cup." Well if one congregation has a cup and another congregation has a cup, and a hundred congregations meet at the same hour, don't each each of them have a cup? Then they take "a cup." But they say "a cup" to one congregation is "the cup." Then why not one cup to an individual is "the cup" to him? But we are told that Jesus said, "Drink ye all of it." Yes, but they did not drink the cup, they drank the contents. Jesus also said, "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves." (Luke 22:17) The cup was not divided among them, but the contents. Take this (fruit of the vine) and divide it among yourselves. Is that what Jesus meant? Yes. If we all drink out of one cup the contents is divided as it is passed around. If individual communion set is used, the fruit of the vine is divided before they start around. That is the difference. No, to contend for one cup is not a mark of loyalty, and a number of the brethren who object to uninspired literature and the class system of teaching, are giving up the one cup theory.

Another mark of loyalty with some brethren is to object to women teachers. So much has been said and written on this subject that I deem it unnecessary to write at length here. The scripture that is relied on to prove that women cannot teach in the assembly is 1 Cor. 14:34, 35. The Bible is a book of harmony. Any passage must be so read and understood as to harmonize with all other passages. And in studying a number of passages on the same subject, one passage often serves to explain another. First, let us take into consideration that when the scripture in the reference above, was given, for three chapters Paul had been discussing spiritual gifts. Much of the New Testament had not been written and so the apostle was showing the relation of supernatural spiritual gifts to the revelation of God's will to man. Or in other words, the apostles were guided by inspiration, and were showing supernatural power in revealing God's will to man. There is a difference in revealing God's will and in teaching it

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Apostasy

JOHN W. WILSON

The possibility of apostasy is a timely subject, first, because many of the denominational preachers are perverting the teaching of the Bible on this subject and are thereby deceiving some; and second, because some members of the church are going to be lost if they do not realize their apostate condition and repent. It seems to me that any person with reasonable thinking power and a casual knowledge of the Bible would see at once the possibility of a child of God falling from grace. It is the purpose to make this lesson as plain as possible. For that reason the following points are presented in order: (1) Some have fallen; (2) Anyone may fall; (3) Some must fall.

Some Have Fallen

Under the Old Covenant many of the Israelites fell. "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." (1 Cor. 10:10) Paul tells us that these were "our examples, to the intent we should not lust after evil things, as they also lusted." (1 Cor. 10:6) If it is not possible for those of us who live in this age to fall this example could serve no purpose.

But let us come to the New Testament and see that some fell in the time of Christ and the apostles. Judas is a good example. Our Baptist friends will tell us that Judas never had anything to loose, which they tell us is true of those Baptists today who do fall. If a man falls they tell us that he never was saved to begin with. It runs something like this, according to the Baptist dodge: Seek it if you want it, but if you seek it you can't get it; if you do get it you can't loose it, and if you do loose it you never had it." Before you can become a Baptist you must be voted on by the church. They hear your experience of grace (though you could have but very little experience, since you are just starting on your religious journey) then they decide that your experience is genuine and that you have really been saved. Votes are cast and you are accepted as a saved person and are allowed to be baptized by an ordained Baptist preacher into the Baptist Church. You do not live up to the requirement of the Baptist Manual and they later vote you out of the church and decide that you were never really saved. Which time were they right? Once they said you were saved. Now they say you are not and never have been. You see friends, what trying to dodge the plain teaching of the Bible will drive people to.

What about Judas? Was he ever saved? The Baptist say no. The Bible says: "For he was numbered with us (Peter and the other apostles) and had obtained part of this ministry." (Acts 1:17) The Bible says: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Mt. 10:1) The twelve here commissioned by the Lord are named in verses 2-4 and Judas is among the number. Jesus called seventy other disciples and sent them out under this limited commission and gave them the same power that he had given to the twelve, one of whom was Judas. When they returned they were rejoicing because the devils were subject unto them through the name of Christ. The Lord said,

"In this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." (Lk. 10:17-20) Judas was among the number who are told that their names are recorded in heaven. Was he saved?

But listen again: "And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Acts 1:24-25) It is impossible for a man to fall from a place that he has never been. Judas fell. Therefore, he was saved. In him we definitely have one case of apostasy in New Testament times.

Simon, in the city of Samaria, offers another case. Here again, to escape the force of such plain Bible teaching, claim is made that this man was never saved. To make this claim stand up salvation must be denied all the Samaritans. It is charged that Simon was not sincere in his faith. The same charge, if true, must be filed against all the others. Verse 12 of Acts, chapter eight, tells of both men and women believing and being baptized. Verse 13, follows and reads, "Then Simon himself believed also: and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done." Simon himself believed also. That means in like manner, too, or just as the others. There was no hint that Simon was insincere. The charge that Peter made in verse 22, was not against his primary obedience. This sin entered Simon's heart after he obeyed the gospel. It was after Simon and others had obeyed the gospel that the apostles in Jerusalem heard about Samaria receiving the word of God. (Verse 14) Then Peter and John came down to Samaria and prayed for the disciples and laid their hands on them that they might receive the Holy Ghost. (verses 15-17) "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (verses 18-19) The sin of Simon was in trying to purchase with money the power that belonged to the apostles. The power to lay hands on others and impart spiritual gifts could not be had by any save the apostles. Simon was told that he had neither part nor lot in that matter. He was told that his heart was not right in the sight of God. What was wrong with it? Was he insincere? No, far from that. When he was told of his sin, "Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (verse 24) Simon was a child of God. He did sin and fall from God's grace. Hence, some children of God have fallen from grace. This brings us to another point:

Any Member May Fall

Everyone who thinks he stands, or is saved, has to watch lest he fall. He is faced with that danger, that possibility all the time. Paul says, "But I keep under my body, and bring it into subjection: lest that by any

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Special Evangelistic Edition

On May 21 the GOSPEL LIGHT will publish a special Evangelistic edition on First Principles. Articles to be included in this issue have been especially prepared by some of the best writers and preachers in the brotherhood.

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By R. A. HARTSELL, Broken Arrow, Oklahoma

"THE PLACE OF FAITH IN CONVERSION"

By RUE PORTER, Neosho, Mo.

"THE PLACE OF REPENTANCE IN CONVERSION"

By JOHN W. WILSON, Lazbuddy, Texas

"THE PLACE OF CONFESSION IN CONVERSION"

By CURTIS W. PORTER, Tulsa Okla..

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By FOY E. WALLACE JR., Oklahoma City, Okla.

"CONVERSION IN NEW TESTAMENT TIMES"

By WILL M. THOMPSON, Okmulgee, Oklahoma

Brethren, the above writers have given freely of their time in preparing these articles and we believe they are as fine as could be written. We want to give this issue as wide circulation as possible. We are calling upon all Christians everywhere, regardless of what might be their preference in the matter of a Gospel paper, minister or what not; for the sake of the Gospel and lost souls, help us sow the seed of the kingdom with this issue.

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Loyalty Versus Extremes, Hobbies and Digression

(Continued From Page One)

after it is revealed. From the reading of the chapter in which the above Scripture is found, it seems that some men seemed to think that teaching would be a failure unless they could speak with tongues. And some women seemed to think that teaching would be in vain unless they received inspiration from heaven, and authority to teach. But let us examine some other passages and see what a reasonable conclusion will be.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child bearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2:11, 15) It seems to me that this scripture forbids her teaching to that extent that she usurps authority over the man, but does not forbid her teaching when and where no men are present

If it were wrong to divide the congregation into classes, then the woman may not teach without violating the scriptures. But for a woman to take a class of children to one side and teach them, I do not think she is violating a single passage. Some one may say, but the passage says, "Let the woman learn in silence." Yes, but it also says, "With all subjection." To whom is she to be subject, to little children? No, but to the man. Then when she is in a congregation with men, she is to learn in silence.

Now turn with me to Titus 2:3-4: "The aged woman likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." This says the women are to be teachers of good things. Then proceeds to tell a class that she should teach. But one may say, that is to be done at home. Yes, but where is the scripture that confines it to the home. Those who object to women teachers are great sticklers for the slogan, "Where the Bible speaks we speak, and where the Bible is silent, we are silent." They often quote, "If any man speaks let him speak as the oracles of God." And also that scripture in Revelation that forbids adding to and tak-

ing from God's word. In the above passage that I gave, it says women should be teachers of good things, but does not say "at home." But if you say, they must be "teachers of good things at home," you are not speaking as the oracles of God speak, but are adding to God's word. If Paul had specified just where and how the teaching is to be done, then to change it would be violating God's will. But, if he did not specify where the teaching is to be done, it may be done wherever opportunity may afford.

On account of the differences on this subject, if a church has a sufficient number of men, qualified to teach, I think it is wise to use them. But, if it becomes necessary to use women to teach other women or children, and have been called on by the elders, or other men, if there be no elders, I cannot see where she is violating God's will. She is not usurping authority over the men but is working under the authority of the church. Yes, a church can be loyal and use some women teachers. On the other hand they may refuse to use women teachers, and be far from being loyal.

Walter W. Leamons, McAllen, Texas: In the presence of a large audience, I said the marriage ceremony of Miss Vivian Stromatt and Royeston J. Whittington at the church Sunday, April 26 at 8:30 a. m. The rest of the day I spent in two classes, two sermons and a radio broadcast at Harlingen, thirty miles down the Rio Grande. Sabbath keepers recently took issue with me on my statement over the radio that the First day of the week is the Lord's day. They insisted that Jesus was buried on Wednesday and resurrected on Saturday. I am now preaching a series of sermons dealing with the Sabbath question and indications are that the radio audience is greatly enlarged.

J. L. Calvert, Russellville, Ark.: Our meeting started off in a fine way Sunday with one baptism and one restoration at the first services and a full house last night. Brother Norman Crouch of Atkins, Ark., is leading the singing, and I am doing the preaching in the meeting. The brethren asked me to do the preaching as I am leaving them the first of next month, and I am sure it is going to be a great meeting and will mean much to the church here. Come worship with us when you come this way.

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Hard Or Soft Preaching -- Which?

(No. 2)

R. A. HARTSELL

In 2 Tim. 4:1-4, we are instructed in what it takes to constitute Bible preaching. "Reprove, rebuke, exhort," is the instruction to a preacher. We conclude that any preaching which does not embrace this triangle is not gospel preaching. One cannot "preach the word" and leave any one of these essentials out. One cannot preach the gospel and leave out the three elements—"Death, Burial, Resurrection." Why? Because they are component parts. Without them the gospel does not exist. Reproof, rebuke and exhortation are as essential to preaching as death, burial and resurrection are to the gospel. Preaching just does not exist, in a Bible sense, without these three. It is well, then, that we study these words to know just what we are to do—to know if our preaching should be "hard" or "soft."

Reprove

"To censure; reprimand; blame," are meanings given by our English authorities. The Greek agrees with this, adding, "refute" as a God-intended meaning. Then if I reprove in a sermon, I point out blame, censure it, reprimand it, then refute the false doctrine connected with it. Eph. 5:11, is now in order: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Whatever, then, may be classified with darkness, I am to refuse fellowship with it, refute it, reprimand it, etc. Preaching the word must, therefore, consist in a contrast of light and darkness. Did you say you must not point out the demerits of the other fellow's goods? Darkness belong to the devil. "But, brother, don't run the devil's darkness down, you might lose a customer." No. Preacher, you should point out the evils of darkness, and show the joys of light.

"He shall reprove the world of sin," was a duty to be performed by the Holy Spirit. Take lessons from him in the examples given in the Acts of the Apostles. The spirit was showing preachers of the future just how to reprove. The results of preaching in the early age of the church show that the Spirit fulfilled his mission well. Show me a service today where only one gospel sermon produces three thousand saved souls. Can we, in the face of the facts of Pentecost, leave out the element, reproof, and cry, "Preach the gospel in love?" Sure we should "preach the gospel in love," but not in love for false doctrine, darkness and sin. "Preach it in love" for the TRUTH, GOD, the CHURCH, and the SOULS OF MEN.

Rebuke

"Reprimand, chide, chastise," along with the added Greek meaning, "admonish." Just a seemingly small difference between reprove and rebuke; yet enough to call for more drastic action, where and when such is needed. Administer chastisement in preaching the gospel. Then it is little wonder that we find Paul insturcting Timothy and Titus in the following words: "Them that sin, rebuke before all, that others also may fear." (1 Tim. 5:20) "These things speak, and exhort, and rebuke with all authority. Let no man despise thy youth." (Tit. 2:15) "This witness is true. Wherefore rebuke them sharply, that they be sound in the faith." (Tit.

1:13) (1) Rebuke sin. (2) Sharply. (3) With all AUTHORITY. Heaven's authority is behind the man who has the courage to do this. So strong was the rebuke that Jesus administered, that he, after seeing the reaction of those rebuked, was inspired to say: "Ye seek to kill me, a man that has told you the truth."

Did you ever stop to review the history of the first few years of the church? Observe the fact that the apostles and other preachers of the time either made believers, or caused a riot in every city where they went—sometimes both. This is so different from us today. We can have a gospel meeting in a place, even of no more than 1,000 people, and half of the people will never know that we have been there. I wonder, are we afraid? Is the church afraid? If the church is afraid, the preacher ought to rebuke the church. If the cowardice is on the part of the preacher, the church ought to administer the chastisement.

Exhort

This is easy for us all(?). We like to put the gospel on the plain with human commodities, and in a diplomatic, high-pressure way, try to out-smart the devil and his synagogues. Let's see—I believe they call it "appeasement" in this war. It's a kind of "lull me to sleep" effort. To suggest what I mean, I give an example. A number of years ago, while working in the state of Texas, I chanced to visit a preacher of the church of Christ who was a member of the Ministerial Alliance. He told me of teaming up with the Methodist preacher, and working in a "build attendance" effort. He called his helper brother. Two and two they would go, from house to house, in the section assigned (as though a gospel preacher's territory should be limited to a small section, dictated by the devil) and invite people to church "somewhere" for a special Sunday service. Arm in arm they went. What was this? "Appeasement." Sell out. It wasn't even good man-made exhortation.

Exhortation means, or embraces, "invitation, entreaty, encouragement, comfort." Comfort is exactly what the brother was giving to the devil. But it wasn't Bible exhortation. In gospel exhortation one invites people to the gospel way, entreats them to accept it, encourages them to live it, and comforts them in persecution which results from living in the Lord's way. How beautiful is Paul's language to the Hebrews (3:13) in this connection. "But exhort one another DAILY, while it is called today; lest any of you be hardened by the deceitfulness of sin."

What a responsibility. Sometimes I shudder when I send my mind on its duty of study. I wonder if I fulfill in each sermon, the charge of Paul to Timothy? Am I preaching it with the courage he implied? Or, am I too "soft"? There is more danger of being too "soft" than too "hard."

"And I, brethren, when I came to you, came not with EXCELLENCY of speech or of WISDOM, declaring unto you the testimony of God." (1 Cor. 2:1) This language expresses Paul's attitude. It informs us of the method he used; but hear him again: "And my

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Christ And The Church

GRANVILLE W. TYLER (No. 1)

Man's attitude toward a thing will largely determine his actions toward that thing. The consideration given and actions toward the church in general today clearly reveal the fact that man's attitude toward that sacred institution is not what it should be. This attitude is no doubt largely due to the blanket of denominational teaching thrown around us. It is common to hear religious leaders use such expressions as: "There is nothing in the church," "The church has nothing to do with saving you." Gospel preachers are often asked, "Why preach so much about the church?" "Why not preach Christ and say nothing about the church?" Such statements and questions reveal a lack of knowledge of the word of God, and create the wrong impression of the church in the minds of the uninstructed. Let us do our best to determine from the Bible, whether or not it has anything to do with our salvation.

One of the best ways to determine the importance of a thing in Christianity is to determine its relationship to Christ. For Christ is the center of Christianity just as the sun is the center of the solar system. He has been made perfect (Heb. 5:9); he has all authority in heaven and on earth pertaining to Christianity (Matt. 28:19, 20); it is through his name only that we have salvation. (Acts 4:12) Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me." (Jno. 14:6) In speaking of his work Jesus said, "For the Son of man is come to save that which is lost." (Matt. 18:11) Paul puts it: "Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15) Since Christ came to save the lost, (and since he did not waste time or effort) everything he did contributed to that high and holy purpose. Everything vitally connected with Christ is also connected with salvation, therefore, everything with which he had to do is tremendously important. We can settle once and for all the question of the importance of the church by learning from the Bible Christ's connection with and his actions toward the church. We are not undertaking a study of Christ's connection with any denomination. The Bible does not even mention the name of any of the denominations much less tell of Christ's relationship to them. Denominationalism is built, and thrives upon division which is contrary to the prayer of Jesus (Jno. 17) and the principles taught by him (Jno. 10:16) and the apostles. (Eph. 4:4; 1 Cor. 12:20) But all who are acquainted with the New Testament know that a great deal is said about Christ and his church.

In Matt. 16:13-19 Christ is pictured as the builder of the church. Jesus and his disciples had come into the borders of Caesarea Philippi; Jesus asked and received the answer of his disciples as to the idea people had of his identity; he then asked them the pointed question: "But whom say ye that I am?" Peter answered for himself and the others, "Thou art the Christ, the Son of the living God." Jesus pronounced a blessing upon him and said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of Hades shall not prevail against it." Several important things may be learned from this passage. (1) The church, when Jesus said this, had not been built for he uses the future tense, and this building of which he speaks was to be from the foundation up. To say

that the church had already been established when Christ uttered these words, is to render meaningless this plain scripture. (2) It was to be built upon a solid rock foundation. This foundation was not Peter (*Petros*, masculine gender, meaning a fragment or small piece of stone) but this great truth (*Petra*, feminine gender, meaning a bed rock, a great ledge) just confessed by Peter. (3) Christ was the builder. To say there is nothing to the church is to say there is nothing to something Christ did in saving the lost—nothing to the only institution Christ ever built. But everything Christ did was well pleasing to God and was carrying out God's plan for the salvation of man. Therefore, the church is important and does have a place in the scheme of redemption.

A lady said, "We have been studying in our class about John Wesley, the founder of our church." When questioned she said, "Oh, it doesn't make any difference about who built your church as long as the people are sincere." Now with that idea in mind turn to Ps. 127:1, "Except the Lord build the house, they labor in vain that built it: Except the Lord keep the city, the watchman waketh but in vain." In the New Testament the church is spoken of as the house of God (1 Tim. 3:15); a spiritual house, built of living stones. (1 Pet. 2:5) Now, if you have had part in building or in maintaining a house, supposedly spiritual, which the Lord did not build, your time and efforts have been wasted, for the Bible says such efforts are in vain. In Dan. 2:44 we read: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "In those days" John the Baptist came preparing the way for Christ. (Matt. 3:1) Jesus followed, teaching and preparing material for his kingdom or church which he said would be set up during the life-time of some of his apostles. (Mk. 9:1) On the day of Pentecost after Christ's resurrection and ascension, (Acts 2) the Holy Spirit came and the church or kingdom was fully established, and for the first time the terms of admission into the church were made publicly known and three thousand were added to the church that day. God not only built the church through Christ, but he still places the material into that building when the conditions have been complied with. "And the Lord added to the church day by day such as were being saved." (Acts 2:47) Again in 1 Cor. 12:18 Paul said, "But now hath God set the members every one of them in the body, as it hath pleased him." Those who believe, repent, confess and are baptized like the people in New Testament times, will be added to the church the Lord built.

This church, built by the Lord, will stand forever, never be destroyed, and the gates of Hades shall not prevail against it. (Dan. 2:44; Matt. 16:18) But those religious institutions built by man are doomed for Jesus said: "Every plant, (not just some of them) which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13) My friends, it does make a

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Battle Of Armageddon

GEO. B. CURTIS

(From Henryetta Free Lance)

(Editor's Note: This is the last in a series of articles written by Geo. B. Curtis, minister of the Church of Christ, concerning the Jehovah's Witnesses sect and their beliefs.)

Every war, among other things, produces its crop of prophets. It has been obvious to all students of world affairs for the past decade that the present conflict would come.

Now since it has come, preachers who know practically nothing of the plainer things of God's word have graduated into major prophets overnight. They think they find in the book of Revelation clearcut prophecies for every move Hitler, Mussolini and Japan are about to make. Their interpretations are mere guesses.

I heard one preacher say a few evenings ago that out of this way would come one man who would rule the world. I told him that if he were right, we should call our boys home, for if it be God's will that a dictator come out of this war, there is no need of slaughtering our sons in an attempt to prevent it. We cannot thwart God's will.

I suggested on the other hand that if he (this preacher) were wrong, and I knew he was, he was worth more to Hitler here in America in breaking down American morale than a dozen of Hitler's most loyal soldiers in Germany.

I heard another would be prophet over a local radio station last Sunday tell a listening audience that the Battle of Armageddon would soon be fought, that the scene would be two hundred miles east of Jerusalem, and that the blood would flow to the cheeks of the horses' bridles. This brings me to the subject: "The Battle of Armageddon."

The idea of a battle in which the hosts of the Lord shall engage and with a carnal sword put to death every enemy of the Lord, has tickled the fancy of religious speculators of every age. I have open on my desk Vol. 6, Adam Clark's Commentary, 1837, reprint of 1823 edition. It is interesting to note the viewpoint he takes of the Battle of Armageddon in his note on Rev. 16:16.

"But what is the Battle of Armageddon? How ridiculous have been the conjectures of men relative to this point? Within the last 20 years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was Austerlitz, at another Moscow, at another Leipsic, and now Waterloo! And thus they have gone on, and will go on, confounding and being confounded."

How true are the observations of this great scholar. We still have the purblind (near blind, dim-sighted) seers and self-inspired prophets. We still have a bounteous crop of religious suckers. The rate of sucker birth may have increas'd since Barnum's day—one a minute. People can be duped by these would-be prophets and turn around and swallow the same bait again and again. The Jehovah's Witnesses movement is a striking example. These people accredit Russell and Rutherford to have been inspired, that is, God spoke through them. Yet on this particular theme, the Battle of Armageddon, they've guessed wrong more than once and are on record to that effect. This proves one of the two things: (1) God made a mistake; or (2) Rutherford

and Russell were not inspired of God. We know God didn't make a mistake. Hence, by the same reasoning, we know neither of these pretenders was inspired.

Listen to this prophecy: "Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in the prophecy as due to begin the exercise of power in A. D. 1887, and that the "battle of the great day of God Almighty" (Rev. 16:14) which will end A. D. 1915, with the complete overthrow of earth's present rulership, is already commenced." (Studies in the Scriptures, Vol. 2, page 101)

"But not until the great day of trouble is about closing—not until the Gentile kingdoms are ground to powder and utterly removed, no place being found for them (A. D. 1915, as shown in the preceding chapter)." (Studies in the Scriptures, Vol. 2, page 141-142)

Rutherford set the time of the destruction of governments 1920, and had Abraham, Isaac and Jacob as the visible and legal rulers by 1925. In spite of all these wild guesses, some people are still misled by them. Neither Russell nor Rutherford ever set a date for a happening that the prophecy materialized.

I suggest that anyone who is predicting an immediate colossal battle where actual blood flows is not talking about the same thing God's word speaks of in Revelation 12:14. The weapon in this battle is the sword of his mouth—the gospel. (Rev. 19:15) There was never a time when that sword—an unadulterated gospel (Gal. 1:7, 8) is needed more than now. Let's wield it. Let's quit making wild prophecies or listening to them.

APOSTASY

(Continued from page two)

means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27) After pointing out examples of apostasy under the Old Testament, Paul adds this to the Corinthians: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12) If it is not possible for Christians to fall, why this warning?

But to show further that it is possible for any Christian to fall, we read from Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Note Paul is talking to brethren. He warns that there might be an evil heart in any of them. They are told that their faith might become unbelief. Any of them might depart from the living God. Reading once more: "Let us therefore fear, lest a promise being left us of entering into his rest ANY of you should seem to come short of it." (Heb. 4:1) The possibility of apostasy. Some have fallen. Any member of the body of Christ may fall. There is no truth taught plainer in the Bible.

Some Must Fall

If the Bible is true, some must fall from grace. Not that God has decided for anyone their action; not that he has pre-arranged the damnation of any individual; but, he has foreseen the action of some and has told

before hand that they would turn away from the truth. If he was able to know what he has said, then we may look for some to fall from grace. "Now the Spirit speaketh expressly, that in the latter times some SHALL depart from the FAITH, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, etc." (1 Tim. 4:1) Paul continues this list of things to which he says some will turn having departed from the faith, and finally in verse 6 says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Among the things that we must put Christians in mind of to be a good minister of Jesus Christ is, "that some shall depart from the faith." The preacher that fails to tell Christians that they can fall from grace is not a good minister of Jesus Christ. Paul foretold the apostasy that finally resulted in the first of Catholicism. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to *draw away disciples after them.*" (Acts 20:29-30)

If the above means anything, it means that Christians, yes even elders of the church, will sometimes turn from the truth. The Bible clearly teaches that some have fallen from grace, that it is possible for any of us to fall, and that some must fall if the Bible be true. Be thou faithful unto death, and I will give thee a crown of life. (Rev. 2:10)

Christ and the Church

(Continued from page six)

difference about who built the church. If you are in an institution built since the Lord built his, you should get out of it and get into the Lord's. It is truly a spiritual house where God is worshiped. It is not made with men's hands; nor is it made of material stones, but it is a spiritual temple, made of living stones—believing, hoping, trusting, loving hearts—in which he dwells by his spirit. We should become and remain faithful members of the church Christ built, it will stand when all man-made institutions fall; for it "cannot be moved."

—In The Evangelist.

Hard Or Soft Preaching—Which?

(Continued from page five)

speech and my preaching was not with enticing words of man's wisdom. . ." (verse 4) Simple, without the frills of humanism, was the effort of this God-inspired servant. He further informs us in his second letter (4:1-5) that he did not preach himself. In other words, he preached in such way that the people listening had a full view of Christ—he did not step in the limelight.

This gospel preacher (Paul) had a reason for this method. Here it is: "That your faith might not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5) Human, or self-invented, methods would place man's faith in the wrong thing. It would unseat Christ and enthrone humanism. "I am determined to know NOTHING among you, save Jesus Christ and him crucified." This, believed Paul, would put the faith of hearers where it should be—in the power of God. Preach like Paul, Peter, Jesus, et al., and man's faith will be in the "Rock of Ages."

We are, according to 2 Tim. 4:1-2 to preach the word.

It is called a "sword." (Eph. 6) It is presented as being "sharper" than a human "two-edged" sword. (Heb. 4:12) Now men do not use a sword to play hop-scotch, or to engage in a tickle contest. It would be hard to use a sword on another without inflicting pain. With the "sword of the Spirit" we are to inflict a mortal wound. Killing men to sin. Then by the mighty power of the gospel, and men's resignation to it, we are to raise them into new life.

We conclude from all this that if men preach the gospel they are likely to be called "hard." But, regardless of how men classify us, we should preach the word. We ought to be just as "hard" as the Bible, and just as "soft" as it will allow. If we preach the truth, we will be just right.

Paragraph Sermons

E. M. BORDEN

Do we fall short of our duty when we sing with the spirit and the understanding without the aid of a mechanical instrument? If we can do what the Lord wants us to do, in the singing line, without the aid of mechanical instruments, why use them and divide the church? Instrumental music was very common in the first century, yet the Christians did not use it in their worship. The Lord has told us to sing. The Lord's music is to sing. We are to teach and admonish as we sing psalms, hymns and spiritual songs.

The timber used in building the temple of Solomon was brought from Lebanon to the sea and then sent by water to Jerusalem. (1 Kings 5:9) The children of Israel crossed the Red Sea before they were free from Egyptian bondage. (Ex. 14:30) Naaman was told to dip seven times in the river Jordan in order to be cleansed of the leprosy." (2 Kings 5:1-18) We are commanded to be baptized for the remission of sins. (Acts 2:38) Paul said that the early fathers of the Jews were all baptized unto Moses in the cloud and in the sea. (1 Cor. 10:2) Jesus said: "He that believeth and is baptized shall be saved." (Mark 16:16)

The Indian looks forward to his "Happy hunting ground;" the unconverted Jew looks forward to a return of the old Jewish kingdom in the land of Canaan, but the Bible speaks of a new heaven and a new earth where the righteous will dwell forever. Even some of the members of the church of Christ are expecting Christ to come and reign on this earth for a thousand years. They should realize that Christ is reigning now, and that when he comes again he will deliver up the kingdom to God. Some people claim that they joined the church of their choice, but the Lord added people to his church. "The Lord added to the church daily such as should be saved." (Acts 2:47)

Brother, remember the same Bible that tells us that baptism is for the remission of sins, tells us that we should not neglect the assembling of ourselves together on the first day of the week. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." (Heb. 10:25) What is the purpose of this assembly? Let the Bible answer. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7) Then we should come together on the first day of the week, which is the Lord's day, to eat the Lord's supper in memory of the body and blood of Christ. Brother, it is dangerous to wilfully neglect this special service.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Loyalty Vs. Extremes, Hobbies And Digression

(No. 4)

J. A. COPELAND

Thus far in this investigation, we have studied "loyalty" and how extremes and hobbies keep people from being loyal. We are now taking up the subject of "digression." Webster defines the word "Digress" as follows: "To turn aside, deviate, especially from the main subject of discourse." Not only it is true that people may do too little to be loyal, but they may do too much to be loyal. To be loyal to Christ I must be faithful to him. I may fail to do enough to be faithful, or I may go beyond what the Lord has authorized and not be faithful. We believe there are a number of people who have accepted the plan of salvation, and been made free from sin, that became dissatisfied with the Lord's system of work and worship, they have therefore stepped aside, gone beyond what is written in the word of the Lord, therefore they have digressed to the extent that they are not loyal. In order to get this before the reader I want to give a little of the history of the church of Christ. The church was established on the first Pentecost after the resurrection of Christ. Christ is the head of the church. For a time, as the New Testament was not written, the church was under the guidance of the apostles, and the apostles were under the guidance of the Holy Spirit. The cause was planted in different localities, and as material was developed the apostles authorized the appointing of bishops or elders over the local congregation. A plurality of elders was appointed over each congregation, it seems, as early as proper material was developed for them. Elders were to be good men with some age and experience to take the oversight of the congregation. Christ is the head of the church in the general sense, and elders were ordained to be overseers of the local congregation where they worship. As long as the Lord's way was carried out the church prospered, but the time came when they began to digress from the Lord's way. As long as they followed the Lord, they were loyal, but when they began to depart from the Lord's way they became "digressives."

About the first indication of apostasy was, the elders or bishops began to assume too much authority. One bishop would assume authority over a number of congregations, while the Lord's way is a plurality of bishops for each congregation. See Titus 1:5; Acts 14:23. As a result of this the authority drifted into the hands of a few, and these chief bishops began to be known as archbishops, a term that was never found in the Bible. In 325 A. D. 318 bishops assembled at Nice and formulated and adopted the "Nicean Creed." This became the Catholic Creed. But as early as 170 A. D. some began

to teach that the apostle Peter established the church at Rome, and became its first bishop. Later that chief bishop was called "Pope" and there has been a pope seated in Rome since that time. The Bibles were taken away from the common people, and they were taught they could not understand it unless it was interpreted by the pope or by the priests. As a result of these things the world drifted into what is known as the dark ages. Digression was the cause. The word of God is a light to the world, and when it is taken away from the people darkness will ensue.

After awhile there arose some great men who tried to reform the church. John Wycliff was born in 1324. He was a great reformer. He was the first to translate the Bible into English. He taught that the Bible is the only book of authority, and the people have a right to study it for themselves. John Huss later embraced the same teaching, but was burned at the stake in 1415. Jerome was also a great reformer, whose teaching was similar to that of Wycliff and Huss. He was burned at the stake May 30, 1416. We begin to see what great trouble to the world digression has brought.

Martin Luther was one of the greatest reformers. John Calvin and John Wesley were also great reformers, but the final results of their work was that the world had a number of Protestant denominations, and the church in its purity was not restored. There was Catholicism on one hand, and a number of denominations protesting Catholicism on the other. But the Catholic church was not reformed, and primitive Christianity was not restored.

In the latter part of the 18th century, and the early part of the 19th century, there arose great God-loving and God-fearing men who resolved to restore the ancient order of things. They could see the only way it could be done was to cast aside Catholicism and denominationalism, and come back to the teaching of Christ and the apostles. That in the days of the apostles there was no Catholic Church, nor Protestant denominational churches, but only the church of the Lord. The word of God is the seed of the kingdom today, as much as it was when the kingdom was first established, and as the seed of the kingdom produced children of the kingdom in the days of the apostles, it will still bring the same results. So they began to plead with the people to cast aside denominational names and human creeds, and come back to the plain teaching of the Word

(Continued on page four)

Our Bible

E. R. HARPER

(Sermon delivered over KARK, April 19, 1942)

In this lesson today I am discussing the subject "Our Bible." I believe if ever there was a time on earth when the Bible needs defending that time is today. All about us we see evidences of unbelief and lack of confidence in the Bible, God's word. Men of every kind and in every way trying to discredit it and to deny it, entirely or in part, taking out of it that which defeats their own peculiar teachings. All of this is infidelity; all of it means death to Christianity if carried out by those who read such literature.

I have before me several books attacking the Bible and from them I wish to quote this morning and then see what they have that is better for us than the Bible we have. If they have something greater, then they have a right to come to us and ask us to accept it, but until they can get something better and of greater value to us than is the Bible, let them keep quiet, for the Lord knows that the world is in bad enough condition as it now exists.

Ingersoll's 61 Reasons For Not Believing the Bible

The first I have here is a book by Robert G. Ingersoll in which he gives "61 reasons for doubting the inspiration of the Bible." Do not forget this heading for it is very much like some others we shall study this morning, which books deny that the book we have is the "inspired word of God."

1. Mr. Ingersoll attacks it in the very beginning from the viewpoint of printing, saying it was written, the Old Testament, 200 years before printing; that it was kept by ignorant men who could have changed it. (Of course he did not prove that these ignorant men DID change it but just dropped that thought to destroy our faith in it if possible.)

2. He says the language was composed entirely of "consonants without any punctuation points" and thus almost beyond translation. He never stops to consider that we have many such books or manuscripts that ARE translated and I suppose they are accepted. He is not interested in destroying our faith in them however.

3. He attacks the various translation councils and suggests that during his time a group of Englishmen and Americans were getting out a new version and that perhaps our Bible would be different. He missed his guess here for when they got it out it does not change at all, but retains the same truths. Great is the Bible.

He denies the existence of an infinite being called God. He denies the record of Genesis in the creation of the world. He denies the story of the creation of both man and woman as recorded in the Bible and suggests that it is all absurd. He denies that God talked to Abraham. He suggests that man should not be damned because he will not believe the story of Lot and his wife, the destruction of the cities and about people once having lived for nearly 1000 years. In fact, this man denies *everything*, but he has never given us *anything* better. He now sleeps in the dust of the earth and the Bible still lives on and on. Some people, even now, try to find a ray of hope for such a man by interpreting something he has said as suggesting that he believed that "may be" there is something beyond. This

man said concerning the record of God's dealing with the children of Israel when Aaron made the golden calf and worshiped it instead of worshiping God, and that too, at the very time when God had called Moses up into the mountain to receive the law: "If there is a God let him cause it to be written in the book of his memory, opposite my name, that I refuted this slander and denied this lie." Vicious is such an attack upon God's word.

Did this man leave for us anything greater than this book he so maliciously attacked? Strange indeed is the mind that will destroy that which he is unable to equal, much less surpass, and then leave his victims to grope their way through life in hopeless despair with their future draped with nothing but the mantle of eternal destruction. What can be more heart rendering than to believe that the dark and gloomy confines of the grave shall be our everlasting annihilation! What is there about infidelity that makes us look up? What is greater than to believe we shall meet again! Than to believe that our babies, our companions, our fathers and mothers and our friends, yea, if possible, our very enemies, that they shall live again and be in the eternal city of God!

But this man is gone and let us, as human beings, wrap about this memory our pity and our sympathy as one human being to another, realizing that not one of us is perfect and that in the world to come he shall receive his due rewards from a God that is just and good and who, in spite of this man's cruel things about him said, will give to him his just deserts and then Mr. Ingersoll will see the error of his way. Instead of resenting him, hating him, my heart goes out to him in pity, for it grieves me to see any man, no matter how hard he may be, lost and his only hope gone. I would that I could reach him but alas such men live, die, and do their harm in this world and then go on to meet him whose enemy they have been here.

If you are an infidel listening to me, just remember that this man who fought the Bible and laughed at God, is now dead and gone and the Bible still lives on and that it is the only book that the world has tried to destroy that just can't be destroyed. God is back of it.

The Shackles of the Supernatural

I now come to a second book—"The Shackles of the Supernatural"—and this man also denies the existence of God and makes light of those who do believe in Him. Yet this man in his book gives some figures and laws that no man can explain without admitting the existence of a supreme being.

On page 110 this book reads, "And we are told in Genesis 1:16 'He made the stars also.' This it is obvious that to the Oriental tribesman, from whom our supernaturalists draw their inspiration, the making of the stars was an after-thought of Jehovah—a little flourish to ornament the firmament with a mass of twinkling lightlets for the special benefit of man in his earthly habitat."

Again he quotes from Sir Arthur Eddington as follows: "Sometimes when I get a visitor in my observatory and show him some of the marvelous things of the heavens, such as the Orion nebula, he rather discon-

certs me by beginning to talk about God. I don't see God in the Orion nebula."

In this same book and on these same pages he tells of the stars and planets and suns that are from 50 to 1,000,000,000 light years from the earth and some even estimated to be several hundred million light years from the earth. Strange that in all this these men can't see a hand greater than that of man, a creator who is God. Why men would not worship so great a power and why they would not fear as well as reverence such a creator as designed all these suns, moons and stars and then made such a perfect machine as a man, is a thing I cannot understand. They can defy the Bible and try to get us to discard God, but they themselves have never surpassed the answer given in Geneses, to the question, Whence came all these things? When the Book says: "In the beginning God created the heavens and the earth," and then goes on to say that "He made man in His own image," let the infidels disprove this. I know he can deny it but disprove it and show from whence came all these and he is at his row's end. He then enters the field of speculation, which speculations become the laughing stock of the world. It is the Book of God or absolute "ignorance and despair," from which there is no hope of escape. Picture man with no conception of what he is, from whence he came, what his mission is, and with no idea of his destination, and you have one picture of helpless and hopeless despair. Let the infidel surpass the hopes we have given in the Bible or let him stop his fight against our only guide, the blessed Book of God. Stop our fighting it and our calling it in question and take it as it is. If it is not true we are without hope, yea we do not have any idea what we are. The churches of Christ accept it as God's word and are not trying to change it nor cast suspicion upon her sacred pages. On and on we could go with this book, but this is enough. He denies God, the creation, Genesis, and belittles the church in every age. He knew not the church of our Lord and neither had this man seen Christianity in its purity. He knew nothing but denominationalism or the corruptions of the dark ages. He had studied the uniting of the church and state and had seen her corruptions under such practice and no wonder he drew such conclusions. Let us get together and stop all our confusion and become Christians and then such minds as these will be forever silenced to attacks such as this man has made.

The Bible Unmasked

Of all the slanderous attacks upon the Bible I have ever read this book is the climax. It does not attack it from the viewpoint just studied, but he attacks the characters of the Bible. I do not have time to give it all but I shall deal briefly with his attack upon the mother of our Lord. Regarding the account of the "virgin birth of Jesus" as given in Matt. 1:18; 2:1, showing the relation of the Holy Spirit to this birth, this man says: "The inference is too plain for even a dullard not to understand." Then he says, "I say this solemnly (why solemnly if there is nothing sacred) and with deep conviction. (He almost doubts his own ideas here with his deep solemnity and convictions.) If all the acts of adultery and unfaithfulness could be blamed upon the Holy Ghost and accepted as such by the injured party, a great deal of misery and sorrow of the world would be avoided." I need say no more for you to see the kind of attacks that are being made to destroy the faith of your children and to bring them up as infidels and

skeptics. But I close with this statement from this books: "The Bible itself, as a book of revealed truth, is a monumental lie."

Now this man attacks the character of Mary, the mother of Jesus, though the birth of Christ had been prophesied hundreds of years before it came to pass, and then came to pass just as it was foretold, and then brands the Bible as a lie just because it does not fit into his plan. It is enough to chill the very blood in your veins and to arouse in each of you a determination to find the church that is standing upon this sacred book without attacking any of her sacred truths. Well I am glad to say that we are not branding it a book of lies, we are not calling it a book of "spurious scriptures" but we are being guided by it and asking people to accept it as the "Word of our Lord."

Unfulfilled Prophecy

Debate between H. Leo Boles, and R. H. Boll, Premillennialist

I have many other forms of infidelity and materialism but time forbids that I take up all of them, but here is one called "Unfulfilled Prophecy" and in it there is the denial of the Lord's setting up his kingdom as he promised he would do. Say they, the premillennialists of this book, he came to establish it and to sit upon the throne of his father David, but that the Jews having rejected him that he turned aside from that purpose and was not able to accomplish that for which he came to do and that now he is in heaven, waiting to *return to this earth* and do the *second* time that which he *came* to do the *first* time; set up the throne of David and rule on this earth for a 1000 years. To deny that the Lord built that kingdom as he *came* to do, is to deny the truth of the Bible, just as these others have done, and it is infidelity and leads to materialism, which is always contrary to Christianiay.

Christ said in John 3:5 that we are born into the kingdom. Philip (Acts 8:9-12) was preaching the kingdom at Samaria and people were baptized upon their faith in his preaching. Paul said in Col. 1:13 that the Colossian brethren had been "translated out of the power of darkness into the kingdom of his dear Son," and that Son is Christ. Paul said to the Hebrew Christians in Heb. 12:28: "We receiving a kingdom that cannot be moved." If he did not set it up, then how did they have it? Again John says in Rev. 1:9-11 that "I am your brother and companion in tribulation and in the KINGDOM and patience of Jesus Christ, etc." John and these seven churches were in the "kingdom of Jesus Christ." Those churches were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea." All IN the KINGDOM of the Lord Jesus Christ; yet they tell me that Christ could not set it up and *will not until* he comes back the second time.

Now all who are born again are in it, so said Christ (John 3:5) Philip and the Samaritans were in it. (Acts 8:9-12) Paul and the Colossians were in it. (Col. 1:13) Paul and the Hebrews were in it. (Heb. 12:28) John and the seven churches of Asia were all in it. (Rev. 1:9) And then you tell me it has never been set up and that the Lord was not able to make his promise? Well that is exactly the same spirit as that of Ingersoll, Fielding and Lewis, from whom I have been quoting this morning. They all deny the Bible and say that God did not do what the Bible declared him to do. This

(Continued on page four)

THE GOSPEL LIGHT

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Loyalty Versus Extremes, Hobbies and Digression

(Continued From Page One)

of God.

James O'Kelley left the Methodist church in 1793, plead with the people to accept Christ as the only head of the church, and the Bible as the only book of authority. That was in North Carolina.

Abner Jones, a regular Baptist, established a congregation at Lynden, Va. of 25 members, without any sectarian name or human creed.

Elias Smyth at Portsmouth, N. H. adopted the same views and carried his congregation with him.

Barton W. Stone was a great man in restoring primitive Christianity. He and his associates began to organize congregations on "The Bible alone," and called them "Christian."

Thomas Campbell came to America in 1807. He was a Presbyterian and a scholar, and he began to see the only way to restore primitive Christianity, was to cut loose from the doctrines of men, human names and creeds and take the Bible alone for his rule of faith and practice. Alexander, the son of Thomas Campbell, was a young man and a splendid scholar. He came to America two years after his father. He also became dissatisfied with his former teaching of the Bible and became deeply interested in his father's idea of taking the Bible alone as authority in religion. Alexander Campbell, a scholar and one of the best orators of his day, began to preach to the people, pleading with them to lay down human creeds and denominational names, and take the Bible alone as their guide in religious matters. They used as their slogan, "Where the Bible speaks, we will speak, and where the Bible is silent we will be silent." Their plea swept the country. Many people could see that was the only way primitive Christianity could be restored. As Alexander Campbell did so much in that great work, the people who were not willing to cut loose from their human creeds and denominational names began to call those who did give up their unscriptural names and creeds, "Campbellites." But Campbell plead with the people to follow Christ and not Campbell. He told them to wear the name of Christ, and not his name. But that reformation could only be brought about by strictly adhering to the Word of God. Lutherans, Presbyterians, Methodists, Baptists, and in fact people of all denominations could see the scripturalness of that plea, and many of them cast aside human creeds and doctrines of men, and took the Bible

alone for their guide in serving God. And all went well as long as people did that, but alas, a sad day came for the church again.

As many became dissatisfied with the Lord's way soon after the church was established, so many became dissatisfied with the Lord's way soon after the primitive order of things was restored. Brethren began to say, we know the church is a complete institution to do mission work, but other religious bodies have missionary societies why can't we have missionary societies? We know that early Christians sang praises to God when they assembled for worship, but other religious people now have man-made instruments in their worship, why can't we be like them? Other churches have pie suppers, foot and ankle shows to raise money for the Lord, why can't we? Digression came again as a result of brethren wanting to do like other churches, rather than to do like the Lord said. In our next article we will show why those who use instrumental music, made by menchanical instruments, are not loyal but digressive.

OUR BIBLE

(Continued from page three)

R. H. Boll also taught and Brother H. Leo Boles of the church denied. Now do you think R. H. Boll is a safe leader? Do you blame me for opposing him?

You have wondered why I do not have anything to do with such teachers and why I have stood out so tenaciously against them in defense of the kingdom. Well, here is the reason. I have given it above. It is infidelity and one who accepts it, denies the Bible just as all other great infidels do. You may carry on with them but as for me I stand eternally opposed to any and everything that denies one truth of the Bible. I neither defend the doctrine nor the men who believe the doctrine, do you? I accept the promises and the truths, of the Bible, all of them, or I shall reject it all and form my own laws and be governed by them. I thank God that the church at Fourth and State accepts the Bible without trying to deny it or without trying to make you think the translators "messed" it up. The Bible will interpret itself if you will let it and if you will read with the same common judgment that you study anything else you can find the truth.

I felt greatly complimented week before last as I sat in the meeting of the Chamber of Commerce in Oklahoma City, at the speaker's table, when I had the opportunity of talking with the British Consul located in St. Louis. We were discussing the various war efforts and he was to talk that day about the war, here and in England. Knowing that I was a preacher, he asked me, Of what church are you a member? I told him and then he asked me, How old is that church? That gave me a fine opportunity to preach to my British cousin the gospel and so, as did Philip, "I opened my mouth and began at the same scripture and preached unto him the truth." I told how the church began in Jerusalem and how that it is carried on today and that we believe that in every part of the world where men do just as they did then that it made of them just what it did then and when they come together to worship that IS the church of our Lord. To which he replied, "O you are the folks who take ONLY the Bible as your guide." And here was the compliment. He thought it very fine and something different. I hope some time to teach him more of the truth. He seemed to be a very find gentle-

man and the beauty of that thing was seen by him. Just the Bible to guide you and to make you what it did them. *Yes we stand for it and upon it.* There is nothing in it that we have to try to get rid of. It suits us perfectly. We have some men who go off at a tangent sometimes and cause us sorrow, just as in all groups, but the church of our Lord is fighting *alone*, for the Bible as our only guide without trying in any way to explain away any of her sacred teachings because it contradicts what the "ritual of the church teaches," or what the "manual of the church teaches" or any such thing. It is our guide and by it we stand. Do not deny nor try to explain it away. Let it do its own answering and follow that and you are safe. That is fine to be that way.

"The Greek Preposition Eis" By J. Lewis Guthrie, Endorsed By Dr. Ben M. Bogard

The last attack this morning is that made upon the translation of our Bible under the title, "Acts 2:38 and the Greek Preposition Eis." In this book it is declared that the Bible as we have it is the product of Heretics and the translation is heresy. Also this book and the one following it, a sister to it, tell us that my brethren have interpreted this translation correctly, but that the Bible we have is wrong. Now I am happy that we have found the truth of the one we have and if the Lord ever gives out another book I am sure my brethren are honest enough and intelligent enough to find the truth of it. Think that over. We have found the absolute truth of this translation or of the Bible we have. That is something of which I am proud. Thanks to Mr. Guthrie and Dr. Bogard.

Now to show you that we have found the truth of our Bible I quote from this book, page 7: "Most translations read in Acts 2:38: 'Baptized for the remission of sins' because of this predilection to baptismal salvation of most of the translators, and those WHO DID NOT BELIEVE THIS were ridiculed off the translating councils as trying to change the Bible." Now what do we have? The translation councils believed and translated Acts 2:38 to mean baptism essential to salvation and those who opposed it were not permitted to help translate. Do you get that? This book says our King James Translation translates Acts 2:38 to mean baptism essential. So we have found what THEY MEANT for us to find. We have not missed the truth of the translation. Hurray for Guthrie and Bogard.

Page 8: "Another thing is true, that most of the translators of the Bible have been believers in baptismal salvation." What does he mean by "baptismal salvation?" He means they believed that one must be baptized to be saved. So MOST of those who translated the Bible believed that. We have been telling you that for all these centuries. We found the truth of our Bible, brethren. Do you see that? But again, same reading, "A few who did not, have been on *recent revising councils*, but they *did not have much weight in the decision of the revision* of the council." Now isn't that something? The entire scholarship of the translators, with only now and then exceptions that did not get even a hearing, all believed and translated the Bible to mean just what we teach, that baptism to a penitent believer is a condition of salvation. Thank the Lord we found the truth of the book we have. Thanks to the Antioch Bible Institute of Little Rock, Arkansas. Come on Dr. Ben.

Page 9, this book says: "Now in the **LAST FEW YEARS**, perhaps 25, archaeologists are very busy in getting "ostraca," "graffiti," "monumenta," papyri," and

the many other things they are digging up to learn the meanings of the "koine"—common Greek of a whole civilized world at the time of the writing of the New Testament. This age of uncompromising study to find truthful meanings of these words is reaping rich harvest in this field, so that we are coming to find that much of the so-called scholarship of the last five centuries has been built into the traditional and superstitious religious ideal of the last 1600 years, to or about so, to the present from 250 to 400 A. D."

Antioch "Bogard Baptist" School Vs. Joseph Smith

Now we have it. Only within the past 25 years have we begun to even find out what the Greek meant during the New Testament times. They have "dug them up some tablets" and are "about" to find out the truth. Well Joseph Smith found the Book of Mormons the same way. The truth had not been revealed, as he taught it, and he was that prophet through whom the Lord was to make it known and so he had dug up some books and now we have the truth, *him* being the judge. But all at once we have in the past 25 years, and Joseph has been dead longer than that; but we now have another bunch of "monumenta" as the book here calls it, all dug up and from it, not the revelation of the Spirit, but from this newly found "monumenta" we are about to find out the truth of the Bible. But mind you we, my brethren, have found the truth of THIS BIBLE. That is the one thing that I want to burn in the ears of all who hear. Now isn't it something, how all these "infidels" can deny the Bible and try to show to the people how that we do not have the correct translation of the Book and by such methods destroy the faith we have in the Bible? If I had a doctrine that the only way I could uphold it was to actually deny the Bible and brand it as superstition, as was here done, I would just surrender it and accept the Bible.

But again to show you that this writer *does* say that we have the truth of the Bible, hear it, I quote from page 19. This is really good for me and my brethren, "Purpose uses of the preposition (eis) suit *only* the baptismal salvationists, and they claim more than a hundred translators who so translated the preposition, but the religious prejudice of these more than a hundred so-called scholars LEANED to BAPTISMAL SALVATION. The men who would translate otherwise, and they have been hundreds throughout the centuries, were NEVER in the majority in the translating councils, for the baptismal salvationists saw to it they did not have ANYTHING like a majority in the council." Just what does he mean by "baptismal salvationists?" Simply that to a "penitent believer, it is a "condition of salvation." Page 14

Now, if this is not an admission that our Bible as we now have, teaches Acts 2:38 as we have always said they did, I would not know how to go about saying it. Just remember that those who translated the Bibles we have, believed as I am teaching on this subject, namely, that baptism is essential to salvation, and so translated the passages; this book being my witness.

History of the Baptismal Heresy

I now come to close my study of the attacks of infidels upon the Bible, for all men who attack the Bible from any standpoint are infidels, skeptics or modernists and all do the same thing to our faith if we follow them; destroy it in the Bible. On page 2 this book reads concerning the translators of the Bible, "Now, there are 17 verses in our New Testament which these heretics wrest out of their setting and make read BAP-

TISMAL SALVATION. Some famous texts of this heresy, as falsely used, are John 3:5, Mark 16:16, Acts 2:38, etc." Reading further down, on this same thing, it says, "When we consider that the translators of our AUTHORIZED VERSION believed in THIS HERESY, sprinkling, apostasy and many other heresies, then we see why an attempt was made to translate these teachings into OUR BIBLE."

Now we have it pure and simple. He declares our Authorized Version, the King James Version he means, is a translation by heretics and is a translation of heresies. Ingersoll branded it a lie; Lewis said it was a "monumental lie". They said the Bible was "spurious" and now this man Guthrie says it is gotten out by a group of heretics and they have filled it with their heresies. Can you imagine a thing like that coming from men who claim to even preach the Bible. They admit that what we preach was meant to be translated into it. Then until these men get all their "archives" dug up and until they get to us that "new Bible" which will give us just what the New Testament meant during the days of the apostles, I want to ask these infidels, modernists or what are they, what shall we go by until such time that you get to us your newly discovered secret of the interpretation of the Bible.

Same On Doctors Guthrie and Bogard

Now really, friends, isn't that a shame that the only way men can defeat what we are teaching is to actually deny the Bible and brand it as a book of heresies and tell you good people that for 1900 years God has let lay in the earth the truth we so much need and has just now, within the past 25 years, begun to let it leak out a little. Why does he not get it to us, since the "gospel is the power of God unto salvation?" (Rom. 1:16) But this may be some more heresy, for it is in that Bible translated by the heretics. Am I glad that what I teach does not force me to go dig up some parchments or "monumenta" to prove what I ask you to obey. All I have to do is just give you a Bible. The churches of Christ stand on this book without any criticism and we are the only people that I know of who do. Just think of teaching such "stuff" as in these books to young Baptist preachers!

One more statement from these books concerning Mark 16: 15-16, it says in the book on Acts 2:38, "Therefore the scripture (Mk. 16:16) as we have it in the Authorized Version was known to be SPURIOUS then by the copyist of the manuscripts that early." Well, well, well. Here he actually brands Mark 16:16 a part of the Bible, as SPURIOUS. He has just said it was gotten out by a set of heretics who translated their heresies into it and now he actually calls it SPURIOUS. But such are the attacks of all infidels and remember an infidel really is 'one who does not accept the Bible as we have it.

Guthrie and Bogard Join the Other Infidels

Now if Genesis, as Ingersoll, Lewis and Fielding say, is suprious and not of God; if the kingdom was defeated and not set up as the book of "Unfulfilled Prophecy" declares, saying that God intended to, but was defeated in his purpose or plans; and if Mark 16:15-16 and Acts 2:38 together with these other 16 or 17 passages as given in these last two books; and if our King James translation and our Revised Version as attacked by Mr. Guthrie, are gotten out by heretics who translated their heresies into them, then we have the wrong book and the Bible has been discredited by these men and branded as unworthy of our confidence and good for nothing but to be cast aside and wait for these "geological sur-

veys" with their "monumenta" etc., that we may have the full truth. Of course you and I may die and have to come to the judgment before we get any of this and then I am wondering just what the Lord will do with us. Such is the result of men who hold to doctrines that our Bible does not teach now, to get around it they actually have to join the infidels and skeptics and brand our Bible as "spurious" and gotten out by heretics who have put into it their heresies. Happy am I that I do not belong to a group of men who have to resort to such things to prove and uphold what we teach. We can and do accept the Bible and ask men to obey it.

Guthrie Wrong—His Word Has Lived and Will Live

The hope we have that we have not been deceived is the promise of our Lord himself. In Heb. 4:12 it reads, "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Again in Matt. 24:35 Christ said, "Heaven and earth shall pass away, but my word shall NOT pass away." These men say we haven't had it now for centuries but are about to excavate it from the ruins of the ages past. Hard pressed is that man who has to deny the Bible and brand it a book of heresies. Peter said, guided by the Spirit, as is recorded in 1 Peter 1:23, "Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and ABIDETH FOREVER." Thank God it has been here all the time. It abides forever. It has not been shut up in some deep underground cave waiting for these men to dig it up now, in our twentieth century, that we may find out that Mark 16:16 and Acts 2:38 are spurious translations of heretics. They are God's word and must be done. but that is the only way to get around them. This, we have told you all the time. Now these books come right out and admit that we have found the true meaning of the Bible, we now have, but that they are about to find out that this Bible is wrong.

In closing, our Lord said in John 7:17, "If any man will do his will, he shall KNOW of the doctrine whether it be of God or whether I speak of myself". And again in John 8:32 Christ said, "And ye shall know the truth and the truth shall make you free." Yes we can know the truth and the Lord has promised that though the heavens and earth pass, his word shall not and that we shall know the truth if we will do the truth. Let no man make you think that the Bible is a book of heresy or that it is "spurious." Accept what it says. Our Lord said, Mark 16:16: "He that believeth and is baptized shall be saved." And Peter, guided by the Spirit, said in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, etc." Do this at once and give up all other ideas, for these men have admitted that the Bible we have, means to teach just that. Thanks for the frank admission that my brethren have found the true meaning of the Bible we now have, and remember the Lord said, "Heavens and earth might pass away but, his word would not." So it must be that we have the truth or the Lord is to blame, and remember the truth of our Bible they admit we have found. Good have been the debates of the past by such men as A. G. Freed, John T. Hinds, N. B. Hardeman, J. D. Tant, Joe S. Warlick, E. M. Borden and our own Brother Joe H. Blue. They have made lasting "imprints" and at last they are found "in print" admitting by these men that we have been right in the truth of the Bible we have.

No. 43.

NOTES—REPORTS

Tillman B. Pope, Minden, La.: I have been working with the church at Minden for the past few months. Owing to a change in dates, I have the first half of July open for a meeting. Any congregation wishing this date, write me at once at the above address.

Albert H. Dillard, Bergman, Arkansas: Brother Rue Porter will conduct a two weeks meeting here beginning Sunday, May 17. Whoever you are, this is your invitation to come and be with us in this meeting. If you are vacationing in the Ozarks come by and visit us for one of the services. We are 10 miles from Harrison, Arkansas on State highway

James H. Stacks, Warren, Arkansas, May 6: The meeting at Warren, Arkansas is now in progress with Brother J. A. Copeland of Hope, Arkansas conducting the services. We will be glad to have you with us during this meeting. I closed the meeting at Hope, Sunday, May 3. We had good interest and much good for the cause of Christ was accomplished. Seven were added to the church.

Walter W. Leamons, McAllen, Texas: Recent numbers of the Gospel Light have been exceptionally good. Brother Copeland's articles are fine and worth reading more than one time. Miss Lucy Bidy was married to Sergeant Ivan Hancock here at the church last Sunday morning, by the writer. She is a sister of our very able song leader, Brother John Stephens. We have lost a number of our most active members for the duration of the war. Others will go when school closes this month. Brother Johnny Ross, who teaches in the local high school, was our speaker last Wednesday night.

H. Edward Pierce, Marganton, Ark.: On Saturday, May 2, I conducted funeral services for Cecil B. Lesley, aged 44 years, who died at his home at Okmulgee, Okla., April 30. Following services at the Okmulgee church of Christ the body was brought to the home of his parents, Brother and Sister R. F. Lesley of Morganton, interment taking place at the Colony Cemetery. Brother Lesley obeyed the gospel in 1924. Besides his parents, he is survived by his wife and eight children, all of whom are at home except one son who is in the navy, and one sister of Tulsa, Oklahoma.

Harbert D. Hooker, North Little Rock, Arkansas: The work here is fine, one baptized and one restored last Sunday. The meeting at Gladewater, Texas resulted in five baptized and one restored. The congregation here at 6th and Olive is sponsoring the preaching of the gospel at the State Sanatorium at Booneville, Ark. Brother Ballard has been selected to do the work. He will visit and work with the patients each day and on Sunday will preach twice and also take the communion to those who are bedfast. This work is being supported by several congregations and individuals. We need many books or pamphlets that are to be loaned and taken up and reloaned to the patients. Brother Ballard will take care of these books.

John W. Wilson, Lazbuddie, Texas: The church here is sending me to Polson, Montana for a mission meeting. The meeting will begin May 14th. I begin meetings back in Oklahoma and Arkansas the first of June to go through the summer. The first meeting will begin June 1st, with the 41st Street church in Tulsa, Oklahoma. The work here is progressing right along. These brethren are happy to send me into other field to preach the gospel. The radio program from Clovis, New Mexico which is a

regular feature sponsored by this congregation, will be on each Sunday at the same time while I am away in meetings. The sermons will be recorded and transcribed. We are using many of the Gospel Lights and expect to use more. It's one of the very best.

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NOTES



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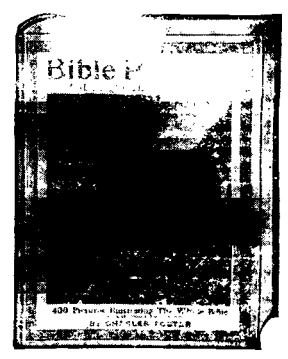
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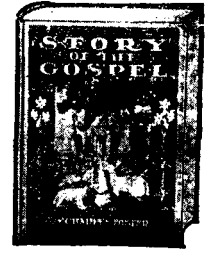


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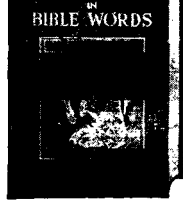


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On May 21 the GOSPEL LIGHT will publish a special Evangelistic edition on First Principles. Articles to be included in this issue have been especially prepared by some of the best writers and preachers in the brotherhood.

The following subjects will be discussed:

“THE PLACE OF THE GOSPEL IN CONVERSION”

By R. A. HARTSELL, Broken Arrow, Oklahoma

“THE PLACE OF FAITH IN CONVERSION”

By RUE PORTER, Neosho, Mo.

“THE PLACE OF REPENTANCE IN CONVERSION”

By JOHN W. WILSON, Lazbuddy, Texas

“THE PLACE OF CONFESSION IN CONVERSION”

By CURTIS W. PORTER, Tulsa Okla.

“BAPTISM IN CONVERSION”

By FOY E. WALLACE JR., Oklahoma City, Okla.

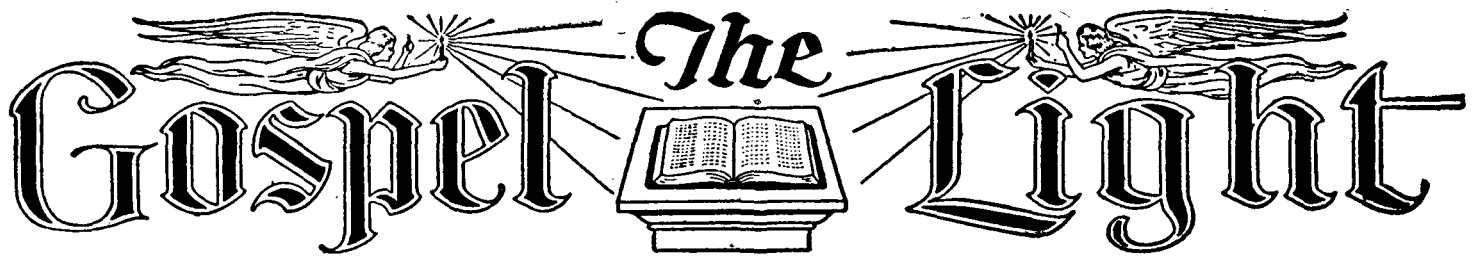
“CONVERSION IN NEW TESTAMENT TIMES”

By WILL M. THOMPSON, Okmulgee, Oklahoma

Brethren, the above writers have given freely of their time in preparing these articles and we believe they are as fine as could be written. We want to give this issue as wide circulation as possible. We are calling upon all Christians everywhere, regardless of what might be their preference in the matter of a Gospel paper, minister or what not; for the sake of the Gospel and lost souls, help us sow the seed of the kingdom with this issue.

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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The Word Of God In Conversion

R. A. HARTSELL

There is a system by which every thing must function, and by which everything is accomplished. These "jitter-bug" conversions which are so common in the average religious experience are founded upon emotion shocking systems. Systems which prey upon emotions rather than appeal to the intellect. The power behind true conversion is the word of God. Everything depends upon the word of God in God's order. Anything which depends upon something else is not a part of God's order. Even the world depends upon the word of the Lord. (Heb. 11:3; 1:3) And, from the same references we learn that ALL THINGS are upheld by it. The "greater and lesser lights" (sun and moon) came into being when God, through words, said, "Let there be lights." Responding to these words, "And there was light." A closed tomb was opened, and a putrefying body came forth as a result of the word of our Lord. This suggests that if the physically dead can be made anew by the word of God, that the dead in sin can be made new, converted, born again by it.

To be converted is equivalent to being born again. (Matt. 18:3; Jno. 3:3-5) Whatever, therefore, produces one is also the producer of the other. In 1 Peter 1:22-23, we learn that one is born again "by the word of the Lord, which liveth and abideth forever." Conversion and the new birth are equal; therefore, one is converted by the word of God. Conversion is the act in God's plan which is followed by the forgiveness of sins. (Acts 3:19; Matt. 13:15) To blot out sins is to purify one's life or soul. Peter said that the soul is purified by "obeying the Truth." Jno. 17:17, ". . . thy word is truth." Thus, the word produces conversion.

Seed and Plants

"The world is the field," says Christ. Seed is planted in the field with a view to producing plants. There is power for germination in every fertile seed. When fertile seed is planted in the soil, which has been properly prepared, a plant of the vegetable will spring forth. Since the field is the world, we may expect some kind of seed, adaptable to religious soil which the world provides. Jesus informs us (Matt. 13) that "A sower went forth to sow." In the same connection, he tells us that the seed sown by this sower was the WORD. In Luke 8:11, we are told that the "seed is the word of God". Thus plants in the kingdom of heaven are produced by the word of God. We must conclude that the word has the germ of life (power of germination) within it, or that it is infertile seed.

Suppose you should see some one at the gate of his garden, with a needle of the hypodermic variety, trying

to insert a germ of life in the seed to be planted. Just what would be your reaction? Would you say, "Sir, don't you know that every fertile seed contains within itself the germ?" Why not be just as sensible about the "seed of the kingdom, which is the word of God?" Why be deluded with a doctrine which, in substance, wants to use a religious hypodermic needle on the word of God to make it fertile? The "Direct Operation of the Holy Spirit" doctrine teaches no more nor less. God's word has within it the power of *Spiritual* germination. It is "spirit and life." (Jno. 6:63) Someone has suggested that "if this is true"—that is spirit and life—"you can buy the spirit for ten cents." Strange, isn't it? Just because you can buy a New Testament for a dime, "Jesus did not tell the truth." Yes, that is what it forces you to say when you call the word of the Lord in question because of a thin dime.

Yes, there is power in the word of God. The Gospel is the power within the word by which one is saved. (Rom. 1:16) Moreover, Paul told the Corinthians that they were saved by the Gospel. (1 Cor. 15:1-4) He told them that it was also their place of standing. In 1 Cor. 4:15, we are informed that the saints there were begotten by it. (1) Power to save. (2) Power enough to beget. (3) Strong enough to provide a standing place. No honest person can minimize its power. On those who wish to go back to the age of religious ignorance and superstition will attempt to do so.

The Word Is

It is a sword (Eph. 6:17) sharp enough to cut away the barrier (Heb. 12:4), which entrenches a stony heart. It then strikes with hammer force (Jer. 23:29) to break the hardened heart of stone. It is fire enough to refine the true metal of one's life into that "gold, silver, precious stone" element which the Lord desires. This can be accomplished because; "The law of the Lord is PERFECT, converting the soul." (Ps. 19:7) To convert is to change. The soul is changed by the word of God. Note the fact that it is *perfect*. A hand, with four fingers and one thumb is considered to be a perfect hand. Take one finger away; what do you have? Or add one finger, and what do you have? In either case you have imperfection. This is true with the law of liberty. (Prov. 30:5; Rev. 28:18-19)

It is *powerful*. (Heb. 4:12) It is SPIRIT and LIFE. (Jno. 6:63) Able to convert the soul and feed it to sustain strength. (Matt. 4:4; 2 Pet. 2:2) "Receive with meekness the engrafted word which is able to save your

(Continued on page seven)

The Place Of Faith In God's Scheme Of Things

RUE PORTER

"Now FAITH is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14) ". . . . he that believeth not shall be damned." (Mk. 16:16) "He that believeth not is condemned already." (Jno. 3:18) "But without faith it is impossible to please him, for he that cometh to God MUST BELIEVE that he is, and that he is the rewarder of them that diligently seek him." (Heb. 11:6) "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of (the living) God; and that believing ye might have life through his name." (Jno. 20: 30, 31) "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being FULLY PERSUADED that, what he had promised, he was able also to perform." (Rom. 4:20, 21)

The only difference between "faith" and "believing" is grammatical. *Believing* is an act of the mind—mentally accepting testimony as true, and *faith* is the name of that act. Believe, is a verb because it asserts an action; while faith is a noun for the reason that it is the name of that act. One of the first facts confronting the Bible student is that "Without faith it is IMPOSSIBLE to please him." The verses cited in the above paragraph show clearly that God meant to bless men of faith, and to withhold blessings from those who will not believe his word.

A few sectarian positions must be cleared away before the whole truth can be fully appreciated by the honest seeker after truth. Calvinism insists that God bestows the gift of salvation upon certain men independent of faith. This is a positive contradiction of the words of Jesus who said, ". . . if ye believe not that I am he, ye shall die IN YOUR SINS." (Jno. 8:24) And, "Whither I go, ye CANNOT COME." (Jno. 8:21) This proves as conclusively as evidence can prove anything, that Calvinism is wrong. Salvation *without* faith is contrary to truth.

There are several sects that teach us the doctrine of salvation by faith *only*. This is also a humanism, and false. James says justification is "NOT BY FAITH ONLY". (Jas. 2:24) No amount of argument can change such plain words. Men may refuse to believe James knew what he was talking about, and may say they believe something else, but they should remember that Jesus himself declared "He that believeth NOT shall be damned." (Mk. 16:16) It is a positive sin against God and his Son to refuse to believe what they say. All the words of the apostles are the words of God. (Except where otherwise stated, as in 1 Cor. 7:6), and here is the positive proof. Jesus told the Father, "I have given them (the apostles) the words which thou gavest me." (Jno. 17:8) Paul said, ". . . when you received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God which effectually worketh also in you that believe." (1 Thess. 2:13) The Spirit came too and filled the apostles so that they "spake . . . as the Spirit

gave them utterance." (Acts 2:4) Jesus said to them, "It is NOT YOU that speak, but the Spirit of your Father that SPEAKETH IN YOU." (Mt. 10:19, 20) So, when the apostles speak we must believe what they say just as if God himself were speaking directly to us.

We read, "Abraham *believed* God, and it was accounted unto him for righteousness." (Jas. 2:23) We read, ". . . he that *believeth not the Son* shall not see life." (Jno. 3:36) Thus we see that the faith God demands of men includes a belief of what God and the Son SAY. It is not enough to believe ON God, we must also *believe* God! It will not satisfy the demand for one to believe ON Christ, we must believe what he says! I believe *in* (on) the devil, but I do not believe what the devil says in all instances. One cannot believe God and at the same time doubt the existence of the devil, but one can believe God and refuse to believe the devil is a truthful character. The devils believe *in* God says James. "Thou believest there is one God; thou doest well: the devils also believe, and tremble." (Jas. 2:19) The man who depends upon faith alone for salvation is still on the same level as devils! They believe as strong as he does that there is one God. We must rise higher than the devil's level if we would be saved.

Not only does God require men to believe *on* him, and *in* him, but also to believe what he says. All of it. We read, ". . . so worship I the God of my fathers, believing ALL THINGS which are written in the law and in the prophets." (Acts 24:14) Peter preached that it was Christ of whom Moses spake when he said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in *all things whatsoever he shall say* unto you." (Acts 3: 21) He adds, "It shall come to pass, that every soul, which will not hear that prophet, shall be cut off from among the people." (verse 23) Now we must admit that to "hear" this great prophet includes a belief of what he says. Otherwise, the language would be meaningless and could serve no good purpose. To hear Christ as here set forth, includes the order to believe "all things whatsoever he shall say." Now we are ready for one other passage. ". . . when ye received the word of God which ye heard of us, you received it not as the word of men, but as it is in truth the word of God *which effectually works* also in you that believe." (1 Thess. 2:13) James says, "ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24)

What do these verses mean? Why they mean what they say of course. Paul gives further information on the matter when he wrote the Galatians, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but *faith which worketh* by love." (Gal. 5:6) Note it gentle reader, "FAITH WHICH WORKETH", is the faith that avails. Dead faith is worthless. Faith without works is dead. Faith must move men to action if they would be benefitted by it.

Have you considered the danger of believing the wrong thing? Is it possible for one to believe a lie instead of truth? Listen, "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

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The Place Of Repentance In Conversion

JOHN W. WILSON

Repentance is a subject that belongs equally to the alien sinner and the errant citizen of the kingdom of God. The Bible commands with equal force, repentance of the alien sinner and of the unfaithful Christian. (Acts 2:38; 8:22) I am quite sure that many wandering children of God today need the lesson of repentance. Many should "come to themselves" and return to their "first love." However, the subject at this time has to do with the "place of repentance in conversion"—the conversion of the alien sinner. So, we shall confine our remarks to the subject as it affects this class. The state, or condition of the alien sinner is set forth by the apostle Paul, in the following words: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and with God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:11-13)

The condition of the class about which we are thinking at this time, as seen by Paul is: "Without Christ, aliens, strangers, having no promise, having no hope, and without God in the world." The need for the conversion of such people is seen without further argument. How does repentance affect this group? What part does it play? What place does repentance occupy in the conversion of the alien? There are many theories regarding repentance, as well as all other Bible subjects. It is urged by some that "prayer" is repentance. This cannot be true. The alien is promised nothing in prayer. The Bible says, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21) "The eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil." (1 Pet. 3:12) "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth His will, him he heareth." (Jno. 9:31) We could continue this list of quotations from the Bible showing that God promises nothing to the alien in prayer, but these should suffice for the moment.

God has not commanded the alien to pray for salvation. He has commanded the alien to repent, therefore, prayer is not repentance. But again, if prayer is repentance, watch this: The Bible says God repented. (Gen. 6:6) If prayer is repentance, or if repentance is affected in or by prayer, to whom did God pray? Since there is no one to whom God could pray, and since the Bible says God repented, we must know that repentance is "Godly sorrow." Out of this idea grows the teaching of "death-bed" repentance. The Bible says: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:9-10)

The very nature of repentance makes it impossible to perform upon the death bed. Repentance requires

fruit-bearing. (Matt. 3:7-8) This is impossible in the absence of activity. There can be no active fruit-bearing upon the death-bed. Repentance requires fruit-bearing. Fruit-bearing requires action. There can be no action upon the death-bed. Therefore, there can be no death-bed repentance. Why people cannot see this is explainable in only one of two ways. They are either blind, or they lie. Most sectarian members are blinded by their preachers. Most sectarian preachers are simply dishonest. They hold to this old emotion-stirring theory simply to keep their followers upset so that they might drive them where they want them to go. We are also told that repentance precedes faith in conversion. This is contrary to reason as well as the Bible.

One of the texts used to prove this theory reads as follows: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mk. 1:15) The Baptist point to this passage and tell us that the Saviour placed repentance before faith. From this they conclude that repentance must always precede faith in the New Testament order of conversion. Here are some reasons why this passage does not teach their conclusion. The order of mention does not always mean the order of occurrence. To illustrate: We say, "Put on your shoes and socks." We do not mean that the socks go on after the shoes. "Put on your coat and vest." This does not mean that the vest is to be worn over the coat. Paul said, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9) The order of mention here is, first confess the Lord; second believe on him. If the order of mention always means the order of occurrence, then Paul has here commanded an impossibility. It would not be possible for a man to confess a faith that he did not possess. However, the statement of the Saviour, repent ye, and believe the gospel, was not made to a Gentile. It was made to the lost sheep, not goats, of the house of Israel. Those who were already in covenant relationship with God. This would not apply to an alien who has never been in the family of God.

Since the death of Christ the Scripture says: "Without faith it is impossible to please him, for he that cometh to God must BELIEVE that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) If repentance precedes faith, then it comes without faith. "Without faith it is impossible to please God." Therefore, such repentance, if there be such, would be displeasing to God. This doctrine would cause discord in heaven. Angels, which are heavenly beings, rejoice over the repentance of one sinner. If, as the Baptist insist, repentance precedes faith, God is displeased. The Baptist have the sinner pleasing the angels and displeasing God. This doctrine, if believed, would not only have the peoples of earth displeasing God, but would have the heavenly beings pleased with man's act of displeasing God. The doctrine would make God angry and force the angels to laugh at his wrath. Surely we can see the folly of a doctrine that turns heaven and earth against God.

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Confession --- Its Place In Conversion

W. CURTIS PORTER

Paul, when writing to Timothy, his son in the gospel, said: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (1 Tim. 6:12) In the following verse Paul speaks of "a good confession" which Jesus made before Pontius Pilate. In these verses we have two expressions—"a good profession" and "a good confession"—that come from the same original terms. So Timothy had simply confessed "a good confession." In fact, the Greek is very definite. It says "ten kalen homologian"—"the good confession." Timothy, therefore, had made "the good confession" before many witnesses. Yet many preachers of various denominations today often ridicule and make fun of any such idea as "the good confession." Since the New Testament speaks of it in so many words, and commends Timothy for having made it, we do not need to be disturbed by the ravings of denominational preachers.

That this good confession occupies a place of importance in the conversion of the soul is evident from a number of statements. It is not something that is inconsequential, insignificant and worthless that can be dispensed with or ignored according to the wishes of man. It is a demand that must be met by the man who wishes to reach heaven at last. It is a divine requirement that must be obeyed. Eternal life is to be reached and enjoyed in the world to come. (Mark 10:28-30) But it will be reached by those who follow the Lord while they live in this world. The unforgiven cannot go to heaven (John 8:21, 24), but forgiveness is reached in the kingdom of God's dear Son. (Col. 1:13-14) Yet no man can enter that kingdom without being converted. Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) A thing, therefore, that helps qualify a man for the reception of eternal life cannot be considered a thing of unimportance. In the statement made by Paul to Timothy "the good confession" is shown to be necessary to eternal life. Note that Paul says to "lay hold on eternal life, *whereunto* thou art also called." Whereunto means unto which or for which. Hence, he was called unto or for eternal life. But not only was he called for eternal life, he also confessed the good confession unto that same eternal life. This shows the confession to be one of the steps he took in preparing himself to lay hold on eternal life.

Not only does eternal life depend in part on the good confession, but God has also made present salvation—the forgiveness of sins—depend on the same thing. Conversion, when completed, brings us into the forgiveness of our sins, but such forgiveness is reached after we have made the good confession. Paul said to the Roman brethren: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10) Note that in this statement Paul introduces an "if" between a man and his salvation. "If thou shalt confess, . . . thou shalt be saved." If that does not make the confession necessary to the salvation, language has no meaning. When in the same verse Paul says, "If thou shalt believe, . . . thou shalt be saved," no

one has any trouble in seeing that belief is placed as a condition of salvation, that if the man would be saved, he must first believe. Well, the same statement is made relative to confession. "If thou shalt confess, thou shalt be saved." That puts salvation after confession. Paul makes salvation depend on the "if" of both belief and confession. If it makes belief essential to salvation, it gives confession the same place, as far as its necessity is concerned. Then in the next verse Paul says: "With the mouth confession is made unto salvation." Look at the form of expression here: "Confession *unto* salvation." it is the same "unto" that is used in the same verse when Paul speaks about "believing unto righteousness." It is from the Greek word *eis* that always looks forward, never backward, and in these cases make the blessings depend on the conditions mentioned. When we read that man "believeth *unto* righteousness," we readily see that the state of righteousness is reached after the belief and that the belief is necessary to it. When we read that God granted "repentance unto life" (Acts 11:18), we grasp at once the truth that life comes after repentance and that repentance is necessary to it. Why then cannot we see the same truth regarding the expression, "confession *unto* salvation?" Certainly the same principle holds true, the salvation comes after confession, and confession is necessary to the salvation. The salvation contemplated in this passage is present salvation, salvation from past sins. It is the same salvation unto which one believes, for both belief and confession are mentioned in connection with this salvation. In other words, the confession of this text cannot refer to a confession that Christians may make along through life; for if the confession is future, the belief is also future, and that would make the Roman brethren unbelievers at the time Paul wrote to them. Paul was simply reminding them of the conditions necessary to the salvation of a sinner. Other texts, such as Matt. 10:32 and 1 John 4:15, while they may not refer altogether to the confession to be made before becoming a child of God, emphasize the importance of confessing the Lord.

The place confession has in conversion, in relation to other conditions, might also be mentioned. Confession comes after belief and before baptism. The passage in Rom. 10:9, 10 shows it comes after belief because a man is to confess with his mouth what he believes in his heart. It could not be a confession of his faith unless he had the faith to begin with. A confession of Jesus without faith in him would be a senseless, empty confession. And that it must come before baptism is evidenced by the fact that it is made unto salvation. Baptism is the final act that brings one into Christ. (Gal. 3:27) When one is baptized he receives the remission of his sins and begins his walk in newness of life. (Acts 2:38; Rom. 6:3, 4) Consequently, any other condition that is "unto" salvation, or the remission of sins, must come before baptism. This agrees perfectly with the example of the Ethiopian officer given in the eighth chapter of Acts. The record says: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and

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Baptism In The Acts Of The Apostles

FOY E. WALLACE JR.

The commission according to Luke commanded the apostles to preach remission of sins in the name of Christ to all nations—beginning at Jerusalem. Under this deputation four things were to be done: 1. Remission of sins should be preached; 2. It should be preached in the name of Christ; 3. It should begin at Jerusalem; 4. The same things should be preached to all nations. The disciples appointed to the task were ordered "not to depart from Jerusalem" until plenary power as divine delegates had been received. The Lord said: "Ye shall receive power when the Holy Spirit is come upon you." (Acts 1:8) Pentecost came. The twelve were together "in one place" waiting. With startling suddenness in the eventful moment the room resounded with the divine presence and overwhelmed the apostles and filled them. Bearing the credentials of heaven, the inspired commissioners were ready in obedience to the divine fiat to begin preaching remission of sins in the name of Jesus Christ.

How did the remission of sins begin to be preached at Jerusalem? Upon this question hangs the entire new Testament story; for the apostles either preached the same thing everywhere they went or they disobeyed the commission. The second chapter of Acts is the answer. The keynote gospel address on Pentecost, by the man authorized by Christ and qualified by the Holy Spirit to announce and bind the terms of remission commands sinners to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This being the design of baptism and the terms of remission as defined by inspiration, the same design and terms must be understood in all other places where they are not specifically mentioned. Being informed in one place of the design of the Lord's Supper, everywhere it is mentioned afterward it carries the same design—if not expressed, that design must be understood. So when remission of sins and the design of baptism were defined in the beginning, when and wherever thereafter the people received remission we know the terms upon which it was received; and when people were baptized we know why they were baptized.

Philip In Samaria—Acts 8

"And Philip went down unto the city of Samaria, and proclaimed unto them the Christ. . . . But when they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ, "they were baptized, both men and women." (Acts 8:5, 12) The case of Philip and the Samaritans shows plainly that wherever Christ was preached, baptism was preached. Since the commission commanded that remission of sins should be preached in the name of Christ, "beginning at Jerusalem," when Philip preached the name of Christ, and salvation through it, he either preached the same thing in Samaria that was preached in Jerusalem or he disobeyed the commission. Hence the people of Samaria were baptized for the same purpose, and received remission of sins on the same terms, as on the day of Pentecost. The proposition stands that the design of baptism being defined on Pentecost (Acts 2:38), its design

must be understood in all other places where baptism occurs though the design be not specifically mentioned.

Immediately following the great gospel meetings in Samaria, an angel of the Lord directed Philip southward into the desert region between Jerusalem and Gaza. Here is recorded the most simple narrative of conversion in all the chronicles of conversion. An honest sinner and an inspired preacher meet. The result is a gospel sermon and prompt obedience to it. The gist of the sermon was put in one sentence: "and he preached unto him Jesus." The scope of the sermon was indicated by the question of the hearer: "Behold, here is water; what doth hinder me to be baptized?" Why this bid for baptism as they approached the place where there was water, seeing that Philip had preached nothing but Jesus? Simply because preaching Jesus included all that the apostles were commanded to preach "in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." The proposition stands, that wherever Christ was preached, baptism was preached; and wherever baptism is stated without the design expressed, the design must be understood, having been defined at Jerusalem in the beginning. So when "they both went down into the water, both Philip and the eunuch; and he baptized him," the eunuch's baptism was the same as defined in Acts 2:38 on Pentecost. It is a significant statement that after they came up out of the water (not before they went down into it) the eunuch rejoiced. He had no experience of grace to relate before baptism; he had no confession of pardon received before baptism; remission was beyond baptism, and that is why after baptism, he went on his way rejoicing.

Cornelius—Acts 10, 11

Sectarians cling tenaciously to the case of Cornelius as an example of salvation before baptism. They assert that Cornelius received the Holy Spirit before baptism and must, therefore, have been saved before he was baptized. That proves too much. According to Peter's account of the case in Acts 11, the Holy Spirit fell on the house of Cornelius before he believed. It should be observed that there are two records of the events connected with this conversion—the record of Luke in Acts 10 and the record of Peter himself in Acts 11. Luke does not claim that his account was given in the order of events but he does say that Peter "expounded the matter unto them in order." (Acts 11:4) Hence, Peter's own account of the happenings "to those of the circumcision" at Jerusalem represents the order of occurrence. In the order of occurrence Peter said that the Holy Spirit fell on Cornelius before he believed. Does that prove that he was saved before he believed? No denominationalist will allow that it does; hence, their argument is lost. The fact is that the outpouring of the Holy Spirit on the house of Cornelius did not effect his salvation nor affect the issues involved in it.

The elements entering the conversion of Cornelius are set forth in three passages in the record. First, the angel said

to Cornelius: "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words whereby thou shalt be saved." (Acts 11:14) Second, Peter said to Cornelius: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10:45) Third, Peter "commanded them to be baptized in the name of Jesus Christ." (Acts 10:48) The casual reader cannot fail to observe that remission of sins was promised to Cornelius in the name of Christ; and that he was commanded to be baptized in the name of Christ, and that remission of sins in the name of Christ began at Jerusalem as defined in Acts 2:38; and that the same thing that began at Jerusalem should be preached to all nations—all of which means, because it must mean, that Cornelius received the same remission in the same name, and on the same terms as stated in Acts 2:38 on Pentecost. Since baptism in the name of Christ is for the remission of sins (Acts 2:38) and Cornelius was commanded to be baptized in the name of Christ (Acts 10:48) it follows that Cornelius was baptized for the remission of sin. Indeed, remission of sins in the name of Christ, and baptism in the name of Christ for remission of sins, represent one process.

The Philippian Jailer—Acts 16

The question "What must I do to be saved?" asked by the jailor, and the answer "Believe on the Lord Jesus, and thou shalt be saved," given by Paul and Silas, has been the chief stock in trade of sectarian revivalists—from the frothing holiness and shouting Methodists on up the scale through the unconventional Billy Sunday type of evangelists to the frocked and formal dignitary—who fervidly exhorts supplicants for salvation to "only believe." They aver that Acts 16:31 is the answer—the one and only answer—to the question what to do to be saved. True, they have not explained why Peter, Ananias, and others equally inspired gave other answers, but they cannot be bothered with troublesome explanations. "Believe on the Lord Jesus and thou shalt be saved"—that, and that alone, we are told, is all that is necessary to the sinners salvation. When reminded that this answer does not mention repentance, with a slight hitch we are assured that repentance must be included. Believing on the Lord Jesus can be stretched to include repentance, which is not named in the connection, but its elasticity gives out before it gets to baptism, which is named in the immediate connection!

When Paul and Silas told the jailor to "believe on the Lord Jesus," without even a break in the story the narrator states that "they preached unto him the word of the Lord." He evidently had not believed upon merely being told to; he must be told what to believe—or, in what believing on the Lord Jesus consisted. Having heard the word preached, the jailor washed their stripes (repentance, change of attitude), was baptized the same hour, and rejoiced with his house, "having believed in God." When had he believed in God? When he

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Conversion Means To Change

WILL M. THOMPSON

Summary

The importance of conversion is emphasized by our Lord in Matt. 18:3: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We note from this scripture that the citizenship of the kingdom of heaven is made up of converted people.

In Col. 1:13-14, we have the following from the apostle Paul: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Note: To be in Christ is to be in his kingdom. To be in his kingdom is to be redeemed or have remission of sins. Since one must be converted in order to be in the kingdom then one must be converted in order to be redeemed by the blood of Christ—or to have remission of sins. The apostle Peter says in Acts 3:19: "Repent ye therefore and be converted, that your sins may be blotted out." To have your sins blotted out is to have them remitted.

People who have remission of sins are converted, but people who are converted are in the kingdom. Therefore people who are in the kingdom have the remission of sins. In order to have remission of sins one must repent and be baptized in the name of Jesus Christ. Those who have repented and have been baptized in the name of Jesus Christ per Acts 2:38 have their sins remitted and are therefore converted and in the kingdom.

From these scriptures we can see the importance of conversion. The means of conversion or salvation we might mention here:

1. God's love. (Jno. 3:16) Without the love of our heavenly Father conversion could not have been possible.

2. Christ's body and blood are very essential. (Heb. 9:12, 24; Heb. 13:11-12)

3. The Holy Spirit convicts man of sin and converts or does his part in conversion. (Jno. 16:7-8) He reproves but how? By means of the word which is quick and powerful. (Heb. 4:11-12)

4. The Gospel is the power through which the Lord converts. (Psa. 19:7) "The law of the Lord is perfect converting the soul." (Rom. 1:16) "The gospel of Christ is the power of God unto salvation."

5. A receptive heart is very essential. We learn from Matt. 13:15 because the hard-hearted Jews had closed their eyes, and stopped their ears to the truth it was impossible to convert them. We thus learn from this scripture that in order for one to be healed from the disease of sin one must be converted—but in order to be converted one must see with his eyes, hear with his ears, and understand with his heart. No one becomes a converted person accidentally. The truth must be taught, and understood, must be believed and obeyed in order that one be converted. When one has been converted he is in the kingdom—when in the kingdom he has been born again. (Jno. 3:3-5) Being born again one is a child of God; being a child of God makes one a member of the family of God. We learn from 1 Pet. 1:22-23, that when one has obeyed the truth his soul is purified and such a one is born again. Being born again he is in the kingdom, and therefore has been converted by obeying the truth.

You cannot enter the kingdom unless converted. (Matt. 18:3) If in the kingdom, born again. (Jno. 3:5) If born again, it is due to the fact the truth has been obeyed. (1 Pet. 1:22-23) Those converted have remission of sins. (Acts 3:19) Those having remission of sins have repented and been baptized in the name of Jesus Christ. (Acts 2:38) The gospel is the power to save—convert. (Rom. 1:16) The law of the Lord is perfect in conversion. (Psa. 19:7) In conversion there is a threefold change—change from unbelief to belief; change from a life of rebellion to a life of obedience; change from the power of darkness into the kingdom of Christ.

Faith in the Lord changes the heart; repentance changes the conduct or life; baptism changes the relationship. Hence, when one has believed in Christ with all the heart—truly repented of all sins committed; and been baptized in the name of Jesus Christ, which is into the name of the Father, Son and Holy Spirit—such a one is truly converted and therefore a true child of God—a citizen of the kingdom of Christ—a member of his body (church), a child in the great family of God.

Baptism In the Acts of the Apostles

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had done all that the gospel narrative tells including his baptism, then he had "believed in God." So baptism in the case of the jailor has the same place and the same design as on Pentecost.

Saul of Tarsus—Acts 9, 22

The sixteenth verse of the twenty-second chapter of Acts is Paul's own statement of his baptism in Damascus. "And now why baptist thou? Arise and be baptized and wash away thy sins, calling on his name." This was Ananias' answer to Saul's question, "What shall I do, Lord?" and to which the Lord replied: "Arise, and go into the city and it shall be told thee what thou must do." (Acts 9) But with some people the word "must" appears to have degrees in meaning. The word in Heb. 11:6, "must believe," means that faith is essential. But in Acts 22:16 when Ananias tells Saul what he "must do"—commands him to be baptized—the word loses most of its must, and deprived of its absoluteness it degrades into a meaningless, empty, vacant nonessential.

When was Saul saved? If he was saved before Ananias came to him, he was a miserable saved man—blind, fasting, shut-up, praying—a miserable saved man, indeed! If he was saved when Ananias laid hands on him, he was saved before he was told what to do to be saved. If he was saved before he was baptized, he was saved before his sins were washed away, for he was commanded to "arise and be baptized and wash away thy sins." In short, if he was saved in the flash of the light on the road, as the sectarian preachers dogmatize, then he was saved when he did not know it, for he asked what to do; and he was saved when Ananias did not know it. Who came to tell him what to do; and

he was saved when the Lord did not know, for the Lord sent him unto Damascus to be told what to do; and if he was saved then, he was saved contrary to all the so-called experiences of grace required by these preachers themselves, before peace came to his soul, and while yet in his misery. What a strange conversion and a peculiar salvation the preachers make of it.

In the precept of Ananias three commands are joined together by the copulative "and"—Arise and be baptized and wash away thy sins. No matter in what sense the word "wash" is used, the fact stands out that baptism stands squarely between the sinner and the washing away of sins. The question of efficacy does not change it. If it be urged that water cannot literally wash away sins, neither can blood literally wash away sins. Whatever washing away of sins may be, or wherever it takes place, the passage plainly puts baptism before the washing away of sins.

In a final effort to escape the plain statement of the passage some objections are resorted to. It is said that Ananias addressed Saul as a brother—"Brother Saul"—hence, he must have been saved when so addressed. But Peter addressed the murderers of Christ in Acts 3:19 as "brethren" when he told them to repent. Were they saved at the time they were so addressed? Saul, like those whom Peter addressed, was a brother Jew, according to the flesh—that is all. Again it is urged that Saul received the Spirit before he was baptized. But the text does not say it—it does not mention the time of the Spirit's reception at all—but merely states that he would receive it. Whether before or after baptism the passage does not state. Granting the miracle of the Spirit's reception, however, still would not change or alter the command. It would only make the miraculous part of it special, having no bearing on the thing commanded. Still further, it is claimed that "the scales fell from his eyes" before he was baptized as evidence that he received salvation before baptism. But the scales fell from his eyes—not his heart. That affected only his blindness—not his salvation.

When was Saul saved? There is only one answer: "Arise and be baptized and wash away thy sins, calling on his name." When did a sectarian preacher, under any circumstance, give this answer to any candidate for salvation? Yet it is written down in the eternal record of conversion.

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The Word Of God In Conversion

(Continued From Page One)

soul." (Jas. 1:21) "He shall tell thee words whereby thou and thy house shall be saved." (Acts 11:14) Words which possessed the ability to save the soul, then, were delivered by the apostles and other gospel preachers. Thus, in the early age of the church it was an accepted fact that the word was the conversion producing element. We cannot be like them without accepting the same fact.

The Word Does

It classifies people because it is a "discerner of the THOUGHT and INTENTS of the heart." Thus, it is able to detect what is wrong in one's life, then apply the remedy. Moreover, having found the trouble, it is faith producing. (Rom. 10:17; Jno. 20:30-31; Acts 15:7) Faith is the basis of confidence. Man, through the word, secures self-confidence, and confidence in God sufficient to enable him to do the essential things in purifying his life. Furthermore, one's life is cleansed by it. (Jno. 15:3; Eph. 5:26) We are born again by it. (1 Peter 1:22-23) It gives us light. (Ps. 119:105; 2 Cor. 4:4)

The Holy Spirit operates through the word to convict sinners of the error of their way. First, in this connection, let us observe a statement from Christ. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (Jno. 16:8) From this we see one of the works of the Spirit. The "how" he does this is not stated in the reference. We shall look elsewhere. Paul informs us that we know the things of God only by the Spirit of God. (1 Cor. 2:11) Hence, somewhere, and in some way, the Spirit makes known unto us that we are sinners. Paul knew that he was a sinner; for he said "I am chief of sinners." How was he informed? The Spirit made it known to him. Where and how? "I had known sin, had the LAW not said, thou shalt not covet." (Rom. 7:7) Paul knew by the Spirit. But he knew by the law. Therefore, the Spirit made it known through the law. He said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1-2) Thus, the Holy Spirit operates through the law of Christ in converting a sinner.

Preach It

Its importance is stressed in the fact that such grave warning has been uttered in the commandments relative to preaching it. First, the extensive field shows that every creature has a desperate need for it. "Go into all the WORLD and preach the gospel to every creature." (Mark 16:15) If it were not essential, it would be a waste of time to traverse the whole world. Again, "Woe is unto me if I preach not the gospel." (1 Cor. 9:16) If it has no essential value, why the grim warning? It is further evident in the language of Gal. 1:7-8: "Though we or an angel from heaven preach ANY OTHER gospel unto you than that which we have preached unto you, let him be ACCURSED." If it has no value, this would be ambiguous.

To my mind, there is nothing which emphasizes the importance of the word more than the binding charge given by Paul to Timothy. "I charge thee, therefore, before God and the Lord Jesus Christ, preach the word." (2 Tim. 4:1-2) Charged before heaven, the throne, the ruler and judge, and the Father of the universe, just to preach something which is not essential??? I don't get it; do you?

It Is the Standard

"With what measure ye mete, . . ." (Matt. 7:1-2) Yes there is a measure (standard) by which everything is determined. Heb. 8:5, gives us an idea of God's measure. "See, sayeth he, that you make all things according to the pattern." Bring it up to MY standard. It is God's standard which one will have to meet in the judgment. In Jno. 12:48, we are informed that the word of Christ shall be the standard of judgment. My life can be conformed to it only by conversion and faithfulness to it. (Jno. 15:3; Rev. 2:10) "The books were opened and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books." (Rev. 20:12) When you stand in the judgment, you will not be measured by the creeds of men. You will not be face to face with some standard of your own choosing, but you will meet the Word of God, "which liveth and abideth forever." Why not yield in conversion to God's standard, be faithful to it, that you may be able to stand by it in the day of all days?

Confession—Its Place In Conversion

(Continued from page four)

said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38) The eunuch made a confession; he confessed that he believed that Jesus Christ is the Son of God. But he believed it before he confessed it. And he confessed it before he was baptized. It was necessary to give some expression of his faith that the preacher might know that he believed.

The confession which the eunuch made, and the confession which the New Testament requires sinners to make today, is entirely different from the confession made by religious people generally. It is not a confession of one's feeling. The apostles never asked men: "Do you feel that you love the Lord and that he loves you?" Nor did men under their preaching ever confess that "God for Christ's sake had pardoned their sins." These are confessions that exist and are made by human authority. But the eunuch confessed that he believed that "Jesus Christ is the Son of God." This is the only divinely authorized confession for men to make in the process of conversion. It is the confession involved in the statement of Paul in Rom. 10:9. In this passage we note again that Paul said: "If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved." If thou shalt confess what? Your feelings? No. Your salvation? No. But "the Lord Jesus." When a man confesses that "Jesus is the Son of God" he is confessing "the Lord Jesus." And it is not a confession of salvation, but a confession unto salvation. Preparatory to baptism men are not to make any sort of confession that looks forward to salvation and upon which salvation depends.

OUR APPRECIATION

The publishers of The Gospel Light wish to convey their sincere appreciation to the writers for this issue of the paper. We appreciate the splendid cooperation given and we wish to especially thank Brother Geo. B. Curtis of Henryetta, Okla. for his service in helping arrange this material. A card or letter from our readers to the writers for this issue would be appreciated by us and we are sure it would make them feel that their efforts are rewarded.

The Place Of Faith In God's Scheme Of Things

(Continued from page two)

coming: even him whose coming is after the working of satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:8, 12) Danger? Dying friend, there is great danger lurking at every turn. The devil is not a fool for want of sense, and his entire power is directed toward the task of thwarting the purpose of God and in turning men from the faith. Read Acts 13:8, and Lk. 8:12. God wants men to know and believe the TRUTH. The devil undertakes to prevent that, and if he can persuade even one of us to believe even one lie, his purpose is well served. Let us prevent him by believing the truth as written by the recorders of the divine will.

We read in Acts 11:21, ". . . and a great number believed, AND turned unto the Lord." What did they do? They believed. Yes neighbor, they believed, AND TURNED. It is a patent fact that they did something MORE than believe, for scripture plainly says "they believed and turned unto the Lord." Again I read, ". . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:12) Did this group become sons of God? If they did it was by the use of the power God gave them AFTER they had believed on the name of Jesus. There is no getting around this stubborn fact. They were believers at the time God gave them power to BECOME SONS. They did not become children of God by faith alone. This power is identified by Paul in the following words: "I am not ashamed of the GOSPEL OF CHRIST, for IT IS THE POWER OF GOD unto salvation to every one that believeth, to the Jew first, and also to the Greek." (Rom. 1:16) *The gospel will not save the soul that does not believe it.*

It takes power to save men. That power must be a divine power. But Paul says the gospel of Christ IS that power, and that it saves those who believe it. More, we have already cited the verse from Paul which says it "avails," or becomes effective when it is believed and works by love! John says, "Whosoever believeth that Jesus is the Christ, is born of God." (Jno. 5:1) He also says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God." (1 Jno. 4:7) Again he says, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (1 Jno. 2:29) Add these three verses together. The composite score says, "He that believeth and loveth, and doeth righteousness, is born of God." Dare any man dispute this? Certainly not. When one believes there is one God he does well, but the devils do that well. We must do better than devils if we are to be saved.

Summing up we have the following facts made clear. Faith—belief of the truth—is essential to salvation from sin. God furnishes the testimony to be believed, and Jesus declares, "He that disbelieveth shall be condemned." (Mk. 16:16, R. V.) He who takes the responsibility upon himself to change the testimony of God must suffer the consequences when he faces God in the Judgment. The gospel contains the facts to be believed,

and the commandments to be obeyed. It also reveals the promise to be received and enjoyed by those who believe and obey it. It is positively certain that men believe what God wants them to hold as matters of faith, when we believe all he has said. It is certain that we cannot but be believing this when we accept the scriptures at face value. One cannot be wrong when he is right, and he is certainly right when he takes the truth of God in its entirety. Read it to be wise. Be it to be safe. Practice it to be holy. Rely on it to be happy. Remembering all the while that, "He that believeth not shall be damned."

The Place Of Repentance In Conversion

(Continued from page three)

Paul tells us that the "Goodness of God leads us to repentance." (Rom. 2:4) This goodness is described further as being the gift of his Son to die for us while we were sinners. (Rom. 5:6-8) God's goodness leads man to repentance. The goodness of God is expressed in the gift of his Son, Jesus Christ, to die for us. But how could this act of God's goodness affect repentance on the part of a man who does not believe it? But if man believes this expression of God's goodness actually occurred, if he believes that God gave his Son to die for him, and that Jesus Christ is God's Son; that he died, was buried and that he arose again, and because he believes this is true, he repents, then his faith precedes repentance. If he does not believe these things, where is the incentive to repent? Friends, there can be none. Faith precedes repentance in the order of conversion. Repentance involves a turning. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went." (Matt. 21:28-29) Man may repent toward God, or he may repent away from God. He may turn from his wickedness to God, or he may turn from God to sin. The repentance necessary in conversion, requires turning away from sin in every form. Immoral sins must be forsaken. Spiritual wickedness must be turned from. Repentance precedes baptism. (Acts 2:38) Therefore, to be baptized for the remission of sins, one must turn from all sin. Otherwise his baptism will not avail. Hence, we see the place and importance of repentance in conversion. Let us emphasize this Bible subject.

To the readers of The Gospel Light: A few weeks ago the Gospel Light Publishing Company asked me to collect and edit material for a "special" on primary principles of the gospel. This I have been happy to do. I had hundreds of loyal, able men to whom I could go for the necessary articles. I contacted the following brethren for the articles under their names. All very graciously gave their time and talent to the preparation of the material, for which I thank them for you and me. Brother R. A. Hartsell, "The Place of the Gospel in Conversion"; Brother Rue Porter, "The Place of Faith In Conversion"; Brother John W. Wilson, "The Place of Repentance In Conversion"; Brother W. Curtis Porter, "Confession—Its Place In Conversion"; Brother Foy E. Wallace Jr., "Baptism In the Acts"; Brother Will M. Thompson, "Conversion." These are men tried and true. I commend these articles to you as sound to the core. Test them with the word of God. May this splendid issue of the Gospel Light accomplish the mission hoped for by the editor and me—leading men to the light. God bless you.—Geo. B. Curtis, Henryetta, Okla.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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TAKE HEED

R. A. HARTSELL

Giving heed belongs not alone to God's people. It is an attribute of the human family, because man is his free agent. He has the ability to heed the call of wickedness, or of righteousness. Even though Joshua was among the CHOSEN of God, he said: "Choose ye this day whom ye shall serve. . . . But as for me and mine, we CHOOSE the Lord." We turn now to the words of Solomon, recorded in Prov. 17:4: "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." Each one is, therefore, giving heed to something. False lips offer false ways. "The mouth of the righteous is a well of life, but violence covereth the mouth of the wicked," says the same writer. The reason men are deluded in matters of religion is, they give heed to the mouth of the wicked. Men can be wicked without committing murder. In fact, the most wicked persons in the world are soul thieves: Those who lead men to hell by false doctrine.

Heed suggests attraction. The attention of one must be caught in some form. It must be arrested. Two great forces are forging a war with the same great objective—man's soul. Christ, with the offer of life everlasting; Satan, with a veiled offer of punishment hereafter. His offer is veiled with the hope of a "good time" here. In Acts 3:5, we have an example of the power of attraction which prompts one to give heed. "And he gave heed unto them, expecting to receive something of them." This man had been asking and receiving alms of passers by. He was alert to every approach to the Gate. His mind was open to one source of approach. When Peter fastened his eyes on him and said, "look on us", the man gave heed. He did not receive what he had expected, but more. God has always had more to offer than any one else. Our problem is to get men to give heed to this fact.

In matters of religion, giving heed is not sufficient, unless such heed is prompted by sincerity. A heed, which lacks this element is a vain effort. "Therefore we ought to give the *more earnest* heed." (Heb. 2:1-2) It must come from an earnest, sincere heart. If there is one thing which should demand honesty above another, it is our duty to God. There are persons who, in so far as dealings with their fellow man is concerned, are perfectly honest; but when they come to the teaching of the Bible, they are dishonest with God. Men who read such plain passages as Mark 16:15-16 and Acts 2:38, then teach that baptism is not essential to salvation are dishonest with God. They are, or have, the false lips to which the wicked give heed.

There are things we are taught in the Bible not to

give heed to. In 1 Tim. 1:4, "False and endless genealogies," are named. Sometimes we do not consider the meaning of words when we read them. Have you overlooked the meaning of "fables"? "A short fictitious narrative intended to convey some moral; an idle story or FALSEHOOD; to feign; fabricate." In other words, Paul said, "Do not give heed to falsehoods, fabricated by false teachers." In Titus 1:14, he makes the language stronger: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Whatever turns one from the truth is in reality a fable—falsehood.

In addition to these things, Paul points out that one's apostasy depends upon giving heed to the wrong thing. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*" (1 Tim. 4:1-2) Seductive spirits teach the doctrines of the devil. Even those once in the faith, urges Paul, will be led to depart by their seductive effort.

Moreover, those who give heed to the doctrines of devils, also speak "lies in hypocrisy." Yes, they were once in the faith, knew the joys of truth, but having given attention to seducing spirits, they became hypocrites. And another charge is added: "Having their conscience seared with a hot iron." ~~Denominational~~ doctrines have come as a result of the apostasy which Paul here alludes to. The ~~foundation~~ ~~for them~~ was laid in the birth of the ~~Catholic~~ Church. The hardened conscience and hypocrisy of that institution has been injected into its daughters who are active in the world today. Wherever possible the ~~Catholic~~ ~~Church~~ has planted some point, or points, of its false system. Sprinkling for baptism, infant baptism, commanding to abstain from meats, etc., are points it has planted by which its daughters and grand-daughters may be recognized.

Another thing, the devil has seen to it that one of his essential doctrines has penetrated all false institutions. It is, "God's commandments are not essential." This is what he told the pair in Eden. "You do not have to obey God if you don't want to." "God did not mean what He said." When I hear a preacher say, "~~Parson~~ is not essential," I know where his sermon is from. When people turned from the church in the early age they accepted the lure of the devil, and gave birth to sectarianism.

This leads us to the language of 1 Tim. 4:16. "Take

(Continued on page four)

Loyalty Vs. Extremes, Hobbies and Digression

(No. 4)

J. A. COPELAND

In my last article I showed that digression caused the apostasy of the church and the Dark Ages followed. Then we mentioned a number of reformers who tried to reform the church. This resulted in a great number of denominations, protesting against Catholicism, but divided among themselves and none of them teaching just what was taught in the Word of God. Then there arose a number of men who could see that the only way to restore primitive Christianity was to cut loose from man-made creeds and the doctrines of men, and take the word of God alone as their rule of faith and practice. In that number was James O'Kelley, Barton W. Stone, Thomas and Alexander Campbell, Walter Scott and others. They said, "Where the Bible speaks, we speak; and where the Bible is silent we are silent." All went well for awhile, and people were added to the Lord by the thousands. But after awhile digression again crept in. The denominations had societies and instrumental music in church work and worship, and many members of the church of Christ, wanting to be like others, introduced those things into the church. Such things not being authorized by the word of God, they were acts of digression. The church was divided and those who followed those unscriptural things went into apostasy.

Is instrumental music in church worship scriptural? God has given man vocal cords with which he can sing, and make music in his heart unto the Lord. But has God authorized man to make music on a mechanical instrument in church worship? When I speak of instrumental music in this article I mean music made by mechanical instruments.

There is not a command in the New Testament to use mechanical instruments in singing praises to God. There is not an example in the New Testament church where they used instrumental music. I have not found a single reputable historian who says they used instrumental music in church worship in apostolic days. Then since there is no command or example for instrumental music in church worship, we conclude to use it is a departure from the teaching of Christ; yes it is digression.

We cannot use instrumental music in church worship in faith, for "Faith cometh by hearing, and hearing by the word of God." Since the word of God does not authorize it, it cannot be done in faith. But "Whoever is not of faith is sin," therefore to use instrumental music in worship is sin. Instrumental music in worship is no part of the truth, for Jesus said to his apostles, "Howbeit when he the Spirit of truth is come, he will guide you into all truth." (Jno. 16:13) The Holy Spirit guided the apostles into all truth, but he did not guide them to authorize instrumental music, therefore it is no part of the truth. But Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." But since the truth does not authorize instrumental music it must not be acceptable worship.

It cannot be done in the name of the Lord. "Whatever ye do in word or in deed, do all in the name of

the Lord Jesus." (Col. 3:16) To do a thing in the name of the Lord Jesus is to do it by his authority. He did not authorize instrumental music in church worship, therefore it cannot be done in his name.

Hath not God. "Whosoever transgresseth and abideth not in the teaching of Christ, hath not God." (2 Jno. 9) The revised version reads, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." To use instrumental music is going beyond what is written, and John said they have not God.

Some time ago when a brother had made these arguments against instrumental music in the worship, another brother who did not believe in the class system, said he could take the same arguments and show that the dividing of a church into classes to teach them is wrong. He reasoned that there is no authority for instrumental music in church worship, neither is there any authority to divide the congregation into classes. But the cases are not parallel. You remember in a former article, I said, When the Lord commands a thing to be done, and prescribes the manner of doing that thing, that excludes every other way of doing it. But when the Lord commands a thing to be done and does not prescribe the manner of doing it, then it is left to the circumstances under which we are placed, and our judgment as to how it is done. Instrumental music belongs to the first rule. The Lord has taught us to make music and has told us just how to do it. Here it is: "And when they had sung an hymn, they went out into the mount of Olives." (Matt. 26:30) "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19) "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16)

Teaching belongs to the second named rule; that is, the Lord did not tell us just how to teach, so it is left for us to decide how we can do the most good. Any man that teaches that the church must be divided into classes before it can be taught, is going beyond what is written; he is adding to God's word. Any man that teaches that the whole church must be in one class before it can be taught, is also going beyond what is written; he is adding to God's word. But whoever may say that we should use the best method we can, and the one that will teach the people more, is on safe ground since the Lord did not prescribe the method of teaching. At one place one method may be better and at another place a different method may be better.

Loyalty is faithfulness to a sovereign or a government. So we should be faithful to the Lord and his government. But extremes, hobbies and digression, do not promote loyalty, but hinder it. Let me conclude this subject with the following scripture: "Wherefore, be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17)

Paragraph Sermons

E. M. BORDEN

When it was too late, the rich man realized that his opportunity to be saved had passed. He died under condemnation for his many sins. He lived in luxury while in this world, but he was too busy with the affairs of this life to make preparation for a better life in the world to come. How is it with you, my friends. Let us see the need of preparation now. Let us not get so busy with the affairs of this life that we will forget that this life is very short, and that across the river there are two places—heaven and hell. There is more to this life than money. Some people seem to think that a money inheritance is the best thing that we can leave for our children. What is money worth in the world to come. It is certain we cannot take it with us.

Many men have spent hours and days looking for happiness that they have failed to find. What is the trouble? Is there no happiness for them? Perhaps their conception of happiness is the trouble. Some things may be labeled "Happiness," but the vessels may be filled with vice, unhappiness and destruction. Yes, there is real happiness, but what is it? There is no real happiness in sin, for the real results of sin bring sorrows and disappointments. It is true, there is a season of pleasure in sin, but the real results bring misery and woe. This paragraph would not be complete without the expression, "As we sow so shall we reap." There is real happiness in living the Christian life. If the spirit of the Lord rules in the heart it will bring happiness each day of the Christian's life. Each victory gives joy. There is much pleasure and happiness in the Christian's hope. Even in the midst of persecution there is happiness.

The church was established during the existence of the greatest worldly empire. The domain of this Roman kingdom was world-wide. The church of Christ saw the fall of this great empire. It is true that the church or kingdom has had many struggles, and she has gained her victories, and some day she is to become a great mountain and fill the whole earth. She may see the rise and fall of many human governments before the end comes. Daniel said: "It shall stand forever." "It shall never be destroyed." (Dan. 2:44) Christ was the founder of this great kingdom. He is the King, and is reigning in the midst of his enemies. He will finally overcome all of his enemies. The final enemy is death. When the general resurrection comes the last enemy will have been destroyed, and then Christ will deliver the kingdom to God. This kingdom was here when Alexander Campbell was born. He obeyed the gospel and became a subject in this kingdom.

"The law was given by Moses, but grace and truth came by Jesus Christ." (Jno. 1:17) "The law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster." (Gal. 3:24, 25) "Remember the Sabbath day to keep it holy," was given under the law of Moses, but it is not commanded in the New Testament. The items of the moral law continued from the beginning, but no one was commanded to keep the Sabbath day until it was given to the Jews after their deliverance from Egyptian bondage. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive this day." (Deut. 5:23) Even Abraham, Isaac and Jacob were not commanded to keep the Sabbath day. The Sabbath day observance was a memorial of Israel's deliverance from Egyptian

bondage. Proof, did you ask? Well, here it is: "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; *therefore the Lord thy God commandeth thee to keep the Sabbath day.*" (Deut. 5:15) Now we have it. It was a memorial of Israel's deliverance from Egyptian bondage. We are not, as Christians, commanded to keep the Sabbath.

Dear President and Congress:

GEO. B. CURTIS

Some days ago we journeyed down
To one of our city schools;
While we registered there we prayed a prayer
Our sacrifice would furnish the tools
of war

By which our boys on land and sea,
And our forces in the air,
Would win the fight for God and right
And save our Homeland fair.

We'd give the shirts right off our backs
And never once complain;
You can have the shoes right off our feet,
We'll give and give again.

No sacrifice can be too great for us,
We love this land of ours;
We'll give our blood, a crimson flood,
To save her from the powers
Of Hitler and Japan.

We know that sugar is needed so,
We're glad to do our part
To fire the guns to blast the huns,
Here's with you with all our heart.

The guns must belch, the bombs must fall
Until the fight is won;
So we shall give and give again
Until the job is done.

We love our tea, we love our jam,
We love our jellies too;
But tools of war more important are
Than sweets for us, or you.

We play no favorites in this land,
This war we must not lose;
We'll give up everything we have—
Except our darling booze.

Sugar it takes in tons and tons
That whiskeys and wines and beers
May bring their wreck we cannot check
Under guise of "cup of cheers."

The big, the little, the old, the young,
The lame, the sick, the well;
They'll furnish their part with all their heart,
But don't curb this business of hell
by rationing its sugar.

For without whiskey and wine to drink when they dine,
Or beer their tummies to fill,
Who'd furnish the wrecks to break our necks;
This lack would depopulate hell.

So, dear President, take our sugar,
We'll gladly give all we use,
But whatever you do, neither Congress, nor you,
Don't you dare take one lump from booze!

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. Copeland Editor
Flanoy Alexander Office Editor
E. R. Harper Associate Editor
Geo. B. Curtis Query Editor

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TAKE HEED

(Continued From Page One)

heed unto THYSELF, and the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Self-heed is the most important step. Ascertain if you are in the doctrine. If so, then you can both save yourself and others. Have you seen men who would not obey the gospel themselves, but would stand on the streets, arguing for hours with others that one must be baptized? Just what kind of feeling do you have when such is enacted? I feel like telling the fellow to show his opponent the truth by example. Too, there is the church member (?) who will argue that one should meet for worship upon the first day of the week, then lay out for weeks at a time. Do you think that the world has confidence in that fellow? The point in Paul's address was not, "just learn what the doctrine is, then teach it," but "CONTINUE IN THEM." If we do this, Paul instructs that we will not only save ourselves, but them that hear us.

So imporant is the matter of giving heed to one's self that instruction to the elders of the church embraced the commandment. Turning to Acts 20:28, we have this solemn warning: "Take heed therefore, unto yourselves." Charged with the responsibility of watching for the souls of the flock of God, and the care of the church in general, the elders are, nevertheless, urged to consider the dangers which are ever lurking near to them. "Let him that thinketh he standeth, take heed lest he fall." (1 Cor. 10:12) The leaders should not assume that because they have the oversight, they are out of danger. Nor should they ever become so busy looking after others that they would neglect themselves.

"Taking heed unto the flock" is a grave responsibility. As the shepherd is responsible for each sheep in his flock, so the bishop is responsible for souls in the flock of God. "Obey them that have the rule over you; for they WATCH for your souls." (Heb. 13:17) Are you designated an elder of the congregation where you reside? Are any of the members of the flock astray? Have you gone out to see why they have not come in for spiritual food? This is your duty. You are to feed the flock of God. If some of the souls are absent at feeding time, you should see about them. I wish I had kept a record of the number of persons who have said to me: "I've been out of duty a number of years, and no one has ever talked to me." On the other hand, another record would also be interesting: of those who have said: "They have all talked about me." And that

is usually what we do. When one falls by the way-side, we often help them to stay down by talking about them, rather than to them.

Bishops should take heed unto the flock to be an "ensample" to it. 1 Pet. 5:3: ". . . . But being ensamples to the flock." Are you always at your post of duty? Are you regular in attendance? Are you on time for the services? Remember, the flock is supposed to follow you. If you drag in late to the services, you are a poor example to the flock. The flock will have about as much interest as you manifest.

Finally, a bishop should take heed unto himself and the flock, because "There are many unruly and vain talkers and deceivers. . . ." (Tit. 1:10) Paul further instructs that "their mouths must be stopped." Your duty is clear. You are to take care of the unruly, vain talkers, who deceive, by stopping their mouths. This you can do only with the sword of the Spirit. You can enable yourselves to fulfill this duty by study. Your duty is outlined in these words. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer."

BLESSED ONES (Matt. 5:1-16)

WALTER W. LEAMONS

Those who follow the teachngs of Christ are identified by striking figures.

1. "Salt." It saves and preserves, but only by coming in contact with that which needs to be saved. In our lower Rio Grande Valley some ten or twelve Mormon "Elders" are constantly ringing door bells, preaching, distributing literature, etc. If we who have the truth only had as much zeal!

2. "Light." Intended to shine from every vantage point. The salvation of many souls involved.

3. "City." A congregation is like a city. Some cities are clean, friendly, a joy forever. To such a city the visitor will return again and again, and finally, perhaps, become a citizen.

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CHESTER ESTES

The word "religion" is a compound word. "Re" means *again*; "ligion" means *to bind*. The two put together means "to bind again," or "bind back." As respects God and man, it binds man back to God. The fact that man needs to be bound back to God carries with it the idea of separation from God. If sinful man is not away from God, the word "religion" has no meaning. It is not only implied that man is away from God and needs to be *bound back* to Him, but it is also implied that at one time he was with God—that is, he was one time bound to God. Just as Adam and Eve were *with* God till they sinned, every person born into this world is *with* God till that one sins personally. Sin is the only thing that separates man from God, and the only thing which will keep him out of heaven. Sin cannot separate one from God until that one sins against God. "Sin is a transgression of the law." One must reach the years of accountability and responsibility before he is capable of sinning. The only conclusion one can possibly reach, if the Scriptures have any weight of authority, is that one is not separated from God till he sins personally. Away with the idea, then, that man is born away from God; that he is born in sin. The Bible teaches man has *gone* away from God and becomes ~~together~~ ~~with~~, not that he was *born* away from God and *created* depraved. (Rom. 3:12) The Bible also teaches that "*your*" sins—not some one else's sins—have separated you from God. (Isa. 59:1, 2) If the old theory is true that God from all eternity elected some to eternal life and the rest to eternal damnation, before any human being had an existence in this world, then some were never with God, and to them the word "religion" has no significance whatsoever; also some were always with God, regardless, and to them the word "religion" has no significance whatsoever. If the old theory is true some were, are, and always will be, with God; while others were, are, and always will be, away from God.

Other definitions are these: "The service and adoration of God or a god as expressed in forms of worship; one of the systems of faith and worship."—Webster. Yet, in the face of this definition, some are saying that one religion is as good as another. That is equal to saying that the worship of one god is as good as the worship of any other god, and that it is just as good to worship a god as it is to worship *the true God*, which is a flat contradiction of the Bible. (Ex. 20:3; Matt. 4:10; Eph. 4:6) Those who thus flatly contradict the Bible either do not know what the Bible teaches; do not believe what the Bible teaches; or do not care what the Bible teaches. If they do not know, they are ~~ignorant~~; if they know and do not believe it, they are infidels; if they know and believe it, yet do not care, they are worse than both an ~~ignorant~~ and an unbeliever. Many are ignorant of the teaching of the Bible. Many know what the Bible teaches and believe what it teaches but do not care. In this day and time we often hear some one, or hear of some one, saying, "I don't care what the Bible teaches." Even preachers are reported to have said it. If preachers are preaching that one religion is as good as another, and "I don't care what the Bible says," what can we expect of others?

Religion is also referred to as a system of faith or worship, and they are saying, "One system is as good as another." That is also equal to saying that the Jewish religion is as good as another. If so, is it not a pity that Paul, even though he was inspired, did not know it (?). And is it not a pity he did not live to learn it ~~from these "smart" preachers~~, so that he could have taught differently (?). Hear Paul: "For ye heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." (Gal. 1:13, 14) Paul did not speak of one as being as good as another. If so, the one which does not require faith in the crucified and risen Christ is as good as Christianity, which does require faith in the crucified and risen Christ. The truth of the matter is, Paul looked back upon the old Jewish religion as being antiquated, and as being inadequate, and having been taken out of the way, for he said in another place, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." (Col. 2:14) It was a religion *against us*, and *contrary to us*. Yet some say that one is as good as another. Hear Paul again: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:4) Only when the husband is dead does the wife have a right to be married to some one else. If she is married to some one else while her husband is living that makes her an adulteress. So, if one religion (the Jews') is as good (acceptable) as another (Christ's), then God approves of one who is living in spiritual adultery.

While the law was binding the religion of the Jews was acceptable. God demanded that it be kept pure—unmixed with the commandments of men and human wisdom. Those who added to or subtracted from God's commandments were guilty of worshipping God in vain. Christ kept the law blamelessly and rebuked those who departed therefrom. He styled them "vain worshipers," or accused them of practicing a vain religion. Now, if one religion is as good as another the *vain* religion of the Jews was as acceptable as the pure religion of the Jews as practiced by Christ. But Christ condemned the vain religion of the Jews. Hear him: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." There were two things radically wrong with these Jews: they taught the commandments of men instead of the doctrine of God, and their hearts thereby were far from Christ. Their hearts being far from him, they worshiped him in vain. Any one who substitutes for teaching the commandments of men does not have "heart felt" religion, for his heart is far from Christ. No one can rightfully claim that his heart is with Christ when he holds for doctrine the commandments of men. Is the one whose heart is far from Christ, who is a vain worshiper by holding the

(Continued on page eight)

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NOTES—REPORTS

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D. H. Perkins, 3411 Coleman Avenue, Memphis, Tenn.: On May 3, we had a record attendance of 339 in Bible study. The contribution on that day was also a record. On Wednesday night, May 6, two more people were added to our membership. There have been additions here each week for the last six weeks.

* * *

James H. Stacks, Warren, Arkansas: I will conclude my work here at Warren the last of June. I will then be open for meetings beginning the first of July. If you desire my services, write to me at the following address, 311 Chestnut Street, Warren, Arkansas.

* * *

Roy E. Gulley, Kermit, Texas: If you have friends or relatives near Port Orchard, which is the town where the Bremerton church meets, please let me know. Many from the south have gone there to work in the Bremerton Naval Yards.

* * *

Walter W. Leamons, McAllen, Texas: The church at West Helena, Arkansas is setting everything in readiness for my fourth meeting there in as many years, beginning on Friday night, May 29, to continue over two Sundays. Here at McAllen we have secured Brother B. C. McCarley of Houston, for a meeting beginning the second Sunday in June.

* * *

Dan J. Ottinger, Lynn, Arkansas: I have a Macedonian call for a meeting from near Parkdale, Arkansas, which is in extreme southeast Arkansas. I'm in almost extreme northeast Arkansas. They have about six members and at least two old physically, but new spiritually. My tires are thin and can't qualify for a "clergy" permit. If some faithful preacher who knows something of what to say and how to say it in hard places sees this and will hold the meeting, write A. J. Spurlock, Parkdale, Arkansas. I will help him at least \$2.50 and maybe \$5.00 on effort.

* * *

C. W. Brannam, Flint, Mich.: Brother Will W. Slater of Fort Smith, Arkansas has just closed a three weeks singing school at the church meeting at 1433 Mabel Avenue with the other congregations in the city cooperating. Interest and attendance were fair. Brother Slater is an untiring worker and a plain teacher. All who attended were greatly benefitted by this effort and we expect to keep up the good work by practice and a frequent review of the things taught during the school.

* * *

J. L. Calvert, Russellville, Arkansas: Our meeting in which I did the preaching, and Brother Norman Crouch of Atkins, Arkansas did the song leading came to a close last night with seven baptisms and one restoration. This was a fine meeting in many respects, although our crowds were not large except on Sundays, but there was a fine interest a-

mong the ones that did attend, and I believe the church was greatly benefitted by the meeting. I close my part of the work with the church here the last Sunday in this month to begin work with the church in Kingsville, Texas. I hope to be able to do a good work there and wish for this congregation the greatest success. I am sure this will be a pleasant work for my successor as there is no finer group than the members of the church here.

* * *

Will W. Slater, Fort Smith, Arkansas: The song drill in Pontiac, Michigan closed last night. Had a good school. Brother L. L. Yeagley is minister and is doing a fine work. I taught three weeks

in Flint, was with the Mable Avenue church. Brother C. W. Brannum, the minister, is doing a good work and is loved and appreciated by all. I will preach a few days in Benton Harbor before returning home. I will do the preaching in meetings the remainder of the year, beginning as follows: Foster, Okla., June 2, Combes, Texas, June 16; Lockhart La., July 7; Biggers Ark., July 20; Portia Ark., August 3; Reyno, Ark., August 17; Kewanee, Mo., August 31; Vienna Illinois, September 15; Don-gola, Illinois, September 28; Flint, Mich., Bristol Road October 12; Akron, Mich., October 26; Shepherd Mich, November 9; Lansing, Mich., November 23: If there ever was a time in the history of the church we needed to work, it is now.

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PROVE ALL THINGS

W. A. BLACK

(1 Thess. 5:21)

In writing to the church at Thessalonica, Paul commanded them to prove all things. (1 Thess. 5:21) "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord." (Eph. 5:9-10) "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2) "Examine yourselves, whether ye be in the faith; prove your own selves. . . ." (2 Cor. 13:5) "But let every man prove his own work. . . ." (Gal. 6:4) From the above scriptures you can see that we are to prove all things; especially all things that pertain to the spiritual side of life. Some people do not believe in proving that they are right in religion. They seem to think that if you try to prove a thing, you are "arguing" and "debating." But Paul proved that Christ was the Son of God. "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (Acts 9:22) Of course, if I belonged to churches and did things that I could not prove by the Bible, I guess that I would not be in favor of proving all things.

By what shall we prove all things? We cannot prove all things by our feelings. Feelings are many times deceptive. Every man might feel differently about every issue that is involved. There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) Man cannot be guided by his conscience only. Paul was always very conscientious, even while he was persecuting the church and doing many things contrary to the name of Christ. "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1) "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did. . . ." (Acts 26:9-10) Though Paul was following his conscience, he was doing wrong in persecuting the church. All the conventions, associations, synods, assemblies, and religious congresses that have ever been held in all the world have not and cannot prove that a thing is right. All the creeds, manuals, disciplines, minutes, prayer books, and articles of faith that have ever been written or that ever will be written have not, can not, and never will prove that a religious doctrine, law or practice is right.

The Bible is the only thing in this world to prove all things. With the Bible you can prove that right is right and you can also prove that wrong is wrong. But you can not take the Bible and prove that something is right when it is wrong. Throughout the ages man has tried to prove his belief in certain laws and principles by holding conventions and writing his creeds. But all the creeds contradict one another; so they cannot be right because truth does not contradict itself. Others have claimed to have had special revelations from the Lord, such as Joe Smith and Mrs. Eddy. Others claim that they have dreams. But the peculiar thing about all these claims is, that they all contradict one another. Away with all such nonsense as creeds and special revelations to people in any age this side of the days

in which God inspired men. Let us all come to the Bible. "Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16) The rule is the Bible. "And as many as walk according to this rule, peace be on them, and mercy, . . ." (Gal. 6:16) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17) "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) "And ye shall know the truth and the truth shall make you free." (Jno. 8:32) "Thy word is truth." (Jno. 17:17) "For we walk by faith, not by sight." (2 Cor. 5:7) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) He that believes the above scriptures must believe that the Bible is the only way to prove all things. Whatever can not be proved by the Bible should be rejected. Whatever can be proved by the Bible should be accepted. No one should ever teach or do anything unless it can be found in the Bible.

He who teaches that the alien sinner must believe, repent, confess his faith in Christ, and be baptized into Christ for or unto the remission of his sins should be able to prove it by the Bible. Well, here is the proof: "For with the heart man believeth unto righteousness. . ." (Rom. 10:10) "Repent and be converted that your sins may be blotted out. . ." (Acts 3:19) ". . . With the mouth confession is made unto salvation." (Rom. 10:10) "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) The Lord then adds you to his church. (Acts 2:47) There is one church. (Eph. 4:4; Col. 1:18) You must then meet upon every Lord's day and worship him in spirit and in truth. Acts 20:7 teaches that the disciples came together on the Lord's day (the first day of the week) to break bread. We are commanded to lay by in store every first day of the week. (1 Cor. 16:2) (See Goodspeeds translation) "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another. . ." (Heb. 10:25) When you study the word (Acts 2:42); sing spiritual songs (Eph. 5:19); pray (1 Thess. 5:17); give (1 Cor. 16:2); and eat the Lord's supper (1 Cor. 11:23-29); and do all this from the heart you are worshipping the Lord in spirit and in truth. (Jno. 4:24) You must add the Christian graces. (2 Pet. 1:5-11) In fact, you must obey him in all things. He became the author of eternal salvation unto all that obey him. (Heb. 5:9)

Whatever I teach, I stand ready at all times to prove it by the word of the Lord. Will Methodists, Baptists, Holiness, Presbyterians, and all the rest say the same thing and stand by it?

He who teaches the following is obligated to prove

(Continued on page eight)

Pure and Undefined Religion

(Continued from page five)

commandments of men, practicing a religion as good as the religion of Christ? Such would have to be the conclusion of one who contends that one religion is as good as another. He would not only have to admit that the Jews' religion, even though vain, is as good as the pure and undefiled religion, but would also have to admit that Mohammedanism, Mormonism, Gnosticism, Hindooism, Zoroastrianism, or Universalism is as good as Christianity. Then, too, if one is as good as another, one is as right as another, which puts one who has espoused one kind of religion under obligation to defend every kind of religion. By way of illustration: One who is a Baptist and thinks one church is as good as another puts himself under obligation to defend the Methodists for their sprinkling, or the Catholics for worshipping their "saints." It is not enough for one to just feel or think that he is right. Some speak as though the way one feels is the standard by which to determine right or wrong. The wise man said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Pro. 14:12) And in the language of James, "If a man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26) Paul said that

he lived in all good conscience even while persecuting Christians. According to some, a religion that persecutes the religion of Christ is just as good as the religion of Christ.—To be continued in The Evangelist.

PROVE ALL THINGS

(Continued from page seven)

them to be the truth: "It makes no difference what church you belong to, one is as good as another." "There is nothing in a name." "It makes no difference how you are baptized; you can be immersed, sprinkled or poured just whichever you prefer." "Worship as you please, just so you are honest." "Fall down on your knees and pray through." "People today receive the baptism of the Holy Spirit and perform miracles." "You are saved by faith only." "You cannot do any thing to be saved." "Baptism is a nonessential." "Instrumental music is alright." "Missionary societies are all right." "Baptize babies." "Creeds are helpful." And many other things which ~~space~~ does not allow us to mention. Now, he who teaches the above should be willing to prove that they are the truth or else reject them and tell the people that they are not to be found in the Bible.

Prove all things—by the Bible.—In The Evangelist.

NOTES

J. L. Calvert, Russellville, Arkansas: On April 22, about six o'clock p. m. Brother Clarence Bently, age 19, and one of the finest Christian young men it has ever been my pleasure to know, fell while hanging a sign and lost his life. His funeral was held here at the church on the afternoon of the 24th. I had charge of the preaching, and about 40 young people of the church whom Clarence had often lead in song, did the singing which made the services very impressive. The church building was packed with friends and loved ones. He leaves a fine Christian father and mother and a small brother and sister. I feel

sure he will rise on the resurrection morning to be numbered with the redeemed. If more boys and girls would be like him, the church and the world both would be much better places to live in.

* * *

Voyd N. Ballard, Booneville, Arkansas: The work started here at the State Sanatorium May 1. I am visiting the patients from room to room, giving out gospel literature and teaching as I have opportunity. On Sunday we are taking the communion to those who are bedfast, besides conducting two public services. Also preaching in the auditorium each Tuesday evening. There are twelve or fifteen hundred patients in the Sanatorium. Of this number about one hundred are members of the church. So, you can see the time and effort would be well spent if we only ministered to the spiritual welfare of these members. But we are doing more than that, we are teaching others the gospel. I have baptized three since March, one last week, and I am sure others will follow soon. This work is being sponsored by the Sixth and Olive Street congregation in North Little Rock. All congregations in the state are asked to have a part in the support of the work. All contributions should be sent direct to Sixth and Olive Streets Church of Christ, North Little Rock, Arkansas. This is a great work, brethren, and we hope all of you will have a part in it. If you have books and literature you can send, please do so for we need them. If you have loved ones or friends in the Sanatorium send me their names so that I may visit them. When in Booneville look me up. If you are here on Sunday come and worship with us here in town.

an angel of light, do not fail to use the sword of the Spirit on the old reptile. Quote scripture to him and he will wiggle away in haste.

* * *

And, Christian girls, be very discreet! Do not gad about with loudly dressed, swearing, alcoholic drinking companions. You will regret it some day, and that old raven will croak. No matter how well dressed or popular they may be or how much money they may have. If you will be discreet, God will bless you.

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VOLUME XII

DELIGHT, ARKANSAS, JUNE 4, 1942

NUMBER 26.

The Lord Added To The Church

GEO. B. CURTIS

Radio sermon delivered over KHBG, Henryetta, Oklahoma.

"And the Lord added to the church daily such as should be saved." (Acts 2:47) That was the way men became members of the church in A. D. 33. Here is the way men become members of the churches today: One presents himself as a candidate for baptism and church membership. A presiding officer in a duly constituted church founded and governed by men, rises and states something like this: "Brethren and sisters, Brother John Doe and Sister Mary Doe present themselves as candidates for baptism and afterwards for membership in this church. What is your pleasure in the matter?" A member rises and says, "I make a motion that we accept Brother and Sister Doe as candidates for baptism and subsequently as members of this church." Another says, "I second the motion." The presiding officer takes the vote. John and Mary Doe are declared elected, and after baptism take their places among the other members of this church.

This procedure raises a number of questions: (1) Who added John and Mary Doe to this church, was it the Lord or was it the members? (2) If they were added by the vote of the congregation, did they get into the Lord's church? (3) If they didn't get into the Lord's church are they any better off than before getting into this church? (4) If they are better off in what way are they better off? The church is the body of the Lord and the Lord is the savior of his body. (Eph. 5:23) In as much as the Lord adds the saved to His church, another question is in order here: How many of the saved does he add to His church? In Acts 10:34 we are told that God is no respecter of persons. Therefore, He must add *all* the saved to His church. We must reach this inevitable conclusion: The church contains all the saved, and the Lord, not man, placed them in the body—the church.

We return to our hypothetical John and Mary Doe, who might be any number of you listeners, and notice something about their case. In the first place no person, or persons, was ever voted upon as a prerequisite for baptism by the authority of the Lord. This persuasion comes not of God, but of man. No man has a right to interpose his "Nay" between any soul and salvation by voting against the reception of any candidate for baptism. No man has a right to raise his voice in an affirmative vote for the reception of any candidate for baptism. No man has any right by either affirmation or negation to say who shall, or who shall not become a member of our Lord's church. And you can

mark this down, if you were voted into a church, you were not voted into the Lord's church. "The Lord adds to his church."

People have thought loosely on the meaning of church membership so long that to the majority, membership in any human organization may be accepted as the genuine thing. Many hearing me this morning honestly believe themselves children of God who are still in their alien sins. Just as men have perverted the meaning of church and church membership, they have also perverted the meaning of God's plan of redemption. The Son of man died on a cruel tree to purchase our redemption. He set the terms of the plan. Every step in that plan cost the heart's blood of the purest individual whose feet ever trod the earth. Every alien sinner was included in this heaven conceived and heaven executed plan. The gospel was the result. God's power to save was placed in this gospel. (Rom. 1:16) To follow the gospel plan requires faith in God as the Father and faith in Christ as God's Son. (Hebrews 11:6 and John 8:24) Then the requirement of faith is a part of this blood bought plan but not all. In the same gospel, I read: "Repent or perish." "Repent every one of you." God commands all men everywhere to repent." (Luke 13:5; Acts 2:38; Acts 17:30) The repentance part of the gospel plan is the price of Christ's blood. But faith and repentance does not constitute all his plan. Confession is also demanded by the gospel. With the mouth man confesses unto salvation. (Rom. 10:9-10) But faith, repentance and confession does not constitute all the blood purchased plan for the forgiveness of alien sins. Baptism to the penitent believer who has confessed Christ is the final step in the gospel scheme for blotting out of alien sins. (Mark 16:16; Acts 2:38; Acts 22:16; Rom. 6:17-18; Col. 2:12; Gal. 3:27) The same precious blood that was shed to make faith an integral part of the plan was also shed to make baptism an integral part of the plan. If I reject the faith of the plan, I reject the plan. But the plan is blood purchased. Then if I reject the faith of the plan, thereby rejecting the plan, I reject the blood by which the plan is bought. Again, if I reject the baptism of the plan, I reject the plan. But the plan is blood bought. Therefore if I reject the baptism for the remission of sins, thereby rejecting the plan, I reject the blood shed to purchase the plan. I am led to this inevitable conclusion that all who reject baptisms for the remission of sins reject the blood of God's precious Son. There is no other conclusion that can be

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The Sinfulness Of Division

L. R. WILSON

I. Division Is Contrary to the Will of God

"There are six things which Jehovah hateth; Yea, seven are an abomination unto him: Haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6:16-19)

"Discord among brethren" is classed with lying, murder, etc. Such misdeeds the Lord hates; yea, he abominates. They are so devolting that he cannot look upon them except with disgust. They are odious, putrid, and horrible in his sight. "Discord among brethren" is the foundation of all division. Without discord division is impossible.

The argument is sometimes advanced that the multiplicity of denominations is a good thing on the ground that the different denominations not only provide a suitable place for each individual but keep a check on one another. The manner in which the political groups serve as a check on one another is cited as evidence of their value. The little good that they do in pointing out the failures of opposing groups cannot compensate for the wholesale iniquities which they commit. Moreover, the political parties are not comparable to the church of the Lord Jesus Christ. The governments of men are imperfect. Not so with the church. True, the individual members are imperfect, but not the institution. Any effort to change the organization of this divine institution is treason. Regardless of the imperfections of the members, the organization of another institution unknown to the Word of God is an abomination. God has provided the means for correcting the foibles of the members without the institution of another organization. Furthermore, the creation of rival factions and opposing groups within this perfect organization is contrary to the will of God. Such groups engender strife and every known evil. Paul lists strife in the very midst of the most atrocious crimes conceivable. So base were they that God abandoned all those who practiced them, and "gave them up unto a reprobate mind." (Rom. 1:28-32)

II. Division Is Carnal

Writing to the church at Corinth, Paul said, "And I brethren, could not speak unto you as unto spiritual, but as unto carnal . . . for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; and another, I am of Appollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed." (1 Cor. 3:1-4) Any effort to justify division on the ground that it is over matters of no consequence makes it all the more shameful. Division is wrong no matter what the cause, but division over such trivial matters as the preacher is one of the most disgraceful things that I know. A great many of the church rackets are over the preacher. One group wants one man and another group wants another man. Any preacher who builds up a faction about himself for the purpose of holding his job and carrying out his policies is a traitor to the cause of Jesus Christ. Men of this sort always put themselves before Christ,

and their jobs before the cause of Christ. Such political chicanery is pregnant with all kinds of mischief.

The word carnal pertains to the flesh. It signifies the appetites, the passions, and worldly ambitions. It is opposed to the desires of the spirit. Speaking of a group of factious characters, Jude says, "These are they who make separations, sensual, having not the Spirit." (v. 19) "Sensual" connotes the same as "carnal." Paul says, "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9) In the same connection, he says, "For ye to be carnally minded is death;" then adds, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be." (vs. 8, 9) Here is the picture we have of the Corinthian church. They were divided into different groups over the preacher. Because of such divisions they became carnal. The fruit of such is death, says Paul, because "the carnal mind is enmity against God." Dark as the picture may appear, it is too plain to question. All those who cause division in the body of Christ will be for ever lost, unless they genuinely repent and implore the forgiveness of Almighty God.

Division springs from the wrong impulse. It is prompted by the wrong spirit. It is born of an evil heart. It is motivated by worldly ambitions. Every faction must have its leaders. All such leaders have a desire for personal preferment and worldly promotion. Such a spirit is contrary to the Spirit of Christ. It is selfish, diabolical and destructive. It creates enmity, hatred, strife, malice, discord and every evil deed known to man. It destroys the unity of God's people, it saps the life of the church, and turns a happy family into a pack of devouring wolves.

III. Division Defeats God's Purpose

Jesus said, "A house divided against itself cannot stand." (Mark 3:25) Paul said, "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15) All the powers of earth and all the powers of hell combined cannot destroy the church of God as long as we remain united under one great head—Jesus Christ. But when the members begin to harpoon one another the infidels laugh and the devils rejoice.

The church is God's only institution for uniting the races of men; political parties, social reforms, philisophical theories, ad inter-racial organizations can never do the job. Their moulding casts are inadequate. Race, color, and nationalities can only be broken down through the church of our Lord Jesus Christ. Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28)

James asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not." (Jas. 4: 1, 2) All wars spring from the lusts of the flesh—lust for power, lust for possession, and lust for earthly glory. They are the accompaniments of division. We can never end wars till we wipe out party lines, class distinctions and racial

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WE BELIEVE ---

J. PORTER WILHITE

The church of our Lord is the greatest institution ever known to have existed. That it was purchased by the blood of the Lord and Saviour Jesus Christ (Acts 20:28) and in it we are reconciled to God. (Eph. 2:16) In it, and in it alone, we should glorify God throughout all ages. (Eph. 3:21)

We believe this great body (Eph. 1:19-23; Col. 1:18, 24) was started to work on the first Pentecost after the Lord was crucified and without this death, burial and resurrection there could not have been such an institution since it was bought with his blood. (Acts 20:28) He was really declared to be the Son of God by the resurrection (Rom. 1:4) and thus became Lord. (Rom. 14:9) He was preached first as Christ on this day of Pentecost. (Acts 2:36) We do not believe such a church could have existed before the death, burial and resurrection since these are the gospel facts. (1 Cor. 15:1-5) All denominations say that it is necessary to believe these facts in order to be a member of a church. Besides it could have been at work then as now since that was under the law; it, the law, being taken away at the cross. (Col. 2:14) The Spirit came on the day of Pentecost (Acts 2) and the church is the body, (Eph. 1:19-23) and the body without the Spirit is dead. (Jas. 2:26) The Spirit came with power (Acts 1:6-8) and the power came with the kingdom (Mark 9:1) and the Spirit came on Pentecost. (Acts 2)

After the church was established the Lord added people to it (Acts 2:47; Col. 1:13) but they did not join anything. They simply submitted to the commands of the Lord and he added them to his family, house or church. (1 Tim. 3:15) Just how they became members of that family is explained in Jno. 3:5 and Titus 3:5, where we are taught that they enter God's family like children enter our family—by birth. Of course before a birth there is a begetting and that is when one believes or receives the seed, the word (Luke 8:11) into his heart. (1 John 5:1) God is the Father of the family and we are begotten by him through his seed. (Luke 8:11; 1 Cor. 4:15) When we repent unto life (Acts 11:18) and confess unto salvation (Rom. 10:10) we are ready to be baptized INTO Christ. (Rom. 6:3; Gal. 3:27) Then we can truly say we have been born of water and Spirit (John 3:5) because the Spirit is connected with the word, seed (John 6:63; 2 Cor. 3:6) and we have then been buried and raised like Jesus (Rom. 6:4) which was called a birth. If his resurrection was a birth and baptism is like it, then baptism is also a birth. It being in water without which we cannot enter the kingdom. (John 3:5) That is in harmony with our Lord's statement in Mark 16:16 where he said the believer who is baptized shall be saved. It also agrees with Peter on the day of Pentecost when he said repent and be baptized for the remission of sins. (Acts 2:38) That baptism saves us. (1 Pet. 3:21)

After having become believers, which means obedience, (John 3:36, R. V.) we are known as Christians and members of the family of God, which is called the church of Christ. (Rom. 16:16; Col. 1:13; Acts 20:28; 1 Cor. 12:12) But please remember we believe UNTO righteousness, (Rom. 10:10) repent UNTO life, (Acts 11:18) confess UNTO salvation, (Rom. 10:10) and are baptized INTO Christ. (Rom. 6:3; Gal. 3:27) The blood

cleanses from all sins (1 John 1:7) but the blood was shed in his death (John 19:34) and we are baptized INTO his death (Rom. 6:3, where the blood cleanses our sins, therefore that being the case we are saved when we obey. (Rom. 6:16-18) Of course faith alone does not have a FORM, neither does repentance alone, or the two together, but when connected with baptism all together complete the form, picture or figure of the death, burial and resurrection which are the facts of the gospel. (1 Cor. 15:1-5) According to Romans 6:1-5 and in the same chapter, verses 16-18, we are told that we are made free from sin WHEN we obey that form referring back to the form mentioned in the first part of the same chapter, through which we go when we as believers are baptized.

As I stated, when we do these things we are to wear His name. There is none other name under heaven whereby we can be saved. (Acts 4:12) But if we wear another name, at least one time when they did, God refused to bear rule over them. (Isa. 63:19) The people then walked in the name of their own God. (Mic. 4:5) If you wear the name of a man you make that man your God. If the name of a day you make that day your God and if it is an act in water you make that act or water your God. Don't make so much of water. It has been placed correctly by the one of authority, so let's not change it. Instead let us be satisfied to wear such names as he has given. In other words let's speak where the Bible speaks and be silent where the Bible is silent.

Now as Christians, let us prove we are by the life we live. During the days of the apostles the disciples met on the Lord's day for but one purpose and that was to take the Lord's Supper. (Acts 20:7) They were advised to not neglect the assembly. (Heb. 10:25) Today most religious people of this country, if they meet at all, it is for the purpose of reciting their lesson in a modern Sunday school, after which they retire to their homes for the remainder of the day. That is just the opposite to the teachings of the word of God. Our religious neighbors meet, sing, pray, teach a lesson, have preaching and give of their means, forgetting or neglecting to do the very thing for which the disciples met in New Testament times—to break bread.

Faith comes by hearing the word (Rom. 10:17) and what is not of faith is sin. (Rom. 14:23) Still most people of this age have instruments of music playing in their services, a thing that has no scriptural authority in the New Testament. Again John said if we go beyond the doctrine we have neither the Father or the Son.

Well what does the Bible say about music in the church of the Lord? It says for us to SING. (Matt. 26:30) SING. (1 Cor. 14:15) SING. (Eph. 5:19) SING. (Col. 3:16) SING in the CHURCH. (Heb. 2:12) Now let me ask you what we should do? Of course we should sing, adding naught thereto. (Rev. 22:18-19)

The person who does just these things, taking only a Bible name, meeting on the first day of the week for the Lord's supper, and that every week, is bound to be right. If you do not do these things, regardless of who you are, you are in error, because God is no respecter

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THE GOSPEL LIGHT

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The Lord Added To the Church

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drawn.

To reject the plan of redemption, or any part thereof, is to reject the purchase price of the plan—the blood of the Son of God. Yet many of the preachers of our land reject the plan in whole or part and lead precious souls into the same error held by them. These same religious leaders stand in pulpits, before microphones, on street corners and tell dying men and women that all that is necessary for their salvation is to kneel right down where you are and give your heart to God. But blood was shed for faith that leads us toward righteousness (Rom. 10:10); repentance that leads towards life (Acts 11:18); confession that leads toward salvation. (Rom. 10:10) But blood was also shed for baptism that puts one *into* Christ (Rom. 6:3; Gal. 3:27) and by which our sins are blotted out. (Col. 2:12; 1 Pet. 3:21; Acts 2:38; Mark 16:16) But this kneel-down-where-you-are-give-your-heart-to-God theory sets aside the gospel plan thereby setting aside Christ's blood. It banishes the cross and its bleeding victim. It spurns the love that brought the Son of God down. No man can love the Lord and advocate a system that nullifies the gospel system. This the doctrines of men does.

"The Lord adaded to the church daily such as should be saved." (Acts 2:47) The Lord added the saved to the church. He added all the saved to the church. He added *all* the saved to *his* church. There is one body. (Eph. 4:4) That one body is the church. (Eph. 5:23) Therefore the Lord added the saved to the same church—the church which is *his* body. No man by the authority of heaven ever joined a church. No group by the authority of heaven ever voted one *into* a church. The Bible plan is simplicity itself. So simple, indeed, that men reject and look for another way. Are you troubled this morning, friends, over the question, "What church shall I join?" Why don't you quite such worrying and do as they did under the ministry of the gospel during the first century. They heard first the story of the cross. Second, they believed that sweet story. Third, they turned from sins by repentance. Fourth, before men they were not ashamed to confess their faith in God's Son. Fifth, down into the waters of baptism into the death of Christ they descended rising to a new life. Sixth, the results were their sins blotted out and the Lord made them members of his church. That's the way Peter, Paul, James, John and others preached it in the long ago. That's the way church of Christ preachers preach it today. That's a way that can't possibly be

wrong for it is God's way. Other ways are of men; this way is of God.

On the day of Pentecost three thousand heard the gospel, believed it, repented of sins, were baptized for the remission of their sins. The Lord added them to the church. Which church? It seems this question is almost sacreligious. How many churches were there that day? Where was the Methodist church that day? The Baptist church where was it located? Presbyterianism, Catholicism, where were they? They were in the womb, all of them, of unborn time. The Lord added the saved to his church. He had one. He gave his life for it. He has one today. He gave his life for it. (Acts 20:28) He still adds every man or woman who hears, believes, repents, confesses Christ, and is baptized to the church which is his body.

We are told in the 8th chapter of the Acts that Philip preached the gospel in the city of Samaria, that they believed Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ; that they were baptized both men and women. Of course they were saved. They had accepted God's plan. Of course, they were added to the church, for that was the way the Lord did it. Which church? To the one he said, "Upon this rock I will build." (Mt. 16:18)

Saul of Tarsus—later the apostle Paul—heard the gospel, believed it, confessed Christ. (Phil. 2:11) He was baptized into Christ. (Rom. 6:3) He was saved from sins. The Lord added him to the church. Which one? The one which Christ purchased with his blood. (Acts 20:28) Friends, wouldn't you prefer being in the Lord's church to being a member of that denomination into which you were voted? Then why don't you do just as these did, and let the Lord add you to the same church to which he added Paul? You couldn't go wrong in doing that, could you?

In the tenth chapter of the Acts is told the story of the confession of Cornelius and his family. They heard the story of the cross, they believed, they repented, they confessed Christ; they were baptized in water in the name of Jesus Christ. They were saved from sins. The Lord added them to his church. Which one? His only one. The one which is his body. The one which he is to save. (Eph. 5:23)

My radio friends, I love your souls. Some day you'll stand in judgment. Some day I'll stand in judgment. If I preach something other than the gospel of God's Son, I'll stand at the left hand of the judgment throne of Christ, to hear, "Depart." If you receive something other than the gospel of Christ you'll stand at the left hand of the judgment throne to hear, "Depart." I don't want to be on the wrong side of His throne. I don't want to hear, "Depart, I never knew you." I don't want to go down to a demon's hell, to spend the unending cycles of eternity there. I don't want you to be at the wrong side of judgment's throne. I don't want you to hear, "Depart, I never knew you." I don't want you to go down the dark road to the dark abyss of unending night. I want, with you, to be at his right on that day. I want to hear with you, "Come ye blessed of my Father." I want with you to see the pearl gates swing open, and together with all the redeemed be admitted into the august presence. I want you with me when the loving hand of God is stretched forth to wipe all tears from my eyes. I want to be there with you. This can never be unless I preach the truth, and you accept. We can never come into the part of the soul by following the compass of man's doctrines. We must follow the compass of God's word.

Paragraph Sermons

E. M. BORDEN

Why should a man pray for the Spirit to come into his heart unless he feels his absence? The Spirit came into my heart through the seed of the kingdom, which is the word of God, and he is still abiding there. The Spirit will take up his abode in your heart if you will open the door and let him in. That is the reason we are always praying for the Spirit to come into our hearts.

"The backslider in heart shall be filled with his own ways." (Prov. 14:14) Brother, are you pleased to be a backslider? Is there no way out? "Return thou backsliding Israel." (Jer. 3:12) "I will heal your backslidings." Hos. 14:4) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jno. 1:9) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." (1 Jno. 2:3)

The end of the world! Can we realize the meaning of it? The world sprang into existence by the word of the Creator. Just think how long it has been standing. Some day it will end. Just think what a shaking up will take place. I confess I cannot fully grasp it. The Bible does not tell us when that time will be. Of course it will be on that last day of time. God made the great machine and put it into motion, and when he sees fit to do so, He will stop it. Then eternity alone will exist. Let us be ready for His coming.

The death of Christ was for the remission of sins. Not for the remission of his own sins, for he had no sins, but for the sins of the world. He tasted death for all who will accept the blessing it brings. Paul said: "Without the shedding of blood there is no remission." (Heb. 9:22) The burial of his body came next. It was a sad day for his friends. The devil rejoiced at the open tomb ready to receive the body of Jesus. The enemies hoped that the career of the man of Galilee had ended, but their hopes were shattered when Jesus arose from the dead. He had a struggle with the powers of darkness, but the victory was gained when he arose. The existence of the church is a result of that victory.

Jesus is our great high priest. He has gone into the holiest of all, which is heaven itself. He did not go into the holy places made with hands, but into heaven. He did not enter there by the blood of animals, but by his own blood. Jesus was offered and his blood was shed. He entered into heaven where the mercy seat was at that time. In the old temple or tabernacle there was a holy place and a most holy place. The most holy place in the true tabernacle is in heaven, and it is called "The holiest of all." Christ has gone there to atone for our sins. He has purchased salvation for us, and he invites us to come to him and receive the salvation. We must obey the Lord to be saved from our sins.

The "New and living way" did not exist until after the death of Christ. (Heb. 10:20) The New Testament was not in force until after the death of Christ. (Heb. 9:17) "He taketh away the first that he might establish the second." (Heb. 10:9) This shows clearly that the New Covenant was not made until the Old Covenant had passed away. The two covenants were not in force at the same time. Paul tells us that the old law was taken out of the way nailing it to the cross. (Col. 2:14) The New Covenant began on the day of Pentecost. When Peter delivered his message to Cornelius he said that it began in Galilee after the baptism which John preached. (Acts 10:37) The plan of salva-

tion under the New Covenant began to be preached on the day of Pentecost after the resurrection of Christ. At that time Peter revealed the plan of salvation when he commanded the people to repent and be baptized for the remission of sins.

The Sinfulness Of Division

(Continued from page two)

prejudices. As long as Europe is divided into sectional groups, national prejudices, conflicting religions, and speak the various languages of "Ashdod" wars will continue to rage. The church of the Lord Jesus Christ is the only institution that can break down the barriers that separate the races of men. If both the German and the Jew today become members of the one and only body of Christ (the church) there is no longer any barrier between them. They become one in Christ Jesus.

Jesus died on the cross that he might take away the "wall or partition" which stood between every Jew on the face of the earth and the whole Gentile world. He "abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of the two one new man, so making peace; and that he might reconcile both unto God in one body by the death of the cross, having slain the enmity thereby." (Eph. 2:14, 15) When the Jew and the Gentile, the black and the white, the yellow and the brown, go on their knees and address the same God as, "Our Father who art in heaven" it makes brothers of them all. No man has the right, however, to address God as his Father who refuses to do His will. Jesus asked, "Who is my mother, and who are my brethren?" He then made answer, "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:48-50) Regardless of race, color or station in life, the children of God are all one big family. In Christ social castes, ancestral backgrounds, and royal blood streams are done away. Onesimus the slave, became brother to his master when both became children of God. (Phile. 16)

There is perfect unity between the members of my body. All the members have not the same office; they do not perform the same work. Yet there are no cross currents and conflicting purposes among them. There are no wars and fightings, bickerings and strife. In everything there is perfect harmony. All the members work together for the good of the body. The reason is because they all take their orders from the same head. In the body of Christ we can have unity no other way. When each individual member is possessed with the Spirit of Christ, and receives his order from Christ (the Head) all bickerings and strife will cease.

The matter is simple. The remedy is infallible. And the need is imperative. A refusal to become one in Christ perpetuates strife, increases unbelief, and destroys our usefulness. It is subversive to the will of God, it defeats heaven's plan, and disgraces the church. Division has served only to give employment to tax gatherers, jail keepers, and grave diggers.

If we cannot dwell together in peace, love and unity here, how may we ever hope to do so in the great hereafter? Unless we are prepared in heart and in spirit here so as to dwell together in the bond of fellowship and Christian love we need not hope for entrance into the eternal City of God, and there forever dwell with the saints of all ages, where family ties and sectarian prejudices are unknown; where partisan feelings and selfish desires never come.—In Gospel Proclaimer.

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NOTES—REPORTS

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Batsell, Baxter, Searcy, Arkansas: I am to begin a meeting with Central church in Florence, Alabama the seventh of June. From there I go to Sherman and Abilene, Texas for a short visit and then to Los Angeles, California where I will preach for the York Boulevard congregation during the months of July and August.

* * *

A. H. Bryant, Douglas, Kansas: I am leaving tomorrow for some mission work in Ansley, Nebr. This is a mission we established two years ago. There is a small group that meet there for worship. Hope to strengthen them both in number and in spirit. Last evening at mid-week Bible study, we baptized a man eighty-three years old. Another eighty-six acknowledged neglect of duty and asked for fellowship in the church. The work is pleasant and moves along nicely.

* * *

Walter W. Leamons, McAllen, Texas: I visited my parents and preached to many old friends at Graveland, Texas. Preachers in the audience were Brother John Teel, local minister, and my brother-in-law, James W. Adams. On Wednesday night I preached to the Lowell Street church in Houston. The song leader was Brother L. C. Turner, who has labored with me in several meetings. One of the elders there is Brother Lee Jones, who formerly worked at Sunny Glen Home in the Valley. I am now on my way to my meeting at West Helena, Arkansas, but will return to McAllen to begin our meeting on the second Sunday in June. Brother McCarley of Houston, will do the preaching. We meet at 700 N. Main. We appreciate the names of new people moving to McAllen.

* * *

J. T. Wingfield, Antoine, Arkansas: Brother Glenn A. Parks of Haynesville, La. will be with the congregation at Antoine in a meeting beginning the first Sunday in July. All people in surrounding communities are urged to be with us.

OBITUARY

On April 30th I was called to pay the last tribute of respect to our dear sister Ann Bowland of Ball's Chapel, near McCaskill, Arkansas. Sister Ann was sixty-one years old. She was a member of the church of Christ for many years and has lived a good clean Christian life. Having fallen asleep in Jesus she is now at rest from all her labors. How sweet it is to fall asleep in Jesus. One must obey the Gospel in order to get in him. One must live a clean Christian life to remain in him. Help us Lord, to live faithful unto death. Sister Ann leaves four brothers and two sisters and other relatives and friends. The writer will never forget the many fine words of encouragement given him during the meetings held at Balls Chapel.

Brother D. Bacon, another great father in Isarel has fallen. He was buried at

that place May fifth. He was one of the first members of the church at Corinth, which is among the oldest congregations in the brotherhood. Brother Bacon was a fine citizen as well as a Christian. I am sorry that I could not attend his funeral because of illness.—John F. Reese, Nashville, Arkansas.

—————

Christian girls, be very discreet! Do not gad about with loudly dressed, swearing, alcoholic drinking companions. You will regret it some day, and that old raven will croak. No matter how well dressed or popular they may be or how much money they may have. If you will be discreet, God will bless you.

WHY STUDY THE BIBLE?

Walter W. Leamons

A storehouse of information which made Timothy wise. (2 Tim. 2:15; 3:14-17) Without it Athens did not know God. (Acts 17:16-31) Better than gold and honey. (Ps. 19:7-14) Lamp and light along life's pathway. (Ps. 119:105) Contains all needful things for the spiritual man. (2 Pet. 1:3) To meet with divine approval. (Mt. 7:24-27) "Receive with meekness the engrafted word which is able to save your souls." (Jas. 1:21) "Ye have purified your souls in obeying the truth." (1 Pet. 1:22) "As newborn babes desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2)

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“SONGS OF ZION”—

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Our new 1942 church hymnal, has been delayed. We hope to have this book by first of June. 224 pages, 240 songs, more than 150 of the finest old songs and hymns ever published. Ready June 1st. 35c per copy; \$2.80 per dozen; \$7.50 per twenty-five; \$14.50 per fifty; \$28.00 per 100 prepaid.

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Pure and undefiled Religion

(No. 2)
CHESTER ESTES

In a former article it was pointed out that the pure and undefiled religion binds the sinner back to God, the one against whom he has sinned; that it brings the sinner back into covenant relationship with his Maker. In that article, was also shown the fallacy of the position taken by the majority in religion, that one religion is as good as another; that if one religion is as good as another, one religion is as right as another, and that one holding such a view is under obligation to defend every man's religion on earth, even though it contradicts his own religion in every detail. ~~In this article~~ I want to emphasize that the religion of Christ must be both pure and undefiled.

Pure Religion

The word "pure" means "unmixed." If you say that you have pure silk, you mean you have silk unmixed with any other material. Or, to further illustrate what I mean, if we say we have a bushel of pure wheat, we mean we have wheat free from all other grain. Now, any one who is practicing the religion of the New Testament is following the teaching of the New Testament and is keeping himself free from the doctrines and commandments of men. God even demanded that the Jews' religion be kept pure: that it should not be mixed with human wisdom and the commandments of men. Certainly, then, He demands that the religion inaugurated by his own Son be kept free from the same contaminating elements. The Jews were not allowed to add to nor to subtract from the commandments of God. Through Moses God said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2) This passage not only taught the Jew that he could not by the authority of God add to or diminish from the commandment of the Lord, but also taught them that, if they should do it of their own accord, they could not keep the commandment of Jehovah. Many seem to think that they can keep certain parts of the law of the Lord, and be blessed in keeping certain parts, while at the same time they ignore other parts. But here it is taught that, if one keeps only a part of God's law, *he does not keep it at all*. Inasmuch as such an one passes judgment upon the law of the Lord, he only obeys himself.

The prophet was told to stand in the court of the Lord's house and "speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." (Jer. 26:2) However, in spite of all God commanded them, this ancient people of God corrupted their religion. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5) Again, God, through the same prophet, called them "A rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa. 30:9-11) Even though they

demanded that God cease from before them, the prophet still called them back. His message then was "To the law and the testimony." (Isa. 8:20) They were told through Jeremiah, to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But many of them said, "We will not walk therein." God said, "I set watchmen over you, saying, Harken to the sound of the trumpet." They replied, saying, "We will not hearken." (See Jer. 6:16, 17)

When Christ was on earth among the Jews he reproved them for corrupting their religion. He said, "Why do ye transgress the commandment of God by your tradition?" He called them hypocrites, and quoted the prophecy of Isaiah concerning them, saying, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:3, 7-9) He rebuked them for "Making the word of God of none effect" through their traditions. (Mark 7:13) Christ not only rebuked the Jews for corrupting their religion, but he also refused to join any of their sects. He, while on earth, stood on the original ground and plead with the people to return to the purity of their own religion. He came to earth not to destroy the law but to fulfill it. (Matt. 5:17) He kept the law blamelessly and at his death "took it out of the way, nailing it to the cross." (Col. 2:14) He came to take away the first, "that he might establish the second." (Heb. 10:9)

Just as the Jews corrupted their ancient religion by adding to and taking from the word of God, many today have in the same way corrupted the purity of the religion of Christ. Many have done this by mixing the old with the new, Judaism with Christianity. They have preached a perverted gospel, and a perverted gospel ceases to be *the* gospel. This mixing Judaism with Christianity gave trouble in the New Testament church. It pleased the apostles and elders, with the whole church, to send chosen men to Antioch with a letter to correct this error. They wrote: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." (Acts 15:24) "We gave no such commandment" would settle much trouble in this age, if heeded. No one argued then that they should be circumcised because the apostle had not said, "Thou shalt not be circumcised." It settled things when the apostles said, "We gave no such commandment." Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9) A perverted gospel ceases to be *the* gospel, and brings about a mixed (impure) religion. Paul warned not to be

entangled again with the yoke of bondage," and "That if ye be circumcised, Christ shall profit you nothing." He taught that every one circumcised was "debtor to do the whole law," and that if "justified by the law," one has "fallen from grace." (See Gal. 5:1-4) In view of this fact that some had departed "from the faith" (1 Tim. 4:2) others were exhorted to "earnestly contend for the faith which was once (once for all, R. V.) delivered unto the saints." (Jude 3)—In The Evangelist.

WE BELIEVE:

(Continued from page three)

of persons. (Acts 10:34, 35) So to my own brethren and sisters who are neglecting their duty along these lines, you had better make your calling and election sure by repenting and praying for forgiveness. (Acts 8:22; James 5:16) You who have never obeyed the gospel by believing, repenting, confessing Christ before men, you had better do that before it is too late, then when you are baptized as such you will be added to the saved by the Lord. (Acts 2:47) If you then will continue to do his will as a Christian should, you will receive eternal life in the world to come (Mark 10:30; Luke 18:30) because that is one thing John says is promised (1 John 2:25) and Paul was hoping for. (Tit. 1:1, 2) You get it on the condition that you continue faithful until death. (Matt. 10:22, 24:13; Mark 13:13; Jas. 1:12; Rev. 2:10) May the Lord help you to see all mistakes.

I WONDER

FLOYD J. SPIVY, Greggton, Texas

I wonder why the Atheist fights so hard to destroy faith in God, if there is no God? It is like a man trying to knock out the man who is not there. It is even worse than a man fighting a shadow, for a shadow must have a substance some place, else there could be no shadow. If God does not exist, then what is the Atheist fighting?

I wonder why the denominational world claims that it doesn't make any difference how you worship God that all are Christians, then fight each other?

If one way is just as good as another, why do they condemn the teachings of the church of Christ? We have a way of worshipping God, the way taught in the New Testament. If one way is just as good as another, why condemn this Bible way of worship?

I wonder why Methodist and Baptist will work together in a union meeting, each claiming the other is a Christian, then the Baptist refuse to let the Methodist commune with them? If they are both Christians, why can't they both eat at the same table? You figure it out, I am just wondering about it.

I wonder why some teach that a man can't fall, then withdraw fellowship if they do not walk uprightly? If they can't fall, then they will go to heaven in spite of the fact that they are withdrawn from. Some contradiction, good enough to go to heaven, but is not good enough to enjoy the fellowship of men on earth. Uh huh.

I wonder what denomination the Lord added the eunuch to in Acts eight? In Acts 2:47, it says: "The Lord added to the church." I was wondering if the Lord added to his church, or did he add them to one built by John Calvin, John Wesley or some other human church?

I wonder why some people thank the Lord in their prayers for the different denominations when the Master prayed for unity? Oh yes He did. (Jno. 17:20-21)

I wonder why the denominations teach that a man is saved by faith only, then require that same person to be baptized in order to enjoy fellowship in their denomination?

According to that brand of logic it takes more to get into a human denomination than it does to get into heaven. Some logic.

I wonder why people teach and believe that it is necessary to worship the Lord every week, then when company comes on the Lord's day, stay at home and fix a big dinner? In doing this they worship the appetite. (Or should I say "happy-tite?" Happy while they are eating, tight when they are finished) Thus they put appetite and the company before the Lord. Read Matt. 6:33.

All of these doubts could very easily be removed. How? It is very simple; just take the Bible into your hands, with an unbiased mind, see what the Lord has to say about all these things, then obey what He commands.—In The Evangelist.

JOHN THE BAPTIZER

WALTER W. LEAMONS, McAllen, Texas

John the man. Plain in dress—no jelly bean. Plain in his diet. No housewife needed to be absent from preaching in order to prepare him a special meal. Plain of speech. Everyone knew exactly what he believed.

John's message. Repent. Kingdom at hand. Reform, thereby producing fruits of repentance. I must decrease; give place to another.

Climax of John's career. Baptized Jesus and identified him as the Lamb of God. John's baptism was soon thereafter superseded. (Acts 19:1-5)

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VOLUME XII

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The Compactness Of Christianity

(Eph. 4:4-7)
W. R. YOWELL

God has peculiarly stamped his institutions and laws so that they stand out in bold contrast with all counterfeits made by men and popularly acclaimed as "just as good." The author of Christianity being himself infinitely higher and wiser than man, has created a system of religion infinitely better and nobler than anything man can ever produce. This contrast is especially pronounced in the UNITY of the system of which God is the author, clearly revealing the confusing state and nature of the religious systems of men. Against the seven units of Eph. 4:4-7 we can readily array as exact opposites the same number and name of units in the religious systems of men. This will be brought out prominently in the specifications discussed below.

"ONE BODY." This one body is the church of Christ: "For his body's sake, which is the church." (Col. 1:18, 24; Eph. 1:22, 23; Rom. 12:5; 1 Cor. 12:12, 27) "One body," then, means one church. The body (church) is one because it consists of ALL the members Christ is the head of on earth for "he is the head of the body, the church." (Col. 1:18) Christ is the head of the house of God (Heb. 3:6), for he is the head of the church, which is the house of God. "The house of God, which is the church of the living Good." (1 Tim. 3:15) Hence, only the members of the church can claim Christ as their head. Satan is head of all others—all non-church members. The ONE head of the church (Christ), necessitates ONE church or body for Christ to be head of, for he could not possibly be the head of a plurality of bodies. All, therefore, who would own Christ as their head must belong to ONE CHURCH, for Christ recognizes but one. "There is ONE body."

Denominationalism has created the opposite—MANY bodies or churches (more than 600 in all), and they all claim Christ as head. But no more false claim has ever been made: Christ is the head of none of them; for if he were the head of any of them, it would be just ONE of the six hundred, for he is the head of but "ONE body;" which leaves 599 of the 600 HEADLESS! That means that the membership of five hundred and ninety-nine denominations is wholly disconnected from Christ—without Christ. But the truth is, Christ is the head of NO denomination, for he is the head of "THE house (family) of God," and no denomination on the earth will dare to claim that IT is THE house of God. Thus denominationalism writes itself headless. Christ is the head of a church essentially NOT a denomination. This the denominations themselves absolutely assure us. To search for that church should be our highest aim, for

to die OUT of that church is to die without Christ.

"ONE SPIRIT." The one spirit is the life of the one body. "The Spirit giveth life." (John 6:63) In order to possess his one Spirit men must be members of the one body or church; for as each human body has a spirit all its own, so the one body or church of Christ possesses the ONLY Spirit God has placed on the earth. "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9) But there is but "one Spirit," and this one Spirit is the Spirit of Christ, who is the head of the one church. One must therefore be a member of the one church in order to have the one Spirit; for we cannot conceive of the HEAD being without the spirit; and this forces us to understand, that wherever we find the head, there we will find the Spirit also. But we find the head as a part of the body, the church. Therefore there is no Spirit within human reach OUT of the one church. Since Christ owns only those who have the Spirit, he owns only those who constitute the church of which he is head. Consequently, those who would possess the Spirit at all must all be members of THE SAME CHURCH.

Denominationalism presents the opposite to the "one Spirit" vitalization of Christianity. Instead of having the one Spirit of Christ, as the "one body" or church of Christ has, denominationalism owes its confusing and contradictory creeds to MANY SPIRITS. Christ is ONE, but the ~~denoms~~ are MANY. This accounts for that multitude of denominations, all in competition with one another; they cannot agree because they are inspired by a multitude of spirits—demons. Note this: "But the Spirit saith expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." (1 Tim. 4:1) Note the two plurals in that sentence—"spirits" and "demons." That is undeniably the ORIGIN of the various creeds of denominationalism, and it sufficiently explains why they differ. They are inspired by that multitude of disagreeing "spirits" called "demons," whose chief work, under Satan, is to create religious beliefs or "doctrines" and inspire MEN to preach them. Hence the demons are said to do this "seducing" work "through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." This presents to our view the astonishing revelation that Satan probably has a particular "demon" or spirit for each distinct denomination, to invent its doctrines and induce manager of all. I have not a doubt about that. We must then un-

(Continued on page four)

Do You Wear Christ's Name?

"The disciples were first called Christians in Antioch." (Acts 11:26)

The word "Christian" means a follower of Christ: contains Christ's name—"Christian." No doubt even at Antioch unbelievers slandered and reviled the Christians, calling them other names the same as they do today. But we should rejoice in this, for Jesus says in Matt 5:11: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." 1 Cor. 4:12-13: "... being reviled we bless; being persecuted, we suffer it; being defamed we entreat. We are made as the filth of the world, and are the *offscouring* of all things unto this day." Again in 1 Pet. 4:16-17: "But if any man suffer as a *Christian* let him not be ashamed: but let him glorify God on this behalf. . . ."

Also in Matt. 10:22, Jesus says: "And ye shall be hated of all men for my namesake." A namesake is one named like unto, or after another. Whose namesake are you? Why does the world hate Christians? Why did the Jews crucify Christ? Are you called by some other religious name other than Christian? When asked what you are can you say "a Christian"? Or do you answer "I'm a Methodist, or Baptist, or one of the two or three hundred other religious groups?" If you answer the latter way, you are putting some other name of man above Christ's.

But Acts 4:12 says: "Neither is there salvation in any other: for there is *NONE* other name under heaven given among men whereby we *must* be saved." Think friends, this leaves us no choice in the religious name we wear.

Some people ignorant of the New Covenant say all Christians are not in the church. Then Jesus Christ died in vain, for he bought the church with his own blood (Acts 20:28), and the church is his body. "And he is head of the body, the church." (Col. 1:18; Eph. 5:23)

Paul, the great apostle, once persecuted Christians (Acts 22) but he said, "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1) Paul was ignorant of God's will. But after he became a Christian he made up for his former conduct by winning many souls to Christ. Paul didn't turn back to tell his family before he was baptized or ask any man's advice.

John the Baptist, whose name many honest people wear, said of himself that he was only a friend of the "groom who has the bride." "This my joy therefore is fulfilled: he must *increase* but I must *decrease*." (John 3:29) When new members are added to the Baptist church, is John decreased? John was the greatest prophet born of woman, but the least member of the kingdom of God (church of God) is greater than John, (Luke 7:28) for John was beheaded before the gospel went out beginning at Jerusalem. "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that *repentance* and *remission* of sins should be preached in *his name* among all nations *beginning* at Jerusalem." (Luke 24:46-47) If the gospel began with John it began at the Jordan River. But the Bible says it began at Jerusalem and on the day of Pentecost. Acts 2 is the *first* time there is ever any mention of people being "added to the church." (Acts 2:42) Why then wear John's name

when he died before the church was established?

The church is Christ's bride. (Rev. 21:2; John 3:29) Are you a child in this family wearing the husband's name, as certainly the bride and children should? Sam Jones' wife and children wear *his* name—not Bill Smith's, his friend.

If one claims to be a Christian outside the church, or "family" (Eph. 3:15), he is accusing Christ of having illegitimate children (not his bride's). Who of us dares accuse Jesus Christ of this? Or even accuse him of having more than one bride (or church)?

Christians are also born in Christ's family as in the human family. Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ." Rom. 6:3-4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." A *NEW* life.

The scripture of course refers to believers when speaking of a person's being baptized, for an unbeliever is not ready to be born and cannot be scripturally baptized. There are certain developments that *must* take place before a child is born into the human family. There are also certain designated steps to be followed before a child in Christ is born:

1. *Hear the word:* "Faith cometh by *hearing* and hearing by the *word* of God." (Rom. 10:17)

Believe in Christ: "But as many as received him, to them gave he *power* to become the sons of God, even to them that believe on his name." (John 1:12) (They aren't *sons* when they believe. They only have *power* to become sons when they obey the gospel completely.)

3. *Repent:* "... But except ye repent, ye shall all likewise perish." (Luke 13:3)

4. *Confess Christ:* "... For every tongue shall confess." (Rom. 14:11) "And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:38)

5. *Be baptized into his death:* "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27)

6. *Rise to walk a new life as a Christian:* "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4)

7. *Grow:* "... grow in the grace and *knowledge* of our Lord and Saviour Jesus Christ." (2 Pet. 3:18)

8. *Search the scripture daily* (Acts 17:11) to see if the things that are taught and practiced are so.

God's word speaks for itself when "divided aright." (2 Tim. 2:15)

Whose name do you wear?—M. D. S.

Good health and good sense are two of life's greatest blessings.

* * *
Trouble knocked at the door, but hearing a laugh within, hurried away.

* * *
Alw lo right. This will gratify some people and
astonis e rest.—Mark Twain.

PURIFYING YOUR SOULS

A. C. DREADEN

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:22-23) Certainly the text implies that their souls had been defiled. The entire Bible emphasizes that the soul is polluted and contaminated by sin. The Scripture paints a very dark and fearful picture of man's condition in sin. But men are prone to minimize the guilt and consequences of sin. This is because man is a sinner, and therefore looks upon sin from the sinner's viewpoint, and not as God views it. Sin is leprosy of the soul, and is so represented in the Bible. It is a terrible disease. "The soul that sinneth it shall die." (Ezek. 18:20) "The wages of sin is death." (Rom. 6:23) "Your iniquities have separated between you and your God, and your sins have had his face from you, that he will not hear." (Isa. 59:2) These truths man need not attempt to deny, and it is futile to try to "explain them away." Man might as well recognize that sin deserves death, and brings death. Until this fact is recognized one does not desire or welcome the remedy for sin. But Jesus says, "Blessed are the pure in heart, for they shall see God." This adds even greater emphasis to man's need, and creates a greater desire for a pure heart. To see God is to enjoy God, to dwell in his holy presence. This, the impure in heart can never do.

But how is the heart purified? Let us note a few scriptures on this most vital question. In Jno. 15:3 Jesus said, "Now are ye clean through the word I have spoken unto you." Again. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin." (1 Jno. 1:7) "Unto him that loved us, washed us from our sins in his own blood. (Rev. 1:5) The blood cleanses. Hence we conclude that the word tells us what to do that we may be cleansed by the blood. In Acts 15:9 we read, "And put no difference between us and them, purifying their hearts by faith." Faith is a condition. The unbeliever cannot have a pure heart, for unbelief makes the heart evil. (Heb. 3:12) Then one cannot live a life of sin and have a pure heart. "Wash you, make you clean." Now note what they are to do: "Put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Now note what God promises to do. "Come now, let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow: though they be red like crimson, they shall be as wool." (Isa. 1:16-18) This is simply a call to repentance. Repentance means a change of the sinner's mind or will regarding sin, which results in a reformation of life. (Acts 3:19) Repentance is gospel condition of remission of sins. (Acts 2:38; Lk. 24:47) But baptism is also a condition. Peter says, "Ye have purified your souls in obeying the truth." Now he was the main speaker in Acts 2 when the first gospel sermon was preached. His audience had crimsoned their hands with the blood of God's Son. He proved to this audience that God had raised him from the dead, and exalted him at His right hand in heaven. "When they heard this they were pricked in

their hearts and said unto Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, 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. Then they that gladly received his word were baptized." (Acts 2:37-41) To obey the truth one must be baptized. Baptism is a part of the truth that must be obeyed in order for the blood of Jesus to cleanse from sin.

But the Christian who has had his soul purified from sin, in obeying the truth, must *keep* his heart pure. Again we need to remind ourselves that Jesus said, "Blessed are the pure in heart, for they shall see God." With David every servant of God prays, "Create in me a clean heart, O God, and renew a right spirit within me." But we must learn that God expects us, so far as is humanly possible to answer this prayer. "With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119:10-11) The word of God affords the heart's defense against sin, as well as the means of cleansing from sin. The heart is the fountain from which life flows, hence we read, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23) If the stream is to be kept pure, the fountain from which it flows must be pure. Sin corrupts the heart, and the word of God is the only antidote for sin. The truth makes free from sin. Obeying the truth purifies the soul, because it puts the truth to work in the heart and life. The disobedient and unfaithful cannot have a pure heart.

Then the heart cannot be kept pure unless the thoughts are guarded. "For as he *thinketh* in his heart, so is he." (Prov. 23:7) Now this does not mean that just so a man *thinks* he is right, he *is* right. But it does mean that what a man *thinks*, that he *is*. He cannot think one thing and act or be something else. But we can determine our thinking, and our thinking determines what we are. The mind may dwell upon things high and holy, or upon things base and sensual. Hear Paul's timely admonition: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are *pure*, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, *think on these things*." (Phil. 4:8) Whatsoever things are pure—pure thoughts. "To the pure all things are pure, but to the defiled and unbelieving is nothing pure, but their mind and conscience is defiled." (Tit. 1:15)

Then purity of speech is inseparably related to purity of heart and life. Out of the abundance of the heart, the mouth speaks. Hear Jesus: "Either make the tree tests our religion. "If any man thinketh himself to be good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for a tree is known by his fruit." Now notice Jesus' application: "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:33-35) If you would know what is in a man, listen to what comes

(Continued on page six)

THE GOSPEL LIGHT

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J. A. Copeland ----- Editor
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 E. R. Harper ----- Associate Editor
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The Compactness Of Christianity

(Continued From Page One)

derstand that there is a particular demon superintending the Methodist church; another superintending the Baptist church; and still another superintending the Presbyterian church; etc. This sufficiently explains the difference existing between all the various sects. The demons being different, and not a unit, can never produce a concordant constituency, but a state of religious confusion only—such as denominationalism today exhibits. The fact that the “ONE spirit” of God is NOT the author of denominationalism. The only other spiritual authorship is essentially the demons or spirits many.

“ONE HOPE.” This one hope is the hope of ALL who form the “one body” and possess the “One Spirit.” Out of the “one body” or church of Christ there is no hope for any; for all hope is made to depend upon the promise of God, and is predicated upon a covenant relation with God. Hence the Gentiles (formally), because not in covenant relation with God, were without hope in the world. We read: “That ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now IN Christ Jesus ye that were far off are made nigh in the blood of Christ.” (Eph. 2:12, 13) Thus we are clearly shown, that all hope for man lies in his covenant relation with God; and since God’s covenant with man is “IN CHRIST Jesus,” it follows that the man who is OUT of Christ Jesus is without hope. But to be “IN CHRIST” is to be in his body, which is the church. So the 16th verse continues: “And might reconcile them both (Jew and Gentile) IN ONE BODY unto God.” This “one body” is the church, as we have seen. Therefore men, in being reconciled to God “IN” the “one body” or church of Christ, are there given hope. OUT of that “one body” or church of Christ, there is no hope for any man, for the covenant of promise involves entering “INTO” Christ, “IN” whom reconciliation is provided. God has not promised to reconcile men (the ground of all hope) out of the “one body” or church of the Lord. Man’s HOPE depending upon God’s promise, there is NO HOPE for men except in ALL becoming members of one church—that church which is NOT a denomination but “the body of Christ.”

Denominationalism presents the exact opposite of the above. In a multitude of bodies or churches men are offered hope, and even men with no church affiliation whatsoever are offered hope in all assurance. It offers

nothing in “one body.” God offers nothing OUT of “one body.” Hence the “hope” offered by the denominational systems is groundless. God has nothing whatever to do with offering hope to men OUT of the “one body” (church) of Christ. Therefore those who look to denominational systems for hope, look in vain; they will die “having no hope and without God,” for God does not offer to one man hope in the Presbyterian church; to another, hope in the Methodist church; and to another, hope in the Baptist church. He offers hope ONLY in the church of Christ—in “ONE BODY”—where all are members of ONE CHURCH and, consequently, “members one of another” (Rom. 12:5); for IN the “one body” is where the “one Spirit” dwells, and he who has not the Spirit is without hope. (Rom. 8:9)

“ONE LORD.” This is the Lord Jesus Christ. Lord means ruler. The true body of Christ knows no ruler or lawgiver but Christ, for he alone is the head of the body, the church. “Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.” (Matt. 4:10) No one can serve the “one Lord” OUT of the “one body” or church, for HE is HEAD (ruler) of nothing else. To attempt to serve him in different bodies or churches, is to deny that he is the head of “ONE body,” which is tantamount to rejecting him as head altogether. So long as men claim hope as members of various bodies or churches, just so long do they reject the LORDSHIP of Christ; for as Lord, he says, “There is ONE body” over which he is head, and in no other can men be reconciled to God and have hope. To say that men CAN be reconciled to God and have hope in a multitude of churches or bodies—the Baptist, the Methodist, the Presbyterian, et al—is to defy his Lordship and commit presumptuous sin. “One Lord” necessitates “one body” or family to rule over.

Denominationalism owns as many “lords” as there are sects or denominations, for each has its own peculiar lord or ruler. The Methodist, Baptist and Presbyterian churches are under different rulers. Would the Baptist church submit to a Methodist Conference? Or the Methodist church submit to a Presbyterian Synod? Or the two latter to a Baptist Association? Indeed not! Those churches are ruled by different LORDS. “Lords many” is the creed of denominationalism. “One Lord,” the creed of Christianity. This is indisputable.

“ONE FAITH.” “Now I beseech you, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment.” (1 Cor. 1:10) That defines the “one faith” Christians must have; for with “one Lord” to teach and rule, and “one Spirit” to guide, unify, and vitalize them, Christians could have BUT one faith. They have over them the superintending mind of “ONE Lord”, and, with this, how could they be anything but ONE in faith? “ONE Lord” could not possibly create two faiths or beliefs in subjects. That can be done by different lords only—the lords of the various sects or denominations about us, by whom they all speak a different thing and are shamefully divided—in open rebellion to the law and rule of Christ. Oneness of faith IS Christianity. It cannot exist without it. In order to be saved Christians MUST all have ONE FAITH.

“ONE BAPTISM.” The bringing of baptism into the seven unit constitution of Christianity ought to make the whole religious world tremble and shudder, because all denominations have vehemently opposed baptism as NO PART of God’s system of human salvation, and have brought almost the whole world to despise and

ridicule the sacred rite. But the constitution of Christianity is perfect, resting upon SEVEN UNITS, one of which is baptism. In the mind of the Holy Spirit baptism takes its place among the essentials of the system, along with the "one Spirit," "one Lord," and "one God" of Christianity, and stands forth equally with them as a foundation principle upon which man must rely for salvation. It is that one of the units by which men enter INTO Christ Jesus and the "salvation which is IN Christ Jesus." (See 2 Tim. 2:10) Without it no man can enter Christ, for we are "BAPTIZED INTO Christ" (Rom. 6:3; Gal. 3:27), "IN whom we have redemption through his blood, the forgiveness of sins." (Eph. 1:7; Col. 1:14) This is why ONE baptism is so essential. It is essential to be "IN Christ" and only "ONE baptism" can put all INTO Christ, for "in one Spirit were we all BAPTIZED INTO ONE BODY." (1 Cor. 12:13) This "one body" contains the "one Spirit," and is the only body on the earth of which Christ is head—in which men can be members of Christ or be in Christ. By "ONE baptism" all enter the "one body" or church of which Christ is HEAD and SAVIOR. (Eph. 5:23-28)

Denominationalism reverses this divine plan. It reads "For in MANY SPIRITS were we all baptized into many bodies." And this necessitated many baptisms—a distinct baptism for each of the six hundred denominations entered; for as the Baptist church or body cannot be entered by Methodist baptism, so neither can any denomination be entered by Methodist baptism, so neither can any denomination be entered by the baptism of another: there must be as many baptisms as there are denominations, for each baptizes into a SEPARATE BODY.

"ONE GOD." The "one God" is God of only those who constitute the "one body" of which Christ is head and which is entered by the "one baptism" of Christianity—baptism in water. There is no God for the man who will not enter the "one body" over which Christ is head, for if Christ be not the head over a man, that man, as we have seen, is represented as "having no hope and without God in the world." (Eph. 2:12) And this is the reason why such a man is without God. "The head of every man (in the church) is Christ; . . . and the head of Christ is God." (1 Cor. 11:3) When a man becomes a member of the body (the church), Christ becomes his immediate head, and God likewise becomes his ultimate head, because God is the HEAD of the head of the church. See that? That is why the church is called "the house (family) of God." (1 Tim. 3:15) Therefore only members of the church can be children of God, for God is the Father of Christ (Col. 1:3), and Christ is the brother of every member of the church. (Heb. 2:11, 12) Hence we read: "Whosoever goeth onward and abideth not in the teaching of Christ, HATH NOT GOD: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9) God, then, is the God of only the members of the church, those who obey Christ as head.

Denominationalism rejects God in teaching that men can be saved OUT of the church—having neither Christ nor God as head. It wholly ignores the FAMILY of God, thus dishonoring HIM; for if Christ is not needed as head, God is thereby repudiated.

PURIFYING YOUR SOULS

(Continued from page three)

out of him. He tells you what he is by what he says. Then we are not surprised that this is one way God disciplines a religious man, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26) An unbridled tongue indicates a deceived heart and advertises a vain religion. The tongue needs to wear a curb bit, and then not trust the reins to impel it into anger for guidance. The vile, filthy, blasphemous conversation of some people would shame the devil, if anything could shame him. Such folks are positively a disgrace to the race. Like Lot, every righteous soul vexed with their filthy conversation, and no pure-minded man can enjoy it. No Christian will engage in such speech. On the contrary, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6) *With grace* means dignified, pure. Seasoned with salt—that is suggestive. Salt is for the purpose of preserving from decay and corruption. Foul speech indicates an impure heart, for it is not the speech, but the source of it that counts. "But the things which proceed out of the mouth come forth out of the heart; and they defile the man." With David we need to pray, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psa. 19:14) "For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

THIS AND THAT

Christianity is a religion of being and doing, and not merely of saying and seeming. It has a joy for the heart, a song for the tongue, a walk for the feet, and work for the hands. The Christian has one Lord and one Master, who is the foundation of the hope, the object of his love and the subject of his conversation.

* * *

A good conscience is always fearful and unquiet. Anxiety and worry are the parents of temper and disease.

* * *

Social regeneration can never come en masse; it must come through the individual.

* * *

To act with common sense, according to the moment is the best wisdom I know.—Walpole.

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NOTES—REPORTS

* * * * *

A. C. Huff, Stratford, Texas, June 2: I have received a call to hold a meeting near Casa, Arkansas, and I have answered that I will be with them, beginning Friday before the third Sunday in July. For many years I have desired to hold some meetings in Arkansas and see that country; and if there are others that could use me in meetings, I would be glad to serve you.

* * *

Voyd N. Ballard, Booneville, Arkansas: During the month of May more than 1500 pieces of gospel literature have been given out in the sanatorium work. Three public services are held each week. People are in this institution from every nook and corner in Arkansas. If you have friends or relatives here please send me their names. Let me hear from you at any time.

* * *

Gus Winter, Webster City, Iowa: Have left Belhaven, N. C. and am back in Webster City to labor with our faithful group there. I preached at our West-side Chapel last Lord's day morning and night to appreciative audiences and hope to continue with the work here for some time to come. Brethren, pray for us as we re-enter this needy field.

* * *

Albert H. Dillard, Bergman, Arkansas: Last Friday night Brother Rue Porter closed a fine meeting here. Rain interfered in the beginning but fair crowds came any way. Five were baptized and several others were "almost persuaded." We believe much good will come from this effort.

* * *

Frank Grammer, 116½ W. Truslew Avenue, Fullerton, Calif.: Wife and I and our two little girls, Elaine and Joyce, have moved to the above address. We hated to leave our many friends and relatives in Texas and Arkansas, but we felt like opportunities for us, spiritually and financially, might be better here, and sure enough the field is truly ripe unto harvest here for the gospel preacher or gospel singer. We hope for great things spiritually and ask the brethren everywhere to make not of our change of address and call on us when in need of a singer or a singing school. We will also continue to publish and handle gospel song books. May God help us to live better and do more for the spreading of His kingdom, is our prayer.

* * *

Frank Dunn, Conway, Arkansas: One was baptized here Sunday. Brother L. R. Wilson of San Antonio, Texas will be here in a meeting June 17 through June 28.

* * *

The real difference between men is energy. A strong will, a settled purpose, and invincible determination, can accomplish almost anything; and in this lies the distinction between great man and little men.—Thomas Fuller.

MY BUSY DAY

Today will be a busy day,
With many things to do;
For strangers pass along this way
And I must have good words to say—
Then bid them bright adieu!

And some will be a trifle sad,
And some will weep aloud.
And I will only wish I had
The strength to make all strangers glad
Whose grieving heads are bowed.

To prodigal and true,
To weary, stupid, young and gray,
I'll give sweet roses while I may,
And make of this a busy day,
With many things to do.

—Selected.

HAVE YOU EVER NOTICED?

When the other fellow acts that way, he is "ugly;" when you do, it's "nerves."

When the other fellow says what he thinks, he's obstinate;" when you are, it is just "firmness."

When the other fellow doesn't like your friend, he's "prejudiced"; when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat someone especially well, he's "toadying;" when you try the same game, you are using "tact."

When the other fellow takes time to do things, he is "dead Slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift;" when you do, you are "generous."

When the other fellow picks flaws in things, he's "cranky;" when you do, you are "discriminating."

When the other fellow is mild in his manners, he is a "mush of concession;" when you are, it is being "gracious."

When the other fellow gets destructive, it is "toughness;" with you, it is "forcefulness."

When the other fellow runs great risks in business, he's "fool-hardy;" when you do, you are a "great financier."

When the other fellow says what he thinks, he's "spiteful;" when you do, you are "frank."

When the other fellow won't get caught in a new scheme, he's "backwoodsy;" when you don't, you are "conservative."

The man who graduates today and stops learning tomorrow is uneducated the day after.—Newton D. Baker.

* * *

Your mind is a sacred enclosure into which nothing harmful can enter except by your permission.—Arnold Bennett.

* * *

A warning is like an alarm clock: If you don't pay any heed to its ringing, some day it will go off and you won't hear it.—Harris.

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And dark'ning doubt besets—
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Keep on! Though hours be long
And days deep-fraught with woe,

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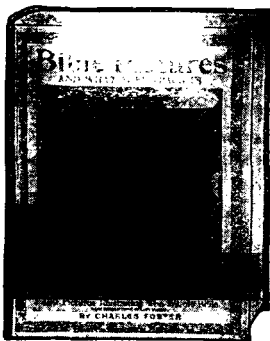
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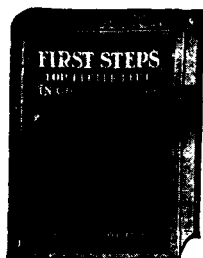
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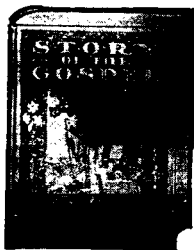
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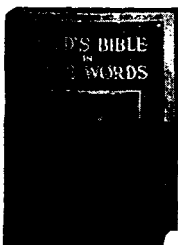
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Let patience do her perfect work.
And vanquish every foe.

Hope on! Though all seems lost,
And threaten'ng storms beat high.
Have faith! Be still and know
That God is ever nigh.

Fight on! Though fear assails.
And panic grips the heart,
The battle you will surely win
If you play well your part.

—Selected.

There is he that maketh himself rich,
yet hath nothing: there is he that maketh himself poor, yet hath great riches.

* * *

The ransom of a man's life are his riches: but the poor heareth not rebuke.

* * *

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

* * *

Only by pride cometh contention: but with the well advised is wisdom.

* * *

Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.

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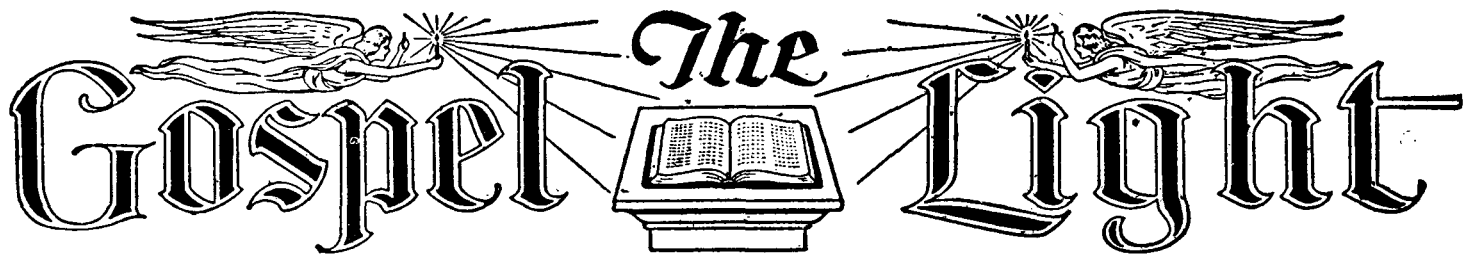
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Old Testament Giving

R. A. HARTSELL

Giving under the Old Testament is one of the most interesting studies of the first ages. When we think of the subject from that point of view, we usually dismiss it with a thought of a tenth. But much more is involved; in fact, so much more that one is astounded when one begins to uncover the figures. In our study, we shall not deal with the sacrifices from the flocks, this is a time consuming division within itself. But we shall deal especially with the money and produce side of the subject. And, too, with a brief study of the amount of time required. You know that a lot of Christians (?) think that when they have given twenty-five cents on Lord's day, in addition to two hours of time in the morning services, they have done their duty. One searching look into Jewish giving will mock such persons to shame.

You will now open your Bible to Lev. 23, and embrace the full chapter in your reading. Now turn to the 25th chapter and read all of it. You are now informed on the subject of giving of time under the law of Moses. Count Sabbaths, feast days, etc., on which no work was allowed. Now add the Sabbatical years, and the year of Jubilee, you now have at least one-third of the Jew's time devoted to service. Would you give one-third of your time to the church? "I could not make a living," says one. Brother, the Jews made a living. I wonder if the difference lies in the matter of confidence? Do you have enough faith in God? You sisters, how much time do you give to your club, lodge, and other non-essential burdens? How much do you give to the church? Many are clubbing the church to death. You give as much time to the church as you have interest in it. In fact, you give the most time to the thing you are most interested in. If you give just two hours a week to service in the church, you have no more than two hours of interest in it—may be not that much.

Let us have a look now at the giving of produce. In Deut. 14:22-27, we have the law governing this division of Jewish giving. "Thou shalt truly TITHE ALL the increase of thy seed, that the field bringeth forth year by year." Not for just one year, but "year after year" they were to give one-tenth of all the products which grew from the seed planted. When you consider that their promise was a land inheritance, you feel that this was enough. This was fair rent.

After a king was installed into the system, they had to pay another tenth for taxes. (1 Sam. 8:15-17) Let me put the words of this reference down. "And he (the king) will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." This needs no comment. It was only another financial duty which Israel took upon herself when she rejected God's form of government.

Opening to Deut. 16:16-17, we have this language: "Three times in A YEAR shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of tabernacles; and in the feast of weeks: and they shall not appear before the Lord EMPTY: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." This might be called a "free-will offering." But one thing is important: "All males must appear, and they must not come without something to give."

Let us now examine Lev. 19:9-10; 25:35; Deut. 15:7-11, in the order cited. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." A tenth of the harvest from the seed was, then, not enough. Some must be left for those less fortunate. "Give it to the poor." But, read this next quotation carefully. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. TAKE THOU NO USURY OF HIM, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." Again: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." This is to be done in addition to the already required giving.

We note now that another gift was required. In Exo. 30:10-16, we find the one-half shekel offering. This offering came at the Tabernacle service each atonement day. Men who had reached the age of twenty years were the givers. There may be other offerings which I

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Faith In His Name

J. C. DAWSON

Radio sermon delivered over KARK, Little Rock, June 7.

In Acts 3:16 the apostle Peter declares that it was FAITH IN THE NAME of the Lord Jesus that had given this man his blessing. This morning I want to study with you the part of the apostle's statement which says, "Faith in his name." This I think places stress not only on the name of Christ, but equal stress on our having faith in that name in order to be blessed by him.

We many times hear it said, "There is nothing in a name." Pray tell me how we could have faith in a name that we thought there was nothing to. If nothing in the name, then it would have nothing to offer for faith. Again we hear it said: "It is not the name but what a person or thing is that counts." In this position no recognition is given to the fact that (1) A name points out, (2) A name describes, and (3) A name represents, and therefore a name stands for just what a person or thing is itself. A good name stands for a good man and bad name stands for a bad man. To say one was a thief would point him out from respectable folk, would describe his manner of life, and thus represent him to the rest of the world. This is not difficult for us to see as they are common every day facts but when we come to consider religious names we some times overlook ordinary truth because of the religious nature of the name. It is in this connection we so often hear it said there is nothing in the name, and in the face of such claims most religious people cling to their religious name with almost as much desperation as they do life itself.

But how much faith do we have in names? What does the name America mean to you? Does it not represent the greatest country in all the world? Then how much faith do you have in the name of Christ? May I suggest to you that the name of Christ points out to you the Lord Jesus Christ. (Acts 2:36) That the name of Christ connects itself with the Christian religion. (Acts 11:26) It was the Lord's disciples who were first called Christians at Antioch. This name was the object of Paul's persuasion (Acts 26:27, 28), and it is the only name we can glorify God in. (1 Pet. 4:16) The Christian religion connects itself with salvation because of its connection with the name. (Acts 4:12) Here then is the name pointing out someone, describing something and standing for someone and the movement of this one. It is a religious name meaning everything. It points out the Lord Jesus Christ, describes him in his manner of living, and represents him in his authority and power. No wonder the apostle declares his name is "Above every other name" and that "the whole family in heaven and earth is named for him."

Moses testified to the greatness and superiority of Christ (Acts 3:22, 23) and John the Baptist declared that Christ was preferred before him and was mightier than he was. (John 1:26; Matt. 3:11) These men were both outstanding men in their time and place but the Lord Jesus Christ far excells them according to their own statements. A person greater and standing for greater things, should have a name representing both himself and the things he stands for, and that is just what the name of Christ does for him.

To show you how completely the name of Christ predominates in the Christian religion in both the induction into and the living in the kingdom of the Saviour, it is

said we believe in his name. (Acts 3:16; John 1:11, 12) That we are to believe with all the heart and that believing is done with the heart. (Acts 8:37; Rom. 10:9-10) Then where could we find in our heart the room for another name. To do so would accept the name of a lesser for the name or in the place of the name of the greater. It would show a lack of faith in his name. It is further stated we repent in his name. (Luke 24:46-50; Acts 2:38) Repentance is the turning away from sin to righteousness. (Rom. 6:19) Now if we turn in the name of Christ don't you think we should live in his name after the turning.

We are then to confess the name of Christ. (Matt. 10:32; Rom. 10:9-10) Do you think it consistent to confess the name of Christ and then after making the confession wear the name of someone else? And in the final act of our obedience that inducts us into Christ, it is said we are baptized in the name of Christ." (Matt. 28:18-20; Acts 2:38) And then the apostle declares that whatsoever we do, in word or deed, should be done in the name of Christ. (Col. 3:17)

In addition to what we are to do in his name, it is said that the preaching in the days of the apostles was done in the name of Christ. (Acts 8:5, 12) May I ask you this question, If the preaching you heard was done in the name of Christ, if you had believed in the name of Christ, repented in the name of Christ, this all done as the result of hearing preaching in the name of Christ, and if then all you say and all you do are said and done in the name of Christ, just where could you find a place for another name in connection with your salvation and your religious life, and claim any authority from God for so doing?

Just what else is a person to do besides believe, repent, confess, be baptized, and then live the new life. Just what could you do in another name? But we some times hear it said that we need these names to distinguish us the one from the other. How much faith do you have in the name of Christ? But if we all believed in the same name, all repented in the same name, all confessed the same name, were all baptized in the same name, and then do and say everything in the same name, how can you reason there would be any difference? There could be no difference in faith, no difference in repentance, no difference in what we say and do, and therefore religiously, we would all be alike. Both in what we had done and the name we had done it in. I know this would please the Saviour for he prayed that we all might be one, and how proud it seems he would be to thus have us all wearing his name. (John 17:20, 21)

To this agrees the apostle Paul in 1 Cor. 1:10, in which he beseeches us by the name of the Lord Jesus Christ, to all speak the same thing and there be no division among us. Please note the apostle bases this plea for agreement on the name of the Christ. If we all believed in his name, repented in his name, confessed his name and were all baptized in his name and then all lived in his name, so far as the name is concerned we would all speak the same thing, and there could be no division among us in this respect. Would we be otherwise than perfectly joined together, in the same

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UNITY

GLENN L. WALLACE

A number of readings from the Word of God will show the importance of the theme under consideration.

Eph. 4:1-5: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism."

1 Cor. 1:10: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

Add to these the soul stirring prayer of the Master as he prayed for the unity of the world.

John 17:20: "Neither for these only do I pray, but for them also that believe on me through their word: that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

In discussing the plan God has for the unity of the world, we should remember:

1. Some are so anxious for unity that they are willing to pay too big a price for it.

2. Unity should not be purchased at the sacrifice of our convictions.

3. Our convictions should be held dear and we should not be forced to sin against conscience.

4. BUT conscience is a creature of education. We have certain convictions because of what we have been taught. Then we can discard the convictions when we are convinced that they are not in keeping with the Word of God.

5. THEN this calls for an honest study of the points of difference in the religious world. Frank, earnest, free discussion of the differences existing in the religious world is a thing to be commended. When men are not afraid to discuss their differences there is always hope for understanding.

Unity cannot come until all men have agreed to the following:

"Ye shall not do, every man that which is right within his own eyes."

"Whatsoever I have commanded you do, ye shall not add to nor diminish therefrom."

"If any man speak, let him speak as it were the oracles of God."

A very interesting movement has been organized here in America within the past few years, that has received the attention and encouragement of many. It is called "Brotherhood-day." This movement has as a slogan, "Making America Safe for Differences." "Brotherhood day" was set aside by a council of Jews and Christians, and as a conference it claims to exist for the purpose of Justice, Understanding and Cooperation among Catholic, Jews and Protestants of America. According to the claims of this conference, Catholics, Jews, and Protestants can be as separate as the fingers of an outstretched hand, in their rituals, while in the impact upon evil and the furtherance of the requirements of Christianity, they can be as united as a clinched fist.

I believe that we should give serious consideration again to the prayer of the Lord. He prayed for "unity"—a unity that calls for "oneness of mind" and purpose in life. He did not pray for an emphasis of the differences that exist. This movement calling for all men to retain their peculiarities would have us believe that it is possible for the world to be united and yet divided at the same time. A divided world cannot be likened to a clinched fist. On the hand the fingers are all serving the same head in ONE way. They all have ONE plan and one purpose. This cannot be said of a divided religious world.

It is commonly said, "Every man has the right to worship God according to the dictates of his conscience and every man has the right to his opinion." Certainly as far as an American has right is concerned, we would say that all should be given the privilege of worshipping according to the dictates of the individual heart. America was founded with the privilege of freedom of worship, extended to all. Our fathers fought for the privilege of worship. Our constitution guarantees it and we should all labor to keep such a privilege in America. All should be opposed to force in religion and a Spanish Inquisition should not be tolerated.

Yet when it comes to what God wants, should we all exercise our own conscience in religion? Have we the right to opinion? This raises the question of what should guide the Christian. If one is interested in serving God, what should direct his steps? In religion God only should dictate. What He says should be final. For his decisions there should be no appeal. Then our conflict is between conscience and God's book, the Bible.

In our service to God, I do not believe that one has the right to his opinion. We should walk by faith "and not by sight." (2 Cor. 5:7) This faith should come "by hearing the word of God." (Rom. 10:17) "For my thoughts are not your thoughts, saith Jehovah." (Isa. 55:8) Man has not the liberty to express his opinions in the field of faith. If we find ourselves divided, then we should seek the solution to our "unity" problem in the realm of "faith."

It is possible for two men to be divided and both of them be wrong. But it is not possible for two men to be divided and both of them be right. Even if there is a portion of truth on both sides of a division, there still may be enough error to make both sides wrong. Remember that a little truth mixed with error does not cleanse the untruth.

There is hope for the followers of Jesus to be united. For those who do not follow him, there can be no unity with those who do. Right and wrong have nothing in common. Jesus himself drew a line and said, "He that is not with me is against me." The Lord would not have his followers seek for unity with the forces of evil.

Jesus also said, "Ye shall know the TRUTH and the truth shall make you free." Truth is the basis for unity. If truth unites, then it must be a revealed truth. We cannot depend upon present and future revelations but we must have a complete and final revelation. The Bible to the believer is such a revelation.

Dr. E. Stanley Jones once said, "I pray that the day

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THE GOSPEL LIGHT

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Old Testament Giving

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have overlooked, but even these are enough to show us just how little we do. And, if we are among those who complain when the elders, or the preacher teaches on giving, we should become ashamed of ourselves in the face of these facts.

Just now, another interesting side of this study presents itself. It is that often quoted passage found in Mal. 3:8. It reads: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." They were taking from God what belonged to him. Is it more sinful to rob men than God? What would make robbery right in the matter of things belonging to God; and yet wrong in things belonging to men? When the Jews withheld their offerings, even though they could be classified as "free-will offerings," they were placed, by the Lord, in the class with criminals.

As we approach a New Testament study of the subject, it is well to observe a few preparatory suggestions.

(1) Things which belong to God. Or in other words: Things to which God holds the deed. We cannot mention all, perhaps, but enough to bring the lesson home. Observe the fact that heaven and earth belong to the Lord. (Exo. 9:29; Deut. 10:14) The "earth and the fullness: and them that dwell therein." (Ps. 24:1; 1 Cor. 10:25-26) Israel belonged to him; for he purchased them. (Ps. 74:2) We can now understand why God said that they robbed him.

(2) To us today. "In him we live, move and have our being." (Acts 17) Our body and spirit belong to him. (1 Cor. 6:20) Our body is his by right of creation. Our spirit belongs to him because he is its father, and he gave it to us. (Eccl. 12:7; Heb. 12:9) Thus, we can understand the language of 1 Thess. 5:23: "That your whole soul, body and spirit be preserved blameless unto the coming of our Lord Jesus Christ." We are forced, in view of these facts to conclude with Paul that "we are not our own, we are bought with a price; therefore, we should glorify God in our body and spirit, which are his. (Giving In the New Testament will follow next week.)

* * *

Good understanding giveth favor: but the way of transgressors is hard.

Faith In His Name

(Continued from page two)

mind and the same judgment, insofar as the name is concerned.

But since we are to believe in his name, just what is faith anyway? In Heb. 11:1, Paul tells us it is the substance of things hoped for, the evidence of things not seen. When we believe in the name of Christ, then this name becomes the substance of the things you hope for, the evidence of the things you have not seen? Why not believe in the name of the Lord Jesus Christ?

Again it is said that so many people are wearing different names religiously it is difficult to understand why they are not all right. Let me suggest that it is a matter of authority, since the authority and power of the Saviour is invested in his name, to accept his name above all others is to accept his authority, and likewise to accept and wear the name of someone else, religiously, is to accept through that name the authority of the name worn.

There is no other name like unto the name of Christ. There is salvation in no other name but the name of Christ. (Acts 4:12) Now since there is salvation in the name of Christ, and since faith or belief is connected with our salvation (Gal. 3:22; Acts 16:31) therefore we believe in his name, and since repentance is also connected with the remission of our sins (Luke 24:46; Acts 2:38) therefore we repent in the name of Christ. And since confession is connected with our salvation (Rom. 10:9, 10) and there is salvation in the name of Christ, we confess his name. Likewise baptism being connected with our salvation (Mark 16:15, 16; 1 Pet. 3:21) and since there is salvation in the name of Christ, we are baptized in his name. And since we are to work out our salvation with fear and trembling (Phil. 2:12), and since all that we do and say are to be said and done in the name of Christ, therefore we live the Christian life, wearing the name of Christ. Beloved, his name is above all others, and is the only one in which there is salvation. Why do we not all wear this name? How much faith do you have in the name of Christ?

Every prudent man dealeth with knowledge: but a fool layeth open his folly.

* * *

Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored.

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If Jesus were here on earth today and for the purpose which brought him then, he'd be doing the same wonderful things. These cures were but a means to an end; they were not primary in his earthly mission. The primary thing was to perfect all plans for the establishing of his kingdom. These signs served only to verify his claims as Son of God. Thus, they were a means to that end; they were secondary and not primary in his ministry. Jesus never healed for the mere purpose of making sick people well. These were done to make people believe in him and accept his plan.

To perfect a plan and never reveal it to the world would be to defeat his primary purpose here among men. Therefore, after Jesus was risen from the dead, he commended his apostles to the whole world. Now these men also needed some means of confirmation. Hence, these signs attended them in the proclamation of this gospel plan of salvation. Healings of physical ailments became to them also a means to an end. What end, do you inquire? That God was with them as he had been with Jesus. Their primary business was to reveal this plan of the Christ. The miracles were but credentials from the Father above that their claims met his sanction.

After a full revelation of this scheme of salvation was complete and committed to writings, these men measured their length in the bosom of mother earth and these attendant signs also passed. Thus, today no man can proclaim the word of God and confirm his proclamation by doing an instant healing of a sick person. Yet, many today are offering their services as prayer medium through which, they claim, God is yet healing as in the days mentioned above. Such claims are admittedly wrong for two good reasons: The Bible teaches to the contrary and their every effort fails in instant healings. Of course, some for whom they pray get well; many get well without any sort or semblance of such prayer services. Therefore, if such claimants do pray for a person and he recovers in time they fall far short of having the proof of apostolic powers.

In face of our claims thus far set out, some are made to ask, Why, then, do we pray for the sick? I would say, we pray for the sick just as we pray for anything that we desire. For our prayers are desires expressed in the form of petition to God. Jesus said, What things soever you desire when you pray believe. . . . (Mark 11:24) Paul said, Let your request be made known to God. . . . (Phil. 4:6, 7) James said, The prayers of a righteous man availeth MUCH. . . (Jas. 5:16) Jesus said, Not my will be done but thine. . . (Matt. 26:42)

Now, let us see if this doesn't make out a legitimate case for prayer for the sick, and yet no claim of instant and unfailing healings. That is our objections, not to prayer for the sick, but the erroneous claim of apostolic

gifts of healings, which were instant and unfailing. If all would pray for the sick and rest the case with God, waiting and abiding his decision and will in the matter, we'd offer no protest, that's scriptural. Well, we learn that our desire is to be our petition; we are to let our request be made known to God. Certainly we desire the recovery of our loved ones who are sick; desiring it, we have a right to ask it; asking it we have the promise of James that God will not disregard our petition, but will do something about it. It shall avail much. That means that God will take our petition and in harmony with his goodness and will do whatsoever to him seemeth good. With faith in God, can not we let our desires be known and then like our Master say, Not my will but thine be done? Those who can take this attitude toward praying for the sick are undoubtedly scriptural and sound in the faith. Hence, you see that we pray for the sick just as we pray for anything else we desire. Now while we pray, we do all we can about the matter within our own reach, for man's extremity is God's opportunity. God helps them that help themselves. Isn't that the way we do when we pray for bread? If one prays for health, doesn't he cautiously obey the laws of health.

Pray for the sick is the Christian's grand privilege, but for it to be well pleasing, it must be asked in faith. The passages above make out a case of Scriptural prayer. I would not say that one casual petition will fulfill heaven's demands, for the Bible teaches that persistence in our desires is a virtue which pays good dividends. (Luke 18:1-8) Let your requests be made known, for the prayers of a righteous man avails much, but exercise that frame of mind which can say, Not my will but thine be done. God will take our petitions under advisement and do what is best. With that, who could not be satisfied.—In Gospel Age, Springdale, Arkansas.

UNITY

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will come when there will be but one united church of Christ in America." Let us pray for that day and remember that it will come when we are willing to discard our own opinions and speculations and to be guided by a "thus saith the Lord."

If it be thought too much of a sacrifice for us to discard our own opinions, let us remember that there is not one thing that is peculiar to any denomination that is taught in the Bible. If it is a Bible doctrine, then it is not peculiar to any denomination.

Let us resolve to "speak where the Bible speaks, and be silent where the Bible is silent." Let us move only at the directions of God as they have been revealed in the Bible. Let us be content with the Bible and make no alterations upon it. Let us call "Bible things by Bible names." Let us give the Bible a chance, then of the religious creations of man that so badly divided the world we can say:

"For modes of faith, let senseless bigots fight,
He can't be wrong whose life is in the right."

—In Christian Worker

What Does The Bible Say About Baptism?

J. A. McNUTT

Introductory Remarks

The cream of the world's scholarship has labored to give us a careful and thorough translation of God's Word, 47 Greek scholars on the King James Committee, and 101 Greek scholars on the Revised Version. Therefore, it is my desire to get the evidence, on this controverted question, from our two greatest translations, before the "common people" who read the English versions of our Bible.

Although I am confident that the scholarship of the world supports the position maintained in this brief article, I am content to rest the case at present on the evidence taken from the work of translation by the 148 scholars mentioned above. I make no appeals to lexicons of any foreign language, believing that the ordinary unbiased reader of the English versions can discover for himself the action and purpose of baptism.

What Is the Act Called Baptism?

From the accepted translation of the New Testament scriptures I now present not what I think, not some theologian's opinion about baptism, but what the Bible says on this subject. Baptism requires:

Act Named In the Bible	Immersion	Sprinkling	Pouring
1. Coming unto the water. Ac. 8:36	Yes	No	No
2. Much water. Jno. 3:23	Yes	No	No
3. Going down into water. Ac. 8:36	Yes	No	No
4. A form of a birth. Jno. 3:5	Yes	No	No
5. Form of a burial. Rom. 6:3, 4; Col. 2:12	Yes	No	No
6. A planting. Rom. 6:5	Yes	No	No
7. A resurrection. Col. 2:12	Yes	No	No
8. Washing of the body. Heb. 10:22	Yes	No	No
9. Coming up out of the water. Mk. 1:9, 10	Yes	No	No

Having called attention to nine statements of God's Word wherein only immersion could meet the demands of the Scriptures and neither sprinkling nor pouring would be logically suggested, I pause to ask, have you been immersed, meeting the requirements outlined above? Some may say the case looks conclusive, but many "learned men" say that it doesn't matter and that sprinkling and pouring are acceptable to the Lord. There are many intelligent men who think so, but their ideas and opinions are contrary to the wisdom of God. Your faith should not rest on the wisdom of man but in the power of God. (1 Cor. 2:4, 8) Neither sprinkling nor pouring will fit in any of the above Scriptures. Try it and see for yourself. Have you obeyed God?

When the term "sprinkling" is used in the New Testament, it is not used with reference to baptism at all. In fact, I wish to insist that there is no mention in the entire Bible of unadulterated water being sprinkled on anyone as a religious act. The Jews were sprinkled with "clean water" after their return from captivity (Ezk. 36:24, 30), but we learn that this "water of purification" was a mixture of the ashes of a red heifer, and of scarlet, cedar and hyssop, together with water from a running stream. (Numbers 19) Water alone was not sprinkled on anyone.

But another will say, was it not predicted in prophecy

that Christ would "sprinkle many nations"? (Isa. 52:15) Here, I simply call attention to the decision of the 101 scholars of the Revised Version who insert in the footnote the word "startle" instead of "sprinkle." This correction is justified contextually because the entire chapter indicates that Christ would astonish or startle the nations of earth.

Does it not follow that since the Holy Spirit was poured out (Acts 2) and the Apostles are said to have been baptized by the Holy Spirit, that pouring is baptism? Not at all. The pouring was one act and the baptism was an altogether different act. Here is a clear distinction between pouring and baptism. The Holy Spirit was poured, but not baptized, therefore to baptize does not mean "to pour". The spirits of the Apostles were baptized in the Holy Spirit inasmuch as they were brought under complete control of the Spirit's influence, they are said to have been baptized, immersed, submerged in the Holy Spirit. Christ underwent a baptism of suffering, not a mere sprinkle or pouring but an overwhelming, a complete immersion.

The waves may roll upon the shore and the shore be baptized or immersed but this would not indicate that "rolling" is baptism. If enough water was poured on a person to cover up or submerge his body, it would be a baptism, but the pouring would be one thing and the baptism something altogether different.

Blessings of Scriptural Baptism to Believers

I turn now, with scriptural testimony, to another class who concede that baptism is immersion but deny that it is essential to salvation from past sins. This group will say, "Baptism is only an outward form, or symbol, and not necessary to remission of sins." Yet in spite of this contention they insist that it is supremely important that this "non-essential act" be performed by immersion and exclude from their fellowship all who have not been immersed. Practically every church in the land maintains that what they consider as the baptismal act is necessary to church membership. What is the scriptural design and importance of baptism now? Is it merely a door into the church? Is it an empty form?

Design Stated in the Scriptures

1. Initiates into the divine names. (Matt. 28:19)
 2. Salvation placed after the act. (Mark 16:16)
 3. Cleansed afterward. (Eph. 5:26)
 4. Initiates into Christ. (Gal. 3:27)
 5. Is "unto remission of sins." (Acts 2:38, Revised Version)
 6. Performed by the authority of Christ. (Acts 19:5; Acts 10:48)
 7. Saved by baptism. (1 Peter 3:21)
 8. Rejoicing after obedience, not before. (Acts 8:38, 39)
 9. "Wash away thy sins" connected with this act. (Acts 22:16)
 10. Walking, a new life follows. (Rom. 6:4)
 11. Baptism in the name of the Lord is water baptism. (Acts 10: 47, 48)
 12. It is *not* Holy Spirit baptism. (Acts 8:15-17)
- To provoke further thought: *Is baptism a part of the*

gospel of Christ? If not, any preacher who teaches that one should be baptized comes under condemnation for preaching another gospel (Gal. 1:7-9), and if it is a part of the gospel, no one can deny that we are saved by the gospel (Rom. 1:16; 1 Cor. 15:1, 2), of which baptism is a part. I challenge any person to test the logic of this conclusion. This position cannot be successfully refuted.

Again, "for the law was given by Moses, but grace and truth came by Jesus Christ." (Jno. 1:17) *Is baptism a part of the law given by Moses or does it belong to grace and truth which came by Christ? If it is of grace, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." (Eph. 2:7, 8) If of truth, "Ye shall know the truth and the truth shall make you free." (Jno. 8:32) Let those who teach differently disprove this affirmation, or cease misleading their hearers.*

But, it is "not of works" and baptism is a work, says someone. Are faith and repentance not works? They are works which God commanded (Jno. 6:29) and man performs both acts, but has nothing to boast of. In Eph. 2:8 only such works that produce boasting are excluded, meritorious works, this does not exclude faith and repentance which God commanded and neither does it exclude baptism which is also commanded of God. (Acts 10:48)

Conclusion

With all these scriptural references before you, if you have not obeyed the Lord's command to be baptized, I plead with you to place yourself with that great audience on Pentecost in Jerusalem and imagine yourself as asking with many others, "Men and brethren, what shall we do?" Then hear the great apostle Peter answer by inspiration of the Holy Spirit, "Repent, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:37, 38, Revised Version) Now, having heard this, as one willing to receive God's word gladly, with a heart filled with faith, in deep penitence, be buried with the Lord in baptism (Rom. 6:4), and having been raised up, walk as a Christian in a new life looking to Christ for the crown of life eternal. (Rev. 2:10)—In The Evangelist.

HOLY SPIRIT BAPTISM

A. C. COPELAND

"Ye shall be baptized with the Holy Ghost." (Acts 1:5) "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized you with water; but ye shall be baptized with the Holy Ghost." (Acts 11:15, 16) These quotations teach us that Holy Spirit baptism was promised by the Lord and it took place on the day of Pentecost and at the conversion of Cornelius. No other event is called Holy Spirit baptism in the New Testament. Search history as we might, there is no other occurrence similar to these two. Hence we can safely state that the baptisms of the Holy Spirit has occurred only twice since the beginning of the world.

While Holy Spirit baptism is of vital interest to every child of God, it is important that we do not get its purpose confused as so many religious people have done. Careful study of the subject will reveal that it was not the cause of conversion nor the result of it. Neither

was it the cause or the result of sanctification.

Read carefully the second chapter of Acts. The first four verses describe the baptism of the Holy Spirit that occurred that day. It is very important that we follow the narrative closely. Up to this point the baptism of the Holy Spirit has occurred; yet, not one unbeliever had believed, nor one unconverted man had been converted. A study of these four verses should convince anyone that the baptism of the Holy Spirit has no connection with conversion. But we read on.

The fifth to thirteenth verses tells what effect the news had on the multitude. Their curiosity was aroused, they gasped with astonishment, but they did not know what it meant. And they were all amazed, and were in doubt, saying one to another, what meaneth this? We notice again that no unbeliever had believed nor had any unconverted man been converted, although the baptism of the Holy Ghost had taken place.

The 14th to 36th verses give Peter's sermon. He proves by prophecy that Jesus is the Christ. He convinces them that their hands were dripping with the blood of the innocent Son of God. He showed them that the crucified criminal had become the risen Lord, the rejected convict had become the conquering king.

The 37th verse says that they were pricked in their hearts. What caused this? Be absolutely honest in your answer. Much depends on it as all conversions from then on must occur just like these did. Luke says, "When they heard this they were pricked in their hearts." It was Peter's sermon and not the baptism of the Holy Ghost that caused it. That is what it says.

It is noteworthy that those who accept the plain statement of the 37th verse accept the 38th verse also. And those who reject the 37th verse and insist that conviction in the heart is the result of the direct work of the Holy Spirit, reject the terms of pardon given in the 38th verse.

Moved Back To Delight

Brother J. A. Copeland, editor of the GOSPEL LIGHT, who has been residing at Hope, Arkansas, and working with the church at that place for the past four years, moved back to his home in Delight first of this week.

He will be engaged in revival meetings throughout the summer, after which he will preach for congregations in this section and do mission work. The Copelands have lived in Delight for many years and have a host of friends here who welcome them back to the community.—F. A.

When we are saved we are not beyond temptation. (Jas. 1:2) We are not removed from our difficulties, (2 Tim. 3:12) for these things try our faith. We are not even saved from physical death, "for as in Adam all die." We are only saved from our past sins. A greater salvation will come later to those who are faithful to the end. Trials, difficulties and temptations will be no more when we reach eternal perfection. As long as we are in the flesh, we will be subject to trials, temptations, disappointments, difficulties. We do not reach a state of sinless perfection as long as we are in the flesh. "But we shall receive an hundred fold now in this time, houses, and brethren and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life." (Mark 10:28)

* * * * *

NOTES—REPORTS

* * * * *

Joe P. Spaulding, West Helena, Ark.: Brother Walter Leamons of McAllen, Texas closed his fourth meeting with the church here. He was of untold value to the church. Three were baptized and the church greatly strengthened. I began work with the church here the first of May. There is a lot of work to be done in this field and the members are ready to do it.

* * *

B. A. George, Danville, Arkansas: I haven't reported to the Gospel Light in a long time but I haven't missed preaching but one Lord's day this year. I begin my first meeting July 4th at Mt.

Judca, Arkansas. We have a fine group of people there and we are hoping for a good meeting. I may have some time in September for a meeting. If anyone desires my service write me at the above address.

* * *

A. H. Bryant, Douglass, Kansas: I closed a two-Sunday meeting at Broken Bow, Nebraska last Lord's day. Considerable interest manifest by the few members there, but little attendance from outside. Brother R. O. Webb of Secor, Ill. was at Ansley, near there, some two weeks before my meeting. One brother and his family drove 90 miles

each week day and 180 miles on Lord's day to attend these services. On the last Lord's day of my meeting, six members and their families, from as many widely separated points, drove a distance of 328 miles. There are only six families of 11 members, but they are "set on defense of the truth." In only two years they have developed three good teachers and their song service is fine for a small group. That is a fertile field for preaching the word. Some preacher who wants to work would do well to locate there and grow up with the work. If interested write Ted Florea, Ansley, Nebr., or Roy Wilson, Ansley, Nebr.

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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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New Testament Giving

R. A. HARTSELL

The "Widow's Mite" is a time-worn alibi for shirkers in the gospel age. How many times have you dropped in your dime or nickel and then gone home from services, trying to console yourself with the idea that you had given the "Widow's Mite?" Jesus did not relate this happening to show how little in the matter of coins one could give, but to show how great an amount one may give out of deep poverty. The widow gave ALL SHE HAD. You did not compare with her if you did not give all you had. In the New Testament, giving is based upon what one has—the how much, not the how little. This makes each equal; and, there must, in this age, be equality. Giving being based upon what we have makes the amount of the poverty stricken equal in the sight of the Lord to the huge amount given by those more fortunate in life. One should never strive to see how little one can give and get by, but should strive to give the limit. The limit is, *how much have you?*

PURPOSE

New Testament giving is based upon purpose. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7) The word purpose means "design; end or aim desired." If you give as this passage teaches you to give, you have designed, planted the giving before you arrived at the house of the Lord. You did not wait until time for the giving, then without thinking, place the smallest coin you could find into the Lord's treasury. You studied the needs of the church; you then considered your share of the amount of need, and having come to a sane answer, you gave.

The heart is to be considered with. "As he purposeth in his heart," says Paul. In other words, "as you planned in your heart." Three words in the verse show the attitude of the heart of the giver. They are: "grudgingly, necessity and cheerful." The word "not" is connected with two of them. "Not of necessity. . . not grudgingly." Then the heart must feel free in the matter, and must not covet what it declares to give. This kind of giving will reach the grand climax of God's love; for "God loveth a cheerful giver."

PROSPERITY

Gospel giving is based upon successful progress of Christians. This progress, or prosperity, cannot be measured in terms of finance alone. Success to a child of God reaches beyond material things. If I have a living, that is prosperity. If I have the necessities of life plus the fortunes of Christianity, I am rich. Out of my abundance, therefore, I am to give. "Let every one of

you lay by him in store, as God has prospered him." This statement embraces more than we see at first glance. "As God has prospered him," makes us know that prosperity is from God. Our giving must, therefore, be based upon prosperity as God sees fit—not just as humanity sees it. God's vision of it is expressed in Paul's language to the Athenians. (Acts 17) "In him we live, move, and have our being." Do you consider your life and action, plus your being when you figure the amount you owe God on the first of each week? Do you include the joys of relationship with Christ when you offer time, talent, money and life to him? These are fortunes bestowed upon you by the Lord, for which you should express appreciation.

AMOUNT

Is there a fixed amount? Yes. It is not determined by the Jewish one-tenth, however. As we have seen, the amount is, "As God has prospered you." The book and pencil have been handed to you. You are now responsible. It is your business to prove, by your set of books, that you are worthy of the confidence the Lord placed in you. If, with the right to keep the books, I cheat the Lord, I am a robber. I stand in the same position the Jews found themselves in when the Lord told them that they had robbed him.

"If we sow bountifully, we shall reap also bountifully." Your amount must be fixed on the bases of liberality. I know of a church where the contribution will not exceed four cents per member. You say, "That is awful." And it is, but have you counted the membership where you worship? Now take that number and divide it into the amount of contribution you have, or had last Lord's day. See! You did not do much better, did you? Talk about liberality: about giving as we have been prospered. Brethren, I'm afraid a lot of us have quarteritis. If we were asked to give more than twenty-five cents, we would feel insulted. The Lord's work is choked, starved and has spiritual anemia because we are afraid we will give on the basis of "how much we have, instead of how little we have."

ATTITUDE

Many persons give liberally, but have the wrong attitude. "I'll give as much as anyone else." Or, "How much did John Doe give?" Giving is individual "Let every ONE of you." says Paul. It is not to be gauged, therefore, by what some one else does. It is upon your personal prosperity. So, if you wait to see how much

(Continued on page four)

What We Can Do About It

C. M. STUBBLEFIELD

In the Gospel Light of June 11, Brother Geo. B. Curtis gives us certain facts, gleaned from government records, and correctly affirms that "these figures are a challenge to us all." He closes his timely contribution with the question, "What can we do about it?" and, by the grace of the editor, I shall try to answer him. I know of several things that can be done. Before presenting them, though, I want us to take another look at the figures Brother Curtis quotes, for they are most revealing, and should excite some anxious thought, especially among church leaders.

The statistics cited by Brother Curtis show:

(1) That there are thirteen States in which there is no plain, simple church of the Lord at all.

(2) That there are three others in which there are fewer than one hundred members, all told.

(3) That there are five States in which there are more than one hundred members, but fewer than five hundred.

(4) That there are six States in which there are more than five hundred members, but fewer than a thousand.

(5) That in Arkansas, although our brethren total less than one per cent of the population of the State, there are more than three times as many of them here as there are in twenty-seven other states combined.

(6) That only thirteen of our states have as many as five thousand members, and only eight that have as many as ten thousand.

(7) That in Texas, where live more than a fourth of all our preachers, and more than a fourth of all our members, the total membership is less than two per cent of the population.

(8) That all our brethren, in all our states, could live in the city of Dallas, and have enough room left over for half as many more.

(9) That we have suffered a loss of about one fourth our membership during the last ten years.

(10) And, finally, that if we had doubled our membership in the last ten years, instead of losing, we would now have about as many members as Baptist have in the one little State of Alabama alone.

Now, in view of these undeniable facts, I suggest that we all join with Brother Curtis in asking, What can be done about it? When I remember that our principles have been advocated in this country for much more than a hundred years, these figures are simply depressing. And it isn't enough that one shall say, as do many, that these Government figures are incorrect. I know they are not exact; such figures never are. There are always some who refuse to respond to the Government's request for a report. But the figures are near enough correct to give us a pretty fair picture to show us the general trend of things. They show us, beyond the possibility of doubt, that we are making no progress as a whole. They show us that, although we are enjoying rapid growth in certain centers, we are suffering severe losses in many communities; they show us, in fact, that we have never made any progress except in

a very small part of our country.

It does no good to deny cold, hard facts. It is far better to face them, just as they are, and then make an honest effort to remedy whatever evil may appear. Had England and France done this they would have avoided their present ills. They closed their eyes and ears to certain unpleasant truths and made no effort to stem the tide their statesmen saw rising. Let us learn a lesson here. New Testament Christianity left the land in which it was first preached. Nothing remotely akin to it can be found in any spot visited by the Saviour and his apostles, except what is being sent there from other lands. The church of God was driven out of the land of Palestine, and entirely off the continents of both Asia and Africa. The church in Rome, to which Paul preached so long, and to which he sent his matchless epistle, was transformed into a Roman Catholic Church and still stands as a living monument to the folly and indifference of man. Can a similar thing not occur here? If not, why not?

I called the attention not long ago of one of our boastful brethren to these government statistics, and he replied, sneeringly, "you are pessimistic." And that's right. I am pessimistic. And the more squarely I look these facts and figures in the face, the more pessimistic I become. I see not one thing in them to make me otherwise. And no difference where I look, nor what I consider, I see nothing to change my attitude. For instance, if I consider our own beloved State, I find the greater part of it to be but a mission field so far as our principles are concerned, and this in spite of the fact that we have individual congregations which have existed for more than a century. I find countless towns and communities all about over the State in which the principles we love have never been preached so much as one single time; I come into contact with persons every week who have not the smallest conception as to what those principles are.

But what, asks Brother Curtis, can be done about it? I shall try to answer him next week.

The Power Of the Cross

The cross of Jesus is all powerful. Its power does not come from the time and place of its erection, nor from the circumstances by which it was environed. It has faced the opposition of the world to which it was preached. Paganism kindled around it the fires of persecution, but like the burning bush in Horeb it has not been consumed. Judaism tried to cover it with dishonor and disgrace, but its truth and purity, its effulgence and glory, are such that no breath of hatred has dimmed its luster. Infidelity has tried to bury it, but it is so firmly planted that no bond of unbelief can dig beneath its foundations. Destructive criticism has sought to pour suspicion upon it, and rationalism has tried to nullify its power, but in vain. It draws the world unto itself. It is more powerful today than ever before.

A Review Of A Sermon

C. L. KYSOR

Some one was kind enough to donate to me a copy of the "Akron Baptist Journal" in which I find a sermon on the subject of "Baptism" by Mr. Billington. The one donating the paper, no doubt had in mind that I pay some attention to this sermon. That I will gladly do.

As it seems to be the purpose of Mr. Billington to set aside, nullify the command of Jesus that people are to be baptized for remission of sins. It is to this phase of the subject I wish to direct my attention.

Some things said in this sermon that we heartily agree with Mr. Billington. We delight to agree with people, when they agree with the Lord. Paul said, "Be ye followers of me, even as I also am of Christ." (1 Cor. 11:1) Now we are willing to go that far with Mr. Billington, but no further.

WHY BE BAPTIZED?

Mr. Billington answers by telling us that the Lord Jesus Christ commanded it. To this we agree. Mr. Billington also says: "That he could not say that he loved the Lord if he refused to be baptized." Here again we agree with him. But we might add that Jesus also commanded people to be baptized for remission of sins. (Mark 16:16; Acts 2:38) In this statement of the Lord, we learn that salvation, saved, remission from past sins is obtained after baptism, not before. Notwithstanding Mr. Billington to the contrary. Thus you can see that Christ or Mr. Billington is wrong on the subject. Well it is just a matter then of whom we are to believe. It seem to me that it would be well for us to believe Jesus since he has all authority, all power in heaven and on earth. (Matt. 28:18) And then too we are to be judged by his words (John 12:48) not Mr. Billington's. See!

Again the Holy Spirit and all the twelve Apostles understood Jesus to say, that remission of sins came after baptism, not before. For we hear Peter preaching under this great commission (Mark 16:15, 16) answering for himself and all the other eleven apostles, the most important question ever propounded by mortal man. Namely, "Men and brethren, what must we do?" The Holy Spirit told Peter (Acts 2:4) to tell them, and he did, "To repent and be baptized every one of you in the name of Jesus Christ for remission of sins." (Acts 2:38) The Holy Spirit through Peter commanded the Gentiles to be baptized in the name (authority) of the Lord Jesus, (Acts 10:48) for the same purpose, i. e., for remission of sins. Listen, friends, had Peter and the other eleven apostles been Baptist preachers of the Billington type they would have told those sinners to pray and ask God to forgive them, or you are already saved and don't know it, since you believe. (Akron Baptist Journal, page 3, paragraph 13, April 6 and April 11 issue paragraph 7, page 2) Well they were not Baptist preachers, that makes the difference. Their answer came from heaven. Thus, we might wonder, if Mr. Billington thinks he can love the Lord by being baptized, but not for the "design" the Lord commanded. Namely, for the remission of sins. Well if he does, he has another think coming, for that one is wrong.

Mr. Billington calls our attention to Mark 1:4-8. This paragraph serves his purpose well in proving the act of baptism to be immersion, but plays havoc to his theory that people are saved, forgiven, pardoned, before being

baptized. Perhaps Mr. Billington overlooked the fact that John's baptism was for the remission of sins. (Mark 1:4)

When a man is baptized for remission of sins, as Christ commanded, not that his sins were pardoned (forgiven before baptism) he is accepting the council of God. When a man refuses to be baptized thus (for remission of sins) he is rejecting the council of God. This was true concerning John's baptism. (Luke 7:29, 30) Would not the same be true concerning the baptism that Jesus commanded? If not, why not? Since Jesus in authority is so much greater than John, that John concluded that he was not worthy to stoop and unloose his shoe. (Matt. 3:11) Therefore, Mr. Billington evidently is rejecting the council of God, not being baptized according to the baptism of the Lord, that was for the remission of sins. Therefore, I would suggest that Mr. Billington, and all his converts be rebaptized according to the baptism commanded by the Lord, namely, for remission of sins. Since the baptism that he advocates and practices is as useless and worthless, and as much out of date as John's baptism was after the day of Pentecost. (Acts 19:1-6)

Further proof that people are not saved or pardoned, forgiven before being baptized, we call your attention to the following facts: One gets into Christ by being baptized. Paul reminded the Romans that they had been "baptized into Christ" (Rom. 6:3), and he wrote the same thing to the Galatians. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27) All spiritual blessings are in Christ. (Eph. 1:3) If all spiritual blessings are in Christ, then none are outside of him. If one is baptized into Christ, he is outside of Christ before he is baptized. Therefore, one must be baptized into Christ in order to enjoy spiritual blessings.

Dear friends, salvation is secured after baptism, not before as Mr. Billington would have you believe.

Baptism is not an outward sign of an inward grace, or a sign of an inward cleansing. But submitting to baptism is obeying a divine command. It is "the answer of a good conscience toward God, by the resurrection of Jesus Christ." (1 Peter 3:21) It is not for the purpose of showing to the world that one has been saved, for he is not saved until his baptism is completed. Showing Christ to others is done by living the Christian life, (Matt. 5:16) and not by baptism. Baptism is not an act to be submitted to by one who is a Christian, as Mr. Billington would have us believe. But, the command to be baptized must be obeyed in becoming a Christian, in being born into the family of God. All (not a part) of the various activities of the Christian's life are to be performed over and over, but baptism is to be done only once.

Salvation is in Christ. (2 Tim. 2:10) One is baptized into Christ. (Rom. 6:3; Gal. 3:27) Therefore, one must be baptized to be saved or pardoned.

Mr. Billington calls our attention to Romans 10:13: "For whoever shall call upon the name of the Lord shall be saved." In Acts 2:21 we have the same quotation. Calling on the name of the Lord includes obeying what Jesus commands. The Pentecostians called

(Continued on page six)

THE GOSPEL LIGHT

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New Testament Giving

(Continued From Page One)

some other member gives, and you give just that amount, then your prosperity would have to be just the amount of the other fellow's. If this is your practice, your attitude is wrong. Then, there is the fellow who wants to have glory of men. He demonstrates his liberality, either by being sure that the one taking the collection sees the five or ten spot he puts in, or he is loudly talking about how much he gives each week or month. This fellow wants to have the praise of men rather than the praise of the Lord.

Yes, it is a duty. Giving is commanded. It is even "ordered." "As I have given ORDER unto the churches of Galatia. . . (1 Cor. 16:1-2) One should give because he is ordered to do so. His attitude should be: "God has commanded; I must obey." But, one should not lose sight of the fact that he is meeting a just obligation. Man owes God. God, though owing man nothing, paid a price in the gift of Jesus. We owe God and ought to pay him. Sure, what we pay will never be equal to the sacrifice God made for us, but our giving is accepted by the Lord on the basis of "what we have; not out of what we have not." Our giving out of what we have either shows God that we would give something more substantial if we had access to it; or it shows that we would take eternal things from him and then withhold such from him.

Thus, we are ready for this statement: "For if there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8:12) Just what is a "willing mind?" I believe that verse 19 gives us some light on the question. "And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your *ready mind*." A "willing mind" is a "ready mind." The mind must be made ready. You may be sure that one who complains when the preacher or elder teaches on giving, lacks this quality. He has not been made to appreciate the above statements. God will not accept an offering from a unwilling mind. Proper attitude, then, must embrace these qualities: Cheerfulness, purpose, readiness and willingness of mind.

WHY REGULARITY?

"Upon the *first of every week*. . ." is the commandment of the Lord. "Every week" shows that the Lord demands regularity. There are always needs in the

work of the church. But some have countered that this passage means only to embrace the poor saints at Jerusalem, and it is to be obeyed when such need arises. That person has not read the verse; he has only read at it. "That there be no gatherings when I come." Don't wait till the need arises, is the instruction. "Don't wait till I get there before you make an effort. Have the money ready. The purpose of regularity in giving is to have the money when the emergency comes.

Moreover, that reader was mistaken also when he thought that the contribution was for the needs of the poor saints alone. Giving instructions concerning the same matter, Paul told them in his second letter that it not only supplied the needs of the poor, but that it was for all men. (2 Cor. 9)

You have known of preachers going to conduct a meeting for a congregation, which had known for months that he was coming, and you have seen the leaders of that church, near the close of the meeting, going from one to the other, trying to make up the preacher's support. What is wrong? They haven't been doing what the book teaches. They would have been ready if they had. And too, you have known of them, after making the rounds, returning to the preacher, saying, "we are sorry, but we just can't get what we had planned to pay you;" yet they had known for months that the support would, (should) have to come. A church which has a scriptural leadership will not be caught off guard like that. Brethren, if we took care of our own business like we do the Lord's, what would happen to the church—I mean, look what has happened in many places!

BACK ISSUES OF GOSPEL LIGHT WANTED

Due to the fact that we have either mailed out or misplaced all copies of the Gospel Light of April 23, April 30th, and May 7th dates, our files are not complete as to these numbers. We also have received requests for copies of some of these issues which we are unable to fill.

If any one receiving the paper in bundles should have copies of any of the above issues, we would be glad to have them. We will either pay you for them or send current copies of the paper to replace them.

If you have copies or one or all of the above dates, please drop us a card stating date and quantity of each, and if we have not already received a sufficient number for our files, we will send mailing envelope and postage.

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Were You Answered?

H. M. PHILLIPS

The answer is the important thing in most affairs of life. It must be the correct one to be of value. Most messages sent need an answer and if none is had very little good is done as regarding the two parties. If you call for central and get no answer just as well not have the phone, or if you call for a party and get no answer it is no good. But in spiritual matters this is more than in any other matters. We need to get the answer. Do we know how to get it and will we know the correct one if we get an answer? There is no reason if no answer is had.

Why No Answer?

Because the people were oppressing and would not follow the way of the Lord he said that the seers would be ashamed because there is no answer of God. (Micah 3:7) Even people shall call on the Lord and he will not answer. (Prov. 1:28) This was because they would not answer to God when he called and now for that reason when they call he will not answer them. It surely is sad when God will not hear or answer. Yes when people are turning away their ear for hearing the law then their prayers are an abomination to the Lord. (Prov. 28:9; Isa. 65:12) When Saul had discovered God and then called on God and God would not answer him, he called up Samuel. (1 Sam. 28:15) No one need expect God to answer them if they refuse God's way and go in their own. God will only hear those who will hear him. Many people now pray to God and get no answer because they are not willing to do as God's word says and instead they set up their own standard and seem to think God will have to accept that. No, God does not have to do as we think he should. He is the one fitted to give out directions for us and since it is not in man to direct his steps he must look to a higher source and that is the Lord. Yet many people claim they are answered when they admit they are not obeying his commands and even make light of some of them, and knowing that God says he will not hear such. If you are answered it is because you are doing God's way and not any other.

The Answer Is Needed

In the first place we must be ready to give an answer to all who ask us a reason of the hope within us. (1 Peter 3:15) This must be before we may expect God to answer us. If we do not have the hope nor trying to get it God's way, we may be sure God will not help us in our effort nor hear us when we cry. David felt that he needed the answer speedily when he called in the time of trouble. (Psa. 102:2) That is surely the feeling of us all; well we must be pleasing to him in our life for that to be done. We may not have time in the time of trouble to get all fixed up that has been out of order for some time but we must keep the repairs made so that when the real trouble does come we will be ready to call and assured that God will answer speedily, for then it is we need help at once. We all need an answer of a good conscience. First Peter 3:21 tells us that this is had in baptism. Since baptism is an answer of a good conscience, then we do not have that till we are baptized. But inasmuch as we are baptized into Christ and become a child of God, an heir with Christ we call on God as our father for favors with the promise he will answer. No one without a good conscience

could expect to be pleasing to God or right with self. Yes, one may call on the Lord in distress and be answered. (Psa. 118:5) Even in the day when we cry to the Lord he will answer. (Psa. 138:3) But this is all understood to be when he are doing God's will.

How Have the Answer

We are to be a worshiper of God and do his will in order to be heard. (John 9:31) The Lord's ears are open to the prayers of the righteous. (1 Pet. 3:12) And the effectual fervent prayer of a righteous man availeth much. (Jas. 5:16) Our prayers may be hindered if we give not honor to the wife as the weaker vessel. (1 Pet. 3:7) John said we have whatsoever we ask because we keep his commandments and do these things that are pleasing in his sight. (1 John 3:22) Now I feel sure that all honest people will see clearly that it is necessary to do the will of the Lord to be heard of the Lord. So are you answered or not? You can tell by this.

How Will You Explain This?

There are many good, moral, religious and honest people who have not done what the commands say and accordingly are not saved and are not in the family and they call and are answered, they say. Some even make fun of the idea that you have to obey the Lord's word to be saved, and yet they say they are answered of God. Well, I will let the Lord explain that in his word. Now either the word is right or it cannot be relied on. If it is the standard by which we are to go and you present me things that are not as it says and ask me to explain I have no explanation to make, just to believe what the Lord says shall be my answer. Now that may sound harsh but when God teaches that he does not hear sinners, those who turn their ear from hearing the law and are not keeping his commands and you tell me that God answers them just the same, I am bound to make a choice for the truth. Either you are right or God is right, for the one is the opposite of the other. Now I shall say that God is right. You may be sincere but I take God to be also. You may be honest in your statements, but I take God to be honest as well. You may be fair and lovable but so is God. Then since you are opposite from what God says, I shall be compelled to think that one who cannot lie has the truth told and the other does not. So do not be angry with me if I believe God in preference to any human being. So if I turn God's word down and believe what people say, then I do not need the Bible at all. There are few people who really need the Bible, for they are going to do as they think and feel anyhow. But let us be sure to take the word of God and hold to that for it will live and abide forever. Yes, let God be true though every man a liar. (Rom. 3:4) Friends, think and see if this is not the safe way.—Gospel Broadcast.

A Review Of A Sermon

(Continued from page three)

upon the name of the Lord, by propounding the question: "Men and brethren, what shall we do?" Peter answering for the apostles promptly told them what to do, i. e., "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38) Verse 41 says they obeyed, and verse 47 says the Lord added them to the church. So it is with all other conversions recorded in the book of Acts. We challenge Mr. Billington, or any one else, to give us just one passage of scripture, since Christ began to reign, that indicates that an alien sinner should pray, that he might be forgiven of his sins. Saul of Tarsus was an alien sinner. We learn from Acts 9:10-11 that he was a believing, praying penitent for three days without sight, neither did he eat nor drink. Jesus instructed one Ananias, a gospel preacher, to stop his praying, which he did. So the preacher stopped his prayer, and told him "To arise and be baptized and wash away his sins." (Acts 22:16)

I note that Mr. Billington calls our attention to 1 John 1:9. This passage was spoken to Christians, not to alien sinners. To apply it to alien sinners is to pervert the way of the Lord. Erring Christians are to confess their sins, repent and pray. (1 John 1:9; Acts 8:22) This is the law of pardon for erring Christians. The alien sinner must hear, believe, repent, confess his faith in Christ to be the Son of God, be buried with Christ in baptism for remission of sins. Paul says when he has done these things from the heart, he is then made free (forgiven) from sin. (John 6:44, 45; Heb. 11:6; John 8:24; Luke 13:3, 5; Acts 17:30; 2 Peter 3:9; Mark 16:15-16; Acts 2:38; Rom. 6:3-16; Gal. 3:27; Rom. 6:17, 18)

Another thought I wish to call to your attention before I close this chat is, namely, Mr. Billington says: "Common judgment should teach anybody that water on a body cannot cleanse the soul." To this we agree, but I might add that I have been living in this tabernacle of clay a few years beyond the half century mark, and in all that time, I have never met one person who taught or claimed that water cleansed the soul from sin. Neither have I as yet met any person who taught that the "brazen serpent" cured the snake bitten Israelites. (Numbers 21) Common judgment ought to teach anybody that God healed them, but this he would not have done, had they refused to look upon the serpent. Since God commanded them to look upon that serpent, they could be healed in no other way. Again, no person that I can recall ever taught that the water in the Jordan river cured Naaman of leprosy. Common judgment should teach Mr. Billington and all sensible people who oppose baptism for remission of sins, as Jesus commanded, that God healed Naaman. See 2 Kings, 5th chapter. But this he would not have done had Naaman refused to dip or wash seven times in the river Jordan.

The blood of Jesus Christ cleanseth us from all sin. (1 John 1:7) This we know as well as Mr. Billington knows.

The blood was shed in Christ's death. (John 19:34) We are baptized into his (Christ's) death. (Rom. 6:3) Therefore, we must be baptized in water to reach or come in contact with the blood of Christ. Thus common judgment should teach anybody that he must be baptized in order to be saved, pardoned, forgiven of his sins.

We note that Mr. Billington signs his name, "Rev. Dallas F. Billington." I read in the New Testament of

Paul, Peter, James and Timothy. They were great preachers. But I do not remember of them addressing themselves "Rev." I do read of them addressing themselves as "servants of Christ." (Phil. 1:1; 2 Peter 1:1; James 1:1) Friends, the word "reverend" is found only one time in the Bible. (Psalms 111:9) And then it has reference to God. "Holy and reverend be his name." We might wonder when Mr. Billington or any other man became worthy to wear such a title.

Yes, salvation is a spiritual act as Mr. Billington says. And that spiritual act must be expressed in obedience. One of those acts of obedience is "to be baptized in the name of Jesus Christ for remission of sins. (Acts 2:38) Faith not strong enough to obey is a dead faith. But wilt thou know, O vain man, that faith without works is dead?" (James 2:20, 24, 26)

May I say in conclusion that common judgment ought to teach anybody that the Bible is right on this subject. The baptism that Jesus commanded is for the remission of sins. Notwithstanding the doctrines and commandments of men to the contrary.

The writer stands ready to defend what is here written at any time or place. Written in love for the truth, kindness toward all, malice toward none.—Akron, Ohio.

I WONDER

FLOYD J. SPIVY

I wonder why some people think you are not preaching the gospel unless you are preaching first principles and skinning the sects all the time?

I wonder if those people ever examined the New Testament very cosely? Here is what we find if we do: Five books addressed to the unbeliever, telling how to become a believer in Christ, and become a Christian. Twenty-one books tell how to live and worship; and one pictures the final end. Do those twenty-two books belong to the gospel? Is the book of Acts the only gospel in the New Testament? I still wonder how many of them ever examined the New Testament?

I wonder why a preacher can preach on the first principles, and the whole membership will go home and say: "That is so plain that I don't see how any one could fail to see it." Then when he preaches on some phase of Christian living, about fifty per cent will go home and say: "That is just his idea about that matter." You can wonder now. I've been wondering for a long time.

I wonder why the Sectarian world is so much concerned about Easter, Christmas day and such things, and at the same time disregard the purpose of the Lord's day? The early disciples came together upon that day to break bread. (Acts 20:7) The denominational world says, "It is not necessary to observe the Lord's Supper every week." According to that brand of logic it is not necessary to meet every week. If it isn't necessary to meet *every week*, then what week is it necessary to meet? If we can leave off one week, why not two weeks? If we can leave off two weeks, why can't we leave it off for the rest of our life? Let them answer it, I am just wondering.

I wonder why some people set such a high standard for every one except THEMSELVES?

NOTES—REPORTS

Will W. Slater, Fort Smith, Arkansas: The short meeting in Benton Harbor, Michigan resulted in three baptisms, one Methodist lady 63 years old. This is a new congregation, established last February, through the untiring efforts of Brother Wayne Lanham, a "lay-member", not a preacher. The nearest congregation is about 40 miles away. This is a great mission field. I regreted I could not stay longer, but had to rush home, and then on to Abilene, Texas to attend graduating exercises of Abilene Christian College, from which my daughter was graduated. This leaves me in a meeting at Foster, Okla., my fifth effort here. Two confessions last night. I go from here to Combes, Texas. I was to have gone to Vicksburg, Miss., but at the "last moment" the meeting was cancelled. The "why" is unknown to me. Brethren, pray for me. My son is in the army now, and I need your prayers.

Doyle Hughes, Bokchito, Oklahoma: I have, of my own accord, resigned the work at Bokchito, Okla. I regret that I am not in a position to continue the work. I have been with the church here for about seven months and feel that good has been accomplished in many ways. There are three young men in the congregation who are rapidly developing into leaders, and I am confident that they will continue to be of service in the kingdom of our Lord. It has never been my privilege to work with a more zealous group of people. Though they are few in number and most of them poor in this world's goods, they are rich in faith and manifest great interest in the Master's cause. They have fulfilled their obligations in every way, though at great personal sacrifice to many of them. The war has worked many hardships on them as a body. Many have moved away to war industries and some have been called by death, but in spite of this they seem determined to carry on the work. I regret that it is necessary for me to leave, but because of financial obligations it is imperative that I seek employment elsewhere after my summer meetings are over. I will assist them in a meeting the latter part of July. Remember me in your prayers.

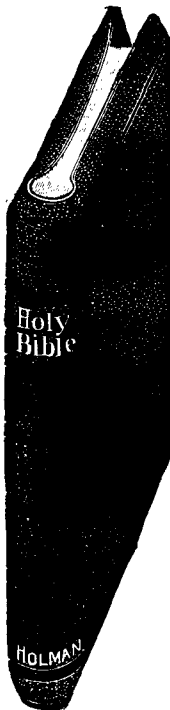
Voyd N. Ballard, Booneville, Arkansas: Last week was another good week for the sanatorium work. I had a larger crowd for preaching service in the auditorium Tuesday than at any time since the work started. Also had good services yesterday at 3:15 and again at 6:15. I baptized another patient last Thursday afternoon. She had already made a confession under the Baptist preacher about the first of May. One of her friends told me about this and asked me to go and talk to her, saying, "I sure hate to see her go into the Baptist Church." I went to see her and left her some gospel literature. I did this two or three times each week, pressing the

Truth a little more strongly each time. Finally she said, "I now see the difference between the Baptist Church and the church of Christ, and I want to become a member of the Lord's church." Afterwards she said, "Just think, if you had not come when you did I would have gone into the wrong church." Another thing the patients are all showing a fine interest in our work. Those that are not members are asking for something to read. That is one thing we need plenty of, good tracts and pamphlets. My present supply is about gone. Patients are

going and coming to the sanatorium all the time. Those that are in bed all the time get lonesome; they are glad for someone to come in and talk to them. They will read. Some will call to me as I pass through the hall and ask me if I have something for them to read or if I will come in and help them with some passage of scripture. I feel that in time many will learn and obey the truth. The Lord's supper is being taken to all the members each Sunday. If you know of patients here please send me their names.

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24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

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NOTES

Will W. Slater, Fort Smith, Arkansas: The meeting at Foster, Okla. resulted in three baptisms. It was my fifth effort there over a period of ten years, and I promised to be with them again in 1944. This leaves me in a meeting in Combes, Texas. Good crowds attending. I go from here to Lockhart (Lillie), Louisiana. My son is in the army now. Remember us in your prayers.

* * *

M. H. Peebles, Saratoga, Arkansas: I have recently been in two meetings. The first was at Choctaw, Arkansas, where seven were baptized and four restored. The next was at Glenwood, Arkansas, where one was baptized and seven restored. I am now at Big Sandy, Texas. My next meeting is at Prescott, Arkansas, beginning July 1.

* * *

Walter W. Leamons, McAllen, Texas: It was a pleasure to labor with Minister Joe Spaulding and the congregation at West Helena, Arkansas the first week in this month. Brother E. R. Harper helped us announce the meeting and Brother Armstrong assisted in getting a tent. Brother Carroll Trent, who preaches at Cypert, arranged for me to speak both Sundays over station KFFA, Helena. Members attended from Marianna, Forrest City, Helena, Coffee, Cypert, and other places. Three were added by baptism.

* * *

H. H. DUNN AT KIRBY, ARKANSAS

Brother H. H. Dunn of Huntington, Arkansas will begin a series of meetings for the church at Kirby, Arkansas, June 28th to continue through the second

Lord's day in August. The meetings will be held in the school building.

Although there are a few members of the church who meet regularly at Kirby, it is largely a mission point, and the co-operation of all surrounding churches is solicited.

DOYLE HUGHES LEAVES

BOKCHITO, OKLAHOMA

To Whom It May Concern:

As a body we regret very much that Brother and Sister Hughes have seen fit to resign the work here, and are moving back to their home in Delight, Arkansas. We have enjoyed the association of this young couple who are both good workers

in the church.

Brother Hughes has been with us for the past seven months and we feel that lasting good has been accomplished. Brother Hughes and his wife are tireless workers and strong in the faith.

We can heartily recommend Brother Hughes as a faithful Gospel preacher who is free from hobbies and does not shun to declare the whole council of God. We hope that sometime in the future he will see fit to come back and work with us in the church. We are asking him to come back and hold our meeting in July.

Church of Christ,
Bokchito, Oklahoma

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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, JULY 9, 1942

NUMBER 30.

What Must I Do To Be Saved?

GILBERT COPELAND

In Acts 16:25-33 we read a narrative of the conversion of the Philippian jailor. In the course of this narrative we find a question of vital importance. It was asked in all sincerity and in such a way that makes it interesting to all people who are interested in the same question today. The question, "Sirs, what must I do to be saved?" In general, this is a question that gets little attention. People are interested in the war, economic conditions, politics, society, education, recreation, amusement, and many such like things, but little interest is taken in the greatest of all questions, "What must I do to be saved?"

The denominational world has made a profession of preaching, and today it is little more than a racket. Hence, when you talk to people about salvation, many of them take it as a matter of course, and lightly think of you as a preacher who faithfully "carries on" in your profession. A great many people never expect any one except a preacher (one who regularly fills a pulpit) to talk about religion, or to speak to any one about salvation. And accordingly, if you approach one on this important subject they immediately ask, "Are you a preacher?" Every Christian is a preacher and is faithfully preaching the gospel if he is not laying down on the job. Let the church of Christ awake and see the great task ahead. Preach the gospel loud and long (and strong) that every soul may hear, and that every honest soul may become interested in the question, "What must I do to be saved?"

This question, with every answer that the New Testament gives, clearly shows that there is something for the sinner to DO before he may righteously expect God to save him. *What must I do to be saved?* Salvation requires "doing"; it requires "individual" doing; notice the individual doing is "imperative". "must" do something; and there is something definite, something specific, a certain something in the question, "WHAT" must I do to be saved?

The idea that there is nothing for a person to do to be saved, has long been preached in this country, but it is certainly out of harmony with divine revelation. The preacher that preaches that man has no part to play, nothing to do in his salvation, is preaching a lie that is very pleasing and helpful to the devil and his cause. A few quotations will be sufficient to show the truth on this particular point.

Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will come to me in that day, and say, Lord, Lord, have we not prophesied in thy name? and in thy name have

cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and DOETH them, I will liken him unto a man, which built his house upon a rock: and the rains descended, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and DOETH them NOT, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it." This is the language of Jesus, and I am satisfied to leave the case with him. He said, "Not every one that saith, Lord, Lord, . . . but he that DOETH. . ." Again he says, "Hear these sayings and DO them." This is plain enough to all who are willing to honor Christ by obeying him.

But again we appeal to the inspired word of God; this time in Heb. 5:8, 9: "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him." Now what could this mean? It can have but one meaning and it requires a great amount of unrighteous skill to keep honest and sincere people from seeing the truth in this passage. People have something to DO in order to inherit the promise.

One other passage at this point. Rev. 22:14: "Blessed are they that DO his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." This is the same lesson repeated. Yes, sir, there is something that each one must do to be saved. This question was a timely one in the jailor's case, and needs our consideration now. So now to the question, "What must I do to be saved?"

Many different kinds of answers have been given to this all important question, but just now we shall consider ONLY Bible answers. We care nothing for any answer that any man has given. Neither do we care to discuss what people, even preachers, THINK about it. What you THINK means nothing to me or any body else, but what we are all intensely interested in is, "What does the Bible have to say upon this subject?" So to God's word we go for the answer.

There are at least five answers from the Bible that may be given to our most important question. The answer depends upon the condition a person is in when he asks the question. The answer depends upon the

(Continued on page four)

What We Can Do About It

C. M. STUBBLEFIELD (No. 2)

Brother Curtis quoted government figures which undeniably prove that we failed to grow during the last decade, and asked: What can we do about it? I started out last week to tell him, but didn't get around to it. I hope to do better this time.

The progress of any movement, political, social or religious depends, for the most part, upon those in the forefront. All thoughtful persons should know this. Empires rise or fall, succeed or fail, according to the wisdom and energy of their leaders. Israel's prosperity ebbed and flowed with her kings and priests. If its leaders are to be credited with the spread of Christianity during the first century of our era, their successors must be charged with its decline through the centuries which followed. If, therefore, we are not growing, as government figures so conclusively disclose, preachers and elders must shoulder the blame, for it lies indisputably at their feet. And because I am one of them, I want to speak particularly to preachers of this matter. I think I know some things we can do, some changes we can make which would work wonders for the cause we all so much love.

Unlike mushrooms, churches of Christ do not rise up overnight. Instead, they are the result of somebody's "blood, toil, sweat and tears." Pentecost is in the past. Today, if Christians are to fulfill their God-ordained mission in the world, they must search the highways and byways for some good Cornelius and his household, some jailor and his, and some Lydia and hers. It isn't enough that we shall merely build meeting houses and make announcements. But who, unless preachers do so, shall instigate the search? Who, unless they, shall listen for the "man from Macedonia?" Shall we rail at the church for its failure in this regard, or shall we not, rather, by our own deeds, show both the church and the world just what New Testament evangelism is? Shall we ourselves go in search for souls, or shall we wait for some individual or church to send us. Who sent Philip "to the south" searching for that honest inquirer from Ethiopia? Who sent Paul and his companions to Philippi where they found those trustful, worshiping women by the riverside at prayer? Who underwrote the expense of their trip? Who guaranteed their salaries? The churches you and I associate with arose from the efforts of men who went, not of those who were sent. Their hearts were aflame with love for souls and, ignoring the indifference of others, they went forth trusting God for the consequence of their efforts, assured that, in his own time and way, he would see to it that their physical needs were met. The methods we have pursued the last quarter century is a proven failure, and we cannot deny it. We simply cannot laugh government figures off, neither can we explain them away. We have waited too long, my preaching brother, for some one to send us, for some one to underwrite our expenses and pay our salaries. I suggest, therefore, that we become peculiar preachers. I suggest that we cease aping Methodist, Baptist and Presbyterian preachers. I suggest that we become entirely different.

To be specific, there is a great and growing demand for male teachers in the public schools, and there are a goodly number of us who have all the qualifications necessary for such work. If one having a college de-

gree would come to Arkadelphia, take a position in the State Teachers College, he could work wonders for the Master's cause here. He would have a most wholesome influence, not alone upon the pupils, but upon those teachers out there who claim to be members of Christ's church. And there are similar opportunities all over the country for such preachers. Too, our merchants, our manufacturers, our transportation systems, and even our government are simply begging for stout, healthy, educated men to take positions of dignity and honor in their respective organizations, and at good pay. In fact, so great is the need for workers everywhere that our government has created a War Man Power Board, and clothed it with authority to conscript men under sixty-five into some sort of useful work, if and when it chooses. Preachers will be exempt, of course, if they choose, amply protected by their clerical robes.

But I suggest, instead, that a few hundred of us each select a community where there is no plain, simple church of the Lord; there, or nearby, procure a job at which we can make our own living just as other Christians do; move to that place and there so live before the people, and so teach them and so influence them that such a church prosper and grow there. For isn't that precisely what Paul would do, my brother, if he were here in such a time as this, and situated as we are? Unless we make some such move, on what principle, pray tell, can we claim to be New Testament evangelists? Has preaching become a profession, like the practice of law and medicine? And like those practitioners, must preachers wait until they are "called" into service? It was to preachers, and not the church, that the Master said: "Launch out into the deep." It was to preachers, and not the church that he said: "Look upon the fields that they are ripe unto the harvest." It was to preachers, and not the church, that he said: "Go into all the world and preach the gospel unto every creature." And it is they, and not the church, who have his promise: "I am with thee, all the way." Shall we, my preaching brethren, heed our Master's voice, or shall we spend our time whining about "appointments" and "locations", and grumbling at the lack of liberality in the church?

And this, Brother Curtis, is just one thing we preachers can do about our failure to grow in numbers. There are several things preachers can do, if they will. But I have written enough.

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Need Of Virtue --- Danger Of Vice

J. O. JONES

Peter urges us in 2 Peter 1 to make our calling and election sure. In verse 5 he says, "Add to your faith VIRTUE." Thus, we see the great need of virtue that we may make our calling and election sure. But every virtue has its kindred vice; is surrounded with vice. For one to go to the extreme with "virtue", it leads to vice and sin. Hence, the great danger of vice. Many go to the extreme with "virtue" and sin, thinking they are doing the very thing God would have them do. We think it very important to study this subject in this manner.

Economy and Thrift vs. Covetousness and Miserliness

Jesus has given us a good example of thrift and economy in Matt. 15. He saved seven baskets of what was left. Hence, we are to save, not waste as did the prodigal son in Luke 15. It is wrong to waste the land, our time, and money. It is right to lay up something for a growing family. (2 Cor. 12:14) *Thrift and economy are virtues.*

Thrift and economy carried to the extreme become a vice or sin. The parable of the rich fool in Luke 12 is a good example of this. He was covetous. (Col. 3:5) He had more than he could use. (Matt. 6:19-20) He loved money which is the root of all evil. (1 Tim. 6:5-10) This truly is one of the greatest curses to the church today. Members love their money more than their souls. Many have gone to the extreme with economy and are covetous. Like the rich fool, they are pulling down their old barns and building greater ones. How sad it is when we (in view of all this) read such passages as 1 John 3:17: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" So, why not, dear friend, truly consider the great danger of this vice or sin.

Self Respect vs. Conceit and Egotism

It is implied in Rom. 12:3 that one ought to think highly enough of himself. Thus, self-respect is indeed a virtue that is badly needed by many. Without self-respect one will not likely respect others, or be respected by others. "A good name is rather to be chosen than great riches." (Prov. 22:1) It is not right, therefore, to develop an inferiority complex. Thus, we see the great need of virtue to be able to hold one's head up.

It is a vice to go too far and become proud, self-righteous egotistical, conceited and haughty. The example of the Pharisee's and publican's prayer teaches the great danger of this vice. (Lk. 18:10-14) The Pharisee exalted himself, was self-righteous. The publican asked for mercy, in humility, and was justified rather than the Pharisee. Thus, the great lesson is plainly stated in verse 14: "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." We also read in Rom. 12:16, "Be not wise in your own conceit." God hates a proud look. (Prov. 6:16) It is, therefore, a great danger to be guilty of this vice and sin.

Holy Fear vs. Cowardice

"Fear God." (Eccl. 12:13) We are also told, "Work out your own salvation with fear and trembling." (Phil. 2:12) "Let us therefore fear" (lest we fail and finally be lost). (Heb. 4:1) Thus virtue is truly great and is

badly needed by every one.

It is a vice, and what a great sin to be a moral coward! "The wicked flee when no man pursueth; but the righteous are as bold as a lion." (Prov. 28:1) Many are so afraid they will fail, that they refuse to start living a Christian life. They are so afraid of doing evil, they will not do right. We are told in Matt. 10:26, "Fear them not therefore." Also verse 28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body." Hear me, dear reader! We need to boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:6) Hence, "Earnestly contend for the faith which was once delivered unto the saints." (Jude 3) Do not be afraid, therefore, to stand for the Truth, preach it, live it, and die for it, if necessary. It is vice and a great danger of the church of our Lord today that we have many preachers who are afraid to preach the Truth.

Contend For the Faith vs. Being Contentious

We are very glad to say that while we have many preachers who are afraid to preach the Truth, we have many more who are not afraid, as well as members. They are "Set for the defense of the gospel." (Phil. 1:17) The church of Christ has by far a greater number of preachers that will "debate thy cause with thy neighbor" (Prov. 25:9), than all denominational preachers put together. We are "Striving together for the faith of the gospel." (Phil. 1:27) Could you, my friend, think of a greater virtue, and one that is as badly needed as the one stated in Jude 3? "Earnestly contend for the Faith." So, it is indeed a great and badly needed virtue to be able to do this in love.

When one goes to the extreme so far as to contend "for the sake of contention," to be quarrelsome and fussy, it is vice and sin. Paul says, "The servant of the Lord must not strive." (2 Tim. 2:24) We are not to wrangle and fuss. Paul also plainly teaches that one who is contentious will be lost. (Rom. 2:6-9) Many who pretend to be Christians are contentious, fussy and continually wrangling and do not realize it is vice and sin. Thus, we trust all may see the great danger of this vice, and that we may all preach the truth in love.

Trust In God vs. Tempting God

No greater, or more valuable virtue has ever been possessed by any one than that of believing in God and trusting him to take care of us while we obey him. We are to cast all of our cares upon him for he careth for us. (1 Pet. 5:7) Again we read, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, not forsake thee. So, that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6) "God shall supply all your needs according to his riches in glory by Christ Jesus." (Phil. 4:19) Thus, to pray with this virtue in our hearts, and to ask in faith is a priceless treasure. Let us notice this promise carefully: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." (Matt. 7:11) We should humbly pray, as we trust and obey.

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What Must I Do To Be Saved?

(Continued From Page One)

thing or things a person has done or has not done, so it would be necessary for me to know the condition of each individual person to answer the question individually. But as we are answering it in a general way, we must take up all the conditions to make the answer complete. So now we take condition number one and answer number one.

1. *To the unbeliever:* To the man who is not a believer in Christ, it is entirely necessary to tell him to "believe on the Lord Jesus Christ." This was done in the case of the Philippian jailor, as recorded in Acts 16. Notice the case: The jailor knew nothing of Christ. So far as the record shows he had never heard of him. But the unusual things that had taken place around the old prison that night had led him to believe that Paul and Silas had some super-natural power, and no doubt believed that they could tell him what to do to be saved. So as he awakes out of his sleep and sees the prison doors open, he takes his sword and is about to kill himself when Paul cries with a loud voice, "Do thyself no harm: for we are all here." This proved the thing to the jailor. Yes, these men were the servants of the most high God, so the jailor sprang in and said, "Sirs, what must I do to be saved?" What must be the answer? A very natural one. He was not a believer. Jesus said, . . . "Ye believe in God, believe also in me." "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. 3:16) It is certain that a person must believe in Christ to please God. (Heb. 11:6) But this man does not believe, so the answer comes straight and true, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Verse 31)

This answer settles one question that has long been discussed. And that is that a person must do something to be saved. Yes, he must BELIEVE. Another thing it does, it shows that believing is "MAN'S PART", and that God does not in some mysterious way give people faith. But still another question is immediately raised. If God does NOT directly and mysteriously give a person faith, then HOW does it come? Here a man is told to "believe", but how is a man to believe on some one that he knows nothing about? He cannot do it, but notice: "And they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house." (Acts 16:32) That is the only way faith can come.

Peter, in telling the story of the conversion of Cornelius said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the words of the gospel, and believe." (Acts 15:7) Again it is said that the gospel, God's word produces faith. But yet once more: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) That is why Paul and Silas spake the word of the Lord unto the jailor. Faith comes by hearing the word of the Lord and salvation is by faith. This will explain what Paul said in Rom. 10:13-14, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe on him in whom they have not heard? and how shall they hear without a preacher?" The preacher preaches the word of the Lord; the sinner must hear it, believe it and the faith (belief) carries with it the idea of obedience. It is not faith ONLY, as some would have you believe, and to make this clear, let us finish the passage just referred to in Rom. 10:13-16: ". . . And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. But they have not all OBEYED THE GOSPEL. For Esaias saith, Lord, who hath believed our report?" Those who believed, obeyed. Those who obeyed, believed. And thus it is that we are saved by faith. Not faith ONLY. James says that is a dead faith. (James 2:17, 24, 26) But by faith that will obey. Faith that takes God at his word. And that is the very thing the Philippian jailor did. He was told to "Believe on the Lord Jesus Christ" and he would be saved. Christ was then preached to him, and he immediately OBEYED Christ. Now you watch the record and see: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16:32-33) He OBEYED the Lord. When? The same hour of the night. Why? Because he BELIEVED on the Lord Jesus Christ as he was commanded. Was he saved by faith? Certainly. By faith ONLY? Oh, no! But by an obedient faith. That is the only kind of faith that will save. But now to the next condition and to the next answer of our question.

2. *To the one who believes Christ is the Son of God, but does not know his will, or his commandments.* This class will include almost the entire denominational world. They believe that Christ is the Son of God, but their leaders and preachers have mislead them and have kept them ignorant of the plan of salvation. It doesn't matter what they think or teach, nor what I think and teach. Nobody is interested in that, so we leave our ways and to the Bible we go.

In the second chapter of Acts we find the example. They even ask the question, "Men and brethren, what shall we do?" (Acts 2:37) At the time this question was asked, these people believed that Christ was the Son of God. Now, what made them believers? How did they get their faith? In exactly the same way that every body gets it. By the word of the Lord. There is no other way to get it. Bear in mind, these were the people that had cried to Pilate for the blood of Jesus. At that time they did not believe. But the record shows (Acts 2) that being filled with the Spirit, "Peter standing up with the eleven, lifted up his voice, and said unto them, ye men of Judaea, and all ye that dwell in Jerusalem, be it known unto you, and hearken unto my

WORDS." (Acts 2:14) Yes, Peter with his "voice", with "WORDS" said something, and the things that he said caused the unbelieving Jews to become believers, and after they, *through the word of God*, had become believers "they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37) What is the answer? Here it is: "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." (Vs. 38) But some one objects by saying, "That is the same question that the jailor of Acts 16 asked, but the answer is different. Why?" That is because of the condition of the two people. The jailor was not a believer, hence was told to "believe." He did believe, even to the extent of obedience; yes, he repented and was baptized. These people in Acts 2 were not told to believe because they were already believers. Peter's sermon had convinced them, so now they were told to act upon their faith; to repent and be baptized. Three thousand did that very thing and were saved that day. Yes, saved BY FAITH, but not a dead faith. It was an obedient faith.

3. *The third condition and answer is that of a Penitent believer.* One who believes Christ to be the Savior of the world, the Son of God, and has repented of all his sins is not yet a saved man, but must do something else before he is saved. He may therefore ask the question, "What must I do to be saved?"

We have that very case in the Bible. Paul tells the story of his own conversion in Acts 22. After the Lord had appeared to him on the road from Jerusalem to Damascus, and had been told by the Lord to "Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10) Paul went into the city and waited according to God's instructions. While he was waiting, he was doing so as a truly penitent believer. I know he believed, because he saw and talked to the Lord from heaven. He heard God's word and believed. I know he had repented, because during the entire three days he waited, he did so praying and refusing to eat or drink. And again I know he had repented because his trip to Damascus was for the purpose to imprison those who followed Christ, but on his arrival he refused to carry out his original purpose. He changed his mind from evil to good and that is repentance. Therefore, when Ananias finally came to him to tell him what he MUST do, he said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) This answer is different from the former two? Yes. Why? Because the conditions are different. He was a believer; he had repented, therefore he was told to finish that which he must do, BE BAPTIZED. After doing this, one is ready for the answer to the question under the next condition.

4. *The baptized penitent believer.* Immediately after the people on Pentecost had obeyed the Lord and had their sins forgiven, we are told what they did. We may safely answer the question, "What must I do to be saved?" under this condition by following the examples of those people in Acts 2. In the 42nd verse it is said, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is what a child of God must do to be saved. Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Rev. 2:10: "Be thou faithful unto death, and I will give thee

a crown of life." Eph. 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Yes, there is much for the child of God to do to be saved. These are only a few passages that tell us to "be faithful," "yield not to temptations," "Let no man beguile you," "Be careful lest ye fall." Certainly our work has just begun when we are baptized into Christ.

But some one says, "A child of God can't fall can he?" Well, if a child of God cannot fall, it seems a little strange that God would warn him to be careful, "Lest ye fall," tell him not to fall, tell him how to keep from falling, and what to do if he did fall, if it was impossible for him to fall. In fact we have many examples where people did fall. (See Rom. 8:12-13; Gal. 5:4; 6:1-8; Heb. 6:1-6; 1 Cor. 10:1-12; Heb. 3:12, 4:1; 1 John 2:36; 1 Tim. 4:1) Then if a child of God should fall, "What then must he do to be saved?" That is our next answer.

5. *The unfaithful child of God.* What must he do to be saved? Again we turn to the word of God. Acts 8 records the story. Philip went to Samaria and preached Christ. Many heard his preaching, and through his preaching the word of God the people BELIEVED in Christ as the Son of God. They accordingly, were BAPTIZED according to the command of Christ. (Mk. 16:16) At this point their sins were forgiven (Acts 2:38; 22:16); they were born into the kingdom of God (Jno. 3:5); they were saved. (Mark 16:16) These children (Christians) were then to continue faithful. (Rev. 2:10) Simon was in the group that BELIEVED, was BAPTIZED and CONTINUED with the apostles. (Acts 8:13) He was a saved man. He had done what the Lord has told all men to do to be saved. But later on he sinned. (vs. 18-21) Now, "What must he do to be saved?" Read the answer in verse 22: "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." This is the child's privilege. He may call God his "Father who is in heaven." If you have not become a child by obeying God, by being born of water and of the Spirit" you have no right to call God your father, for He is not. Your father is the devil. It is your privilege to obey the terms of pardon as given to those who have not thus obeyed the gospel as already given in this lesson: believe, repent and be baptized for the remission of sins, that God may be your Father and then you shall have the blessed privilege of calling upon him as your father and asking him to forgive you when you do wrong.

Our earnest plea is that you who are wearing some human name that you cannot read about in the Bible, and have obeyed a doctrine that you cannot read in the Bible, and have thought all this time that your sins were forgiven when you obeyed that which some man preached without authority from God, that you will now consider your ways and turn to the law of God to be saved. The church of Christ is the only institution on earth that teaches the plan of salvation as given in this lesson. It is the only people that thus answers the question, "What must I do to be saved?" If you believe I have taught the truth in this lesson, and I kindly ask that you compare it with your Bible, then will you not obey it after this order. If you are in some other church and believe it this way, then you are in the wrong place and must come out to be saved. (2 Jno. 9:11)

Visit the church of Christ in your community. There is a difference.

THE SHINING LIGHT

A. C. COPELAND

Brother H is a devoted Christian. He is studious and is becoming well informed. He is intensely interested in the work of the Lord and a conversation with him will soon drift into that line of thought.

Brother H has not been a Christian very long. For his conversion he gives credit to Brother S. You will not talk to Brother H of things pertaining to life and godliness very long until he refers to Brother S. Brother S is his idea of what a child of God ought to be.

Brother S is devotedly religious. He is a man of sound judgment, but this education is limited, and his knowledge of the Bible is only fair. He cannot take a public part in religious services, possibly because he had no early training, possibly because he had no gift along that line. While his ideas are sound enough, he is unable to present them in a way that is convincing to another, especially if they happen to differ from him.

How did Brother S convert Brother H? There was no use for Brother S to start an argument with Brother H. Brother H could take any side of any question and beat Brother S in the argument. So what was Brother S to do? Brother H was a good neighbor who wanted to do right and he firmly believed that he was doing so. Brother S knew his limitations, that he could never put up a convincing argument. So he did the thing that he could do. He lived a life before his neighbor that could not be criticized.

In a very short time Brother H began to observe the life of Brother S. He saw that Brother S was interested in his fellow man. He saw that Brother S had good judgment and was always ready to help in any worthy cause. He did more for his neighbors than he expected his neighbors to do for him. The general conduct of Brother S was such that it convinced Brother H that the religion of Brother S could not be altogether bad because that would be inconsistent with what he had learned about Brother S. So brother H decided that it would be only fair to investigate the religion that Brother S was so zealous about.

The opportunity came when Brother S invited Brother H to attend a revival and other services. He had already made up his mind to investigate the matter fairly. He was surprised that he had overlooked the simplicity that is in Christ. He gladly received the word and obeyed the gospel just like they did in the days of the apostles. I need to add that the wives of Brother S and Brother H are pure Godly women and cooperate with their husbands in every good work.

Brother H is waging a militant fight against error. Woe be to the champion of error who will dare to cross swords with him.

Brother S continues his unpretentious life usefulness. He is a benefit and a blessing to everyone he contacts except the devil and his cohorts. He is a living personification of the words of Jesus: Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

“The Rest Of the Dead”

E. M. BORDEN

“But the rest of the dead lived not again until the thousand years were finished. This is the first resur-

rection.” The expression, “But the rest of the dead,” shows that a resurrection had taken place, but not all the dead were raised. The rest of the dead must wait until the thousand years are finished. Those in the first resurrection were saints, and they are reigning with Christ.

Some have entertained the idea that the “First resurrection is baptism. This cannot be, for the second death hath no power over those who were in the first resurrection. Is a man eternally saved when he is baptized? Can he ever go to hell? If the first resurrection is baptism, he cannot, for “On such the second death hath no power.” The Bible does not say that baptism is the first resurrection. Let us be willing to take what the Bible says.

The first resurrection is the beginning of the millennium. “But every man in his own order; Christ the first fruits, afterward they that are Christ’s at his coming.” Now this is the order of the resurrection. Christ and the saints first, and then they that are Christ’s at his coming. The reign of Christ is the millennium. The reign of Christ will not end until all the dead are raised.

The millennium was to take place between two resurrections. If we are now in the millennium, the first resurrection has taken place and another is yet to come. John pictures a great throng before the throne. The people of this group had a new song. The four beasts had not yet passed from the earth. These people were saints—virgins. They had once lived on earth, but now they are before the throne. They were without fault. These people had once lived on earth, but now they are in heaven. They had been raised, “They were the first fruits unto God and the Lamb.” What can this be but the first resurrection?

If the first resurrection is baptism, what about the expression: “But the rest of the dead lived not again until the thousand years were finished?” Who are the rest of the dead? Those who claim that baptism is the first resurrection, tell us that “The rest of the dead,” are those who refuse to accept the truth in his life. Let me quote from one who advocates that baptism is the first resurrection. “Of all the teeming millions of earth during the thousand years, some will rise to walk in newness of life. *Many will not. Those are the rest of the dead.*” Are we to believe that those who refuse to accept the truth now will have a chance to be saved when Christ comes again? The Russellites and others believe in a second chance. Do we believe their theory? The record says, “The rest of the dead lived.” That is, at the end of the thousand years. This refers to the resurrection of the dead and not to baptism.

Why not admit that a large number arose from the dead when Christ arose, and that the next resurrection will take place when Christ comes again? We have proof that Christ arose, and we have proof that others followed him in this resurrection. It is true that Christ led a multitude of captives, for according to the record, “Many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many.” (Matt. 27:52, 53) Who can afford to say this was not a resurrection? Let us admit the truth. These bodies were raised. *They went into the holy city.* They were saints. In our baptism we are raised to walk in a new life, but we may turn away from the truth and be lost. If baptism is the first resurrection, we cannot turn away and be lost, for the second death hath no power over those of the first resurrection.

NOTES

W. A. Bennett, Ratcliff, Arkansas: Brother Ira Y. Rice of Texas began a meeting here July 3rd. Members of the surrounding communities are invited to attend.

* * *

F. P. Sullivan, Rosston, Arkansas: Brother George W. DeHoff of Russellville, Alabama will begin a series of meetings here July 7th to continue for ten days or two weeks. We urge the nearby congregations to come and be with us as we are a new congregation; have only been established about two years. Remember us in your prayers.

* * *

John Richardson, Johnson, Arkansas: The meeting at Johnson church closed June 25th with three baptisms and two restorations. Brother Stoy Pate of Memphis, Tenn. did the preaching and did his part well. We feel that much good has been done. We want to thank the brethren from Fayetteville and Springdale for being so good to come and help with the singing.

* * *

W. A. Martin, Hatch, New Mexico: I have just moved here from Grady, N. M. where I lived and preached for Broadview, N. M. church. I will divide time with two small mission points, Hatch and Garfield, about ten miles apart. I was in a short meeting here first week in June. Baptized one at Garfield. Brother G. F. Mickey of Gallup, N. M. is now in a meeting here with the writer leading the singing. Fair interest and attendance.

* * *

Voyd N. Ballard, Booneville, Arkansas: The work moves along well here in Booneville. A young lady made the confession last night, and I baptized her today. When in Booneville worship with us.

* * *

Batsell Baxter, Los Angeles, Calif.: I am preaching regularly for the York Boulevard church here for the summer. I enjoy reading the Light. The articles are always clear and straight to the point. I believe the paper is doing a great deal of good.

* * *

R. A. Hartsell, McRae, Arkansas: The meeting at Vinita, Oklahoma resulted in seven being added. One baptized at Drumright Oklahoma, and much good done otherwise. The meeting starts well here. One restored to date. I go from here to Keota, Oklahoma. Am to begin there on July 15.

* * *

Frank Dunn, Conway, Arkansas: Brother L. R. Wilson closed a good meeting here last Sunday night. Two were baptized. Interest was good throughout the meeting and Brother Wilson's lessons were inspiring. Only eternity will reveal the good resulting from them. I am now in a meeting at Nimrod. On July 14 I begin a meeting at Mulberry,

near Paragould.

* * *

J. L. Calvert, Kingsville, Texas: The work in Kingsville is moving forward in a fine way. I will do the preaching in a meeting with the Midland Boulevard congregation in Fort Smith, Arkansas the last part of July. Brother B. F. England is the minister for this congregation. Come and visit us there while we are in the meeting.

* * *

Walter W. Leamons, McAllen, Texas: We are rejoicing because of the good meeting just closed by Brother B. C. McCarley, of Houston. Three baptized, three restored, and two by transfer from San Antonio. Church greatly strengthened. Preaching brethren Tinius, Fincher and Wolfrum attended and helped in prayer and song. Sunny Glen Home children came in a body nearly every service. Brother McCarley is a very useful young man.

* * *

J. L. Calvert, Kingsville, Texas: I have been working with the church here one month and the work is moving along in a fine way. We had our building full at the morning service yesterday and almost full again at the evening service. The contributions are fine for the size of the congregation and still coming up. Come worship with us when you come this way, and we will make you want to come again. The church is located at 10th and Huisache Streets.

* * *

C. E. McCord Dyess, Arkansas: Last Lord's day was another good service for the church here. Another one added to our number by confession and baptism; a lady from the Baptist ranks. To God be all the praise. Our revival begins July 28th to continue until August 9th. Brother Riley Henry of Hoxie, Arkansas will do the preaching. Brother Henry is well known for his ability as a gospel preacher. I will have charge of the song service. I have some time for preaching or to do the singing for meetings. Any congregation desiring my service write me at above address.

* * *

J. B. Priddy El Dorado, Arkansas: It has been some time since I have made a report through your paper. Since I gave up the work with the church in El Dorado I have not been preaching regular with any congregation, but have preached for several churches. My home congregation at Locust Bayou had its homecoming day on the second Lord's day and I preached in the afternoon to a very attentive audience. It was a very enjoyable day. Not long ago I was invited to preach a chart sermon that I have on "Choose ye this day whom you will serve," at one of the Methodist churches of Union County. I accepted the invitation and with the help of quite a few of our brethren we had a splendid service. I am sure that good was done. I have had a number of calls for work too far away to accept, however, if any church closer by needs the services of a preacher I shall be glad to arrange for one or two Lord's days in the month

with it.

* * *

Tillman B. Pope, Alma, Arkansas: I resigned the work with the 12th and Thayer church in Little Rock and came to work with the congregation in Minden, La., till June 1, after which time I would enter my evangelistic work. About three years ago wife and I began to plan to build us a home. We began to buy materials as we could and store them; so at last on the first of June we moved into our new home, located in Alma, Crawford county, Arkansas. Alma is eight miles from Van Buren and 13 miles from Fort Smith. At last after much sacrifice and skimping our dream of a home has come true. Our home is within ten miles of where Sister Pope and I were both born and reared. I want to do evangelistic work the year around. I am now in a meeting at Minden, La. which will close July 5th. Five have been baptized so far in the meeting. I will be right out one meeting into another till October first. I have from October on not taken. Any congregation wanting my service for a meeting, please write me at the above address. I am also booking meetings for 1943. If any of my preaching brethren have calls for meetings that they can not get to, I shall be glad to have you turn some of them to me, in that I am planning to give full time to the evangelistic field. I shall thank you so very kindly.

* * *

OBITUARY

William Homer Deering 53, died at his home June 6 following an illness of several months. He was born in Arkadelphia August 31, 1888. He obeyed the gospel in 1912 and was faithful to the cause until his death. On November 7, 1915 he was married to Miss Hettie Nichols who was an ideal mate for him and was as zealous toward the Word as he. He and his family moved to Warren, Arkansas in 1925 and helped to establish a congregation there. During my association with him I learned to love him and to respect his word. He was a man who not only believed the Word, but lived up to it to the best of his ability. The cause of Christ has lost a worthy and valiant soldier. Funeral services were conducted by the writer together with Brother John W. Hedge.—James H. Stacks.

* * *

HELP PRYOR, OKLAHOMA CHURCH

The building of the church of Christ at Pryor, Okla. was destroyed by tornado this spring. The brethren are rebuilding. They are not strong in numbers nor finance. They are worthy and need your help. A contribution from each congregation in Oklahoma though small would help these brethren. Why not send them a contribution? You will be aiding in the Lord's work. Remember that the Powder Plant at Choteau is only a short ways from Pryor. Now is the time to help in this work. Send your contribution to church of Christ, Pryor, Okla., Box 1496.—Will M. Thompson.

E. R. HARPER TELLS OF WORK WITH LITTLE ROCK CONGREGATION

Seldom do I give a report of my work through the papers. I enjoy keeping up with the preachers and their work and here is a report of some of the things we are doing here.

This is the best year ever in the history of the church. Contributions are fine. More than 100 additions since the first of the year. Many of them by baptism.

Brethren Lyles of Paris, Texas and Jones of Kansas City, Kansas were here again this spring. It was another great meeting with these young men. Twenty-six were added during the revival. It was their third engagement with us. That should show how we love them.

I am changing radio stations First Sunday in July. We will be on KLRA at 7:30. This makes eight years on radio from here. Scores have been baptized as a direct result of this program. This station reaches many states.

I have been in three meetings this year: Shawnee, with Brother Doran leading the singing, and he is plenty good. Brother Hulan Jackson was the local preacher and a great helper. The building there is a dream. Had about eight additions. Oklahoma City, with Brother McGaughey an excellent local preacher and Brother Marion Davis of Alabama directing the song service. This is where Brother McNutt is the local preacher and is truly doing a good work there though he has only been there about nine months. Brother Davis did the directing of the singing in this meeting. He is plenty good. There were 28 additions in this meeting. The new building has put them on the map. All these preachers are truly good fellows and are doing good work. The churches were all splendid churches and moving onward and thanks to them for the fellowship. Due to my very personal interest in Brother McNutt, having heard and helped him in his first attempt, let me say you just need to know him better. Call these men when you need a preacher.

I begin at Jonesboro, Arkansas July 6 for two weeks; Paragould, Arkansas, July 29 for two weeks; Union City, Tenn. August 17 for two weeks. I return then to Arkansas for my work in this state. Last year I conducted meetings here in my home state, Arkansas, at Fort Smith, Morrilton, Fordyce, Auburn, Asher Avenue here in the city, and Camden; with between 75 and 100 additions. Since July 1, 1941 I have received more than 40 invitations for meetings in Arkansas. I wish to take this opportunity of thanking my home state for their kindness and expressions of confidence in my defense of the truth, both from the pulpit and over radio. Six years over KARK and the radio audience has paid it. Fourth and State has been behind it but with our program we could not finance it. They have only had to contribute \$100.00 to this program the past two years. Thanks to those who have helped.

We are just now in the midst of a

good Vacation Bible School. We have this week Brethren L. R. Wilson of San Antonio, Texas, Coleman Overby of Dallas, Texas; Frank Dunn of Conway Arkansas; Harbert D. Hooker, North Little Rock, and U. R. Beason of 12th and Thayer, Little Rock, assisting us at Fourth and State in this effort. It is our first but we are happy over it and thankful that we can have these men with us. Brother Overby is in a meeting in North Little Rock and Brother Wilson is at Conway.—E. R. Harper.

AT HOME AGAIN

(J. A. Copeland)

After nearly four years with the church at Hope, we are again located at our home at Delight. Most of the work with the church at Hope was pleasant and I trust profitable. There are some very fine Christian men and women in the church there. They are zealous and willing to sacrifice. I believe the church there is in a position now to do a great work. Our hearts are touched in leaving the good people there, but we thought it best to come back home for awhile, and we are not far from Hope, so we can visit them occasionally.

Brother Taylor Davis who has been at Fayetteville, Arkansas for the last three years, will begin to work with the church at Hope the first of August. Brother Davis bears the reputation of being a good man, and a fine preacher, and I am expecting the church to do some good work. May the Lord bless them is my prayer.

I will be in meetings for three or four months and then I will probably work with country and small town churches. This is a great work. To preach for the country and small towns, and to develop the young people does much for the kingdom of God. I have found that a good percent of the active members and preachers in the larger towns and cities have been converted and trained in the country and small town churches. But whether in the city or in the country, every congregation should have the gospel preached and also train their young people to fill some useful place in the church.

This leaves me at Benton, Arkansas in a meeting. We are having small crowds but good interest. I am supposed to be here over three Lord's days. My next meeting will be at Falcon near Waldo, Arkansas. It will embrace the third and fourth Sundays in this month. Next I will go to Midway, near Utica, Miss. I will be there over the first and second Sundays in August. Then if it is the Lord's will I will begin at Blue, Okla. on Saturday night before the third Sunday in August. Then to a place near Clayton Okla. for the first and second Sundays in September, and at Hatfield the third and fourth Lord's days in September.

Brethren, let us all be ready for these meetings.

NO PAPER LAST WEEK

In keeping with our policy of not publishing an issue of the Gospel Light during the first week in July and the

last week in December, no paper was mailed out last week. Therefore, those who have written in stating they did not receive last week's paper will know the reason.

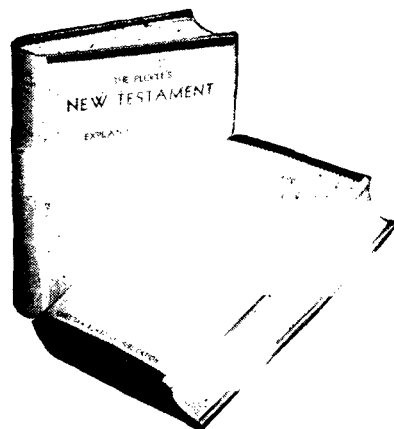
BOOK RATE POSTAGE INCREASED

We have just been informed by the postoffice department, that, effective July 1, the postage rate on books is twice the former rate.

As our readers know, we have pre-paid postage on all the song books, Bibles and other religious publications we send out. This is going to mean a considerable increase in the cost of handling orders, but we shall continue to prepay postage on all items we sell unless stated otherwise.

We can supply your needs for any religious publication at the regular publisher's price. The small commission we receive helps us to give you a better Gospel paper without asking for "free will contributions."

PEOPLE'S NEW TESTAMENT WITH NOTES



By B. W. Johnson

This is an unusually good commentary for general use, covering the entire New Testament. Both the King James Authorized Version and the American Standard Revised Version are given, which enables the reader to compare instantly any passage under consideration. The very comprehensive explanatory notes underneath the passages of Scripture to which they apply are very helpful in assisting in the study of difficult passages and in giving brief information of a historical nature. Volume One covers the four Gospels and Acts of Apostles, 542 pages. Volume Two covers the Epistles and the Book of Revelation, 512 pages. Price: Cloth, \$2.50 per volume.

Gospel Light Publishing Co
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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NUMBER 31.

ALCOHOL MUST GO

GEO. B. CURTIS

Radio sermon delivered over Station KHGB Henryetta, Oklahoma, Sunday, June 28, 1942.

All over our land today, people in all Sunday school classes are studying the subject, "Alcohol Facts Versus Drinking Propaganda." I want to talk to you this morning about alcohol and its kinsfolk. The following scriptures are used in the lesson quarterly:

Lesson Text: Prov. 21:17; 23:32; Isa. 5:20-23; Hosea 4:11; Joel 3:2 3; Ephesians 5:18.

Proverbs 21:17. He that loveth pleasure shall be a poor man: He that loveth wine and oil shall not be rich.

Proverbs 23:32. At the last it biteth like a serpent, And stingeth like an adder.

Isaiah 5:20. Woe unto them that call evil good and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter!

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23. That justify the wicked for a bribe, and take away the righteousness of the righteous from him!

Hosea 4:11. Whoredom and wine and new wine take away the understanding.

Joel 3:2. I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land,

3. And have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink.

Ephesians 5:18. And be not drunken with wine wherein is riot, but be filled with the Spirit.

To these I would like to add the reading of Habakkuk 2:15: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." The curse of heaven rests upon drunkenness. No drunkard will inherit God's kingdom. Hell must be his eternal abode. That seems a terrible price to pay for the dubious pleasure of drink. Yet millions are annually paying it.

Solomon and Isaiah spoke out in no uncertain terms in the long ago. Paul warned against liquor in New Testament times. Today it is "Public Enemy No. 1." Whiskey, wine and beer are a hundredfold more dangerous to America than are Hitler, Mussolini and Japan. Our nation is a drunken nation. Our womanhood is being prostituted. Our youth is being degraded. Back of it all is drink. All Satan's minions out of hell can't

conquer a God-fearing America. All the arms and ammunition on earth can't save America if she persists in her course of drink and prostitution. No nation can long outlive its morality. A halt must be called. It must be called now. The liquor industry is a parasite. It sucks the blood of our legitimate and worthwhile industries and of our citizenship. It adds no true wealth, nor no true prosperity. But destroys the effectiveness of men and women, and fills our jails, penitentiaries, insane asylums and hospitals. Today at least a half million men are taken from our armed forces and our industries by being behind prison walls as a direct result of drink. I wish to bring you the following pungent lines from the pen of Eva Booth of the Salvation Army:

"What Liquor Has Done

Has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more suicide,

And dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world."

We might add to that indictment, "Sent more souls to a demon's hell than any other scheme of the devil."

Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, has this to say about strong drink: "Temperance is a cardinal principle of the Brotherhood of Locomotive Engineers. No man can drink either, on duty or off duty, should it become known to the members of the organization without being expelled from the order. In these days of fast time, congested traffic and heavy trains, the engineer needs all the brains he has and cannot afford to have them muddled with alcohol."

Rule "G" of the American Railroads reads: "The use of intoxicants by employees on duty is prohibited. Their

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Christian Recreation

R. A. HARTSELL

No question of the present is more pressing than the recreation problem. In most every gospel meeting I extend the question privilege; and the most usual expressions of interest are in the field of "what may I do for pastime and recreation?" "Why is it wrong for a Christian to dance?" "What about picture shows, etc.?" Too, I receive letters from young folks asking about the right or wrong of responding to invitations from non-Christians to participate in some form of recreation which has here-to-fore been on the questionable list of gospel preachers. Some answer must be given to these problems. Behind these answers there must be a *reason*, not just a *yes* or *no*. The answer must, of course, be firm; for the moment a preacher manifests weakness in an answer, he has lost the respect of the interested soul.

When you empty a receptacle of one substance, it is usually filled with another, or with the same kind. Life differs only in that it *will* be refilled when emptied. One's life will not remain idle. So, when sin has been removed by the gospel of Christ, righteousness should enter. Otherwise, sin will re-enter. The "don'ts" of the Bible will keep the life emptied of things which are wrong, if we apply them; and the Bible also offers something to take the place of things ruled out. From this viewpoint we hope to get to the very root of the question of "Christian Recreation."

There are three institutions which provide for man's needs. They are: The church for the soul; The home for the natural man (body); The school for the mind. Indirectly each contributes (or should) to the upkeep of the other. They are interwoven from the moral side, but each has its individual work or function in the development of life.

The church, having been established for the soul of man, is, therefore, in the business of providing spiritual recreation. When it goes out of that realm, it has gone beyond its field of endeavour. "There remains a rest—recreation—to the people of God." (Heb. 4) Rest or recreation for the soul is offered to God's people. It comes as a result of working in the Lord's vineyard—church. This recreation will not come until the day's work is finished. ". . . Call the workers and give them their hire." When Lord? "When *even* was come, the Lord of the vineyard called his servants and said; give them their hire." (Matt. 20) When the day of life is over, there will be recreation provided by the church of our Lord for the soul.

Going into the intertainment business is the business of everything else except the church. Its business is to furnish a task for the soul; then when the soul is tired from having performed its day's work, its recreation will come. The church could not compete with the world in entertainment if it wanted to. The world has the stars; for it has the money to pay, and its standard is so low that one can live as he pleases and reach the height of human honor. Church-trained and gospel-guided souls will provide Christian homes and moral force for schools. Since spiritual recreation is the business of the church, the home and school are responsible for mental and physical recreation. It is conclusive that if Christian homes do not provide wholesome entertainment for their children, worldly homes will provide sinful recreation for them. A home, backed by the moral force of Christian lives, will train its child-

ren in the proper form of social and mental entertainment. It will also provide it. This understanding I believe to be the foundation to a solution of the problem.

To solve the problem, we need to begin with fathers and mothers, preachers and teachers in the church. Lay the foundation there, then within a few years our situation will have a different look altogether. But the cry is for some material to teach along the line. "We might," says one, "forbide the child's engaging in questionable activity, but the child asks, 'Why?'"

Effect

Before I engage in any recreational activity, I should ask two questions; namely, "What effect will this have on me?" And, "How will it affect others, especially those not saved?" A thing might not effect me personally, but it might lessen my influence with those who are lost. With my influence impaired, I could not have the proper power to lead the lost to Christ. "If the eating of meat cause my brother to offend, I will eat no more meat. . . ." From this statement, we can learn that I might engage in a thing, which to me is not wrong within itself; nevertheless, if it cause my brother to do wrong, it is a sin. I should not refrain from a thing just to pet some sore-head, but if one's conscience is really weak by reason of being a babe in Christ, or by lack of proper teaching, then I should respect it.

Then, I should consider the effect upon myself. Will the activity I wish to engage in hinder me from doing my duty? Will it so engage my thoughts and absorb my time that I will have more interest in the activity than in the church? If so, I must refrain from it. At this point I will say that I have never seen a *promiscuous* show goer who meant much to the church. Their attention is centered upon their favorite star instead of Christ and the church. Or upon "Bank Night" (which is little less than gambling).

This phase of study alone is sufficient to care for the dance question. Look how the world thinks of it. They even made light of the professed Christian who engages with them in this form of emotion preying recreation (?). It is a known fact that you cannot have the right kind of influence over people of the world and dance with them. Really, if people were dancing just for recreation, they would not hesitate to arrange for Christian men to dance with Christian men and sisters in the church to dance with sisters. Take the opposite sex out and there is no appeal to the dance floor. *Why?*

Dancing, then, has an ill effect on people. Persons do not dance just to refresh their minds and bodies; they are moving their feet to the rhythm of the music because the opposite sex is embraced and moving in the same fashion. And, too, this activity is a part of the world. You cannot hold to God with one hand, and the world with the other. Lot's wife tried this. To attempt to hold to both is to show the world that you are half-hearted in the matter. And it shows God that you have not given up the thing which he says is "enmity with him." (James 4:4)

One passing shot will suffice for this matter. In Gal. 5:19-21, we have a catalogue of the works of the flesh. Among the things listed is revelry, which means, "boisterous festivity; festive merry making—dancing." It is, therefore, a work of the flesh. Note Paul's conclusion:

(Continued on page five)

Religious Unity

(Radio Sermon by Robert Meyers, Okmulgee, Oklahoma)

The 133rd Psalm is an exaltation of the wonderful blessedness of unity among brethren. A portion of it reads: "Behold, how good and how pleasant it is for brethren to dwell together in unity." I think a study of religious unity extremely profitable, for it seems that if ever there was a time when the world in general wanted or needed the blended efforts of every organization claiming for itself the title of a religious institution, it is now. It seems to be exceedingly popular for the great majority of our social, religious, and economic leaders to talk about unity of God's people, and truly, I doubt that there has ever been a period in the world's history when genuine unity was more sorely needed, or more earnestly sought, than at the present time of world strife. Countless questions have been asked as to why, in the sacred and solemn name of Christ, all the religious denominations in the world did not unite their finances and efforts in carrying out the practical side of Christianity. No sober and sensible person can doubt the need of just such a procedure when he pauses to think of all the thousands who need medical attention, religious guidance, food, and clothing, and of all the uncounted multitudes that *will* need such in the future. We are made to shudder when we realize the impossibility of a divided Christendom ever reaching all of them.

Division among churches is a waste of money and energy. Have you ever stopped to consider how much expense could be saved in your own community if all the different bodies in town would pool their resources and save the costs of extra buildings, extra preachers and all other matters attendant in church worship?

There is a reason for part of this sad failure and it is surprisingly simple when exposed to the clear and unmerciful light of everyday reason. I quote now from that popular preacher and writer, Jesse Lyman Hurlbut, who has written on page 193 of his book "Story of the Christian Church", the following statement: "According to the report of a careful investigation, there are in the United States not less than 168 different religious denominations, of which at least 145 call themselves Christians." Other statisticians place the estimate even higher, but I beg you for a moment to think of even that number. *Hundred* sixty-eight different and distinct bodies in the United States, each holding different creeds and advocating conflicting doctrines, yet each dogmatically claiming to be the true church of the Lord, or at least a branch of the same. The strange thing is that many of these misguided people actually believe that a divided state of religious affairs is advantageous to the cause of Christ and humanity, and that it meets with heaven's favor.

I do not deny, personally, that religious unity is highly to be desired. I do not, however, propose that this unity of churches be effected in any other way, or by any other means, than those advocated by the New Testament. It is too much to hope for, because *all* will probably never submit to this law. I hasten to assure my readers that God's people will *never*, so far as they are concerned, submit to anything less than a complete return to the Bible and it is too much to expect that all these millions of people will give up every creed and human opinion and turn once more to God's law alone.

We hear our Lord praying as he stands in the dark shadow of the cross for the oneness of his church: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." In the clear light of such a statement it is hard to understand people who tell us that we cannot obtain religious unity because "we cannot all see the Bible alike" or that "everyone ought to have a church of his choice." God has commanded that "we all speak the same thing" and "that we keep the unity of the spirit in the bond of peace," yet in a weak effort to justify division men will tell us that it is either *impossible* for all to do it, or that it is best that we have our various denominations! It looks like an accusation against Christ to the effect that he prayed the Father for something which he knew all the time was impossible. Surely no thoughtful and honest person can accept the conclusion that our heavenly Father requires of us something that is impossible or that is not for our benefit in every way. We are forced to the conclusion that Christians CAN be one, united, undivided, and that all those who are responsible for the divisions that arise among us will be held accountable for their failure to heed the admonitions of New Testament spokesmen. And, though it may sound harsh, we can see no other conclusion than that those who take the attitude mentioned before are rebellious and unwilling to take God's word in matters of religion. If it were otherwise, they would desire only to follow Christ in all affairs, no matter what the cost or how different from their ideas about how things should be.

We even hear Christ connecting the salvation of lost souls in this world with his prayer for unity. He prays fervently that "they be one in us, that the world may believe that thou hast sent me." Perhaps the one great curse of division is that it creates doubt, skepticism and infidelity in the minds of those who witness its results. The stumbling sinner, groping in darkness for the light of mercy, sees the folly of faction and separation and rejects the faith that could restore him to sight. I have often wondered how many realize that it is because of religious division that the Bible, of all things, cannot be taught in our public schools. The rivalry and bitter jealousy of separated churches prohibits the teachers of God's word from teaching in the vast majority of our high schools. Heathen religions theories of evolution, infidelity, doubt, skepticism—all these can reign unmolested in our classrooms but the pure religion of Christ must remain outside the door. Is it strange then that a generation of young people has appeared that takes pride in denying the Bible? Is it strange that the graduates of our colleges believe themselves stupid and dull if they admit the truth of the Scriptures? Their broken faith is the result of religious quarreling. Is it worth the price that must be paid or shall we continue to strive and struggle among ourselves while the world laughs in disgust and follows the downward trail? The Saviour was right beyond question when he said in Matt. 12:25 that "Every kingdom divided against itself is brought to desolation; and every city or house divid-

(Continued on page six)

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. Copeland Editor
Flanoy Alexander Office Editor
E. R. Harper Associate Editor
Geo. B. Curtis Query Editor

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Alcohol Must Go (Continued From Page One)

use, or the frequenting of places where they are sold, is sufficient cause for dismissal."

Every hour of the day and night heavy laden trains bearing their load of human cargo, speed over the steel rails. Men, women, children are at the mercy of the man at the locomotive's controls. Our soldiers, sailors, marines, airmen depend upon his clear eyes and steady nerves. His is no job for a weakling. His is a man's size job. Fill him with alcohol, his vision is no longer clear, and his hand no longer steady. Death rides with him. If soberness is so necessary for the engineer, why would it not be also beneficial to all? Take booze away from the drivers of automobiles and you'll cut road accidents more than half at one stroke.

We're at war. As I write this sermon farm wagons, farm trucks, family cars are bringing into Henryetta every scrap of rubber available. Boy scouts and others worked the town gathering shoe heels, hot water bottles, jar rings, rubber toys, in fact, every household necessity was dumped into the world's greatest pile of salvage. I am behind that campaign whole heartedly. If there is one drop of blood coursing through my veins that is unAmerican, I want to lose it immediately. I love my country. I am behind every move for winning the war. My country can have my automobile tires (such as they are). It can have my gasoline. It can have my sugar. It can command every ounce of energy I possess. It can have my heart's blood. I have no more precious possessions than three fine sons. One of them already has answered the call of his country. The two others will if the war continues. This is the condition and the sentiment of practically every American home. The war must be won. Every obstacle in the way of winning it must be removed. Liquor—beer, wine and whiskey—is in the way. It must go. Necessity demands it.

I want to bring you a few figures on the consumption of sugar in the brewery industries of the United States. In 1939 there were 80,989,410 pounds of sugar used in malt liquors—beer. 17,947,143 pounds used in wines. 3,652,048 used in blend liquors. There was poured into this worse than non-essential industry 102,588,601 pounds of sugar so necessary to war needs. These figures in 1941 show the enormous quantities of grain which is needed to feed a starving world, poured into the liquor industry: corn, 20,279,214 bushels; rye, 7,239,160 bushels; wheat, 41,866 bushels. 3, 528,000 pounds of molasses went to make this human poison—liquor.

Much better had it all been dumped into the sea. In 1941 there was manufactured 1,852,057,700 gallons of alcoholic beverages, valued at \$4,500,000,000. It is estimated by our criminalogists that it costs our government—local, state and national—a grand total of \$20,000,000,000 annually in crime caused directly by liquor. That is enough to build 1,000 Grand river dams, enough to launch 8,000 of our largest battle ships, manufacture 2,500,000 of the largest torpedoes manufactured. Make enough airplanes to smother our enemies in a deluge of bombs and end the war in record time. Last year \$3,890,506,703 were spent for all army needs and \$2,646,400,884 for the navy. This was by far the greatest expenditure for army and navy of any year—a grand total of \$6,536,907,587. Yet whiskey cost our country enough to pay the army and navy bill for three years and have the tidy sum of \$389,277,239 left over, enough to build eleven of the most modern battle ships afloat. Then talk about a tax on whiskey, wines and beers paying.

We are at war. Alien enemies are being herded into concentration camps. Japanese have been removed from every vital point along our Western sea-board. This is as it should be. We cannot afford to take the risk of espionage and sabotage. Yet, the most destructive, inhuman and unpatriotic groups—the liquor crowd—continue to ply their devilish trade. I repeat they must go.

In the Tulsa World of Thursday, this week, Sheriff Marrs states that the conditions at inns and other places handling beer, are the worst morally in the history of Tulsa county. He states that unless there is a general clean-up, all will have to be closed within a six-month period. In Tulsa the fronts of these inns are being opened, paint and shades removed, that officers and others may observe whether or not violations are being carried on. In our own city are dives, whose hell-born activities are carried on behind painted and shaded windows and doors. On our highways in every direction are such night spots as Blue Moon, "66 Club," The Bungalow and other places where youth and maiden meet, drink, dance and degrade. We think the fall of Bataan, Corregidor, the Philippines national disasters. They are. But they pale into insignificance when compared to the fall of our boys and girls into drunkenness and prostitution in such devil owned businesses named above. No nation can survive such falls. *Ours is reform or die.*

Some one has stated that the chief business around an army camp is selling whiskey to the soldiers. The scandal at Fort Sill has become nation wide. The laws of the state, with its chief executive have been ignored and spurned. Whiskey and lewd women have made moral conditions here and at all other army camps as bad as the world has ever known. Our boys, taken from Christian homes, are plunged into this charnel house of hell—liquor and women. Strong, indeed, is that young man who does not fall. A soldier told me not long ago that the soldiers saw no good girls—that the girls frequenting the acmps were girls who go the gaits. Such conditions are disgusting and alarming. We rear our boys to honor womanhood, to honor God, to be sober, to be men; they come into an army camp in one of the greatest crusades for right in the entire history of the world; and there coiled like a deadly serpent awaits the detestable monster, booze, to destroy in a few short weeks, a mother's prayers, a father's counsel, the church's teaching, by turning this boy into a libertine and a drunkard; and sending his precious soul to hell. Whiskey and its influence must go from the war

fronts! Whiskey and its influence must go from the home front!

No nation has ever survived the loss of its morality. Degrade and prostitute the mothers and daughters of a land and that country is doomed. Rob a woman of her virtue and she is stripped of all that makes her fine and good. She is no longer fit nor capable of bringing noble sons and pure daughters into the world. Liquor has done more to degrade woman since the repeal of the 18th Amendment than any other cause. We need a return to old fashioned morality. Mothers need to drill its essentiality into the minds of their daughters. Too often instead they rear their daughters as nearly in the nude as the law allows. Permit the girl to grow to womanhood with her person exposed to the gaze of all, and she'll be ready to parade the streets in shorts and halter; or expose her person to all in one of the modern bathing suits that reveals instead of conceals. A few days ago the Daily Free Lance carried a news article concerning a beauty contest sponsored by the Blaine Theatre. About a score of entrants are competing for the doubtful honors and the prize that goes with it. These girls will be stripped of their ordinary clothing, arrayed in a bathing suit which best displays legs, breasts, hips, arms, backs, etc. and paraded before a bevy of men and boys who are present *solely* for the lustful pleasure of gazing upon bare arms, legs, torso and flimsily concealed female form. I wish these girls and mothers could hear the coarse remarks made concerning these entrants. You might get your eyes opened. The woman who will appear in public with just as little clothing as the law allows, would appear in public without clothing if the law allowed. I'd like to make this suggestion to mothers permitting and encouraging daughters to obscene nudeness of beauty parades: When your darling comes to you with an illegitimate child in her arms or if she evades that eventuality and finds herself a victim of social disease, or if she escapes both to become just another prostitute, remember you helped start her on the road to hell. *Don't forget it!* Any institution sponsoring the cheapening of our girls ought to be closed. And the girl with little enough gumption and modesty to shed her clothing and parade her feminine charms before the gaze of sex-mad men ought to be turned across her mother's checked apron, and a good old fashioned paddling administered where it'll do the most good. The spanking might be a little late, but better late than *too* late.

We are at war. God is in heaven. God detests sin. God will not hear the prayers of a nation steeped in sin. While our ideals are right, our cause just, and the future of the world depends upon our success; our practices of drunkenness and profligacy is an abomination in the sight of God. It's going to take lots of guns to win this war. It's going to take lots of ships to win this war. It's going to take lots of men to win this war. But it's going to take lots of obeying God—lots of straightening up—to win this war. We've got the guns, the ships, the men. Let's do the straightening up. Learn to hear God's voice in his word and obey it. Learn to go to him on bended knees in prayer. Learn that the joy of nearness to Him is greater than all the world can give. Then we can expect victory. As a drunken, profligate nation our prayers are an abomination to Him. Whiskey must go. It is time for the vast majority of God-loving, virtue-loving men and women to assert themselves and drive this curse from our land and thus save our girls and boys. In this we save ourselves also.

We are at war. Every commodity of ours must be conserved to affect the final victory. Our manpower is our most precious commodity. Whiskey, wine and beer are wasting our manpower in vast quantities. This can and must be stopped. Total prohibition is a necessity in total war. It's time for John Barleycorn to make his exit. He's a worse enemy to the liberties of America than the German-Japanese-Italian combination of the sons of hell. They must be destroyed. But before this can be accomplished liquor must go. That is inevitable.

In conclusion, remember, no drunkard shall inherit the kingdom of God, that a woe is pronounced upon all by the God of heaven who gives his neighbor strong drink, that those who imbibe in the sparkling cup is slated for destruction here and hereafter. I appeal to every decent listener this morning to start the movement for the closing of every hell-hole around us. *They must go!* Why wait?

With a sober nation of virtuous, paying men and women, we are safe. With a drunken, licentious, profligate citizenry, we are headed for destruction. *Which shall it be?*

CHRISTIAN RECREATION

(Continued from page two)

"They which do such things shall not inherit the kingdom of God."

What Can We Do?

Well the question should be asked; for an empty life is a useless life. But to please God, the life must be filled with the right thing. If we, who are responsible as parents, elders, teachers and preachers keep the lives of the congregation so filled with Christian activity, there will not be time for things of the world.

The basis of filling the life is recorded in Phil. 4:8. It reads: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This, I believe to be the key to the matter of "Christian Recreation." When I stand, halting between two opinions, wondering just what to do in the matter of an inviting recreation, I should ask the questions raised by the quotation.

"Is it true?" I should ask: "Is it pure; is it honorable, and of good report?" If it isn't, then the matter is settled. I can proceed from there, because I know what to do. "I can't see any harm in it" says one. May I ask: Have you tried it by the rule which Paul gave? If there is harm, it will show up in the test. You may engage with reasonable safety in anything which meets this test. But, it might be well to read another verse in the same connection. "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." Do you want God to go with you? Then what you find Paul doing; that you may do.

This, I believe, gives the teacher, preacher, parent and elder something tangible to work from in solving the problems of youth in matters of employment for relaxation. There is an old rule which is often quoted, which says: "All work and no play makes Jack a dull boy." It may also be turned around and made to read: "All play and no work makes Jack a useless boy." Thus, we should have a program of training which would direct the mind of youth in the path of work, instead of a constant grind or cry for recreation.

RELIGIOUS UNITY

(Continued from page three)

ed against itself shall not stand." Why can we not realize that things true of temporal affairs are also true, in many cases, of God's kingdom? Can the kingdom of Christ any more succeed in its life-and-death struggle with the souls of men, divided, than our American armies on foreign battlefields?

We need no other word in the Bible condemning this sad condition to warrant our attempting a cure but the passages thus reading are too numerous to mention. Paul, to the Corinthians, chapter 3, verse 3: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" I read from Jno. 10:16: "And other sheep I have, which are not of this fold; them also must I bring and they shall hear my voice; and there shall be one fold, and one shepherd." Let me ask you, how is it today, almost 2,000 years since these words fell from the sacred tongue? Instead of one shepherd, at whose voice they respond, there are multitudes. Instead of the one body recognized by Paul, there are now, per Mr. Hurlbut, 168!

Dear reader, I appeal to your sense of fairness and honesty. Have we departed from the principles of the New Testament and if so shall we remain in that condition? I must confess that I can see little difference between the division at Corinth, which Paul so strongly condemned, and the religious division that exists among us today. Their division of course was over preacher preference, but Paul's answer, I truly believe, will be absolutely conclusive for all who really desire to follow the teachings of Holy Writ. Listen! "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" If I didn't die for you, says Paul, then why wear my name? I'm wondering just now if I could put it this way without offending anyone too much. Kind reader, could not Paul as easily have said, "Was Martin Luther crucified for you?" If the answer is no, as it must be, then why wear his name or follow his teaching? Martin Luther once said, "I pray you, leave my name alone. Do not call yourselves Lutherans, but Christians." As to how his followers obeyed this sincere plea I leave my readers to judge. Again, did John Wesley die for you, and if not, why do you wear the name that was given to his little band of followers over in England years ago? And yet Wesley himself once said: "I wish that the name Methodist might never be mentioned again, but lost in eternal oblivion." And yet once more, Were you baptized in the name of John Calvin? Was he slain for you on the cross? If not, then why be a Calvinist? I truthfully and gladly admit that these great men stand high on the world's honor roll as men of achievement, but just as firmly I insist that never did they die for me, nor was I baptized in their name. For that reason I must refuse to adhere to their opinions and refrain from wearing their name. That is Paul's argument and from it there can be no appeal made. If it were right to wear a human religious name, it would *surely* be right to take such a name as Paul, Peter, or Apollos, and yet Paul makes a direct argument against it.

It is evident already that the one great barrier between all these different bodies is the creed-book, the discipline, the church manual, the prayer book, or the confession of faith. Our creed, it is true, should be greater than we are, but our creed should be one that is infallible, not one that is based upon the clouded theo-

logy of man, no matter how great his scholarly attainments. All men are imperfect and liable to mistakes and the ultimate destination of a human soul is too serious a matter to risk by using creeds that may be wrong. Anyone can see that when two creeds directly contradict each other that one must of necessity be wrong. What will happen then to the people following that wrong creed? Why, dear friends, have ANY creed except simply the Bible? The use of a creed in connection with the Bible implies that the truth of God's word needs artificial support. Half-truths, someone has said, need human help, but pure truth, as spoken by God, can stand alone.

Let me say further that creeds such as those mentioned furnish wonderful material for infidels and atheists to work on. I firmly believe in the accuracy of this statement. Not one preacher in all this fair land can face an infidel of learning on the polemic field and emerge victorious with the banner of Truth unfurled in triumph, as long as he is bound by a creed of human origin. The infidel may honestly charge the preacher with being an unbeliever himself for he uses something in *addition* to God's word, thus making it appear that God's word is insufficient. Even the creed of some particular body may be subjected to sudden and drastic changes and these changes are sometimes in direct conflict with each other. Take for instance the Methodist discipline. A few weeks ago I happened to find two different volumes, one published in 1902 and the other in 1918. I quote first from the one published in 1902, page 219: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, etc." The 1902 discipline, notice, states that men are born DEPRAVED SINNERS. Now listen to the book published in 1918 as it speaks concerning the same subject, namely, the ministration of baptism to infants, page 328 reads, "Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit, etc." The 1918 discipline stoutly affirms that men are born IN CHRIST, while the 1902 just as stoutly denies it and claims that we are born IN SIN! Can we blame an infidel for laughing? Can we blame the sinner who sneers? Which one of the two disciplines was right? The 1902 or the 1918 edition? In 1910 the books were changed by the officials. With both theories so directly contradictory, both of them cannot be right. One is bound to be wrong and I'm wondering what will happen to the sleeping thousands who died believing the first one mentioned? Will they be informed that their church has changed its creed before they face their God in the judgment? Precious soul, can you not see how serious is this mass production of creeds and manuals and how foolish and inconsistent the changing of them? I readily admit that I do not expect all my readers to agree wholeheartedly with all I have said and I have no idea of becoming angry with anyone simply because he cannot, or will not, agree with my ideas on a particular subject. Yet, I candidly confess my impatience with those who consistently refuse the plain teaching of the Scripture simply because it cannot be harmonized with the position they have occupied in the past. I could, of course, remark on the absurdity of any body of human officials presuming to legislate in Christian worship but we are engaged in other matters at the present. The

thought that MEN may pass laws and then change them as they please when God is supposed to be our sole authority in matters religiously is too foolish to write about, yet thousands of religionists blindly follow such presumptuous leaders today. In regard to our subject suffice it to say that such changing of creeds *has* been the case and that upon such glaring mistakes and contradictions an infidel may joyously leap and there wage his battle with success. Only that preacher who clings to the inspired Word of God and it alone can face the infidel with an equal chance.

After the famous infidel Robert Owen had hurled his challenges at the ministers of the United States for a long while without results, there came finally a young man from Virginia, who accepted the challenge, and journeyed to Cincinnati, Ohio to engage the noted unbeliever in public discussion. That debate occurred in April of 1829. On the fifth day of the discussion between Alexander Campbell, the young warrior on the side of Truth, and Mr. Owen, the following incident occurred: Mr. Owen, unable to follow his powerful, scholarly opponent, requested Mr. Campbell to proceed uninterrupted to the end of his arguments. That young man, armed alone with God's word and unfettered by any sort of human creed that might furnish Owen with ground for debate, then rose to his feet and through three consecutive days, speaking four hours at a time, orated for twelve hours with such truth and eloquence, such assurance and clarity of thought, that probably never in our history has it been equalled in religious discussion. When the vast audience was asked to stand if favorable to Owen, only three people arose to signify their belief that the infidel won the controversy. Thus, you may see illustrated in actuality the ease with which that man who is armed only with God's word and a good knowledge of it may defeat the scoffer.

Despite all our desires and hopes for unity we can all see that it would be just as foolish to attempt a union of all these churches with their conflicting creeds and opinions, as to contemplate a union of Germany and Japan with Britain and the United States with each of these countries retaining their differing ideas about how governments should be operated and subjects controlled. A thing as impossible of success as that could scarcely be imagined, and yet that is precisely what we suggest when we cry for "religious unity" and fail to see the utter absurdity of all these 168 churches blended together with each one holding different ideas, which in most cases utterly contradict and oppose each other. If the Bible were faithfully followed there would be no different faiths but all these 168 and others that have probably arisen since 1933 when Hurlbut's book was published, would be solidly banded together under one flag, that of Prince Immanuel, and with all their resources used in a God-appointed way they could bring about those desirable results of practical Christianity which the world so sorely needs in this hour of life-and-death struggle for liberty.

Someone is perhaps saying right now, "Then why not toss aside our differences, pay no attention to what we all believe, and thus unite together?" In return I believe this question is answer enough. Shall we sacrifice the eternal bliss of heaven in order to satisfy the cries of some of our people? Shall we forget the commands of Christ in order to raise a few more dollars? There is no doubt in my mind but that religious unity would help the suffering and wounded of earth beyond measure and that it would cause the gospel of Christ to

sweep like a tidal wave across the land but are we all willing to spend eternity in torment in order to effect such a unity as is proposed? We *cannot* unite with each other and *forget* our doctrines. There would no longer exist a church but simply a man-made organization for the relief of human ills. The only solution to the problem is found embodied in the statement of the Restoration leaders, "Where the Bible speaks, we shall all speak; where the Bible is silent, let us all remain silent." Only when we are all willing to throw away our human names, creeds, doctrines and theories and accept simply the Bible with the doctrine that it teaches can we unite and find favor in the eyes of God.

It is perhaps a hard thing to say, but probably in your own community there are homes where the sacred name of Jesus Christ and the principles which he taught cannot be mentioned. The reason is that the father is a member of one organization while the mother is a member of another. Each of them wishes to impress the doctrines of his particular sect upon the mind of son and daughter. When a visitor comes into the home he is therefore kindly asked to refrain from a discussion of religious issues for fear that he might be partial to one side or the other. The final result is that neither son nor daughter attend church of any kind. The manly young son, who naturally wishes to please his parents, feels that should he attend mother's church, Dad would be offended, and should he show partiality to Dad's church, mother would be heartbroken. So, in order to show equal love and respect for both he refrains from membership in either one and the ultimate result is that he grows wayward and careless and drifts along upon the filthy bosom of the popular current until at last he lands in hell. All this because he was so unfortunate as to be reared in a home where religious division prevailed, where the Bible lay unread, and the name of Christ was never mentioned. Mothers and fathers, there IS a Scriptural ground where your differences can be mended and the souls of your children rescued. All can come to the platform of speaking where the Bible speaks and remaining silent where it speaks not without sacrificing truth or conscience. Here husbands and wives, sons and daughters, fathers, mothers and neighbors can come and unite upon the Rock of Eternal Ages according to the word, will, and way of the Great Eternal God. How sweet, then, the home where mother, father, son and daughter agree upon God's word and hope together as the sun of life sinks beneath the distant horizon for a happy reunion and eternal joy in that land where the sun never sets to dim the beauties of ageless day.

Reader, this is a great plea. Let us labor to keep our friends ever mindful of the great necessity of religious unity. Let us instruct them of that one way by which all religious bodies may be blended into one and thus better serve humanity as it labors under the woes of this age. With Christ our Redeemer let us pray, "Oh that they may all be one, that world may believe." The dove that winged its way from the ark of Noah when the waters covered the earth was obliged to come back for it found no place of rest. Some of our religious friends have flown far away from the fold of safety and ventured out upon the restless bosom of popular opinion and there they have sought to found their beliefs and invite the lost of earth to share the supposed blessings. We have found that there can be no rest—that as long as we remain separated we can never accomplish those things of which the early Chris-

tians dreamed. Why, then, linger any longer where we are? Why not fly back with humbled hearts to the safe and sure ground of New Testament teaching and allow Jesus Christ our pilot to conduct us all safely home? Surely no mistake can be made for God hates one that soweth discord among brethren.

I suggest, then, in conclusion, that unity can be brought about only by submitting wholeheartedly to God's will. If anything should be objectionable to you, and out of harmony with previous beliefs, it should be your disposition thus to speak, "Father, I perhaps would have done otherwise had it been *my* plan, but it is finished now, and thy will, not mine, be done in all these matters." If that plan is faithfully followed then all divisions will disappear and only a church of Jesus Christ will remain—a church following the New Testa-

ment pattern and worshipping according to its principles. Division has had its fruit in infidelity and skepticism, in the dividing asunder of once happy homes, in the failure of such progress as the religions of Christ ought to have, and in the amazing waste of money and energy that it has brought about. It has been condemned by God, by Christ, by the apostles, and by every truth-loving scholar of this age and ages past. It has never done any good to man, but indeed has brought sorrow, suffering, pain and disappointment. Surely such cannot be the will of God. The remedy has been suggested and your further study of these matters is earnestly requested. May God give you the courage to sever forever your connections with all bodies that are responsible for our division. His blessings and grace upon you now and forever.

NOTES

R. L. Burgess, Sherrill, Arkansas: The meeting of the McClung church of Christ, nine miles northeast of Sherrill, will begin August 1st. F. O. Howell of Camden, Arkansas will do the preaching.

* * *

Lovd Collier, Searcy, Arkansas, July 5: The Antioch church of Christ which is located nine miles east of Amity is sponsoring a mission meeting at McAfee Spring one fourth mile north of Shiloh church. The meeting begins July 11 to continue through July 25. The church at Hot Springs is sending their minister, Steral A. Watson and their big tent to help in the effort. For this we are truly thankful. Brother A. J. Veteto of Bell Buckle, Tennessee will also help do the preaching and lead the song service. All nearby congregations are cordially invited.

* * *

Ira Y. Rice Sr. of 508 East Macy St., Norman, Oklahoma writes: I am conducting a meeting for the church of Ratcliff, Arkansas, which I began last Friday night, July 3rd. We are having a very good attendance and are hoping and praying for a very successful meeting. I closed a very good meeting at Oilton, Oklahoma on July 1, just before I came here. I am enjoying my stay and labor with these people at Ratcliff, whom I feel sure are as consecrated and devoted Christians as I have met anywhere in my work. Please remember me and mine when you pray.

Cook Needed For Southern Christian Home

The Southern Christian Home, Morrilton, Arkansas, would appreciate applications for the position of cook. Prefer a man and his wife, both in good health and members of the church of Christ, and preferably with no children. Write giving age, qualifications and reference. —J. H. Martin, Superintendent.

* * *

OBITUARY

O. H. Painter, Box 780, Kilgore, Texas:

Sarah Emma Mills of the Stout community, near Winsboro, Texas departed this life June 13th, 1942 at the age of 74 years. She leaves nine children and many friends to mourn her passing. She will be missed here but we have hopes that she will receive a home in heaven where she may enjoy the presence of God with all the redeemed. I had the good pleasure of baptizing Sister Mills two years ago while she was in ill health. She was faithful until death. The writer spoke words of comfort to a group that was gathered to pay their last farewell respect to this loving mother. God will bless the faithful. (Rev. 2:10)

Much Being Accomplished Through Effort At State Sanatorium

Voyd N. Ballard, Booneville, Arkansas, July 6: Yesterday was another good day for the work at the state sanatorium. The Lord's supper was taken to 39 bed patients, and two public services were held. One man was restored to duty. Much interest is being manifest. Several employees are becoming interested, as well as the patients.

I am still preaching in the auditorium on Tuesday afternoons. The audience there has increased at each service. Lots of literature is being handed out, and it is being read. Many patients who never heard gospel preaching or read gospel literature before are doing so now. It will take time, but I feel that the seed sown will bring forth fruit in this institution.

There are all kinds of people here. Everybody from convicts to a governor's mother. Truly this is a great mission field. Send your contributions for this work to the Sixth and Olive Streets church of Christ, North Little Rock, Ark.

Bread is a necessity of life—never a luxury. If you don't have bread on the table, no matter what else you may have, you don't have enough. Jesus said, "I am the bread of life." He is, therefore, a necessity. It makes no difference what else you may possess, if Christ is not yours, you don't possess enough. Every man without Christ is a pauper.

* * *

As in the game of chess, so in the

game of life a man wins or is defeated by his own movements.

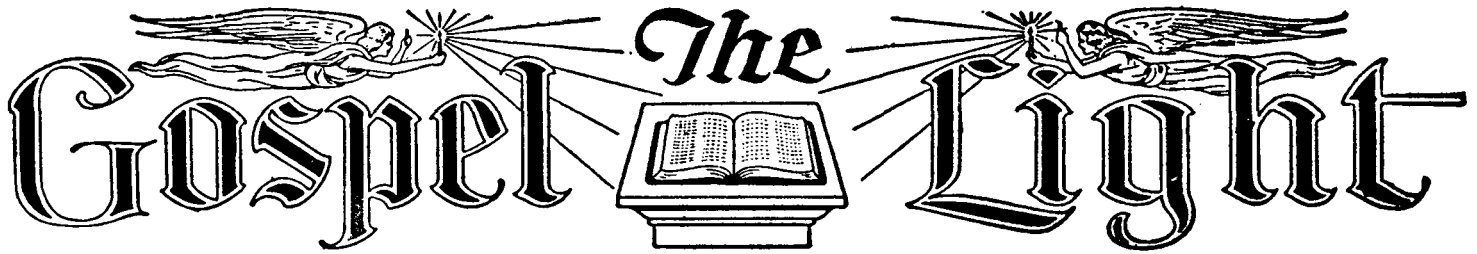
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, JULY 23, 1942

NUMBER 32

The Christian And His Relation To The Government In Time Of War

GEO. B. CURTIS

Radio Sermon delivered over KHGB, Henryetta, Oklahoma.

For some time I have contemplated speaking on the subject, "The Christian's Relation to His Government In Time of War." I believe this to be a timely subject. Let me say that I abhor war, that our present struggle is the world's greatest calamity, and that my constant prayer is for an early return of peace. No sane person loves war. This present war was not of our choosing. It was forced upon us. We are now at war. And the rankest pacifist agrees that we must win. America has been slow to awake to her full danger. I'm not sure that she is fully awake now. What with the yellow hordes of Japan knocking with mailed fist upon our Pacific door, what with Nazis submarines—the assassins of the sea—lurking in our Gulf and Atlantic waters, what with the German hordes rolling across Russia toward the rich Caucasus oil fields, what with Nazis' spies and saboteurs in our own homeland, our dangers are colossal. Our concern and watchfulness must be equal to, or greater than, our dangers. This is no time for an uncertain voice to be heard in America. Yet it is heard.

UnAmericanism has donned the guise of religion and injected its virus into the veins of American life in the sacred name of the Son of God. The idea has been presented from the printed page, squeaked from the raucous voice of a cheap phonograph, and shouted from soap-box pulpits that our government is of the devil and is slated for destruction. The radio has been the means of reaching into millions of homes with this insidious doctrine. Jehovah Witnesses (so-called) have led in this UnAmerican activity. They have not been alone. They, and all others who are injuring our cause, are enemies of our country and of our God. They are fifth columnists in religious disguise. I know the doctrines of Jehovah's Witnesses. I know the doctrines are not only unAmerican; they are anti-American. However, it is not particularly with this group I wish to deal this morning.

I suppose all religious groups have their pacifists and conscientious objectors to war. Many others, good Christian men and women, are vitally concerned as to how far a Christian may go in the prosecution of the war. To, and for that group, I am speaking today. What is the relation of a Christian to his government in war? Can he engage actively in defense work? Can he buy bonds? Can he drop bombs on the enemy?

One of the favorite proof texts used by those who are opposed to participation in war is from the decalogue:

"Thou shalt not kill." This law is fundamental. Murder is one of the world's vilest crimes. Certainly God forbids it. Some forty inhibitions are placed against murder in the New Testament. No murderer shall ever stand in God's presence. But when my boy and yours at the call of our government, man the guns to keep the earth's foulest foes from our land, are these boys murderers? Do they violate the ringing command of God to refrain from murder? This requires some cool thought and investigation. God gave the Ten Commandments to Israel shortly after delivering them from Egypt. He led them into the land of Canaan—the promised land. Conquest and bloodshed mark their entrance. Jericho fell. Its inhabitants were put to the sword. Saul, the first king of Israel, was ordered to utterly destroy the Amelekites. David at God's command put his enemies to flight. Did these violate the law, "Thou shalt not kill?" Did God give contradictory laws? I think not. It is here necessary to distinguish between murder and warfare that is forced upon one. And, that is the kind of war we are fighting. I think I can illustrate the idea in this way: My friend—the Mayor of Henryetta, Mr. Fisher—has a fine, large dog. This dog is a constant companion of Mr. Fisher's. If I should take a gun and shoot this dog as he peacefully goes about the streets, I'd incur the wrath of the mayor, violate the laws of the town and state, and be guilty before God. But, should this dog become rabid—a victim of hydrophobia—begin biting my wife and children, my neighbors and their children, it would become my duty to destroy this animal in the shortest way possible. There's a world of difference between a peaceable dog and a mad dog. There's a lot of difference between a peaceful nation and the war crazed nations of Italy, Japan and Germany. They occupy the place of the mad dog in my illustration. The rabid animal at large would destroy human life and cast a pall of fear upon those not bitten. That animal must be destroyed. The rabid nations—Germany, Italy, Japan—are set to destroy every vestige of worth while civilization, including Christianity. They, too, must go. The world must not only be freed from their danger, but also from their fear. This war must not only be won for right; the peace also must be won. The cause of God and right demands it.

We are told that all human government is from the devil. The Bible nowhere so teaches. We are told that the devil possessed them when the Lord was tempted of

(Continued on page four)

Will The Disobedient Have Another Chance?

E. M. BORDEN

There is nothing in the Bible to indicate that the disobedient in this life will have another opportunity after the millennium. Of course there are many in this life who will not obey the gospel, but the Bible does not say they will have a chance to redeem themselves after the resurrection. In this life only is our chance for salvation. When Christ comes again the dead will be raised, and the next scene is the judgment. No place for a change to a better life. Listen to Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." There will be no invitations offered in that last day. Now, let me call your attention to Jno. 5:28: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good to a resurrection of life, and they that have done evil, unto a resurrection of damnation." Then, they that have done good in this life will be raised to eternal salvation. Will this give a man another chance after this life? "They that have done evil, unto a resurrection of damnation."

If there is a second chance for those who refuse to accept the truth in this life, I have failed to find it. Everything indicates that in this life only is our chance to choose. Let me read 2 Thess. 1:7, 8: "And you who are troubled rest with us when the Lord Jesus shall be revealed with his mighty angels, in flaming fire, taking vengeance on them that know not God, and they that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Does this give a man a chance, after this life, to be saved? He will take vengeance on those who obey not the gospel in this life. Now let me read from Rev. 20:12: "And the dead were judged out of those things which were written in the books, according to their works." In the next verse it says: "And they were judged every man according to their works." They were judged according to the record they made in this life. Now, listen again: "And whosoever was not found written in the book of life was cast into the lake of fire." When are our names written in the book of life? It is in this life. No man will be given a chance in another life.

The latest thing along this line is that the "First Resurrection," of Revelation 20, has reference to those who are raised to walk in a new life after baptism. Of course, thousands of people will refuse to obey the gospel or be baptized for the remission of sins. Will the Lord give them another chance after the millennium? We are told that they will be included in "The rest of the dead," and will be baptized and accepted at the end

of the millennium. Let me give the quotation: "The rest of the dead lived not again until the thousand years were finished." Now shall we say that those who refuse to be baptized in this life will be baptized and accepted after Christ comes again? If "*The first resurrection*," of Revelation 20, is baptism, then the logical conclusion is that those who refuse to be baptized in this life will be baptized in the next, for the record says: "The rest of the dead *lived* not again until the thousand years were finished." "The first resurrection," of Revelation 20, is not baptism. It is a real resurrection. Those who were not raised in the first resurrection will be raised in the final resurrection. They are raised either to salvation or damnation. After mentioning the thrones and they that sat upon them, he said: "This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." These resurrections are real. One has taken place and another is yet to come. Christ will not come to baptize those who have refused to be baptized in this life unless it is the baptism of fire.

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The Church

A. C. COPELAND

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." (1 Cor. 1:1-2) Among other things this passage tells us what the church is. The church is them that are sanctified, saints. He does not say that the church is composed of some of the saints, neither does he say that some of the sanctified belong to the church. He writes to the church and he calls them the sanctified, also saints.

Assuming that Paul was accurate in his statement, it would be an error to say that the saints belong to the church. To be accurate we must say that the saints are the church. The church of God, them that are sanctified, and saints are exactly the same persons. Not one saint is out of the church and not one unsanctified person enters the church. The three terms include and exclude exactly the same persons.

Luke said that the Lord added to the church daily such as were being saved. If Luke was accurate in his statement, then not one unsaved person entered the church and not one saved person stayed out of it. When a preacher exhorts people to be saved and join the church of their choice, he displays an ignorance of the Bible that is alarming. You cannot join the church. All anyone can do is qualify for church membership. If you belong to an institution that you joined, that can not be the church.

What effect does membership in a denomination have upon church membership? None. Not one denomination will accept a person as a member who refuses to do everything except obey the gospel. Becoming a child of God will not put a person into a thing except the church. Obedience to the gospel will carry you nowhere but to heaven.

That is one of the glorious blessings of the Christian religion. Of the hundreds of denominations I do not need to worry about which one to join. Not one of them promises a single blessing that cannot be enjoyed in the church. In the church I enjoy the fellowship of every child of God. I have no fraternal obligation to any child of the devil.

The church is one big family. Every child of God is a member of that family. He has no children out of that family. He has not one illegitimate child. Every one of his children was born into his family.

What benefits could a Christian possibly obtain by joining a denomination? All spiritual blessings are in Christ. It would certainly cramp your style to join a denomination. Even the most ardent denominationalist admits that there are Christians not in his denomination. Then why raise a denominational barrier between children of God.

The whole denominational idea is wrong. Some might be worse than others but every one of them is worse than none at all. To this Babylon the word of the Lord is still calling, "Come out of her my people."

God Is No Respector Of Persons

W. A. BLACK

God is an impartial God. This is one of his outstanding traits. "For there is no respect of persons with God." (Rom. 2:11) "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10:34-35) "For the grace of God that bringeth salvation hath appeared unto all men." (Titus 2:11) "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." (Jno. 3:16)

All who have reached the age of responsibility have sinned and therefore all are included under sin. "What then? Are we better than they? No, in no wise: for we have before proved both Jew and Gentiles, that they are all under sin." (Rom. 3:9) "For all have sinned and come short of the glory of God." (Rom. 3:23) Since all have sinned it logically follows that all are in need of a Saviour. If it were not for the love, mercy and grace of God all would be in a hopeless and ruined condition.

Just as all men are in need of salvation; God has given all a saviour. Jesus . . . "by the grace of God tasted death for every man." (Heb. 2:9) "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And he died for all. . . ." (2 Cor. 5:14-15) "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5-6) This Christ says, for all to come unto him. (Matt. 11:28-29) All of these scriptures are in direct conflict with the Primitive Baptist doctrine which declares that Christ did not die for all men but only for the elect. If Christ died only for the elect and that elect was chosen before the foundation of the world without any regard to what they did or did not do, that would make God a respector of persons. But the Bible declares plainly that God is no respector of persons. Christ died for all but only those that obey him will be saved. (Heb. 5:9) All can obey him if they so desire to. But there is not much difference between the Primitive Baptist position and the position of the Missionary Baptist and the Methodist on the inability of the sinner to obey the gospel without a direct operation of the Holy Spirit upon his heart to convert him. If according to the Baptist and Methodist position the sinner must have a direct operation of the Spirit upon his heart before he can become a child of God; and God or Christ sends the Spirit upon him and he cannot receive it until God or Christ sends it; and all who receive the Spirit will become children of God; then it logically follows that all who do not receive the Spirit will be lost. Some will be lost. (Matt. 25:46) They were lost because God did not send the Spirit upon them, hence this would make God a respector of persons. But God is no respector of persons. (Acts 10:34-35; Rom. 2:11)

The conditions of pardon are the same for all, in this age. If you were to listen to the experiences of the different people that relate how they were saved you would conclude that God has as many ways of saving people as there are people; that is, you would reach this conclusion, if you believed them all, for they all relate different experiences. But Christ says, "I am the way, the truth, and the life, no man cometh unto

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THE GOSPEL LIGHT

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The Christian and His Relation To the Government In Time Of War

(Continued From Page One)

Satan, that the offer to give the kingdoms of the earth to the Lord is unquestionable evidence that Satan owns all nations. These theologians forget that the Bible states that, "Satan is a liar and the father of lies." They have not noticed that the Lord was obedient to government and taught his disciples to be. That he taught them to render unto Caesar that which is Caesar's and unto God that which is God's. They forget that the apostle Paul told the Roman Christians that all governments (powers) were appointed of God. They forget that this same apostle invoked the right of a Roman citizen, and carried an appeal from the decision of a Jewish court to the highest Roman tribunal—to Caesar himself.

I want to read you the apostle Paul's estimate of civil government. Romans 13:1-7:

1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God a revenger to execute wrath upon him that doeth evil.
5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

I wish to make some observations on this passage of scripture. (1) Paul commands every soul (Christians, too) to be subject to the government. (2) That this power (government) is of God. (3) That God appointed civil government. (4) To resist this God appointed government is to resist God. (5) Those resisting shall receive to themselves damnation. (6) Rulers—presidents, governors, sheriffs, police—are not a terror to good works but to evil. (7) The man who enforces the

law is a minister of God to Christians for good. (8) In carrying out his service to God he bears a sword. (9) This sword is not carried in vain. He uses it. (10) He is God's minister (servant) to execute wrath upon the evil doer. (11) Christians must be subject to government for two reasons: (a) wrath's sake—to avoid punishment, (b) for conscience sake. (12) Christians must pay taxes to keep up the government and render honor to it. These things are clearly taught in the thirteenth chapter of the Roman letter.

One might say, "That is a Christian's relation to his government in time of peace." That is right. But, does the fact that our nation is at war change that relationship? I think not. Does the fact that a portion of the world has gone mad and attacked us release us from our debt of being submissive to that government? It increases the debt. It multiples our obligations. We are not working for Satan when we are supporting our government. Far from it. The destiny of the world rests on the shoulders of America. Unborn generations will bless us if we succeed. Unborn generations will grope in ignorance and slavery if we fail. The hope of America is the hope of the world. If that hope fails generations of another dark age, more cruel, more savage, lie ahead. The picture is too dark to dwell upon. Better it will be to go down fighting for our democratic system than to be spared to live in a world dominated by Hitler and his henchmen. This would be a condition without God, without morality, and without one thing to make life worth the living. To those who would yet cry, "Peace, peace, when there is no peace," I would say in the language of Patrick Henry, "Is peace so dear as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may pursue, but as for me, give me liberty or give me death."

The idea that the soldier in battle is a murderer, I resent with every fiber of my being. I have before me an excellent article from the pen of Brother Cled E. Wallace on the Christian and government. His condition is so nearly like mine and his sentiments so closely akin, that I wish to lift a part of one paragraph bodily and use it this morning. Brother Wallace says: "Humanly speaking, before me is the framed picture of my son, in a uniform of the armed forces of the United States. He is both a Christian and a loyal citizen of his government. While he is defending my right to live a free man, I can defend him against the charge of murder." Before me, too, as I prepare this address is a picture of my son in the uniform of the United States Navy. He is a Christian and loyal to his government. Our boys are in uniforms by the millions. They are the finest soldiers in the world. They are not all Christians. But because they man the guns, the planes, the submarines, the tanks and the battleships that will keep the German mad dog and the slinking cur—Japan—from our shores, they are not murderers!

Much has been said about Christ's sermon on the mount as it affects our relation to war. This sermon is the most beautiful that ever was uttered to man. Our personal relations are outlined by our Lord. It is a perfect code of Christian ethics. Are criminals bound by it? Are thugs bound by it? How much good would it do to quote the beautitudes to Herr Hitler or the Golden Rule to the war lords of Japan? They understand one language and that language is spoken by the mouths of bigger cannon, faster planes, more powerful tanks, bigger ships and larger armies. The powers of our enemies are set to destroy civilization. Is it a

sin to resist them? If you say, "Yes," then I contend that the officer who intervenes to prevent the mad man from assaulting your pure wife or daughter sins. The difference is only in degree. The one is individual, the other on a world wide scale. Jesus in no place ever taught anything to aid a criminal. Criminals, individual and national, must be suppressed. God recognized this in appointing governmental powers. "He beareth not the sword in vain." (Rom. 13:4) This recognizes the need of force to repel force—force to keep evil from shutting out the exercise of all good. What would our country be without government? What would our religious life be without the protecting arm of our government? What would our schools be if no government wielded authority in their institution and protection? What would our homes be if the strong arm of the law did not protect and preserve it? Would your property be secure against thieves? Would your wife and daughter be secure in their persons if our government did not throw around them a power upheld by the sword? Is freedom to worship God worth fighting for? Is the right of free speech, public assembly and freedom of press precious? Is the home, the school and the church institutions to surrender to our enemies without a struggle? Would God be pleased with a people who would surrender the right to worship His Son to a pagan war lord? These principles have cost oceans of blood to obtain. America will not surrender them. The combined powers of our enemies cannot wrest them from us.

What can I do as a Christian in the time of war? I want to give a general answer first and to enter somewhat into detail second.

First, I can do anything for my country that any other good loyal American citizen can do. This is my general answer.

Second, to be more specific, (1) I can engage in worthwhile industry to produce food or material for our needs; (2) I can conserve the materials already on hand. (3) I can cooperate willingly along all lines of national endeavor. (4) I can apply myself to the task of learning to care for the sick and wounded. (5) I can fit myself to be of service in event of air raids, fires, and all the disasters common to modern warfare. (6) I can keep chin up, keep a smile on my face to bolster the morale of my neighbor. (7) I can keep my mouth shut whenever the need of secrecy is demanded. (8) I can pray to my heavenly Father without ceasing for an early victory and safety for our boys. (9) I can work to keep America the splendid country it now is and to improve it for our soldiers when they return.

I wish to discuss this nine point program more fully. Point number one, I can engage in worthwhile industry. The wheels of factories must be kept turning. The raw materials necessary to our war needs must be supplied. There is no excuse for idle hands. The idler is a parasite on our government. Another advantage of work is the assurance of the proper morale. Morale will be high where hands and brain are busy. We need to conserve all our surplus for a day of dire need. Sugar, fats, metals, rubber and hundreds of other materials must be husbanded with the greatest of care. To waste any of our valuable resources at this time is not only unpatriotic, it is sinful.

In the matter of cooperation I can wholeheartedly support my government's program. I have heard people complaining about sugar rationing, etc. I've heard the motives of our officials questioned in these matters. The Christian can cooperate without a single murmur.

He can be an example to others.

In the matter of preparation for a specific task, there is ground for the Christian to work. If a train load of wounded were brought to your town, could you shoulder your part of the responsibility in their care? This is only one of the hundreds of things you may be called upon to do. You can get ready. You must not only be good, you must be good for something.

In regard to keeping up morale, there are dark days ahead. Every tinkle of the telephone, every call from Western Union, every mail may bring news of dead and wounded. There will be fathers and mothers, sisters and brothers, wives and sweethearts to comfort. We must not forget the morale on the home front. That croaking about our losing or, "I'd do it this way, or the other," will do no good. It may do harm. I like the spirit of my father-in-law in the matter of confidence. He is a man in his eighties. In one of the old men's session of the old boys, some one suggested they could not see how we were to win over Germany and Japan. My father-in-law remarked, "Now, just hold on there about that kind of talk. You don't know me. I've got enough kinsfolk to do the job." He may have had the bigeye on his kinsfolk, but the attitude was right. And before this thing is over, we've got to realize we are all kinsfolk—one big family fighting for our very family life. We can keep up morale.

The Christian is ever prayerful. God demands it of him. "Pray without ceasing" is an injunction of the Apostle Paul. There's an old adage that says, "When need is greatest, God's help is nearest." Our need is great today. May God's help be near. Prayer has largely been banished from the American home. Other things crowded it out. We must re-learn the lesson of prayer. One of our statesmen a few weeks ago said, "America must do a lot of its fighting from a kneeling position." God must be again enshrined in the hearts and homes of America. The Christian can and must pray. The Lord is a strong and mighty tower. David said of God in Psalms 61:3, "For thou hast been a shelter for me, and a strong tower from the enemy." Solomon says in Proverbs 18:10, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Let every Christian flee to that fortification. All the forces of Hitler, Mussolini, and the Hirohito can not break its walls. This tower—the Lord—is impregnable. Christians pray!

On my last point of a Christians work, laboring to keep our country and to improve it, I could occupy all my time in speaking. Some day our boys are coming home. Some will come unscathed. Some will come with empty sleeves. Some will come with legless trousers. Some will come with sightless eyes. Some will come with reason dethroned by the hell through which they have gone. Bruised and maimed and broken, some of them will come back. To what will they come? This is an important question. Christians can have an important part in answering this question. Shall we keep the home fires burning until they return from a task well done? Shall these fires burn more brightly by our supplying the necessary fuel to the blaze? From the coast of Maine to the coast of California, from the Gulf of Mexico to Canada, they are going from 35,000,000 homes. Since our forefathers stepped from the Mayflower to Plymouth Rock, the American home has been the bastille of morality, freedom, and religious liberty. American sons have married American daughters and reared American families. From forest, mountain, plain, and prairie these hardy sons have hewed their

homes. In sweat, and tears and blood they have build-
ed an empire unequalled in all the world. This empire
has drawn her wealth from every land under the sun.
She has sent her products to earth's remotest isles. She
has been a beacon light to the oppressed of every land.
The down trodden of the Rhineland, the religious exiles
from France, the burgher from Holland, the starving
farmer from Ireland, the Czech, the Slav, the Jap, the
Italian, the Chinese have sought the asylum of our
shores, and found a welcome in our benevolent clime.
Here repatriated they became men and leaders of men.
America has ever been the land of opportunity. All
this is now imperiled, from without and from within.
Our foes without we shall conquer. Our foes within
must also be conquered. The marriage tie is regarded
too lightly. Men and women change mates with the
rapidity of an auto mechanic changing a tire. The
divorce evil threatens American home life and American
morals. Cohabitation with divorcees in second and
third marriages is in most cases only legalized adultery.
God is not pleased with this condition. May we not
remedy this?

Drunkenness is exacting a frightful toll of life and
wealth in America. \$20,000,000,000 is spent annually
in crime prosecution, prevention, punishment, etc. in
America. Our boys are being inebriated by drink and
our girls prostituted. God is not pleased with this con-
dition. May we not remedy this?

Corruption has permeated our political system from
the election of a school trustee through the election of
the president. Boodle, bribe and booze have been the
political "big boys." God is not pleased with this con-
dition. May we not do something to remedy this?

May we not so labor—unselfishly labor—so that
when "Johnny comes marching home again," he'll find
the land of his prayers, of his dreams, the land for
which he fought, and for which so many of his com-
panions "gave the last full measure of devotion," a
land worthy of every drop of blood shed for her? Let's
let that land be a land where he can find a virtuous
woman for his mate; a land where he can rear sons
and daughters to love God and their country; a land
where unmolested and unafraid he can worship God
according to the directions of God's eternal word; a
land of the free and the home of the brave. Let it yet
be America purged of her dross by the fires of grief
and war, and the fear of God, with her "star spangled
banner" still glorified waving over a God-fearing people.

"God bless America,
Land that we love.
Stand beside her and guide her
Through the night
With thy light from above."

We need thee, Lord, help us in the time of need.

God Is No Respector Of Persons

(Continued from page three)

the Father but by me." (Jno. 14:6) If, as many claim,
God saves them as a result of going to the mourner's
bench and praying through, but saves others by faith
only, and yet others by a peculiar dream, and yet others
were saved before the foundation of the world, and
others are saved by something else; that would make
God a respector of persons. But the Bible declares
that God is no respector of persons. If you are saved
you were saved just like all others were saved in this
age. Let us see how they were saved in the days of

the apostles under the New Covenant. Christ gave the
commission to his apostles after he had died upon the
cross to remove the Old Covenant (Col. 2:14) and make
his will binding on us. "Go ye therefore and teach all
nations, baptizing them into the name of the Father, and
of the Son, and of the Holy Spirit." (Matt. 28:19) "And
he said unto them, Go ye into all the world, and preach
the gospel to every creature. He that believeth and is
baptized shall be saved; but he that believeth not shall
be damned." (Mk. 16:15-16) "And said unto them,
Thus it is written and thus it behoved Christ to suffer,
and to rise from the dead the third day; and that re-
pentance and remission of sins should be preached in
his name among all nations, beginning at Jerusalem."
(Luke 24:46-47) "And behold I send the promise of my
Father unto you; but tarry ye in the city of Jerusalem
until ye be endued with power from on high." (Lk.
24:49) This is the commission that the apostles labor-
ed under. Let us see what they commanded the people
to do. On the day of Pentecost, Peter preached Christ
unto the people. They heard what he said and were
pricked in their hearts. They cried out and said, ". . .
What shall we do?" (Acts 2:37) "Then Peter said un-
to them, 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." (Acts 2:38)

Another case: Philip preached Jesus unto the eunuch.
"And as they went on their way they came unto a cer-
tain water: and the eunuch said, See here is water;
what doth hinder me to be baptized? And Philip said,
If thou believest with all thine heart, thou mayest. And
he answered and said, I believe that Jesus Christ is the
Son of God. And he commanded the chariot to stand
still, and they went down both into the water, both
Philip and the eunuch and he baptized him." (Acts 8:
36-38)

Another case: Saul said, ". . . Lord what wilt thou
have me to do? And the Lord said unto him, Arise and
go into the city and it shall be told thee what thou must
do." (Acts 9:6) Ananias came unto him and said, "And
now why tarriest thou? Arise and be baptized, and
wash away thy sins, calling on the name of the Lord."
(Acts 22:16) Paul included himself in the number
when he said, "Know ye not that so many of us as were
baptized into Christ, were baptized into his death?
Therefore we are buried with him by baptism into
death: that like as Christ was raised up from the dead
by the glory of the Father, even so we also should walk
in newness of life. For if we have been planted in the
likeness of his death, we shall be also in the likeness
of his resurrection." (Rom. 6:3-5) "For ye are all the
children of God, by faith in Christ Jesus. For as many
of you as have been baptized into Christ have put on
Christ." (Gal. 3:26-27) God saved the eight in the ark
by water. "The like figure whereunto even baptism
doth also now save us (not the putting away of the
filth of the flesh but the answer of a good conscience
toward God), by the resurrection of Jesus Christ." (1
Pet. 3:20-21) In these cases of conversions you can
see that the gospel was preached unto them and that
they heard the gospel, believed it, repented of their sins,
confessed their faith in Christ, and were baptized into
Christ unto the remission of their sins. Now since this
is what they did, and since we are under the same law
and since God is no respector of persons it logically
follows that we must do the same things as they did.
Notice that they received remission of their sins and
were saved after (not before) they believed, repented,
confessed their faith in Christ and were baptized into
him.—In The Evangelist, Longview, Texas.

NOTES

Frank Dunn, Conway, Ark., July 13: Last night I concluded a meeting at Nimrod with one baptized and one restored. I begin at Mulberry, eight miles southwest of Paragould on highway 135, tomorrow night to continue through July 26th.

* * *

Will M. Thompson, Pryor, Okla.: Good services in Okmulgee Sunday, one baptism. I begin a meeting in Pryor tonight, 16th. New building nearing completion here. I go from here to Gore, Okla. Hence to Ashland, Okla.

* * *

R. A. Hartsell, Keota, Okla.: Had a good meeting at McRae, Arkansas. Six answered the gospel call. It was my tenth meeting with that congregation. Shall the Lord willing, return there next year.

* * *

Walter W. Leamons, McAllen, Texas: Miss Leota Faye Carroll and Edward E. Graves were married Saturday evening, July 11, 1942, at my home in McAllen. The groom is a son of one of the elders of the church at San Juan, Texas.

* * *

Dan J. Ottinger, Lynn, Arkansas: The Shaw Farm meeting closed the 12th. Four were baptized and two restored. The Bramlett mission meeting opened last evening with a large crowd. More than one per day obeyed here last year. July 28 we begin a mission effort at Alton, Mo. Both of these are purely steps of faith and not one cent is promised. The two coming together make a financial burden I am unable to bear. Some cash along with best wishes from my friends will be appreciated.

* * *

Glenn A. Parks, Haynesville, La.: The meeting closed at Antoine Wednesday night, July 15. There were ten baptisms and two restorations. The Lord willing I plan to return to Antoine next year for a similar effort, the last half of July.

* * *

Cled E. Wallace of Austin, Texas is doing the preaching in a good meeting with the church at Haynesville, La.

* * *

F. B. Shepherd, Altus, Okla.: Began the association as resident evangelist of the church at Altus, Oklahoma May 17. All appearances promise a very pleasant fellowship. The brethren are pleasantly responsive. The meeting house is a nice brick well equipped and excellently located. Six additions the last two Lord's days. Our nearly five years stay at Bryan will always be a very bright spot in our memory. We really regretted to make a change.

* * *

Ira Y. Rice Sr., Norman, Okla., July 17: Closed meeting at Rateliff, Arkansas last Tuesday night, 14th. Visible results were two baptisms, a fine lady and her daughter. I began a meeting here in Booneville the next night, July 15th, and

I am glad to say that I took the confession of a fine lady here last night and she is to be baptized this afternoon. Prospects are fine for a good meeting here. To Jehovah and His Son be all the praise. I am to be here until the 26th. Please remember me and mine when you pray.

* * *

Will W. Slater, Fort Smith, Arkansas: The meeting at Foster, Okla. resulted in three baptisms. It was my fifth effort there and I promised to be with them again in 1944. The meeting at Combes, Texas closed without visible results. If any good was accomplished I could not tell it. They were kind enough to invite me to be with them next June. This leaves me in a meeting at Lockhart, La. Meeting starts off very well. I will begin at Biggers, Arkansas, July 21. My friend and brother, Brother Tillman B.

PEOPLE'S
NEW TESTAMENT WITH
NOTES



By B. W. Johnson

This is an unusually good commentary for general use, covering the entire New Testament. Both the King James Authorized Version and the American Standard Revised Version are given, which enables the reader to compare instantly any passage under consideration. The very comprehensive explanatory notes underneath the passages of Scripture to which they apply are very helpful in assisting in the study of difficult passages and in giving brief information of a historical nature. Volume One covers the four Gospels and Acts of Apostles, 542 pages. Volume Two covers the Epistles and the Book of Revelation, 512 pages. Price: Cloth, \$2.50 per volume.

Gospel Light Publishing Co.
Delight, Arkansas

Pope has given up local church work and is giving full time to evangelistic work. Brother Pope is a mighty good preacher and a very fine man, and he has my hearty endorsement as an evangelist. He will do you good work. His home is at Alma, Arkansas. Address him there. He will appreciate your every kindness.

* * *

Gilbert Copeland, DeQuincy, La., July 17: I have just closed a very good meeting with the church at England, Ark. Ten were baptized and seven restored to their first love. The brethren tell me that the church is in better shape now than at any time in the history of the congregation. I think I can see a bright future for it. This is the third meeting I have worked in with them, and we have grown to appreciate them. We wish for them everything good. Brother Harold Sharp of Little Rock directed the singing. He is a good singer, a loyal gospel preacher and an untiring worker. We enjoyed our work together. I began at Center Ridge last evening, July 16. The brethren here have shown much interest in preparing for this meeting. They have here a large tabernacle, with everything very convenient and comfortable for a gospel meeting. We had a large crowd last night and the prospects are bright for a good meeting. I close here July 26, and go to Evening Shade, seven miles below Hope, Arkansas to begin July 27. After this meeting we return home to continue our mission work with our tent in southern Louisiana. We need your prayers.

* * *

Voyd N. Ballard, Booneville, Arkansas: My work at the State Sanatorium is still going strong. Many of the patients that are able to do so are coming to the public services and hearing the Word of Truth preached. Seventy-five to 100 members of the church are being encouraged to love and good works. All of them have the Lord's supper each Sunday. Thousands of tracts and gospel papers are passed out, besides good books. The brethren throughout the state have responded well both with good literature and financially, for which we are very thankful. Brethren, let's keep the good work up. Remember to send a contribution each month. Send it to the Sixth and Olive Streets Church of Christ, North Little Rock, Arkansas. Don't forget this, brethren. A greater mission field than this you cannot find. People are here from all over the state. We are having a wonderful meeting here in Booneville now. Brother Ira Y. Rice of Norman, Oklahoma is doing the preaching. To those who know Brother Rice this is enough to say. They know the preaching is fine. Last night, July 15th, Brother Coleman Overby, of Dallas, Texas, came by to visit with me awhile. He had just closed two meetings in this state. One with the church in North Little Rock and the other at Waveland. I was very glad to see him, and enjoyed his visit very much. Yesterday, I performed the marriage ceremony for John Richardson and Evelyn Boyeett, two employees at the sanatorium. Let's keep

the good work going everywhere. Pray for me in my efforts here.

* * *

Correspondents Take Notice

Mail will reach me as follows: From July 27th to August 2nd, General Delivery, Dancy, Miss.; From August 2nd to August 12th, General Delivery, Bragg City, Missouri; From August 13th to August 22nd, General Delivery, Parma, Missouri; After August 22nd 123 Sidney Street, Longview, Texas—Chester Estes.

OBITUARY

On June 30, 1942 I was called to Cemetery Ridge to preach the funeral of Tommy Lee Young, infant son of Mr. and Mrs. Don Young of near Paris, Ark.

Tommy Lee was born October 18, 1941 and died June 29, 1942. Besides his parents, he is survived by three grandparents, Mr. and Mrs. Young of Paris and Dr. W. T. White of Ratcliff, Arkansas. We trust that the parents may so live in obedience to God that they may meet little Tommy Lee in the great day.—Voyd N. Ballard.

CARLESS LEE TRIMBLE

Carless Lee Trimble was born March 17, 1923, at Osage, Arkansas in Carroll County. He died at the City Hospital at Fayetteville, Ark., July 6, 1942 at 6 a. m. being 19 years and three months old. He lived most all his life at Springdale Arkansas, where he was active in school, business affairs and social activities throughout his short career on this earth. Carless was a friendly boy, of kind disposition and had many friends, who held him in high esteem.

Carless Lee became a Christian by humble obedience to the gospel of Christ on August 4, 1941; being baptized with Ollie Faye O'Dell by Brother Neal at Johnson, Ark. Their names are listed together on South Thompson Street Church of Christ church roll, of which congregation he was a loyal member. He was in my wife's Bible class for a number of years was a good Bible student, always knew his lesson and won several prizes for regularity in attendance and good deportment. He was, as Paul would say, our son in the gospel.

Brother Carless leaves behind to mourn his loss a loving father and mother, two brothers and two sisters. The brothers are Jim of Fayetteville, Ark., and Carroll of the home; the sisters, Mrs. Kate Douthitt of Springdale and Mildred of the home. Besides these there are a whole host of relatives, friends and loved ones who will miss him greatly.

Life was sweet to Carless Lee and he fought manfully to live till he realized the end, and then peacefully resigned to the ordeal of death; asking his mother not to cry, that he did not dread to die, that he was ready to go and that God intended it to be so and He knows best. (Rev. 21:4) Thus he fell asleep in Jesus to wait the great resurrection day, when we may all meet again, and live together forever, if we do and live right till death overtakes us. (Rev. 14:13)

Funeral services were at Callison-Riggs Funeral home. I tried to speak words of comfort to the bereaved and give admonition and warning to the living. Brother Joe P. Spaulding from West Helena Ark., read the Scripture, led in prayer and helped singers from South Thompson Street Church of Christ. Great banks of flowers were given. It was a very solemn occasion to me to be in such service with Brother Spaulding, who is now a great preacher of the gospel of our Lord and in a meeting here now and whom I started in the great work in the years long gone; and to help bury a dear boy whom I baptized upon his simple obedience to the gospel of Christ. May God help young people to come into the church early in life. (Eccl. 12:1) Interment was in beautiful Bluff Cemetery near the city.—James L. Neal, Springdale, Arkansas.

EXPIRATION NOTICES MAILED

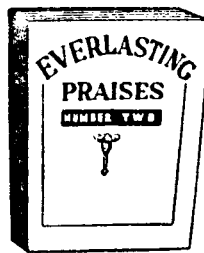
Expiration notices were mailed this week to all those whose subscription to the Gospel Light has expired. We hope that those receiving these notices will find it in their heart to renew promptly.

It is needless for us to tell you that it is necessary that we ask for these renewals. Were it not for those thousands of subscribers who keep their subscriptions paid up we could not publish the paper.

Don't fail us, send in your subscription now; and while you are doing this why not send in some new subscriptions. Thanks in advance for your prompt attention of this matter.

* * *

As in the game of chess, so in the game of life a man wins or is defeated by his own movements.



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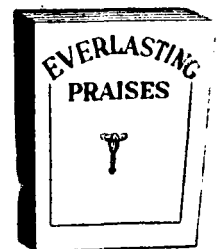
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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A Hardened Heart

LLOYD E. ELLIS

The archeologist tells us that there are evidences which prove that the region of Africa now known as the Great Sahara Desert, was once a land well-watered and filled with luxuriant vegetation and animal life. For some, as yet, unknown reason, the rains ceased to fall, the parched land dried up and life virtually ceased to be.

The rains, however, continued to fall in mountains farther to the south and the Great River flowed down through a narrow valley to the sea. Meager as the records may be concerning those early days, history does record that a great civilization grew up along the banks of the Nile, whose waters gave life to the valley.

Sometimes the rains did not fall in sufficient quantities in the mountains to the south to raise the level of the river enough to water the land, and at such times the valley experienced a drought, or famine. The valley and people hold an important place in the story of God's chosen people, and the Bible records the story of one of these periods and the results that followed.

When Joseph was sold into the land of Egypt, the country was prosperous, but worshipped a multitude of gods. Joseph did not forget Jehovah, his God, ever in that land and through him the ruler was informed that there would be a period of unusual fruitfulness followed by a severe famine.

Under the advice and leadership of Joseph, provision was made for the anticipated lean years. As a result of this famine (which extended to other countries), Joseph's people were brought into the land, and provision made for them. God's guiding hand was in all this, as recorded in the word of God, and Israel grew and multiplied.

In the course of time, another ruler, or Pharaoh, arose who did not know Joseph, and the people of God were made slaves, or bondmen, and suffered persecutions. God raised up Moses to deliver them, and he with his brother, Aaron, were to lead these people from the land.

This Pharaoh did not want to loose his slaves, and refused them permission to leave. God said that he would thus refuse in spite of the wonderful signs that should be performed in his presence. "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand but I will harden his heart, that he shall not let the people go." (Ex. 4:21) Here is made the statement that God would harden Pharaoh's heart. (And some people, it seems, want to feel sorry for this

old Pharaoh, feeling that God did him an injustice.)

Here it would be well to investigate the matter and understand why his heart was hardened, and who it was that hardened it.

Before the Israelites were finally permitted to go out from the land, ten plagues were visited upon Egypt, and upon its people. Each time a plague was upon the land, Pharaoh relented and promised to let the people go, and as soon as the plague was removed, he changed his mind and refused to keep his promise, until the tenth. After the death of the first-born of the land, he told them to take everything they had and leave the land, but changed his mind once more and lead his armies after them, perishing at last in the Red Sea.

The Bible record says that God hardened his heart. (Ex. 4:21, 7:3, 13) It also says that as a result of the activity of the magicians of Egypt, his heart was hardened. (Ex. 7:22) It also says that Pharaoh hardened his own heart. (Ex. 8:15)

Now, let us see just what each of these did:

God demanded, or gave commands to be obeyed.

The magicians imitated, to the extent that they blinded, or deceived Pharaoh.

Pharaoh resisted God, refusing to obey his commands.

The pride, power, and prestige of Pharaoh did not avail to deliver him in the day when he presumed to defy the living God. All his gods of Egypt and the enchantments of his magicians and sorcerers, could not save him from the wrath of an avenging Creator. God is not responsible for the disobedience of any of his creatures, but when he gave commands and made demands, the deception and disobedience brought about the hardening of Pharaoh's heart.

To further understand that the individual and not God is responsible for the results of disobedience, let us read from Paul: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." (2 Cor. 2:15, 16) Here we see that the same word of truth brings both life and death; life to those who are obedient and death to the ones who are disobedient. Is God or Paul, responsible for the death of some? No it is their own disobedience.

Is God responsible when a heart is hardened? No, the hardening is caused by stubbornness, rebellion and unyielding spirit. One becomes hardened by resisting the truth. One may hear the truth, and the pressure of

(Continued on page eight)

THE PRODIGAL

JAMES L. NEAL

(Luke 15:11-32)

God is a merciful, longsuffering, powerful and loving heavenly Father. He is not willing that any should perish. There is the closest kind of relation between our serving Him acceptably and our material welfare, to say nothing at all of the soul side.

In the above scripture from Luke's pen we have likely the most touching account of God's erring children, and the sad story of the return of one of them. The father and his house represent God and the church; the "far country" and the citizen, the devil and his kingdom. The elder son is a self-righteous church member—in error also.

The Departure

In departing the prodigal son asks for his portion of goods. He promises nothing in return, but demands his share. That is not Christ-like, is it? This portion of goods may represent one's birthright, both temporal and spiritual. By natural birth one is given a good name, purity, manhood, etc. By spiritual birth one receives forgiveness of sins, peace, joy, hope, etc.

But, dear old dad does not contrary the boy. He does not make him stay at home, nor close any doors against him. The wayward son is allowed to exercise his own will. (Rom. 6:6-16) With what advise the father might bestow, the son leaves his home and all, and travels the path of sin to the far country. He leaves with pride, ambition, worldly hope and a high head. It is fortune, fame and a good time he wants. Let's see if he returns like he left. Many poor girls fail to look into the future upon going into questionable things.

Was The Prodigal An Alien?

No, he is a wayward child of God. He strayed from home and safety. An alien sinner is developed from one who is not in the father's house, the infant child. The infant is on a plane of justification with God's children until the age of accountability. (Ex. 18:20; Matt. 18:3-4; Luke 18:16) The child in its infancy is not in the kingdom—not a member of the church, but safe and well protected on the outside. Salvation is in Christ, which is the same as being in the body, which is the church. (Col. 1:18, 24) When accountable the child has before it two alternatives: It either obeys the gospel and thus becomes a member of God's family, the church; or else, it sins (1 Jno. 3:4; Jas. 4:17) and passes from God and from safety into the far country, the devil's kingdom, where he wastes his substance in riotous living. His good name and manhood are gone. He sells his birthright for a "mess of pottage."

On the devil's territory the poor prodigal serves Satan till he is lost and dead in sin. His birthright is sold, his goods are soon gone and he is in want. Is he a son? Certainly. But he is a disobedient and disinherited son. He is an erring child of God. Oh, that God's children would not become indifferent and drift down the broad road of sin to disinheritance.

Just as the Christian leaves the church and goes into the world by the path of sin, even so does the child at responsibility leave its state of innocence and go into the world by the path of sin. It is then without God and without hope. (Eph. 2:12) The good name, manhood, womanhood, virtue and purity are wasted in riotous living in the "far country." The child, by trans-

gression has developed into an alien sinner. If not, why not? There is no escape from this conclusion.

Coming Home

But the prodigal came back home. He came to himself in the swine pen of sin. As an erring child he came back by the second law of pardon—the law to the erring child. To come back to God a wayward son must renew his faith, repent, confess and pray for forgiveness. This the prodigal son did. (Luke 15:18-21) And he returns with bowed head and humble heart.

The alien sinner must come to God by primary obedience to the Gospel. (Mark 16:15, 16; Rom. 10:9, 10; Acts 2:38) The three thousand of Pentecost of Acts two were alien sinners, who were saved by primary obedience to the first gospel sermon ever preached in the world under Christ's new law of pardon. This great sermon was preached by Peter as he was directly inspired by the Holy Spirit.

The poor, aged father was so glad to see his lost son coming home that he ran away down the road to meet him, threw his anxious arms about his ragged boy's neck and kissed him. What a glad welcome! Think of the glad hearts!

The Elder Son

But the elder son was angry, stubborn, self-righteous and envious. (Luke 15:28-30) When he came from the field he would not even go in to see his brother, much less welcome him home. Many professed Christians are like the elder son. They will not help to seek the lost, and if one returns they hinder him from reforming and living right. Such members are worse sinners than those who stray so far away, because they become stumbling blocks in the church. Note that when the curtain falls the prodigal son is within the father's house, while the self-righteous son is on the outside—lost.

Repentance

The fifteenth chapter of Luke gives three parables. In the first two Christ is seeking the lost; the last one—that of the prodigal son, the wayward child is seeking home. All three denote great rejoicing over repentance. There is something to genuine repentance. The goodness of God leads to repentance. If the prodigal son had left home like he returned, he might have returned like he left. But, alas, he did not leave as a Christian. No, he took the path of sin. The ways of the world took him—not the way of Christ.

But when he did return to the father, there was no long time of waiting and praying to persuade the father to forgive and take him back. The glad father, with outstretched arms gave him a glad welcome immediately. He made his wayward boy a son again—not merely a hired servant. He put a robe on him, a ring on his finger and shoes on his feet. These represent righteousness, sonship and freedom again. What mercy and favor!

My friends, God is just like that. God is a merciful, kind and loving heavenly father. With outstretched arms through Christ Jesus, His Son, He is ever ready to welcome the erring child and the alien sinner to Him in free pardon of sins. Why not accept His grace and be made free and whole? Do so now, today.

THE GOSPEL LIGHT

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MUSIC—SING

FRANK GRAMMER

We may, and do, have music without singing, but no real singing without music; therefore, the best music is *vocal*, provided the vocal cords and mind have been developed and trained as God would have them. If I should attempt to define music, I would say that it is: "A mode of expression and refined sounds." And since God has commanded the use of it, it must be considered and classed as a divine art. Music is of God. On creation's morning "the stars sang together and the sons of God shouted for joy." In the days of Moses, when the children of Israel left Egypt, just after they had crossed the Red Sea, they, with Moses, sang a song of victory, not to their own glory (as seems to be the case in many instances of this age), but unto the Lord. (Ex. 15) As to how well they sang, we do not know. There was no musical notation then, so far as we know, but when people do the best they can in serving God, how could he expect more? But we must not forget that God really expects of us the best service that is possible for us to render. Therefore, we must make use of every opportunity to develop our talents and use them for the betterment of humanity and to God give all the glory.

Song has always been one of the normal outlets for the emotions of the human heart. "If any is merry, let him sing psalms." Folk songs express the craving, the longings and the emotional ranges of the lands that give birth to them. When one desires to praise God, song is the natural mode of expression of that which is in the heart. No one should sing that which he cannot feel, or that which does not come from the heart. Either put your heart into the songs or do not sing them. Nothing is more attractive to those who are not Christians than to see Christians whose hearts are full of love and a desire to praise their Redeemer, expressing those feelings in beautiful song. And there is nothing that brings a finer quality into the hearts of the

worshippers themselves.

The Apostle Paul taught us to "admonish one another with psalms and hymns and spiritual songs." In addition to the many divine commands to sing and to teach and admonish others to sing and teach in song, we know that the study of music has a great educational value. Educators are not unmindful of this, hence, most schools have a course of musical instruction in the curricula somewhere, yet it seems to be the most neglected of any branch of education. Music is the only art, it is said, that can be appreciated in early childhood, long before the child can talk or walk. "By singing, and by singing only," says T. W. Surret, "a child of five may come in contact with a pure and perfect form of beauty."

We must worship God in spirit and in truth in our music. We must not forget the command: "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 8:6) In order to comply with this command, we must be taught the science and art of music. The benefits which have come to the church and to the human family as a result of the singing of the great songs in years gone by, will never be known entirely. Every young people's class should devote time to learning to sing so that they may master the mechanics of singing sufficiently that when they come to sing spiritual songs in worship they can forget the mechanics and put their hearts into it. Thirty minutes spent in learning to sing at each class meeting will soon work wonders in a class of boys and girls. Youth is emotional and enthusiastic. These emotions and enthusiasms should express themselves through the God-given avenue of song. Many times there are voices in the class that can be trained for quartet, duet or solo work. Much depends upon the temperament of those selected for this class of work. One is not fitted for it unless he can forget himself and sing for the glory of God instead of for the praise of men. The most beautiful singing is that in which the singer forgets that people are listening and puts his heart into a song of praise to God.

The church should furnish for herself and all who attend church, entertainment that God approves and solemnly commands of her. To fail to do so we may expect most of the young and a great many of the older members to seek entertainment in the movies or other places of worldly nature, to the neglect of their Christian duty. We should by no means neglect the song service as we are in most places, or no other part of the work and worship of our Lord. We should look into the future with bright anticipation, hoping and praying that each day will be a day of song and praise and no longer neglect the great gift that is within us. Then we could say, "In the midst of the church will I sing praise unto Thee." (Heb. 2:12)

The Right Way

W. W. OTEY

Luke wrote to Theophilus, "That thou mightest know the certainty of the things wherein thou wast instructed." (Luke 1:4) There should not, and need not, be the least doubt as to the "certainty" of that which is believed and practiced by any believer in Christ. Yet there is serious doubt and "uncertainty" in multitudes. God is not at fault for he has made the way plain. The "uncertainty" is not due to any lack of clearness in the word of God but to the theories of men. Many ask, "How am I to know the right way when so many different ways are taught and practiced?" There can be many wrong ways but only one right way—one way to heaven. If a way can be pointed out, every word of which can be read in the Bible, and that every well-informed protestant says is right, may we not conclude with "certainty" that it must be the right way? That is what it is desired to do in this writing.

Many often say, "My greatest objection to you people of the church of Christ is that you are so sure you are right and others are wrong." Well, friends, do you think you are right? If so, then you hold the same position. If you don't think you are right, then you should seek the right way and walk in it.

How may one know the "certainty" of what he believes and practices? First, every item of teaching and practice must be clearly read in the word of God. Nothing must be left untaught and practiced and nothing added to that which is clearly taught in the word of God. Members of the church of Christ confidently believe that they conform to the word of God in every item of teaching and practice. This is the foundation of their confidence of the "certainty" of their position. A second reason is the fact that every well-informed protestant admits that every item of teaching and practice of the church of Christ is right. What greater "certainty" could one have than the testimony of both the Bible and all well-informed protestants? No special effort will be made in this writing to prove by quotations from the Bible that every item that we teach and practice is plainly read in the Bible. Plain statements of what we teach and practice will be made, and then appeal to the reader to say whether it is right or wrong. It is suggested with all confidence that every reader will agree, because it is plainly taught in the word of God—the only infallible standard by which to measure.

1. We teach that the Bible is the inspired word of God, and contains all of the will of God to man. That the Bible should be believed, and that all of its commands that apply to those now living should be obeyed from the heart. That "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (1 Tim. 3:16, 17) Is this wrong? Every one says it is right. On the foundation of Paul's statement that the word of God "furnishes the man of God unto every good work," we confidently build. No "good work" must be left untaught and anything not taught in the word of God is not a "good work," in a religious sense. Every protestant bears witness that this is right.

2. We teach that Jesus was born of the virgin Mary as the only begotten Son of God; lived a sinless life; worked many miracles that prove his claim as the Son

of God. We teach that his death made a full atonement for sin; that he was raised from the dead; gave the apostles the great commission to preach the gospel to every creature. We teach that in order to qualify the apostles to carry out his commission that the Holy Spirit was poured out on them to "guide them into all truth," and "bring all things to their remembrances that he had commanded them." In other words the Holy Spirit was given to enable them to preach the gospel without error, and to perform miracles to confirm the gospel. Does any protestant suggest for a moment that this is wrong? Certainly not, but all say it is right.

3. We teach that the gospel must be preached just as it was preached by the apostles when guided by the Holy Spirit. Both the Bible and every protestant testifies that this is right.

4. We teach that sinners must believe that Jesus is the Christ the Son of God. Not merely give an intellectual assent but believe with the whole heart. Is this right? Again there is not a dissenting voice.

5. We teach that the sinner must repent of all his sins. That the sinner must not only be sorry for his sins, but must hate sin and turn away from sin to a holy life; that his heart must be so changed and purified that his whole life is changed. Here again the word of God and every protestant affirms that the teaching of the church of Christ is right.

6. We teach that those who come to Christ in obedience must "confess with the mouth the Lord Jesus." Every protestant denomination requires a confession of some kind in order to become a member. The church of Christ teaches that the sinner must "confess with the mouth that Jesus is the Son of God." (See Matt. 10:32; Luke 12:8; Acts 8:36; Rom. 10:9, 10) There is not one believer in Christ who will say this is wrong, but all say it is right.

7. We teach that Christ commanded baptism, and this his command must be obeyed in order for us to be saved or pardoned. "Christ became the author of eternal salvation unto them that obey him." (Heb. 5:9) On this point both witnesses—the Bible and every protestant—agree.

8. We teach that in order to obey the command of Christ to be baptized one must be immersed—"buried therefore with him through baptism into death:" and "raised up to walk in newness of life." (Rom. 6:4) Does any one say it is wrong to obey the command to be baptized? Not a single well-informed protestant will say it is wrong. True, many say baptism, though commanded by Christ, is a non-essential. Yet almost all protestant denominations demand what they call baptism in order to become members of their respective organizations. Is it right to be immersed? I have never heard of any one who said it is wrong to be immersed. Many say sprinkling or pouring water on believers in Christ will do. But none say it is wrong to be immersed. Once more both witnesses, the Bible and all protestants, agree in bearing witness that the teaching of the church is not wrong but is right.

9. The church of Christ teaches that when the sinner has heard the gospel, received and retained it in his heart; believed on Christ as the Son of God with all his heart; repented of all his sins and turned away from evil thoughts, words and deeds; confessed faith in Christ as the Son of God; and has been immersed into the name of the Father, Son and the Holy Spirit; that such a one is pardoned, saved from past sins, is a child of

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Miracles In The Apostolic Church

ROBERT F. TURNER

In view of the fact that many sincere people are today being lead into error that is so far erroneous as to be fantastic in its nature, yet which is painted with a garbled "back to the Bible" plea, I am again moved to examine the subject, "Miracles." Must I, in order to be a New Testament Christian, to prove identity with a New Testament church, believe in and be a party to 'miraculous' works? To begin with, such a contention smacks of the same logic (?) whereby Mormons say, "Elders and *apostles* in New Testament church, hence elders and *apostles* today." Non-sequitur, pure and simple.

It would be easy enough, with proper investigation, to prove the falsity of hundreds of 'heal' claims. Or we might ask, "What about raising the dead? What about mental cases?" To which some would reply, "Radical," adding defensively, "—but it has been done." One might allow, and rightly so, that a certain amount of illness is mental, in which cases 'faith' in oneself, firm conviction that shortly all illness will be gone, brings miraculous result. But the purpose of this article is to instruct in the way of truth as well as to destroy error. With this in mind, examine carefully the following:

1 John. 4:1-3 (K. J.): "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world." Now confessing that Jesus Christ is come in the flesh doesn't O. K. a teacher for any subject he may want to teach. This passage has reference to the error of anti-christ, a many-angled doctrine which no doubt may have been attacked by Christian warriors from any one of its angles. But John points out that the core of the error, after all, is the denial that Christ had come in the flesh, hence exhorts a trial of teachers on this already proven, confirmed truth. This test was not without reason.

Matt. 7:21-23 points out that "wondrous works" are not always a sign of acceptability. ". . . Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never know you: depart from me ye that work iniquity." These didn't "do the will" (v. 21) of God, didn't adhere to proven, confirmed truth, hence not acceptable, wonder works or no. Then 2 Thess. 2:8-12 states that which we may already have inferred from Matt. 7, i. e. the devil himself is responsible for many so-called "miracles." ". . . Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." These "devil-miracles" will deceive those that love not the truth; God's word is truth, (Jno. 17:17) hence we see that the "devil miracles" deceive those that will not "try the spirits" by the confirmed, proven word. All this with reference to actual "won-

drous works," whereas many attribute to God that which is nothing but trickery—as seen in the case of Simon, the sorcerer. (Acts 8:9-11)

Just what purpose did miraculous works serve in apostolic times? Note first Heb. 2:3-4: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him, God also *bearing them witness*, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Mark 16:17-18 names five *signs* that shall follow them that believe, and verse 20 pictures these signs in action and tells their purpose. "And they went forth, and preached every where, the Lord working with them, and *confirming the word* with signs following. Amen."

During the early days of the church the New Testament was yet in a formative state, Paul's letters to the churches being evidence of this statement in and of themselves. Early preachers, in teaching Old Testament truths could say, "It is written," or "The prophets said," and these words already having been confirmed, were proof enough—needing no miracles to confirm further. Thus the Bereans "searched the scriptures daily, whether those things were so." But the New Testament, not having yet been completely written and confirmed, was being built step by step as the early teachers declared New Testament truths, proving and confirming them to be God-given truths by the "signs following." "All truth" was to be declared by the Comforter, the Spirit of truth, the Holy Spirit, which should come from God. (Jno. 16:7) It was fitting indeed that the Spirit of truth should not only deliver this truth to the Apostles, but should likewise provide the Apostles and those on whom they laid hands with "gifts" so that they could prove and confirm God's word as spoken through them. This divine arrangement was to continue until "that which is perfect is come," i. e. until the "perfect law of liberty" could be completely written and compiled. (Read 1 Cor. 13:8-10; Jas. 1:25)

In 1 Cor. 14:22, with reference to "tongues", Paul says that they are a sign to them that believe not. (Prophecy here means teaching.) But in Rom. 10:17, looking beyond the period of miracles, to a time when the confirmed "word" stands completed, Paul says that faith "cometh by hearing and hearing by the word of God."

Miracles of healing in New Testament times, were never done for the physical benefit *alone*, but always with a view to *conforming truth* to the unbeliever. Paul had a "thorn in the flesh" and could not heal himself. (2 Cor. 12:7-10) He left his friend and brother, Trophimus, at Miletum, sick. (2 Tim. 4:20) Timothy, having some stomach disorder, was advised by Paul to "use a little wine." (1 Tim. 5:23)

Having seen the purpose of miracles in New Testament times one may raise the question, "Is there any need for miracles today?" It has already been pointed out that tongues, miraculous knowledge, etc., was to last only until "that which is perfect is come;" and Jas. 1:25 speaks of Christ's law as perfect. 2 Tim. 3:16-17 says that the scriptures will "*thoroughly*" or "complete-

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THE RIGHT WAY

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God, in the kingdom or church, which is the spiritual body of Christ. And I have never heard of one who would deny that such a one is pardoned and saved from all past sins. Without the shadow of a doubt both the word of God and all protestants bear witness that what the church of Christ teaches as to the "certainty" of the exact place where and when the sinner is saved, is correct.

"But," asks one, "is there no disagreement between the teaching of the church of Christ and protestant denominations?" Yes, there is some disagreement. What is the point of disagreement? Others teach that the sinner is saved immediately when he believes on Christ. In other words, they teach the sinner is saved by faith only or alone, before he fully obeys the gospel. Suppose it might be possible that the sinner is saved just when he believes, and before he obeys the gospel. Even in that case we are still right, for we teach all the faith in Christ that any can teach. If he is saved by faith only or immediately when he believes, certainly he is still saved after he fully obeys the gospel. If it be contended that the sinner is saved by faith and repentance, we are still right, for we teach all the repentance and stress its necessity in order to be saved, as strong as it is possible for any to do. We teach and urge all the faith and repentance that any religious people teach. So if they are right we are still right, even by their own admission. There is no question in the minds of any whether the sinner is saved at the point we teach he is saved, for all agree on that point. The only question that can be raised is whether the sinner is saved by faith only or faith alone, or by faith and repentance before he has obeyed the gospel; before he has "obeyed from the heart that form of doctrine delivered them. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18) No one denies or doubts the "certainty" that the sinner is saved when he has believed on Christ with the whole heart, repented of all past sins, confessed his faith in Christ and been immersed. All doubts and "uncertainty" about what the church of Christ teaches.

10. All religious people have a form of worship that they observe when they assemble but all do not observe the same acts of worship. No protestant would join the Catholics in their worship when they burn incense, count beads, pray to the virgin Mary, and such like religious practices. The only reason offered is that the Lord did not command such things to be done as worship in the church he established. When the church of Christ assembles the members engage in the "apostles doctrine" or teaching, "in fellowship" or the contribution, "in prayers," "singing spiritual songs," and "breaking bread" which is the Lord's supper. (Acts 2:41, 42; Eph. 5:19) The church established by Christ observed these five acts of worship and no more. The church of Christ today observes these five acts of worship and no more. That this is right is borne witness to by both the Bible and all protestants. Not a single act of worship observed by the church of Christ is in doubt. All doubts are in regard to acts of worship, observed by protestants, that the Lord did not command.

11. The church of Christ observes the communion or the Lord's supper every first day of the week, Sunday. All say it is right to observe the Lord's supper. But many say once a year, or four times a year will do. But none say it is wrong to eat of the Lord's supper every

Lord's day. Again, all declare that the practice of the church of Christ is right. Not one says it is wrong. There is not one who calls it in question.

12. Each local congregation of the church of Christ, with elders and deacons, guided by the word of God, manages its own affairs, and is independent of all outside authority. There is no Conference, Board of Bishops, Synod, Convention, Missionary Board, or any other form of ecclesiastical organization, formed by uninspired men, to write creeds, make laws and govern believers in Christ, by assuming the lawmaking and governing authority that belongs alone to Christ as supreme king and lawgiver to rule his people. The church of Christ in form of government, laws by which ruled—the word of God—acts of worship, names accepted, and in every other particular is an exact reproduction of the first model congregation formed by Christ through the work of the Holy Spirit that spoke through and guided the apostles. "Even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount." (Heb. 8:5) God showed Moses a "pattern" and commanded him to make the tabernacle which was a type of the church according to that "pattern." He established "pattern" congregations under the direct guidance of the Holy Spirit. The congregations of the churches of Christ today are reproduced to be exactly like the first model. The church of Christ acknowledges Christ as their king and through the apostles as guided by the Holy Spirit, as their only law-giver. Is this all wrong? No one will say it is wrong, but all unite in saying it is right. All question of doubt is in regard to what others do in these matters. Is it right to form a denomination which in its form and its government is entirely different from that which the Lord formed? Is it right to ignore Christ as our only lawgiver, and allow uninspired men to write creeds, make laws and govern believers in Christ? Is it right to form an ecclesiasticism, modeled after that of the Roman Catholics in many particulars, even though in a modified form? The serious question of doubt is in regard to what others teach and practice. Shall Christ rule his subjects by his law—the gospel? Or shall uninspired men legislate and make creeds and laws of their own and rule the subjects of Christ a king?

The word church, as used in the New Testament, sometimes refers to all the saved in Christ, and sometimes to the local congregation. We refer to the saved in Christ as the church, the church of God and often as the church of Christ. These are the names applied to the church as a whole or to a local congregation by the Holy Spirit as he spoke and wrote through the apostles. Again every one says this is right; no one says it is wrong.

13. We call the individual members of the church of Christ Christians. We insist that others should call us by the name Christian. Yet others persist in calling us by a nickname that we utterly reject. All other religious people are treated as they would have others treat them. They are called by the names they call themselves. But others will not treat us as they wish to be treated in the name they wear. Why is this? Should we select any name not taught by the Lord and call ourselves by that name, don't you think others would call us by that humanly formed name? Then why not just call us Christians, the name we call ourselves? Is it because we desire to wear the name of Christ only, while others add another name? It is our desire that all believers in Christ should wear no other

name than that of Christian. Is it right to wear no name except Christian? (See Isa. 2:2, 3; Acts 4:12; 11:26; 26:28; 1 Peter 4:16)

The only question is whether it is right to reject the name Christian and wear some other name. Is the church the bride of Christ? (See 1 Cor. 11:2; Rev. 21:2) Will the wife who loves and honors her husband wear any other name than his name? Can a wife honor her husband by adding another name to that of her husband and giving it her preference? At the very least this is just what denominations do in regard to the religious names they call themselves. Ask any one of them by what name they call themselves religiously, and without a nexception they will tell you they are Methodist, Baptist, Presbyterian or some other religious names not even mentioned in the word of God, names that the Lord never gave to the members of his church which is his spiritual bride. Do you wish to call yourself by a name the Lord never gave to his people? Is it not enough to wear his name only, just be called a Christian?

Suppose that tonight every book that has ever been written on religion except the Bible should be destroyed. And that every line and sentence, written or printed anywhere, on religion that is not plainly recorded in the Bible should be erased and destroyed. Suppose, further, that every doctrine, practice and name not recorded in the Bible should be utterly forgotten tonight so that it never could be remembered again. Suppose that all this should happen tonight, what would be the religious condition tomorrow? There would be millions of believers in Christ who would not so much as know the religious names by which they had called themselves. They are not written in the Bible, and would have been destroyed and forgotten. Not a single denomination, from the Catholics down, could carry on its religious work and government. They would be in the utmost confusion. Their creeds by which they direct their work and worship and govern themselves would have been destroyed and forgotten. Much of their worship is not recorded in the Bible, and would be forgotten. Their creeds would be no more than blank pages except a few disjointed, misapplied quotations from the Bible remaining. Every sentence not recorded in the Bible would have faded and left blank pages. As astounding as it may seem, not a single denomination could establish legal title to a single foot of land. The lines in their deeds where their religious names had been, and in which names they formerly held their title, would be blank. And their religious names would have been forgotten. The lines where their religious names as Methodist Church, Baptist Church, Presbyterian Church, and all other churches whose names are not recorded in the Bible, would be blank, and no legal title could be established.

Destroy every book written on religion except the Bible, erase every sentence wherever found, printed or written, on religion that cannot be read in the Bible, forget every item of teaching and practice not clearly recorded in the Bible—let all this happen as above suggested—and it would not disturb the church of Christ in the least measure. Every item that is taught and practiced by the church of Christ, whether it be how to become a Christian, the kind of church government, the officers and their duties, or how to worship, can be read plainly from the Bible. Their legal title to land would be secure.

No denomination will endorse the creed form of church government, terms of admission into the church, or the name they wear of any other denomination. No

two denominations agree on the things just mentioned. Each denomination accepts the creeds, laws, worship, government and names of its own and rejects all others. No two denominations endorse each other. But none will affirm that any item taught and practiced by the church of Christ is wrong. The teaching and practice that can be read in every item from the word of God, and is endorsed as right by all denominations has the seal of "certainty" that it is right.—In Gospel Proclaimer.

A Hardened Heart

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other things will cause him to say, "I know that is right—I know I ought to obey those commands—but I have plenty of time, later I expect to do just that." Sometimes men will hear the truth, and then during the invitation, will stand gripping the back of the seat, with their hands in order to keep from going forward, confessing faith in Christ and being baptized into the body of Christ. Each time that the person resists, his heart becomes a little harder and it becomes increasingly difficult to reach him with the truth. A continual use of the hand in hard labor will cause it to become "corny" and hard. A continual resistance to the truth will make the individual hard. His mind becomes seared and the truth cannot penetrate.

Sin is a deceiver, and those who are Christians may become hardened and cease to follow God. "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13) This is written to those who are members of the body of Christ, and deserves a careful hearing.


When a member of the church fools around with drink; when he plays cards and gambles in "bridge"; when he becomes an addict to the "movie" craze; when he attends dances; when he engages in countless other sins, he becomes hardened. When he continually stays away from the assembly, he becomes hardened, until he seldom attends or ceases to go altogether. When he yields to temptation and says that "just this once won't hurt," he is deceived. The deception of sin and the indulgence of fleshly appetites takes a heavy toll from the ranks of Christians.

May all of us yield to God and obey his commands; in order that we may live righteous lives and keep our understanding receptive to the truth at all times, and be not like that old ruler of Egypt whose heart and mind was hardened to the destruction of himself and his people.

Miracles In the Apostolic Church

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ly" furnish us unto *all* good works. *All* truth God considered necessary for us in now to be found in the written Word, confirmed and proven already, and we must not *add* to nor *take* from this word; (Rev. 22:18-19) but must *abide*. (2 Jno. 9) To say that there is yet a need for miracles is to say that there is some of God's truth for us not yet confirmed, something beyond the "perfect law."—In THE EVANGELIST, Longview, Texas.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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The Restored Church

JOHN T. HINDS

It may seem strange to some to hear about the church being restored, when the prophet Daniel in speaking of the kingdom which the God of heaven would set up, said it "shall never be destroyed, nor shall the sovereignty thereof be left to another." (Dan. 2:4) That Daniel here by his use of the word kingdom refers to the same thing that the New Testament calls the church I think is certain. In the imagery used by Daniel he is contrasting the church or kingdom which God would set up with four empires that he mentioned. Each empire was to fall and another to be built upon its ruins; or to put it in different words, the people would lose their kingdom and pass under another rule. But it would not be so with the kingdom of God. He changed from the patriarchal rule and gave Abraham's descendants a law through Moses; he abolished that by the death of Christ and gave the kingdom or church which is not to be changed; hence, the prophet's statement that it should never be destroyed. It does not mean that men would not pervert its laws nor cease to honor its service, nor establish rival institutions; for that is just what Paul said would happen. To deny that is to deny what inspiration said would take place. But to say that Christ's kingdom or church would be changed for a different kind and a different kind of religious people become his is just what the prophet said would not happen.

As an institution from the standpoint of teaching and practice authorized by God it would remain without change till Christ returns. To restore then means nothing more than to get the people to return to the doctrine and practice found in the New Testament and was carried on by the congregations mentioned in that book. Changing that doctrine and practice through human wisdom in the councils of men lead, as Paul said it would (2 Thess. 2:1-12; 2 Tim. 4:3, 4; Acts 20:28), to complete apostasy known as "the man of sin" or as is generally believed means Roman Catholicism. Various efforts were made to reform the apostasy but each effort resulted in another church with a human creed and a human name. Some improvements were made, but no real success was possible for the principle upon which they worked was wrong. The efforts, though commendable in spirit, resulted in due time with filling the world with denominationalism, a religious confusion clearly out of harmony with the unity of the church in apostolic times, and that unity for which the Lord prayed. Until some one saw a vision of congregations restored to the original state in doctrine and practice instead of trying to

reform apostate churches there was no possible chance for real success.

Did Campbell Found A New Church?

It has been the habit of those not informed about the facts, and a few not disposed to state the truth about which they have been informed to charge that Alexander Campbell started or founded a new church; hence, some have said that those who generally agreed with him were "Campbellites" and the church to which they belonged was the "Campbellite church." Let it be distinctly understood that if Mr. Campbell did start a new church he did what no man is authorized to do, and there is no benefit in anyone being a member of it. I for one would not for a moment consider the matter of becoming a member of any church started by an uninspired man, Mr. Campbell or Mr. Anybody else; neither would I be a member of any church with a human name. There is too much at stake to waste my time doing what the Bible does not say when there is so much to do that it says; to belong to a church that the Bible does not mention when it is easy to belong to the one that it does mention.

But did Mr. Campbell start a new church? If so, he did exactly what he himself taught was wrong to do. In the preface to his book—*The Christian System*—written in 1835, he discussed the distinction between reformation and restoration and showed that the efforts at the reformation of the apostasies had been a complete failure. In the same connection he said: "Not until within the present generation did any sect or party of Christendom unite and build upon the Bible alone."

Since that time, the first efforts known to abandon the whole controversy about creeds, manuals and all the reformation ideas, and to restore the primitive church, or to build a congregation just like it was in the beginning, with no creed but the Bible and no name but just a Christian and a Christian only, a member of the Lord's church. It is not our idea to build a new church, or to reform the Catholic or any denominational churches, but to restore or rebuild a congregation just like the New Testament orders, as we follow the teachings of the apostles. No one can deny but what this will be right. If congregations founded by the apostles were right when they did what the apostles required, surely a congregation would be right today if it was started in the same way. Mr. Campbell or anybody

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God's Purpose In Us

JOHN GRADY REESE

There is nothing that walks with aimless feet. Everything that God has made or created has its purpose or mission in the earth. Everything in the animal and vegetable kingdom has its purpose or mission. I might not be able to understand God's purpose in all his creation, but I am sure God did not create anything without a purpose.

When God made man he had a definite purpose in view. Man was made in the likeness of God. It was his purpose, therefore, to create a people like him. However, man lost that likeness to God when he yielded to the tempter in the Garden of Eden. He was driven from the garden and in the course of time every thought and imagination of man's heart was evil continually. (Gen. 6) Because man had become so sinful God decided to destroy man from the face of the earth, and bring about his purpose through the few he saved from the flood.

It has always been the will of God that man should seek him. We are not left to guess about this, for Paul says, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of us. . ." (Acts 17:26-27) According to this statement man was made to seek God. Anyone who does not seek the Lord lives beneath the plain for which he was created.

Jesus taught during his personal ministry that man should become God-like. He cried out to all classes of men, "Follow me." That is, he pleaded for men to become like him, because he was like God. Christ was God manifested in the flesh. He came to show us the Father. He was the brightness of his Father's glory, and the express image of his person.

After Jesus ascended to the Father the Holy Spirit came upon the apostles to guide them into all truth. They began to teach that it was God's purpose for men to become like God. Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9. See also 2 Pet. 1:4; 1 Jno. 3:2-3) They were not only to become holy, and partakers of the divine nature, but were to show forth his praises after becoming such. The only way to show forth his praises is, after we have become Christians, to carry this message of God and his love to every nation under heaven.

We have been highly favored by the Lord. What a glorious privilege it is to be an heir of God and a joint heir with Christ. Having, therefore, these advantages we ought to understand that they are bestowed upon us for a divine purpose. For proof of this see the story of Esther in the book of Esther. She was exalted to be queen of a great kingdom. She was given to understand that she held this position for a divine purpose.

It is the will of God that everyone who has the advantage of talents, positions of influence and wealth

should use them to further the kingdom of God. How sad it is when people forget that privilege implies responsibility. We are taught by our Lord that we should put our talents to divine use. That we receive in order to give is God's natural, moral and spiritual law.

Esther had the advantage of being queen. She had come into the kingdom for such a time as that. It was a time of trouble. Wicked men were seeking to destroy the Jews, and she must use her position for deliverance.

The most brilliant can become more brilliant by promoting divine purposes. The poorest man may be lifted out of the darkness of his poverty by being consecrated to the great end of showing forth the praises of God. This is the thing that cheered the patriarchs in their wanderings, sustained the holy prophets, supported the apostles in their self-denying labors, and made radiant the dark pathway of the martyrs.

Mordecai's voice to Esther was a divine summons to make use of her position to deliver her people. In times of great trials God has agents prepared. Esther was ready when wicked Haman was planning the destruction of the Jews. David was ready when Goliath was threatening the armies of Israel. Elijah was ready when the prophets of Baal were triumphing. Jesus was ready when the fulness of time came. Stephens was ready when a martyr was needed. Paul was ready when argumentative skill was demanded. Campbell and others were ready when the restoration of primitive Christianity was needed.

It may be said by many that we have no great advantages. But God demands only that which we are able to give. God condemns not because we have but one talent, but because we do not use the one we have. The exhortation is: do the best you can with what you have. If you have only one talent, use it. If you are just a smoking taper, shine as you can. If you have only three mites cast them into the Lord's treasury and enrich the ages.

Those who refuse to carry out God's purposes will certainly be punished. The King's house could not protest Esther if she refused. If we break the natural laws of God we must suffer. If we break the natural laws disease is the result. If we defy the law of gravitation we will be crushed. Likewise if we break God's spiritual laws we must suffer sooner or later.

The man who waits in idleness for some great work to do will not be ready when the opportunity presents itself. Take heed to little things.

There are rich rewards for those who are faithful both on earth and in heaven. Crowns of glory that fade not away.

Spiritual Bruised Reeds

L. L. GIEGER, Mt. Pleasant, Texas

Historical

The historical points in the Old Testament formed the basis of many of the sermons preached by the apostles as recorded in the book of Acts of Apostles, and Paul informs us that the things written in the Old Will are preserved for our learning. (Rom. 15:4) In this lesson it is my purpose to carry our minds back to Jewish history for just a few moments to place some facts be-

Salvation By Faith Only

Having seen that morality, without becoming and living a Christian, is a bruised reed in a spiritual sense, let us notice another, which is probably the most popular of all bruised reeds among sectarians: salvation by faith only. "Only Trust Him" is one of the many songs to which this doctrine has given rise. Just believe in Jesus as your personal Saviour, we are told, and angels will bear us to Abraham's bosom when we die. Oh, it's a beautiful thought, but it's not true. All who have been taught the word of God and have any respect for His authority, know that He is not the author of such teaching. "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 which is in heaven." (Matt. 7:21) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46) "He became the author of eternal salvation to all them that obey him." (Heb. 5:9) "Ye see then how that by works a man is justified, and not by faith only." (James 2:24) In the face of these and multiplied other passages stating the same thing but in different words, only those who delight in opposing God and His work will lean upon the deceitful and destructive theory of "salvation by faith only." Faith is essential to man's salvation. Without it no accountable person can please the Lord (Heb. 11:6), but faith by itself, or alone, is a "Spiritual Bruised Reed." The faith that saves is the faith that moves the believer to obey whatever God commands to be done. (Jas. 2:10)

Immersion Unnecessary

Another popular idea that is causing thousands to wrest the scriptures unto their own destruction is the opinion that immersion of accountable persons is not necessary to remove the guilt of alien sins. Our Lawgiver, whom these very persons claim to be following, said: "He that believeth and is baptized (immersed) shall be saved, but he that believeth not shall be damned." (Mark 16:16) If one should come into our midst and say, "He that believeth and is immersed shall be given a new car, but he that believeth not shall receive none," there is no person, with sufficient mentality to stay out of an institution, who would come to him and say, "I believe; give me the car. I'll be immersed when I get good and ready, because that's not essential anyway," and expect to get the new car. But such, in substance, is done every time one says immersion is not essential to salvation when Jesus said it is. To the believing Jews, 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." (Acts 2:38) To the believing, penitent, praying Saul of Tarsus, Ananias said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16) And, in later life, Peter declares that immersion in water saves us. (1 Pet. 3:19-21) This being immersed in water, friends, is not all that an accountable alien must do to be saved, but it is the final step that puts

(Continued on page six)

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The Restored Church

(Continued From Page One)

else has a perfect right to engage in the work of restoring the primitive church; let us go back to the Bible and obey its commands. To restore the New Testament church is quiet different from starting a new church that you can not find its name or doctrine in the Bible. The church of Christ is not a new church but the primitive church restored. We are spiritual in name, origin, doctrine and practice.

The New Testament plainly shows that an apostasy must occur; church history shows just as plainly that it did occur. Many grand and good men as Wycliffe, Luther, Calvin, Wesley, Knox, etc. made an effort to reform Catholicism but their efforts resulted in the starting of another institution just as foreign to the Bible as the church they were trying to reform. It must be evident to every thoughtful mind that nothing but a restoration of a congregation just like the primitive (New Testament) pattern can be pleasing to God and bring the desired results. How can this be done?

That unity is desirable is now generally recognized, but most people appear to be hopelessly in the dark about how it may be brought about. Some think that it will come by all denominations coming together in some sort of a general agreement, leaving out all of our peculiarities or at least saying nothing about them. This they perhaps think can be brought about in some great convention where a basis of unity can be worked out. But this will not succeed. If accomplished, it will just be one big federation containing a number of units, or one big denomination composed of many little ones. It will end just as has all councils of the past—produce more confusion and in the end more division. Putting a lot of discorded elements together in one big conglomeration is worse than if left separate. The principle is wrong, and for that reason will not work.

Things which are equal to the same thing are equal to each other. When we all become equal to the Bible in teaching and practice we will be equal to each other and the Bible unity will be produced. Legislation in human councils can never produce it. The word of God is said to be the SEED of the kingdom. (Luke 8:11) The church is perpetuated through the medium of seed. Since the seed can not be destroyed our safety is in it, not in men or human legislation. Seed always produces "after its kind" which is according to the unchangeable decree from heaven and the experience of all time. When the New Testament teaching is received into the

"good and honest heart" and kept there and practiced, it will produce just Christians, members of Christ's church. It can not produce anything else, for that would be contrary to its nature. When something else is produced, some other seed (other than the New Testament only) has to be sown. The fundamental law is true both in nature and in religion.

The only possible way to restore congregations of the Bible kind is to turn away from all creeds and human legislation in religion and be governed by what the Bible says. When one's eternal happiness is at stake, what is to be gained by doing otherwise. The word of God is infallible; no course is safe except that which is directed by its teaching.

"Lo, I Am With You"

(Matt. 28:20)

T. B. CREWS

In giving the great commission the Master used an expression that is often set aside for the more fundamental teachings of the preceding verses. In these words the greatest assurance of a sure companion was given to the apostles. When we accept the words of these apostles we accept the Christ that has promised to be with them. By way of simplifying this we note John 15:26 where Christ promises to send the Comforter. (Also John 16:17) John 16:8, the Comforter is to reprove the world of sin; John 16:13, he is to guide them into all truth. 2 Tim. 3:16, the scriptures are profitable for reproof and 2 Peter 1:3, the divine power gave unto the apostles all things pertaining unto life and Godliness. So, we accept their teachings, we accept Christ and the expression will apply itself to us.

John 15:23: "He that hateth me hateth my Father." The Son of God was to return to that Father soon. He was to send a comforter from that Father to be with the apostles. When that comforter came (Acts 2:1-4) the baptism of the Holy Spirit was administered. As Peter expresses it (Acts 11:15) this was the beginning. One who denies the existence of the kingdom of God now denies that Christ and a denial of him is equal to hatred. The world cannot receive that comforter (Jno. 14:15-17) as it dwelled within the apostles. So these sidewalk preachers who beg for the direct entrance of the Holy Spirit into a worldly soul is denying the Master and thus hates him. I did not say the world did not benefit by the comforter because in obeying the written commandments of the New Testament we obey the laws left by him. It wasn't even in Christ's power to submit unto the apostles "all truths"; that was the job of the Holy Spirit." He has done his job well, Christ has his, God has His, but have you obeyed the simple truths?

The King of kings and Lord of lords is now at the right hand of God (Acts 2:32-36) and as he looks over the world to observe the progress of his perfect institution, the church, can he find you numbered as a citizen of the kingdom. As surely as he is with the apostles he is with the members of his body. He has promised to save the body (Eph. 5:23), which is the church. (Col. 1:18) There is no promise for salvation to anything else but the body. He gave himself for that church (Eph. 5:25) and it is a blood bought institution. (Acts 20:28) Can you say he is with you unless you believe in him; have you believed in him unless you have appreciated that blood. There is Rom. 6:4-6 to accept which is referred to as that form of doctrine. (Rom. 6:17) Again I ask, is he with you?

He is with those who have obeyed the teachings that flow from Zion or Jerusalem. Isa. 2:2-4 prophesies that "out of Zion shall go forth the law and the word of the Lord from Jerusalem. Zion is Jerusalem. (Isa. 30:19) The stone was to be laid there, that is the head of the corner. (Isa. 28:14) The apostles were to tarry there for the power. (Luke 24:49) The beginning places of witnesses was from there. (Acts 1:8) If your belief is bound up in something that did not begin in Jerusalem, Christ has no obligation to be with you.

Consider these thoughts as truths and read the passages referred to and then ask yourself, is he with me.—Houston, Texas.

Judah, Israel and the Gentiles

E. M. BORDEN

Those who are Bible students know that the name, Judah and the name, Israel, refer to the two kingdoms under Rehoboam and Jeroboam. The name, Israel, came from God, when Jacob, the father of the twelve tribes, was called Israel. Regardless of what might have happened, all the descendants of Jacob were Israelites. The name, Judah, was applied to the Jerusalem kingdom. The name was taken from the name, Judah, one of Israel's boys. The name, Jew, was also used. Those who went away with Jeroboam were taken captive and were scattered among the nations. They lost their identity. Judah remained, in a way, until Christ came. It was said in Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." Then Christ came through the house of Judah. Was he an Israelite? He certainly was, for he was included in the promise, "In thee shall all nations be blessed."

The name, Israel, has been laid aside. It was said by Isaiah, that the Israelites, twelve tribes, would be called by a new name. (Isa. 62:2, 3) That new name was not given until the Christian dispensation. Those who were Gentiles were included, for they were to see the righteousness of God before the new name was to be given. Now, there is neither Jew nor Greek, for we are all one in Christ. There is a certain preacher in Los Angeles, who is spending much of his time trying to prove that certain nations, including England and the United States, are Israelites. Well, what if they are? Are we any better for being so? Whether we be Jews, Israelites or Gentiles, we must come to Christ to be saved. Let us hear what Paul said: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:28) That promise came down through the tribe of Judah.

Here is a quotation from the preacher in Los Angeles: "If God had made a covenant with the Gentile nations, he would have said so." It is true that the covenant was made with Judah and Israel. (Heb. 8:8) Jesus was a Jew, an Israelite. The apostles were Israelites, for they were in a line from Jacob-Israel. "To the Jew first and also to the Greek." (Rom. 1:16) Paul said he was a Jew. (Acts 21:39) He was also an Israelite, for he was a descendant of Jacob-Israel. What we were in the past does not matter now. Those who are Israelites according to the flesh, have no advantage over others, for, all, Jews and Gentiles must obey the gospel to be saved. Cornelius was the first Gentile convert. Peter, on the occasion, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness, is accepted with him." (Acts 10:34, 35) Cornelius became a Christian. Here the Gentiles have an interest in the new name. The name, Israel, was laid aside, but that Los Angeles preacher is still worried about it. If you have obeyed the gospel you are a Christian. Not an Israelite according to the flesh. Jesus said: "My sheep hear my voice, and I know them, and they follow me." (Jno. 10:27) Who are the Lord's sheep now? His sheep are those who have obeyed the gospel.

"Judah and Israel Different." Yes, they are different, yet all belonged to one family, the family of Israel.

All were of Israel. All came from Jacob-Israel. They were at one time, the chosen of God. The gospel came to us through the Israelites. As I have said before, the name Judah, came from Judah, the tribe, with Benjamin, that remained in Jerusalem under Rehoboam. Those who went away with Jeroboam, kept the name, Israel, while those who remained in Jerusalem, took the name, Judah. Christ came of the tribe of Judah and became the great lawgiver in the Christian dispensation.

DIVINE HEALING

A. C. COPELAND

"And by the hand of the apostles were many signs and wonders wrought among the people; . . . Inasmuch that they brought forth the sick into the streets and laid them on beds and couches that at least the shadow of Peter passing by might overshadow them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." (Acts 5:12-16) This remarkable instance of healing by the apostles brings into bold relief the pretensions of present day healers. The apostles did not fail on a single case. "And they were healed every one."

Divine healers of the present day have one smoke screen that they always hide behind to conceal their failures. They say that it is unbelief on the part of the victim that caused the failure. Such a statement reverses the divine order exactly. The ability to perform a miracle has always depended on the faith of the one performing the miracle not on the one on whom the miracle was performed. This was definitely stated by Jesus so many times that it seems strange that anyone could overlook it. (Read Matt. 17:14-21) The disciples failed to heal the lunatic. Jesus said that it was because the disciples did not have faith, not because the lunatic did not have faith. Jesus healed him. Being a lunatic he had no faith when the disciples failed to heal him, or when Jesus healed him. The father of the lunatic had faith when the disciples failed to heal him. Their failure did not weaken his faith. He still had faith when Jesus healed his son. His faith or his son's lack of faith had nothing to do with the healing. The faith that heals is the faith of the healer not the faith of the one being healed. And when the so-called healers of the present day fail to heal (and they fail exactly one-hundred percent of the time) they cannot blame some one else with it. It is their own lack of faith.

The question naturally arises here: "Does not Matthew and Mark say that in his own country Jesus failed to do many mighty works because of the peoples' unbelief?" (Read Matt. 13:58 and Mark 6:5) We should study these passages carefully to get their exact meaning. Notice some things that they do not say. They do not say that Jesus tried to perform some miracles and failed. He did exactly what he undertook.

Jesus sometimes healed people because of their faith. He sometimes healed them without any faith. At times he healed multitudes, at other times he healed only a few sick folks. The point that must not be overlooked is that he healed instantly and completely every case that he undertook.

Spiritual Bruised Reeds

(Continued from page three)

him into Christ where there is salvation. (Gal. 3:26, 27)

Saved Out Of Christ

There are numerous other "Spiritual Bruised Reeds," but one more must suffice for this present lesson. The idea that one can be saved without being a member of any church is proclaimed from the pulpit and radio and hailed as a truly great doctrine. It is great in that it is deceiving millions and its essential author is the devil. If such doctrine were true the Bible would be a farce, and the death of Christ foolishness. Membership in some denomination, all agree, is not necessary to salvation, and we may go another step and speak the truth as well, membership in some sectarian body is sinful (1 Cor. 1:10); but no accountable person can be saved today without being a member of the church of Christ Jesus. Man is baptized into Christ (Gal. 3:27) and baptized into the church. (1 Cor. 12:13; Col. 1:18) Thus, baptism is the final act that puts one into both Christ and the church. Since there is but one baptism (Eph. 4:5), no one can be in Christ without being in his church, because his one baptism (immersion in water) puts him into both at the same time. To say one can be saved outside the church is equal to saying one can be saved outside of Christ, because he gets into both at the same time. Until he is baptized, he is not in Christ, but the act of baptism that puts him into Christ puts him into Christ's body, the church. (Eph. 1:22, 23)

When man, through his faith in Christ (John 8:24), repents of his sins (Luke 13:3, 5), confesses with his mouth that he believes Jesus Christ is the Son of God (Rom. 10:9, 10), and is immersed in water for the remission of his sins (Acts 22:16), he is raised up from the watery grave in Christ and a member of the church of Christ. Living faithfully in the church to every requirement of the Son of God (Rev. 2:10) he will walk the streets of gold on the other side of the pearly gates within the walls of jasper when his race is run. Let us not be deceived by bruised reeds, beloved, but, placing our trust in the Lord, let us live faithful to every requirement that he has laid down, and go home to glory afterwhile.—In The Evangelist.

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NOTES

Wesley D. Harris, Nola, Ark., July 27: Our meeting with Brother Warren E. Starnes preaching closed last night. Interest grew from the start. Seven were baptized. Brother Starnes will be with us again next year.

* * *

A. C. Huff, Stratford, Texas, July 23: The Lord willing I will begin a meeting in Boston, Arkansas August 22. May be there two weeks. If there are others who want a meeting while I am in the state before or after the meeting at Boston please let me hear from you.

* * *

B. A. George, Danville Ark., July 21: Closed a meeting at Mt. Judea, Arkansas Sunday the 19th. Fourteen were baptized and five restored. I began the 23rd near Casa, and from there I go to Dumas, Arkansas. I have engagements until the 15th of September. Brethren, let us work for the gospel way as we have never worked before.

* * *

Doyle Williams, Keiser, Ark., July 30: I have just closed a very fine meeting at Blanton, Texas with 30 additions, and good attendance. The brethren there made preparations for a meeting and the result was good. I'm in a meeting now with the church at Whitney Texas with good interest. I go next to Sikeston, Mo. Brethren, include me in your prayers.

* * *

Dan J. Ottinger, Lynn, Ark., Aug. 1: We closed Bramlett mission meeting July 26 with three baptisms and one restoration. They will meet, and permanently, if the Lawrence county churches will furnish a bit of assistance on Sunday afternoon. I'm now near Alton, Mo. in another gospel barren spot. I go next to Newark (Oak Hill), Arkansas.

* * *

Carroll Trent, Marvell, Arkansas July 31: My meeting with the church in Shiloh community near Holly Grove resulted in four baptisms and four restored. My brother, Albert Trent has just closed a meeting with the church in Coffee community near Marvell which resulted in 18 baptisms and 11 restored. I am to begin the second Lord's day in August with the church at Sentinel, Okla. This is my first meeting there.

* * *

Walter W. Leamons, McAllen Texas, July 30: Through the support of interested listeners I have preached over the radio nearly every week of the four years that I have lived here in the Rio Grande Valley. For a time I drove to Reynosa, Mexico daily to lecture over that very powerful station. KGBS now maintains a studio here in McAllen. I speak over it every Sunday afternoon at 4:45. Bundles of literature that I receive from Adventists and others indicate that the sermons are being heard.

* * *

M. H. Peebles, Saratoga, Ark., July 22:

Since reporting I have been in two meetings. The first was at Big Sandy, Texas. Three were baptized there. Enjoyed my association with Brother Carl Tyson who is the regular preacher there. He is a capable and enthusiastic man. The other meeting was at Prescott, where I preached last winter. One was baptized. I am now in a meeting at Blevins, Ark. Will begin at Oak Sale, near Gladewater, Texas, July 31.

* * *

Lee Starnes, Drumright, Okla., July 20: We closed a fine meeting at Pleasant Hill near Prescott, Arkansas July 15th. Six were baptized and two restored to their first love. Baptized two men about 68 and 70 years of age. I am now in what promises to be a good meeting at Fisk, Texas. Began here Saturday night. One confession to date. I go from here to Shields, Texas for ten days thence to Cypert, Arkansas for two Lord's days beginning August 16. After then I hope to return to Drumright to engage in regular work with the good brethren there. We anticipate a great work with them.

* * *

Voyd N. Ballard, Booneville, Ark., July 28: Sunday night, July 26th Brother Ira Y. Rice Sr. of Norman, Okla. closed a meeting with the church here in Booneville. I feel the meeting was a success in every way. Brother Rice taught vocal music each morning during the meeting. Ten were baptized and three confessed wrongs during this meeting. I feel the church was greatly strengthened. Plain preaching I have never heard. If you want the truth preached in fulness both to saint and sinner, Brother Rice is the man to send for.

* * *

John W. Wilson Lazbuddie, Texas: Just returned home from meetings in the following places: Tulsa, Oklahoma, 41st Street congregation) with three baptisms; Okataha, Oklahoma, with four baptisms; Broken Arrow, Oklahoma, with five baptisms; Lavaca, Arkansas (Bethel congregation) with one baptism. Back in May this congregation sent me to Polson, Montana for a mission meeting. There was not a single Christian in that town when I arrived. When I left there were fifteen. They meet in the home of Brother Edgar W. Pierce. Brother R. A. Hartsell of Broken Arrow, Oklahoma will be with us the 9th of August in a meeting. The 8th of September I am to meet a Free Will Baptist in Tulsa, Oklahoma in a debate. The discussion will last four days and nights starting at 10:00 a. m. and 8:00 p. m. After this I expect to return to Polson, Montana for some more mission work. I will stay as long as possible. This congregation is not able to bear all the expenses of this meeting alone. If any individual, or congregation desires to have fellowship in the salvation of souls who have never heard the gospel, please contact the church of Christ, Lazbuddie, Texas.

* * *

Will W. Slater, Fort Smith, Arkansas: The meeting at Lockhart, Louisiana closed without visible results. The meeting was hindered greatly by a large De-

fense Plant Project nearby. We hope some good was accomplished. Closed meeting last night at Biggers, Arkansas, with two restorations. Large attendance and good interest, but was unable to persuade any one to accept the gospel. I begin tonight at Portia, Arkansas and from there to Reyno, Arkansas, August 18.

* * *

Frank Dunn, Conway, Arkansas: I just closed a 12 days meeting at Mulberry, near Paragould. Twenty-nine responded to the invitation, nineteen being baptized and ten restored. Am now leading singing for a meeting in Paragould for which Brother E. R. Harper is doing the preaching. I will begin at Harrisburg, August 11 and at Magness August 27.

* * *

John F. Reese, Nashville, Arkansas: Here I am on the firing line again. I have just recovered from a long siege of flu and throat trouble. I think my throat will permit me to do moderate preaching. I will begin a meeting at Cross Roads near Nashville, August 1. August 15 I will begin a meeting at New Hope. This is a mission meeting sponsored by the church at Nashville. I have young man by the name of Watson, who will go along with me to run my machine. The people at these places want to both see and hear the Gospel. If there is any other young man studying for the ministry, it would be well for him to attend these meetings, and receive a greater Bible knowledge.

* * *

I. D. Ames, Greenland, Ark.: As it has been some time since I have written a report through the columns of the Gospel Light I am writing to let the brethren know that our meeting here is rapidly drawing to a close, and while there has been no addition thus far, we believe that much and lasting good has been done by our preaching and teaching the Bible. The young people and children have given us their whole hearted cooperation and the old people have assisted in every way in every other feature of the meeting and we believe that we have done much good here in getting the cause of Christ in its fulness before the public. We go from here to Iola, Kansas for a meeting and then into North Missouri. Brethren, pray for us that we might ever be found in declaring the whole counsel of God.

* * *

REVIVAL AT MURFREESBORO

What is expected to be an outstanding revival for the churches in the section will begin at Murfreesboro, Arkansas August 11th and continue to the 23. Murfreesboro is largely a mission point, the cause has been established there only a short time. Brother Harbert Hooker of North Little Rock will do the preaching, and churches from surrounding communities have promised to lend their assistance in the song service and cooperate otherwise.

Everyone in driving distance of Murfreesboro is extended a cordial invitation to be present at each service.

REPORT FROM IRA Y. RICE SR.

Norman, Okla., July 30th: I closed a meeting at Booneville, Arkansas last Lord's day night of twelve days' duration. Visible results during the meeting were 13 who responded to the gospel call. Ten of whom were baptized into one body, and three brethren (all heads of families) confessed faults. I enjoyed my stay and labor with those people in Booneville very much.

Made my home with Brother Voyd N. Ballard and his good family while there, and let me say that they certainly know how to make a preacher feel at home. I also visited in several other good homes while there, and the warm hospitality I received and enjoyed among those good people cannot be better in any home I have ever visited. Yes, those people surely know hospitality.

I found Brother Ballard their worthy minister, a very congenial yoke fellow and brother with whom to labor in a meeting. He is an untiring worker, and is held in the highest esteem by all the congregation so far as I know. Brother Ballard too, is doing a great work among the patients in the State Sanatorium for tuberculosis, out about three miles from Booneville. His work is being sponsored by the Sixth and Olive Streets church of Christ in North Little Rock, Arkansas. This is indeed a worthy work and Brother Ballard tells me that the congregations in Arkansas have responded in a commendable way and manner since he took up this work in the spring. And for which all who are interested, and have any part in the operation of this work, are very grateful to all who have contributed to it.

We have around one hundred members of the church who are patients in this institution, and they are being looked after by Brother Ballard, in preaching the gospel to them, and many others who are not members of the church. And he is getting the truth before many who are becoming interested in the gospel plan of salvation and has baptized some since he began the work there in the spring. So to the brethren everywhere, let me admonish you to wake up to the opportunity we have at this time and place, and think seriously of the responsibilities of the church, its mission to carry the gospel to the lost of earth, and come to the support of this great work near Booneville. And remember that the apostle James tells us what pure and undefiled religion is. Let's never become weary in well doing, for in due season we shall reap if we faint not. (Gal. 6: 7-8)

All contributions are to be sent to the elders of the Sixth and Olive Streets church of Christ in North Little Rock, Arkansas, who are sponsoring this work.

I am to begin a meeting for the church at Wells, Texas, next Lord's day, August 2nd.

* * *
I WONDER

Floyd J. Spivy

I wonder why a person will refuse to obey the gospel because there are hypocrites in the church, then associate with

a hundredfold more in the world?

There are hypocrites in every walk of life: school, business, the church, and every other field of activity in this world. Men do not hesitate to become doctors because of hypocrites and quacks in the medical profession. No one refuses to go in business because some business men are hypocrites and fakes. No one that I know has ever refused to become a teacher because there are some hypocrites in some school systems.

I still wonder why a person in his right mind, will stay out of the kingdom of Christ because of a few who are unfaithful?

You must admit that the hypocrite is one step ahead of you, for you can't stumble over a thing that is behind you. A thing to be stumbled over must be in front of you. And you are stumbling over a hypocrite if you let him keep you out of the Lord's church.

I wonder why some people do so

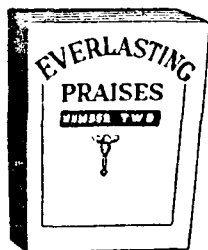
much talking about a person who breaks their promise to another, but don't think anything about a person breaking their promise to the Lord?

When a person breaks his promise to the Lord, he is just as guilty of a broken covenant as he would be if he had been untrue to his or her companion. If not, why not? Why respect a person more who is untrue to the Lord, than one who is untrue to another human?

Why should an unfaithful Christian be worthy of more respect than an unfaithful husband or wife?

I wonder why so many people are sick on the Lord's day from 9:45 a. m. to 12 noon, then feel fine in the afternoon? I wonder why that kind of sickness never requires the services of a physician? I just wonder.

I wonder why they have a felt cushion in the bottom of collection plates? (I suppose to keep the pennies from rattling.)—In The Evangelist, Longview, Texas.



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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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CHRISTIAN GIVING

DOUGLAS H. PERKINS

Perhaps there is no Bible subject overlooked and neglected more than the one on giving. Many teachers and preachers say little, if anything, about giving for fear they will be criticized as seekers of personal advantage. No one should be criticized for teaching the truth about any Bible subject. Every teacher of God's word will be condemned for not teaching the whole truth relating to any scriptural subject. (Gal. 1:7-10)

Why should we preachers and teachers hesitate to teach on giving any more than we do on baptism, or the Lord's Supper? There is as much said on giving in the word of God as there is on many other divine injunctions. No Christian will criticize any other Christian for saying what the New Testament says on giving. Those who criticize have not the spirit that is characteristic of Christians.

It is wrong to not teach children of God to give. The apostle Paul was once guilty of this wrong, but he asked the church which he had wronged in this particular to forgive him. (2 Cor. 12:13) When Paul realized he had done wrong in failing to teach the Corinthian church to give, he then gave definite instructions and commandments respecting giving. Paul not only commanded the Christians in Corinth to give, and how to give, but he also commanded the churches in Galatia (1 Cor. 16:1-2), and the church in Ephesus to give. (Acts 20:35) The instructions given to those churches are applicable to every loyal church of Christ today.

We are taught to give; to give personally, to give proportionately, and to give willingly or cheerfully, on the first day of every week. (1 Cor. 6:1-2; 2 Cor. 9:6-7)

A story relates that an elder of a certain congregation was commenting at a Lord's day service on the scriptures which set forth the how and when to give, and in concluding his comments, he said, "Now we want every Christian to give, to give as he has been prospered, and to give cheerfully." Then the collection basket was passed through the audience. All the members, except one man, were poor in this world's goods, but each gave proportionate to his financial ability. The one man who was reasonably well off financially gave a dollar. The elder knowing that this man had not given proportionally to his income, said: "Now Brother Givelittle, you have obeyed the command to give, and the command to give cheerfully, but you have not obeyed the command to give as you have been prospered. We cannot accept your contribution until you comply with all three of these commands." This rather provoked the man, and he with a frown handed a five dollar bill to the elder. The elder then said: "Now you have obeyed the Lord's

command to give, and to give as you have been prospered, but you have violated the command to give cheerfully, and we cannot accept this money." The man then got the idea that he should not only give, but give proportionate to his financial ability and give with a willing and cheerful mind. So he stepped forward and smilingly laid a ten dollar bill on the table. Then the elder said: "Now brother, you have obeyed the Lord's teaching to give, to give proportionate to your ability, and to give cheerfully; and the Lord will accept your offering and bless you for your obedience. This incident made a lasting impression for good upon all who were present on that occasion.

People are never impoverished by giving. God promised to richly bless the Israelites if they would give as they were commanded to give. (Mal. 3:10) "It is more blessed to give than to receive." (Acts 20:35) Don't be like the man who said: "It may be more blessed to give than to receive, but receiving is good enough for me."

Some witty person once said: "There are three kinds of givers—the flint, the sponge and the honey-comb." To get anything out of the flint you must hammer it, and then you can get only chips and sparks. To get anything out of the sponge you must squeeze or press it. But the honey-comb just overflows with its own sweetness. The application is, that some people are stingy, selfish and hard—they give nothing away if they can help it. Others are good natured—they yield to pressure and the more they are pressed the more they give. A few delight in giving without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver." Are you a flint, a sponge or a honey-comb?

If it is wrong, as Paul said it was, not to teach giving (2 Cor. 12:13) then it is wrong not to give. It is a sin for Christians to refuse to give. It is a sin to refuse to do anything God says to do. God teaches us to give, hence it is sinful to not give. Giving is a Christian grace in which we are told to abound. (2 Cor. 8:7)

Every Christian should give everything he has to give, which will help promote the cause of Christianity. Some Christians have but little money to give, but they have others things they can give which may be worth more than dollars and cents. Peter and John gave all they had, and it was worth more than any amount of money. They would have given silver and gold, if they had possessed such, but not having it, and even if they

(Continued on page three)

Is It Lust Or Love?

TED W. McELROY

I am hardly old enough to speak of the younger generation with the second or third person pronoun, so I am speaking to young people as one of their number. I want to warn against some of the pitfalls and snares along the pathway of life. To abolish or forbid all social activities is absolutely foreign to my purpose, but this is rather designed to "weed out" sin and wickedness in social associations so that they may be enjoyed with safety.

Recently a young lady described one of her boy friends to me; he had all the physical attractions of a Romeo, and she said, "He is a loving devil." From the trend of her talk I was convinced that he was the "devil" part of the description all right, but that she had terribly misapplied the word "loving." Love is something good, and "doth not behave itself unseemly," and the activity the young lady was trying to describe was misbehavior of the vilest kind. In her mind there was confusion, her terminology evidenced that she didn't know the difference between "love" and "lust". Her boy friend was not a "loving" but a "lusting" licentious "devil," striving to ensnare and possess her and thus destroy her virtue, if it hadn't already been destroyed by some vile beast of the same caliber.

Conversations with young people over the country where I go reveal that this confusion between "love" and "lust" is prevalent in many minds. The sources of the misconception are no doubt various, Hollywood, cheap literature, and smart (?) high school and college idiom; but regardless of its source, the misconception is dangerous and oft-times fatal to the morals of those who hold it. I feel that if we can draw the proper definition, distinction, and contrast between the terms much will be accomplished in the way of protecting morals. Proper application of the words to their respective ideas and activities will at least avoid the misgivings that accompany misuse of words.

When its object is right, love is good, holy and pure; while lust is evil and wicked. This is not the love of 1 Jno. 2:15-17, which teaches that loving the wrong objects is sinful, but rather in this we are talking about attitudes between people. In Rom. 13:10 Paul's teaching is that love worketh no ill to any one, but in contrast "lust" worketh ill to both its possessor and its victim and to all others who are touched by its consequence. The misery and shame accompanying a child born out of wedlock are ills which come not from love but from lust. Paul enumerated a number of things that love would not do in 1 Cor. 13, and in contrast I declare that lust will do them all. Love "envieth not," but lust will envy, be jealous, and sometimes murder if it is thwarted from satisfaction. Love "doth not behave itself unseemly," but lust and misbehavior go hand in hand, in fact one with lust in his heart just won't behave until the lust is banished from his heart. Love "seeketh not its own," but lust seeks only its own pleasure and satisfaction without regard to the injury and misery that may follow. Love "rejoiceth not in unrighteous," but lust joys in unrighteousness, wickedness, and shameful things. Lust is the genesis of death (i. e. hell); Jas. 1:15; "Then the lust when it hath conceived beareth sin: and the sin, when it is full grown, bringeth forth death." Lust then is the beginning of the road to hell.

With this contrast from inspired writ before us, it is

not difficult to see that "petting" is better classified as an expression of lust than of love. Petting is lasciviousness, is inherently sin, and is the path leading to the gravest (because of grave consequences) of all moral sins—fornication and adultery. Individuals are prepared for fornication and adultery by petting i. e. lasciviousness, and I doubt these sins being committed without the previous lustful petting in preparation. Let all be assured that petting is not an expression of love, but is an expression of lust and is designed to lead farther down the immoral road to the destruction of virtue, reputation, and self-respect.

Young ladies it is lust that prompts men to desire to handle your body and slobber over your anatomy; it is lust that prompts them to beg you to go on an undress parade with them under the guise of enjoying swimming; it is lust that prompts them to deliberately choose and to take you to see those movies which depict nakedness and licentiousness glorified and made alluring on the silver screen; it is just what causes them to persuade you to allow your body to be closely entwined with theirs on the dance floor to the rhythm of a jazz band. These things are not expressions of love, but these activities spring from lust and are effectual instruments of designing demons to arouse in you a lust similar to their own, so that you will sacrifice your virtue and happiness upon the altar of sensual pleasure. Girls, if a boy has any love for you, he will respect you; if he does not respect you, he is just reigning love to hide his lust, which is his real attitude toward you. For your welfare and future happiness you must avoid such.

Young men, it is lust in a girl that prompts her to immodestly display her body in your presence, it is lust that prompts her to tactfully and silently invite you to handle her body, it is lust that causes her to enjoy being close against you on the dance floor. These things evidence lust, they are not a forty-second cousin to love, they should be carefully avoided. "Shun the very appearance of evil." God demands that men be just as virtuous and pure in moral conduct as he does women, there is no double standard. All will be measured by the same law and sin will be punished.

Christian young folks, in courtship just remember love is respectful, kind and works no ill, hence is not immodest; and that lust is quite the opposite. Don't deceive yourself and confuse the two by being lustful and licentious and calling it love "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6:7-8) Deception is of two sources both bad: First, being deceived by someone else but sooner or later it is found out and the deception is uncovered; Second, self-deception and this is worst of all because one is less likely to uncover his own folly. Just don't deceive yourself by calling a thing love when it is really lust, for God is not mocked nor deceived, and when you thus do you only deceive yourself and bring your destruction. In conclusion Paul's admonition, "But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22)

Wisdom And Power Of Man

ORDIS COPELAND

People of this world, religious or otherwise, often assume the wrong attitude concerning eternal salvation. There is a prominent trend for people to become so absorbed in worldly affairs, especially in the realm of technical education, that they forget that there is a power greater than themselves. In climbing so far up the stairs of education in the field of the theories of science they seem to forget the statement that we read in Gen. 1:1: "In the beginning God created the heavens and the earth." The attitude of such people would suggest that they think they could accomplish anything without the help of Almighty God. Regardless of the education of an individual or all the degrees that might be conferred upon him, he is still dependent upon the plan left on earth by the humble Nazarene for the saving of his soul.

People are also so absorbed in prominent current affairs that they fail to recognize the power of God. They too must submit to the commands of the Christ before any reward is promised. "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21)

Educated people often give as an excuse for not obeying the commands of Christ: "They are foolish." God realizing there would be such arguments destroyed them in 1 Cor. 1:19: "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." In the same chapter and the 25th verse we find, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." For an example we refer you to the story related in the 15th chapter of St. Luke. A father had two sons. The younger took the portion of goods given him by his father and took a journey into a far country. There he wasted his substance with riotous living. When a famine came in that country he became hungry and immediately thought of his father. In realizing that he had sinned he was willing to return to his father as a hired servant. In comparing people who feel that they can care for their own destiny, to the prodigal son we gain this lesson. The prodigal son was not able to live without his father and after having departed was willing to return as a servant. A person must be willing to humble himself before God as a servant to be acceptable unto him.

Man is too weak and frail to care for his own destiny. Jer. 10:23: "O Jehovah, I know that the way of a man is not in himself; it is not in man that walketh to direct his steps." Again we read from Proverbs 14:12: "There is a way that seemeth right unto a man but the end thereof are the ways of death." If we cannot direct our own steps and if we cannot walk by the way that seems right to us, how shall we be guided religiously? On the mount of transfiguration when Peter made a proposal to build a tabernacle for each of the three great figures that appeared before him, he was corrected by the voice of an Almighty God, speaking of Christ, saying: "This is my beloved Son in whom I am well pleased, hear ye him." We must hear and obey every command of Christ before we have any promise of everlasting

life. When we become so conceited that we think we can be saved irrespective of God, then we are assuming too much. By God's grace people are saved. Eph. 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." This statement tells plainly that we cannot boast of saving ourselves without the help of God because we are saved by God's grace. It does not say that we are saved by God's grace regardless of what we do, but that we were given a plan not because we merited it but because God was merciful enough to give it.

Since he has given us the plan of salvation through Christ's death we must work out our salvation according to his plan. Phil. 2:12: ". . . work out your own salvation with fear and trembling." That eternal salvation is to be worked out according to his plan, the gospel. Rom. 1:16: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every man that believeth."

Death is coming. All of man's wisdom and power can not prevent it. Judgment is coming to all. 2 Cor. 5:10: "For we must all be made manifest before the judgment seat of Christ to give an account of the deeds done in the body, whether they be good or bad."

CHRISTIAN GIVING

(Continued From Page One)

had, they could give something worth far more. In healing the crippled man (Acts 3), they gave what money could not buy. In this miracle they caused Christ to be glorified. We cannot perform miracles, but we can give to the world a Godly life and Christian influence which will help most in spreading Christianity.

If you have money you are required to give a liberal amount of it to carry on the greatest of all works—that of saving souls. But if you give money, or if you have no money to give, you are obligated to give your talent, your time (much of it), your influence for good and whatever you may have, or be able to do, to further the Lord's kingdom.

Every Christian has an individual and personal responsibility. We can not expect others to give for us any more than we can expect others to be baptized for us or to observe the Lord's Supper for us. We are not to be eased while others are burdened, because of our neglect or refusal to give. (2 Cor. 8:13)

Therefore, "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7) "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." (1 Cor. 16:2)

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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Hebrews, Chapter One

J. H. BREWER

The apostle begins this most learned epistle with the proposition the subject of which he is about to discover. He gives four important facts on which the authority of the gospel as a revelation from God is built, and which if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the gospel.

Of these facts the first is: the same God who spoke the former revelation to the fathers of the Jewish nation, in these last days spoke the gospel to all mankind. This states the apostle first of all to show the agreement of the gospel with the former revelation, for it there were any real opposition between the Jewish and Christian revelation, the authority of one of them or both would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other.

The second fact of which the apostle proposed to discourse is that the person by whom God hath spoken the gospel is his Son, who is the image of God's glory and a true image of his substance by whom he also made the worlds. Hence, it follows that the author of the gospel is far superior in nature to angels by whose ministry God spoke the law, also that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels, and the dispensation founded thereon is a better and more permanent dispensation than the law.

The third fact is that the author of the gospel, in consequence of his having made the worlds, is heir or lord and governor of all, and although after becoming man he died yet being raised from the dead he had the government of the world restored to him. To the faithful this is a source of the greatest consolation because if the world is governed by their master he certainly hath the power to protect and bless them, and everything befalling them will issue in good to them. Besides being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account.

The fourth fact is that the author of the gospel laid down his life a ransom for sin, and by that sacrifice made an atonement, of which when offered God declar-

ed his acceptance by setting him at his own right hand. The gospel, therefore, hath a priesthood and sacrifices of the Son of God himself. A sacrifice made by a person so great in himself and so dear to God as his own Son, and made by appointment of God could but be acceptable to him. Consequently, it must be a sure foundation that hope of pardon by which the gospel encourages sinners to repent.

The authority of the gospel supported by these four facts, the apostle judged it necessary to establish a solid foundation and for that purpose wrote this letter to the Hebrews because being the keepers of the former revelations, they were fitted judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

APPRECIATED

We appreciate very much the fine response received from the subscription expiration notices we mailed out a few weeks ago. Some have yet failed to send in their renewal, but we hope they will do so soon, or at least write and let us know their reason for not doing so.

It is gratifying to us to read the large number of comments received along with these renewals, and otherwise. We receive many letters from ministers and other well known brethren, expressing their appreciation for the high type gospel paper we are endeavoring to publish.

For all these expressions we are sincerely grateful. We also welcome constructive criticism, realizing that at all times we need the counsel of the righteous.

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Sin Of Supposition

J. A. McNUTT

Supposition As A Basic Evil

"To lay down without proof, or state as a proposition or fact that may exist or be true. . . to imagine, to presume, to hold as an opinion," thus Webster defines the word, suppose. In the field of research of investigation one may suppose many things to be true but he has no right to teach as a fact any private opinion or theory. To do so would be both unscientific and extremely dangerous. Thousands have lost their lives through supposition. The gun you supposed empty may slay your best friend.

The chemist a few years ago who compounded sulfanilamide in liquid form supposed he was rendering a service, but the wrong mixture created a poison which killed several people, and resulted in the chemist committing suicide.

The prevailing sin of the religious world today is supposition. Too many are inclined to suppose that their worship is acceptable to God, when a few minutes study and investigation would reveal the truth. Ignorance is a poor excuse for denominational error, when the word of the Lord is before our eyes. (Rom. 10:8) God will not overlook inexcusable ignorance of Divine truth. (Acts 17:30) We are accountable for the truths we could have known.

The Error of the Parents Of Jesus

At the age of twelve Jesus and his parents went up to Jerusalem and when they turned their faces homeward again, "they supposing him to have been in the company, went a day's journey," before discovering their error. He wasn't in the camp and they conducted a fruitless search among their kinsfolk and acquaintance as stated in Luke 2:44, 45. Like some present day religionists they had left the Lord a days journey behind, and the further they traveled the greater the separation from him. Failing to find Jesus among their kindred or friends Mary and Joseph turned back to Jerusalem searching with anxiety and found him where they had left him in God's house engaged in the Father's business. It would be well for all who boast of being progressive, and broadminded, in religion to take stock and be certain that they haven't left the Lord behind. Supposition is dangerous. Man should walk with God instead of expecting God to keep pace with mankind. My friend, if you have been traveling away from the simple New Testament church which originated in Jerusalem, if you have not obeyed the Gospel which was first preached there in its fulness, if you have not "continued steadfastly in the apostles' doctrine" (Acts 2:42), why not get back to original ground and to the Divine Pattern? Our cry might well be, "Back to Jerusalem and to the Lord and his church."

When Supposition Almost Led To Suicide

In the Phillipian jail at midnight as Paul and Silas prayed and sang praises to God an earthquake occurred, the prison doors were opened, and the prisoners' bands were loosed. Then the jailor suddenly awakening saw the doors open, and supposing the prisoners had all escaped he drew his sword and would have killed himself if Paul had not spoken. (Acts 16:25-28) Not a

prisoner had fled, they were all in their cells, but in another moment he would have plunged himself into eternity before hearing and obeying the gospel of Christ. Supposition almost led to suicide, and it was a false supposition too. Thousands daily are committing spiritual suicide by practicing things that will lead to death (Rom. 6:23), while others act on the false assumption that they will be saved without obedience to the gospel. (Heb. 5:9; 2 Thess. 1:7-9) Rebellion against the commands of Christ will result in eternal damnation and neglect is often more deadly because it lulls the victim to sleep in the very face of known obligations.

Does A False Supposition Excuse Our Sin?

Saul of Tarsus spoke of his past life as a persecuter of Christians in these words: "I verily though with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief priests; and when they were put to death, I gave my voice against them." (Acts 26:9, 10) He acted upon the false supposition that Christ was an imposter, and that Christianity was a form of religious delusion that ought to be abolished by force. The saints of God felt the weight of Saul's wrath, some being cast into prison and others losing their lives, for he was "exceedingly mad against them." His furious assault against the church is one of the clearest examples of the danger of mis-guided zeal. Ignorance did not excuse the evil that he did the cause of Christ, and he later called himself "Chief of sinners" because he had persecuted the church of the Lord.

Religious Supposition Today

Supposition always borders on presumption, but much of the worship and service rendered in the religious world today has no better foundation than the assumption that whatever pleases man is also acceptable to God. What a deceitful course upon which some have predicated their hopes for eternity. What a presumptuous error for mortal man. How can poor, feeble, finite man know that his thoughts, feelings and purposes please God, unless God has said so in His word. His ways are not our ways, nor His thoughts as our thoughts. (Isa. 55:8, 9)

One will say, "I believe in the Lord and try to be honest with my fellowman and I think I will be all right, whether I ever am baptized and live in the church or not."

Listen, the Lord said, "He that believeth and is baptized shall be saved." (Mk. 16:16) Do you believe that? How can one believe in the Lord and not believe what the Lord said? Did he ever say that if a man is honest, believes in the Lord, and thinks he is right, and he will be saved? If not, then, such a supposition must be mere human opinion, and without scriptural support. Jesus did say, however, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot

(Continued on page six)

THE TONGUE

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8)

Among the deadly instruments of destruction are guns, cannons, submarines, aircraft and poisonous gases. But greater than any of these as a destructive agency is the human tongue. The former destroys the soul. Contemplate upon the countless millions who have been slain, dispatched and annihilated by the multitudinous instruments of warfare. Yet this number would appear microscopic compared to those who have experienced distress, sorrow, pain and eventually death, through the crimes of the tongue. Eventually death because many timid, sensitive and loving beings have gone to premature graves caused by malicious and insidious attacks upon their reputation or character.

The crimes of the tongue are principally words of criticism, unkindness, envy, jealousy, gossip and lying.

Who is free from criticism? Even our friends are guilty of this crime. Possibly they do not mean to be untrue, nevertheless words once uttered can never be recalled. In this age of sensationalism news travels like wildfire. The greatest distributor of criticism is not the printing press but the human tongue.

Then each informer consciously or unconsciously utilizes his vivid imagination in order to make the scandal more picturesque and impressive, so that ere long the speck of dust has become a mountain. In view of these facts would it not be expedient to demand, "Who then can judge the inward motives of his brother?" In the majority of cases the criticism was false and even if it were true, why not go directly to the offender and counsel with him as explicitly taught by the Holy Scriptures.

The men who are most criticized are generally the ones who are doing the most for mankind. As one ascends the ladder of success hundreds are ready to criticize him and the criticism increases in proportion to the height to which he climbs. However, the so-called critics always remain little beings. "Man" is too good an appellation for them. In due time this envy and jealousy with which they nourish their souls will destroy their usefulness in this life and their chance in the life that is to be hereafter. Such attributes as criticism, jealousy and envy cannot be tolerated by the God of love.

How cruel are the judgments of this world! If a wealthy man donates some large sum of money to a charitable institution, people say, "He is seeking some public office," or "He just wants to get his name in the newspaper and to be praised." If he does not give at all, they say, "He is an old miser!" Thus one is criticized whatever he may do or whatever his motive may be.

The ninth commandment is broken more frequently than any of the others. Apparently some people today prefer to tell a falsehood than to tell the truth. Indeed many think it to be intelligent to thus deceive their fellowmen. The injunction of their Creator has become null and void to them. In John 9:44, we read, "When he (Satan) speaketh of his own: for he is a liar and the father of it." The logical conclusion is that everyone who deals in lies is the adopted son of Satan. And when one criticizes and gossips, is that not frequently telling falsehoods? Only God can read the motives of the heart. What then is the excuse for harsh criticism or scandalous gossip?

The tongue, the most deadly of all instruments of

sorrow, has caused untold misery. Friends have been separated forever, families broken up never to meet again, reputations killed, characters ruined and innumerable hearts crushed to the sod, with laughter and hope and joy gone, and the soul casting a fleeting look at the rapidly setting sun.

Surely it is the desire of everyone to bring peace and contentment to relatives, friends and acquaintances. This can only be accomplished by controlling the tongue. James says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Then let us go to the fountain of love—Jesus Christ. Only through him can we conquer our great enemy—the tongue.

ALL THINGS WORK TOGETHER FOR GOOD FOR THOSE WHO LOVE GOD

HAROLD BRADLEY

"And we know that all things work together for good to those that love the Lord." (Rom. 8:28)

Brother and sister in Christ, had you ever thought of that? In John 14:15 Jesus said that if you love me you will keep my commandments. Then all things work together for good to those who obey God's commands. The time may come when you will be where you cannot go to worship. Friends, my admonition is this: Be there while you have the opportunity. If you desire to worship God in his appointed way and cannot, you will remember the times you could have done so, but did not. If you can and will not, God's wrath is visited upon you.

Always do good when you have the opportunity. I am going to do that as long as I live, regardless of the handicaps and hardships. Preach the word, is one thing you can do. So, do that while you can. You may not be able to preach from the pulpit, but you can privately and by the life you live. (Matt. 5:16) So, remember these words as an admonition, from one who loves you, and one who is praying for your continuation in the Christian life.—In Gospel Age, Springdale, Arkansas.

The Sin Of Supposition

(Continued from page five)

enter into the kingdom of God." (Jno. 3:5) Christ is the Saviour of his spiritual body, the church (Eph. 5:23), and by one Spirit we are baptized into this body. (1 Cor. 12:13)

Others say, "We like the beautiful strains of instruments of music in our services, or the sweet smell of incense, and the inspiring forms and ceremonies that make our worship so attractive and impressive." Attractive to whom, may I ask? Since "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24), how can one ignore truth and the inspired examples of worship in the New Testament church, to add without Divine authority, the things that attract and please men? Remember, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 Jno. 9)—In The Evangelist, Longview, Texas.

NOTES

J. T. Bryant, Boston, Arkansas: Brother A. C. Huff will begin a meeting here August 23rd. Everyone living in driving distance is invited to come and hear the Gospel messages.

Maurice M. Howell, Corinth, Miss.: I baptized four Sunday night at Foote Street with another coming forward to be baptized next week. I am now in a meeting at Balch, Arkansas with splendid crowds. This is my fourth meeting here.

Boyd E. Morgan, Black Rock, Ark.: Closed at Monette July 26, with eight baptized, two restored. I am not at Milligan Ridge.

Glenn A. Parks, Haynesville, La.: Brother Cled E. Wallace did the preaching a few days ago in a meeting with the church here. One was baptized and one confessed sins. The preaching was of the best. We had good services with the church last Lord's day with one baptized. I am to be in a meeting with the church at El Dorado, Okla. August 13.

B. A. George, Danville, Arkansas: My meeting at Southview, just west of Casa Arkansas closed July 31. One man past 30, head of family, and one man 53 years old were baptized, and five were restored. I think this makes 26 responses in my last two meetings. I am now in a meeting east of Dumas. From here I go to the Ozarks.

Tillmon B. Pope, Alnea, Arkansas: The meeting at Elmore City, Okla. resulted in two baptisms and two restorations. We had fine crowds throughout. I shall return next year at the same time, if the Lord's will. Brother G. W. Kennedy attended nearly every service. He was 100 years old 14th of last January. He obeyed the gospel in 1875. I am now at Dayton, Arkansas.

Otis L. Rowe, Checotah, Okla.: We began work with the church here the first Sunday in August. We regret leaving our many friends in Kilgore, Texas. The ladies of the Eastview church in Kilgore just completed canning 30 dozen jars of fruit for the Boles Orphan Home. The brethren here seem to have a desire to work. We pray that much and lasting good will be accomplished for the Lord. May God bless the faithful everywhere as our prayer.

T. W. Croom, Jonesboro, La.: I began meeting at this place in a tent Saturday night. Too soon to forecast results but we have a hard fight ahead. This is a county seat town of at least 1500 people and only a handful of brethren. There are two more tent meetings to follow this, all in a mission field. I am enjoying the fight.

A. H. Bryant, Douglass, Kansas: I

closed a very good meeting at Kansas, Okla. Sunday night. Our largest audience was the last night when I spoke on the subject, "The Church Through the Wilderness." A highly respected citizen and his wife were baptized. The church feels they were a great addition to their working forces. I am to begin at Joy, Okla., Friday night, August 7. It seems that interest in the Lord's work is not easily aroused now, but we hope for a good meeting and press on.

Geo. R. Housley, Poteau, Okla.: I closed a good meeting at Charleston, Ark. July 30 with 26 additions to the church. Preached here at Poteau, August 2. I am now in what promises to be a good meeting at Dardanelle, Arkansas. Rain has hindered some. I will begin at Chickalah, Arkansas August 17. I preached at Chickalah last year in a meeting. I will then go back to Poteau to help in the work there. When I can help you in anyway please call upon me.

T. B. Crews, Houston, Texas: I am sending in my renewal for another year's subscription. I enjoy the paper very much. A recent meeting at Kashmere Garden, conducted by Brother A. C. Lambert resulted in two baptisms and two to place membership. Results since have been five more to place membership. During the meeting two came from the antis and two have come since the meeting. Actual membership now is 60. The war is taking some away occasionally for war plant work and keeps us from growing as we should. Plans to move our building were interrupted by high price demands from the telephone company regarding passing under their wires.

Voyd N. Ballard, Booneville, Arkansas: The work here at the State Sanatorium is still moving along well. I baptized another patient last Sunday. None of her people are members of the church. She has learned the truth since we began the work here in May. There are others almost persuaded. During the month of July I gave out nearly 2,000 tracts, pamphlets and papers, besides loaning and reloaning some 60 or 70 larger books. The Lord's supper is served to 75 to 100 patients who are members of the church each Sunday. This is one of the richest mission fields I know of anywhere. Remember to send your contribution for the support of this work to where. Remember to send your contribution the Sixth and Olive Streets church of Christ North Little Rock, Arkansas. If you know of patients here send their names to me. Let's keep this good work going, brethren.

MEETING AT MALVERN, ARKANSAS

Geo. W. Toland

We closed our meeting at Malvern, Arkansas on the third day of this month, and I want to say in behalf of the brethren there, that I never worked with a finer group of people in my life. These brethren though handicapped by almost every imaginable thing that could hap-

pen, and to all appearance not always void of designing purposes and not in every case the work of sectarians, have succeeded in paying out two splendid lots in the finest location I ever saw, and right in the most desirable place in the city, and have a house of worship, and although of humble appearance from the outside, is nicely finished inside and the

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brethren are at this time planning other improvements on the outside of the building which will make of it a very beautiful house of worship, and will speak well for the courage and faith of those responsible for its existence. In all the brethren there deserve the admiration and respect of the churches of Christ everywhere, and passing preaching brethren of proven qualities will make no mistake in calling on these brethren and giving them a hand in their great work. Stragglers and busy bodies please pass on.

About the meeting, I have never enjoyed one more, and this because of the fine cooperation of the brethren, who put their whole heart into the work, and worked together for the building up of the body. Only two noble souls of very fine qualities were obedient to the faith, but we believe our greatest success was by the help of our good Master, bringing the church into perfect organization, with established hours of worship, and prompt attendance, and being right on time for all work and worship at the appointed hour and minute and I'll say this for the benefit of brethren who may drop in for worship with them, that you had better be there at exactly 10 o'clock of mornings on Lord's day, and exactly at 10:50 for the Bible study or communion services. We have learned that time waits for no one, and we worship on time, at the appointed time, and for the appointed duties. I believe that one of the most serious handicaps to any congregation is for its members to come dragging in at all times of the hour of worship, and some just barely in time for the communion. None would do that way if working for the sustenance of physical life, no sir, they would not, but the whole group of workers would be right at their post when the whistle blew, but we will let our spiritual man, that never dies, just languish and suffer from starvation and perish for the only food by which he can live. Now that to my mind is very poor judgment. It just looks like downright carelessness and neglect, and I read in our Bible that it is a serious thing to neglect so great salvation, first spoken by the Lord of glory and confirmed by the Holy Spirit. Now when a thing is announced and then it is confirmed by two divine personages like our Lord and the Holy Spirit, I just know it is worthy of our respect and confidence and most careful attention. Then too, the Lord is expecting something from us. He gave himself up for the church, suffering the agonies of the most cruel death wicked men have ever forced on the most wicked characters. Every drop of blood that he shed on Calvary, every moment of agony, every piercing pain of death he endured, went to constitute the price he paid, all for the church. Little wonder then that God raised him up from the dead, and gave him to be head over all things to the church which is his body. Being therefore exalted at the right hand of God he has perfect reason to expect something from the church of which he is the Saviour. Again, the world is expecting something of us, and has a perfect right to do so. We said, and read it in the word of God, the

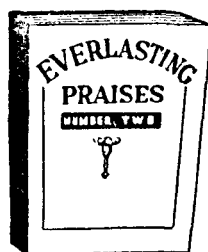
church is the light of all men, and all men have reason to expect something of us. Something in the way of Holy living and Godly conversation. Something in us that makes them like us, and makes them desire us. Something in the way of a model, that all men can with safety copy and pattern after

Many things could we say about reasons why the church of our Lord should stand out in the community as earnestly contending for the faith once for all time, if you please delivered to the saints. I am glad the brethren at Malvern were made to realize this, and that they have in their heart the proper degree of faith to put these things into practice, and when this is done to the extent that the church is prompt and enthusiastic in all its gatherings and all its activities, then I know it will grow and prosper. The gospel of Christ will take care of itself any old place on earth, and all one has to do is contend for it live it, and work for it, and the Lord will give the increase.

We begin a mission meeting at Parkdale, Arkansas Wednesday, August 5th. There is no church there only two as I understand it who meet for worship. There will be a church there when the meeting is over, if the folk come to hear the truth, for I know there must be some honest people everywhere, and my Bible tells me when the word of God finds lodging in that kind of heart, it will take root and produce and I believe it and have utmost confidence in honest people.

Any of the brethren wishing to have fellowship in this work may do so, and your contribution will be gratefully received, and reported through the Gospel Light. I'm not a wealthy man at all, in this world's goods, but have a lot of faith in God and the church of my Lord, and never refuse a call.

We are to begin a meeting in Little Rock in the near future, which will be announced later on. Then at a point in Texas, arrangements for which have not been fully completed.



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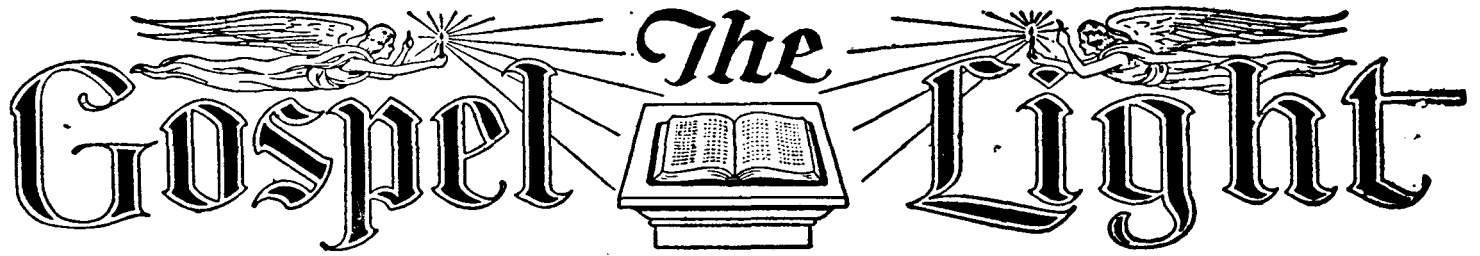
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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INSTRUMENTAL MUSIC

ROBERT MEYERS

Radio sermon delivered over KHBG, Okmulgee, Oklahoma.

A few preliminary remarks seem to be in order before we begin our study together of a subject which I believe to be one that is not only of current interest but that is also of extreme importance. Perhaps its very importance is due in large measure to the general misunderstanding concerning the question to which it is related closely, namely, that of the proper method of praising God in the service of the church. Many have asked me the question, and no doubt some of my readers have been at one time or another asked to explain why the church of Christ does not use the mechanical instrument of music in its worship of God. I believe that I can appreciate the honesty of the majority who thus question for no doubt they are amazed at our not using it and can see no reason for refraining from the use of it. I submit to you, as my reason for this lesson, the statement of Peter, 1 Pet. 3:15: "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." My brethren have been often asked the reason and for that reason I believe that such a study as is proposed today may tend to better enlighten many who are uninformed as to the true teaching of God's word on this vital theme. As we enter prayerfully into the study I beg only your patience and attention with the firm conviction that a further study of these matters will convince you of their truth.

All honest and informed Bible readers admit without question that there is no record of a mechanical instrument ever being played in primitive worship and so I think it wholly unnecessary to cite the several verses in the New Testament which deal with the subject. Without one dissenting voice they all speak only of "singing" and never of "playing," hence in order to better appreciate our investigation we must seek to learn *when* and *where* mechanical instruments, unknown in the early church, were introduced into Christian worship. I can truthfully state that in giving you authority for the late introduction of such instruments in the worship I am hindered not by a lack of scholarly comment of historical matter, but instead by an abundance of such testimony. For that reason I must refrain from citing quotations from the many commentators, church historians, and secular encyclopedias that would, without doubt, convince the most skeptical that mechanical instruments were totally unknown in apostolic times so far as the worship of God was concerned. I am content merely with quoting one work in the cyclopedia

field. Vol. 12, p. 688 of the American says, with reference to the instrument, "Pope Vitalian is related to have first introduced organs into some of the churches of western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepik, king of the Franks, in 755." My only regret is that space prohibits the introduction of dozens of other reliable authorities who assert emphatically that vocal music, or singing, and not instrumental, was the practice of the early church. It would be an unjust reflection upon the intelligence of my readers to suppose that they would deny these eminent scholars and historians. In fact, scholars of almost every denomination in the land can be produced who stoutly affirm the very proposition that I am submitting to you at the present. As an example I think it profitable to quote the words of Adam Clarke, perhaps the greatest of Methodist scholars. Commenting in 2 Chron. 29:25, Mr. Clarke states: "But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority *under the law*, could this be adduced with any semblance of reason, that they ought to be used in *Christian worship*? No; the whole spirit, soul, and genius of the Christian religion are against this." A few lines further Mr. Clarke says, "Away with such protensive baubles from the worship of that infinite Spirit who requires his followers to worship him *in spirit and in truth*, for to on such worship are those instruments friendly."

I cannot but quote Mr. Clarke again on Amos 6:5 where he says emphatically that he believes that "the use of such instruments of music, in the Christian church, is *without* the sanction and *against* the will of God; that they are subversive of the spirit of true devotion, and that they are *sinful*. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to those who invent and introduce them into the worship of God in the Christian church?" Again, "Music, as a science, I esteem and admire: but instruments of music *in the house of God*, I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity."

It may now be in order to hear the respected and scholarly John Wesley whose opinion about the instru-

(Continued on page three)

NOT BY FAITH ONLY

DOUGLAS H. PERKINS

There were a few heretics in the early days of Christianity who taught salvation by faith only. All of the New Testament writers who mention it at all definitely opposed it and prove it to be false.

In the early part of the sixteenth century Martin Luther, because of his great enmity toward the Catholic doctrine of works, advocated that men are saved without works and by faith only. Mr. Luther translated Romans 3:28, which reads in the Authorized Version: "Therefore we conclude that a man is justified by faith without the deeds of the law," to read, "Therefore we hold that a man is justified without the deeds of the law and by faith only." It will be observed that Mr. Luther added the word "only", which is not in the original, and which word gives the passage an entirely different meaning.

In spite of the fact that the New Testament nowhere teaches, or remotely hints at justification by faith only, practically all the denominations have borrowed the doctrine as taught by Luther, and have incorporated it into their creeds.

There is no religious institution, so far as I know, that claims salvation without the condition of faith. We are not, therefore, arguing against faith, but the doctrine of salvation by faith only. It is an erroneous doctrine and is dangerous, because it causes many good people to omit obeying the Lord's commandments, which man must obey to be saved. Jesus is the author of salvation to all that obey him. (Heb. 5:8, 9)

We shall now notice six classes of believers in the New Testament and observe that only one class of believers was saved as a result of faith.

First, in John 1:12, we have this statement: "But as many as received him, to them gave he power to become sons of God, even to them that believe on his name." To those who were believers, was given the right to become sons of God. All who were believers had the right, the power and privilege, to become sons, but all did not exercise their right. They were believers before they became sons. One is not saved until he becomes a child of God. Some of these who were believers never became sons or children of God. Therefore, their faith only would not save them.

Again, we note that the devils believed. But so far as the record shows, they never did more than merely believe. One who does nothing more than believe, is no better off than are the devils. (Jas. 2:19)

The third class of believers were the chief rulers. (Jno. 12:42, 43) But they loved the praise of men more than the praise of God. They would not confess the Lord; and they can not be saved, because Jesus will not confess them to God. (Mt. 10:33)

Agrippa was another class of believer, but did not accept the Lord (Acts 26), and will be lost. Paul said that Agrippa was a believer, and yet Paul pleaded with him to become a Christian. This case shows that one can be a believer and not a Christian. One cannot be saved who is not a Christian.

In Acts 9, we have the conversion of Saul of Tarsus. He was a believer and penitent for three days and nights before he was saved. If one is saved by faith only, and at the moment he believes, then Saul would have been saved, but he was not saved till he obeyed the Lord in

baptism. (Acts 22:16)

Our sixth class of believers is the class of whom we read in Acts 2. On the day of Pentecost approximately three thousand honest people who had heard and believed the preaching presented that day by the apostles, were baptized for the remission of sins. They were believers when they ask what to do to be saved. The answer was: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (verse 38) If faith only will save, why tell those who already have faith to repent and be baptized in order to be saved?

We are saved by faith when faith expresses itself in obedience to the requirements of the Lord. "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24)

Paragraph Sermons

E. M. BORDEN

The city of Los Angeles is filled with prophetic interpreters. They are sure that this war is the beginning of the battle of Armageddon. They also say that the reign of Christ on earth, as an earthly king, is about to begin. They claim that the head of the kingdom will be in the old Jerusalem. Now, the time may be near for Christ to come and gather up his jewels, but there is nothing to indicate that Christ will reign a thousand years on earth when he comes again. Let us remember that God only knows when time will end. "But that day and hour knoweth no man, *no not even the angels of heaven, but my Father only.*" (Matt. 24: 36) Then we are told that he will come as a thief in the night. (1 Thess. 5:2) No prophet of God has ever told when Christ will come again. These men in Los Angeles are wrong. There are many people, such as Adventists, Christadelphians, and others, who contend that the kingdom of Christ will be established when he comes again, but the Bible tells us that Christ is reigning now, and that when he comes again, he will deliver the kingdom to God. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. *Then cometh the end.* when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power." (1 Cor. 15:23-24)

"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25-26) This passage, itself, is enough to show that Christ will not begin to reign when he comes again. During his reign, which is going on now, he will put all enemies under his feet. The last enemy is death. When the resurrection comes, the last enemy will have been destroyed. Then it can be said: "*Death is swallowed up in victory.*" He is putting his enemies under his feet now. He is reigning now. There is nothing to indicate that Christ will reign a thousand years on earth after he comes again. I will close this paragraph by the reading of 1 Cor. 15:28: "And when all things shall be subdued unto him, then shall the Son

(Continued on page five)

INSTRUMENTAL MUSIC

(Continued From Page One)

ment in worship is tersely and powerfully expressed in the following statement. "I have no objection to instruments of music in our chapels, provided they are neither *heard nor seen*." Just how far removed from the beliefs of one of their greatest scholars and from their founder proper the Methodists are I leave my readers to judge.

Hear patiently one more quotation from a great religious leader. Charles Haddon Spurgeon, the famous Baptist preacher of London, England, whose name is honored and respected throughout the English speaking world, did not use the instrument in the worship at the Metropolitan Tabernacle in London where thousands gathered to hear him. Some time before Spurgeon died, Professor Girardeau said to him: "Some few yet stand firm against what is now called, in a painfully significant phrase, the "down-grade" tendencies of this age. Prominent among them is that eminent servant of Christ—a star in His right hand—the Rev. Charles H. Spurgeon, who not only proclaims with power the pure doctrines of God's word, but retains and upholds an apostolic simplicity of worship. The great congregation which is blessed with the privilege of listening to his instructions has no organ 'to assist' them in singing their praises to their God and Savior. They find their vocal organs sufficient. Their tongues and voices express the gratitude of their hearts." That "apostolic simplicity of worship" as understood by Spurgeon meant the rejection of mechanical instruments of music from the worship. What does it mean to you?

We might profitably spend more time in such study but after all it matters little about which side these great men held if the Bible teaches clearly on the subject and I believe in nothing more strongly than in the fact that the Bible *IS* an all-sufficient rule of faith and practice, and *DOES* teach us exactly how we are to worship our Father. I have not read from these men in order to prove my point, but simply to show that the greatest men of many of our churches have condemned and denounced the introducing of instruments into the church in the bitterest language. It seems a little sad that the churches in America today that owe so much to these, their leaders and founders, are willing to tolerate in their worship the very thing which these old warriors so stingingly condemned as a departure from God's original plan. Today practically all religious bodies have instruments in their worship, but, of course, numerical superiority has never been a proof of the truth or Scripturalness of a thing.

During the first century, even at that early stage in the development of the church, there were some signs that the apostles and leaders of the church could obviously see would lead to trouble later on. Paul, fearing for the preservation of primitive purity, prophesied that "in the latter times some shall depart from the faith," and while the departure was gradual, it is only fair to admit that his prophecy was fulfilled, perhaps even beyond his first fears about it. In the second and third centuries the seeds of a general perversion of God's order were sown, the "mystery of iniquity" which had already begun to work in Paul's day became more manifest, and the way was opened for the establishment of legislative councils in the church. With this authority to make their own laws, it only required time for religious leaders to establish any practice which they

might desire. Without attempting a detailed account, we may here observe the plain fact of history, that man, by his own assumption of authority, introduced such things as infant baptism, sprinkling and pouring as substitutes for baptism, burning incense, auricular confession, and instrumental music.

Those who have read carefully ought now to have a clear conception as to the introduction of instruments. In all candor and frankness we must admit that the instrument originated with MAN and not with God. Hence there is nothing said about it in the New Testament so far as the worship of God is concerned. Now, while I should like to notice all of them, I shall try to present the truth on some three or four of the strongest arguments that those make who favor the use of the organ or piano in worship. It is first asserted, rather strongly, that since instrumental music was used under the old covenant it may as well be used under the new. Without taking the time to show God's disapproval of the instrument, as recorded in Amos 6:5, I merely ask you this question with the sincere belief that all can see, understand, and appreciate the force of the argument. If you advance, as your reason for using instruments, the argument that it was used under the law, might not I, with equal right and enthusiasm, assert that in order to be consistent you must also sacrifice animals, burn incense, and practice circumcision in the church as a religious rite? If you reply that all these were for the Jew I am forced to answer that the truth is that the whole law of Moses was given by God *TO* the Jews and *FOR* the Jews and that we as Gentiles and Christians have nothing whatsoever to do with it in respect to obeying it. It is impossible to devise a scheme of reasoning whereby you may go back, pick out instrumental music from a banished law, and use it, without also using all the other ceremonies and instruments that the Jew employed in worshipping God. To take one, and reject the other, is dangerous trifling with the will of God, and I for one propose not to do it. The truth is that this old law, with all its external rites and practices, has been done away with and we are now living and laboring under a new one. There is one truth that I think needs to be impressed upon the minds of all people who are at least religiously inclined. Listen carefully. While we may obey some of the commands given in the Old Testament we never obey *one* of them simply because it was commanded then, but because it is repeated and again enjoined in the New Testament. In other words our law of religious life is in the New Testament and it alone. If the New Testament *includes* something done in the Old, then well and good, but when it *excludes* some things done in the Old Dispensation, then it ought to be equally respected and obeyed. Instrumental music in worship of God comes under the heading of those things *included* in the old Testament and *excluded* in the New. This forever settles the question with honest seekers after the truth.

There is another argument advanced by the advocates of instrumental music, which although somewhat weak, is no doubt offered in all sincerity and earnestness. We are told that if music is permissible in our homes, why is it not equally permissible in the church? It seems that people could figure out the truth about this one alone but for the benefit of those who honestly fail to see the difference we are ever willing to present what we humbly believe to be the truth. The home, in the first place, is governed almost entirely by moral law, while the church is regulated by spiritual law. Any-

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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thing that is morally right is permissible in the home, but nothing is permissible in the church that is not *scripturally* right. Some things are morally right but scripturally wrong. For instance, all will agree I suppose, that it is morally right and certainly wise to wash our hands, yet as an act of worship unto God it would constitute a sin. Again, we have feasts in our homes and that within itself is not wrong if we do not feast to excess, yet Paul condemns the church at Corinth for such practice in *church* worship. These rebuked Corinthians might have said, "Why, Paul, can't we do anything in the church that we can do in our homes?" They might, dear reader, had they known no better but they did. In all kindness I must say that such a position is absurd and without foundation in the Bible.

We are told often that since, according to Rev. 14:2, there will be harps in heaven it surely must be right to have them in the church. Once more I do not intend to take the time to show the basic error of this argument, but simply to show how foolish is the reasoning even if the harps John mentioned were actual wood, steel and string instruments. John says he saw a white horse in heaven, yet I doubt that any of my readers are persuaded that they will meet with any physical, flesh and blood horses when they arrive up there. Jesus declared that in heaven the occupants would neither marry nor be given in marriage and I'm wondering if because this is true of heaven we ought to stop all marriages among church members? I dare say there would be some few objections filed to such an interpretation and yet the advocates of instrumental music blandly assert that this is a good reason for using them. It would be useless to go further with this objection for those who are of a mind can see already the futility that is characteristic of its entire structure, and with those who *refuse* to see it, we are not concerned.

There is another argument, made with perhaps more force, which states that the instrument is simply an aid in the worship much as is the walking cane an aid to a man who is traveling by foot. Without going to the trouble of proving to you that the cases are not at all parallel I wish to say this: that "to sing" is a command of God and God's commands are not, and never have been, crippled and for that reason do not need an aid. Here the all-wise, all-powerful God has given us a command to sing and weak, finite, frail, sinful man says it needs something else to help it along and add to its beauty! It has always seemed a pity to me, personally, that God did not recognize the great value of music in

hymning his praise—if, as is solemnly stated, the instrument adds to the glory of the singing. No, in all love and kindness, I must say that instrumental music is not an *aid*, but an *addition*, to God's holy and righteous word, and as such should not be tolerated in the churches that claim His name as their own. I confess without hesitation that there are many who will never hear patiently and fairly these arguments, but I believe that there are hosts of sincere and honest people who are involved in error as to what constitutes acceptable worship who would reverse their positions immediately were they in circumstances where the veil over their eyes might be removed and the truth taught. People of this sort are always more or less open to conviction, and are ready to renounce error and to walk in the light of the truth as it may dawn upon their pathway. Surely an appeal to this class—an appeal that is courteous, respectful and prompted by deep love and anxiety—cannot go unnoticed and result in no good.

That the mechanical instrument has been the cause of widespread division is so universally acknowledged that it needs no proof. Many of those who have encouraged the use of the instrument admit readily that they could worship God just as well without it. It seems that those who have a deep desire and devotion for the cause of Christ and the church which cost His blood would be all too willing to give up a thing that causes separation between brethren. It is not as though we asked for a surrender of something that they hold dear as a matter of truth or principle for it is rather freely acknowledged that the instrument could be given up and the worship of God remain unaltered so far as detracting from it. Is it asking too much of men to urge them to take such a step when the union, harmony and peace of God's ransomed children are depending upon it? Is it asking too much of them to urge that they give up a practice which they themselves admit they can do without and still worship God acceptably? Or is the beauty which they suppose the instrument lends to the singing worth more to them than the union and fellowship of their own brethren in Christ? Some, of course, have drifted so far away from the truth as to affirm that they cannot worship God without the instrument but many still confess that they can do without it and please their Lord. With that admission are they willing to give it up in order to restore unity? In fact, the whole religious world seems to base its only argument for the use of instruments on the fact, if it be a fact, that it adds beauty and spirit to the song service. There are many things, no doubt, that all of us could suggest that might add beauty and luster to our acts of worship—at least so far as our human reasoning will allow us to judge—but are we bold enough to assume such authority in tampering with the Word of the Almighty God. Is it our right to legislate laws and introduce practices in order to help the Lord in his plans and make the worship of him more beautiful? I had rather risk my eternal joy upon the simple promises of the Lord and obey his plain commands, no matter how lacking they may seem to others in beauty and spirit, than to launch out into speculative fields and indulge in matters attendant to church worship and about which I am always liable to err.

If it is argued by some that we may use the instrument simply because the Bible does not expressly condemn its use I think the following will be sufficient. Hear Paul as he addresses the Corinthians in his first

letter, chapter 4, verse 4: "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn NOT TO GO BEYOND THE THINGS WHICH ARE WRITTEN; that no one of you be puffed up for the one against the other." Solemnly, Paul advises these Christians to remain always within the boundary of the written word. Because of its bearing upon the subject I beg leave to quote in full the 18th and 19th verses of Revelation 22: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Surely that is testimony enough to the effect that it is unsafe and dangerous to trifle with the will of the Lord. It is a serious affair when we begin subtracting from God's word and it places us in line to have our names erased forevermore from the pages of the book of life. Sadly enough, many who might refuse to subtract, will calmly add anything that suits their fancy and bring it into the worship of the church without a qualm, shake, fear or quiver for their final destiny. Instrumental music is beyond all shadow of doubt an addition to the word of God. It started on his side of the New Testament, and anything, dear friends, that had its beginning on this side of that book is too young and too new to be right in religion. Openly and candidly, with the deep-rooted belief that you will not become angry, I submit this question: Is not instrumental music an addition to God's word? You must answer in the affirmative. Again I ask, Then, music being an addition do not they who use it make themselves liable to the woes pronounced in verse 18? How any mortal, who fears for his eternal destiny, can acknowledge the truth of these statements and go further in life's way without correcting his error in religion is beyond my ability to grasp and understand. To the man who adds to God's book will be added the plagues that are written therein. Patient reader, I beseech you, consider seriously your practice along these lines for I cannot but be persuaded that an earnest, honest, and energetic investigation of Bible teaching on the subject will convince you wholly of the truth of the statements I have made.

The reason why the church of Christ does not use or believe in the instrument of music in its worship may be summed up in a familiar sentence. We believe in speaking where God's word speaks and in maintaining the strictest silence where God's word is silent. You may start with the word "The" in Matthew 1:1, and read every word until you reach the final "Amen" of Revelation 22, yet not one single command, example, or even inference can be produced in favor of the use of the mechanical instrument in worship. The praise that is offered to God in worship is far too serious to mar and desecrate with innovations that have no foundation in the Scriptures. I have long felt that so far as the instrument is concerned it is simply a matter of persuading people to accept the Bible only as their supreme and final authority in matters of worship. Once one agrees to submit wholeheartedly to the Bible and to abandon all that is foreign to it, he will give up the instrument without a single regret for he will know it to be a stranger to the worship of the primitive church.

In conclusion I will say that I fully appreciate the dif-

ficulty with which we release beliefs and ideas that are old and dear to us, but I also appreciate the terrible necessity of adhering strictly to God's book as we read it. I hope that every one who reads these words will search the Scriptures to see what they have to say regarding the use of the instrument in worship and having studied to resolve to leave off everything in worship that is not authorized in the Bible. I commend these thoughts to you, trusting that you will not cease to study that you might learn more of your Father's will toward you, and that having learned it you may be able to rise above pride and prejudice to an humble acceptance of it.

Paragraph Sermons

(Continued from page two)

also himself be subject unto him that put all things under him, that God may be all in all."

An interpretation of a passage is one thing and the truth of the passage is another. If the passage is not clear enough for us to understand its meaning, how can an uninspired interpreter help? We do not need to interpret Mark 16:16. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It simply relates a fact, and that fact is that people are saved after baptism and not before. We do not need to interpret the expression of Paul: "As in Adam all die, even so in Christ shall all be made alive." It is a statement of a fact. It is a statement that all the dead will be raised. It proves a universal resurrection. No interpretation can change the fact expressed in the passage, Matt. 27:52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." This is a clear statement of a fact. No pretended interpretation can change it. Many of the saints arose at that time. All were saints. Is it contrary to any other truth that some of the saints should be raised at that time? If the Bible says it happened, it did. What right has any man to deny it? It was a resurrection. Why try to make it anything else? Clark, in his Commentary of the Bible, says: "Not before, as some have thought, for Christ was the first fruits of them that slept." Christ arose and then the saints followed. This passage does not say how many, but it does say, "Many of the saints." They arose, and that is enough. It was the first resurrection. This truth may not fit some of our positions, but the truth is greater than any man.

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NOTES—REPORTS

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EYES ON THE FIELD

James L. Neal

In John 4:35 Jesus said: "Lift up your eyes and look on the fields." He meant not to wait four months till the harvest, for the fields are white unto harvest already!

In my little Gospel Age paper, a monthly mimeograph periodical now twelve years old, I list each time a number of church activities under the above heading. Space is too limited to give much. Action tends to produce action. Acts of apostles is a book of church action. And oh, that the church of our Lord now would act like Acts reports it in the first century! The church must now awake and save the world; else, be lost itself!

The State Sanatorium Work

There seems to be a great opportunity for church work in the Arkansas Sanatorium. Hundreds of patients are there who have nothing much but time to read, study and think. And of course, things eternal are most important to them. They need and want good, gospel literature. Brother Horace W. Cloer, who has been there and knows the situation, says the patients there are glad to have good reading—that a piece of good literature has the possibility of being read a hundred times in making the circle round through this great institution. Can we beat that for an opportunity to sow down the seed of the kingdom?

North Little Rock church of Christ is sponsoring funds to keep the Lord's work going at the state sanatorium. Brother Voyd N. Ballard a very fine young preacher, has been employed to take care of this vital work. He writes to me recently: "The work is doing fine. I am so happy to be in this work, and thankful for the trust the brethren have shown me as a laborer here. I shall do my best to conduct myself and the work in a worthy manner. The Sanatorium work keeps me close to home, as we begin there with the communion at 3 p. m."

In another statement Brother Ballard states: "I began full time work among the patients at the State Sanatorium the first of May. This work consists of visiting the patients from room to room, passing out gospel literature, holding three public services each week, and taking the Lord's supper to about one hundred patients on the Lord's day. It takes money to carry on this work. Since people from all over Arkansas are here, all congregations in the state are asked to have a part in the work."

"The sanatorium has between twelve and fifteen hundred patients, about one hundred of which are members of the church of Christ. In the past these members have been sadly neglected. Some of them have been patients here from three to five years without an opportunity to worship after New Testament pattern until the present work be-

gan. This is a place for mission work—a field white unto harvest. This is an opportunity for the church of Christ to sow the seed of the kingdom, and at the same time take care of the spiritual welfare of a hundred members of the Lord's church. Congregations have responded well in the past to this work. We are very thankful and hope they will continue to help us preach the gospel at the State Sanatorium. Send all contributions to the Sixth and Olive Church of Christ, North Little Rock, Arkansas."

The above is undoubtedly a worthy call for the certain consideration of us all. I visited this Sanatorium last year. It is a marvelous institution for the patients and a wonderful place to reach their souls with the glorious gospel of our Lord. Send any gospel literature and books to Clyde Shepherd, Shibley Building, Sanatorium, Arkansas, and any funds for the work there as directed by Brother Ballard.

Other Calls For Help

All those who undertake a needed work and cannot help themselves in its completion should call for help. Those who can help themselves should refrain from calling upon other for help. In most cases, I'm persuaded, those who shoulder a good work for the Lord can go right on to success with it, if they will only pray to him for guidance and then put as much interest and zeal into it as they do other ordinary affairs of life. Any ten families of members owning their own homes can build a house of worship and keep a good preacher going in the mission fields if they have half as much Christian zeal as the apostle Paul had! Nearly all of us are merely playing at Christianity! It is likely wrong to send help to a place where those calling for it could raise the needed funds themselves. It is usually faith in God that we need, instead of funds. Sometimes we need to use some Bible judgment, instead of sending off for help. God helps those who will righteously help themselves. (2 Cor. 9:8-12) This is not in any way to discourage needy calls, but to put a bit to shame those who can help themselves if they would only do so.

A recent call comes to me from a certain place in Texas, by way of a mimeograph sheet; showing that it is sent out everywhere. It states that the congregation for the past few years has not been able to build a house and that an empty store building is now being used, which is used during the week as a movie theatre. That much of the call sounds needy. But here is something about it that sounds at least peculiar to me.

"Through the encouragement of some of the denominations here, by offering to donate the lot for a church by one of the outstanding members of the Methodist Church here, we feel that with the aid of the brethren we can build a house of worship in -----, and we are taking this means to ask the congregation there to send us a donation of \$2.50 or more, if possible, to help us in this worthy cause." If some individual outside of the church of the Bible wishes to voluntarily

donate a lot, or anything else, to the cause of Christ it is alright so far as I know; but, I am unable to understand "the encouragement of some of the denominations" in such things. It has been my experience over the years to find the denominations opposing and hindering the church of Christ, much less helping it in such matters. I see nothing in common between the Bible church and the denominations, in so far as salvation and fundamentals are concerned. I've seen them even band together to try to kill the truth as being preached by gospel preachers. The above sounds a little like talk down on "the plains of Ono." Would sound doctrine endure in a house built under such conditions? Just kindly, dear reader, what do you think about it?

In my home town the Methodist people recently put on an open air campaign, with Burke Culpepper as evangelist. The Methodist and Baptist people here have around \$40,000.00 church houses. The various denominations rallied to the meeting. They were all commended and exalted by the noted evangelist, except one church which, said he, was like Hitler in that it had to have everything its way, and made people do its way, or not at all. This was an underhand thrust at the church of my Lord. Eternity alone will reveal the number of souls misled into hell by this kind of prejudice! The Methodist Pastor (?) here refused in the mails a nice tract mailed him. It was a booklet on: "What Must I Do To Be Saved?", by C. M. Stubblefield. The Baptist preacher did as much some years ago. This shows how the denominations feel toward the church of Christ here. Many of them are my very best friends as men and I hold no malice whatsoever against any of them. I love them all as men, but their false doctrines I hate and must do what I can to show the true light of Christ before it is too late. I have honestly and without prejudice thought for years that denominationalism is the worst curse of the earth in modern times. Not one denomination can find its origin in the Bible. Then why should denominationalists exist to hinder the truth of the Bible. How hard it is to reach the fields white unto harvest with the gospel of Christ, over and through such mass and haze of sectarian, religious confusion! What a great reaping we would have, if they would all lay down their creeds and dogmas of men and simply call Bible things by Bible names and do Bible things in Bible ways!

Meetings In Northwest Arkansas

Mission work in northwest Arkansas goes right on with the limited means at our command. The newly established congregations at Mayfield and Evergreen recently employed Brother J. C. Haskins of Combs, Arkansas, in meetings. Only one was baptized, but great good was done by the strong and forceful preaching. Brother Haskins preached Primitive Baptist doctrine for seventeen years. He came into the church of Christ nearly three years ago. He says he is 100 per cent with us and for us now, and I believe he is; for, I can find no fault in

his preaching and teaching. He reminds me of Paul in his sudden and certain change from error to the truth. He is strictly honest, clean in life and of good report wherever he has been. He is about fifty years of age, keen in logic and intellect, of light build, rather low of stature and a bit featured like Abraham Lincoln. He wants to be busy in the Master's vineyard. Use him freely with confidence, both for preaching and for discussion where the truth needs defending.

South Thompson Street Church of Christ here put Brother W. L. Fritts in a mission meeting at Combs, Ark. It was a great meeting. Seventeen were baptized and five restored. We paid Brother Fritts \$75.00 for the effort and \$50.00 was turned back to mission funds by the brethren there and in that section. Brother Fritts is a great preacher. He knows how to do the work, and he does the work. He begins a meeting at Baldwin the third Lord's day in August.

Brother Joe P. Spaulding of West Helena, Arkansas, conducted our home meeting first part of July. Joe did the finest preaching of his life. Had fine interest and fair attendance but no additions. We buried two of our beloved members during this home campaign. Brother Carless Lee Trimble and Sister Etta Jackson went on to life's other side to rest.

Brother Spaulding went from Springdale to Garfield for a two weeks meeting, where he baptized nine. There is now a very fine congregation at Garfield. Brother L. W. Wight rural carrier, is one of the leading spirits in that congregation. Joe is now in a meeting at Farmington and will go next to Prairie Grove, then to Wynne, Arkansas, then back to his work at West Helena. Joe is young, alert and keen in the great work. You need have no fear in using him. He has a very fine wife to help him in the work.

Brother Leerie Ball of Johnson is now in a mission meeting at Stony Point and doing some of as good Bible preaching as one need to want. One confession last night, August 10. Leerie is a great young man, just blooming into his prime. He is single, settled and sensible. Send for him. Pay him well. He is preaching each Lord's day for the church at Fayetteville till the new preacher Glenn A. Parks, is installed there. Brother Taylor Davis, the former fine preacher at Fayetteville, has gone to Hope, Ark., to work with the church. Brother Davis stands up in the Thompson, Nichol and Borden class as a preacher. I know of no harder student in the church than Taylor Davis. The meeting at Fayetteville begins August 28, with Cleon Lyle of Paris, Texas, doing the preaching. They'll have a good meeting. The Fayetteville congregation is sponsoring and supporting the Farmington and Prairie Grove meetings, I think.

Brother Roy H. Lanier of Fort Worth, Texas, begins a meeting at Huntsville, Friday night of August 14. I'm to do the singing for this meeting, as I carry a 69.1-mile mail route and drive back and forth the thirty mile distance. But,

I am glad to have this association with Roy and to have him, one of the best preachers and men of Texas, introduced to this section of Arkansas.

Brother Glenn R. Steward, one of our home men and one of the best and cleanest men I have ever known, recently closed a good meeting down where my sainted mother lives at the old home place, Weeks, Arkansas. I was there the first two nights, and baptized Oscar Autrey on his 64th birthday. He had a sale that day and left that week for Gridley, Calif. His wife is a Baptist. When we came up out of the government lake that night under a bright moon light, Mrs. Autrey shook hands with me and placed a bill in my hand, which I afterwards found to be a dollar bill. She wasn't prejudice. Oscar was a new born babe in Christ on July 21, 1942 which he will always remember. His voice quivered a bit that night as he said: "Well, good-by Jim. I hope to meet you again sometime; but, if I don't I hope to meet you in a better world!" What lingering words now upon the shelves of memory. The last night of the meeting Brother Steward baptized Otis Womack at the same place, under similar conditions at 11:30 p. m. Many hearts were glad and the angels rejoiced. Brother Steward has become mighty in the Scriptures and wants to keep busy in the work of the Lord. Let him help you. He is good in vocal music, and is excellent as a Bible teacher. He has a fine wife and two obedient children. He is one of the overseers of the church here.

We are putting young Tommy McClure of Cave Springs in a mission meeting at Lowell September 14. Tommy is just sixteen, but he preaches the "whip" of a twenty-five-year-old. He is the only child of the family. His mother came into the church couple years ago, but his father is not a member yet. He aspires to climb high in the Master's work, and enters the tenth grade in high school this year. He begins a meeting for the Bentonville congregation the fourth Lord's day in August. Tommy preaches for the Evergreen congregation every first Lord's day.

Brother Taylor Davis conducted a meeting for the new congregation at Winslow a short time ago. Brother Steward is to sing for Brother Badget in a mission meeting at Decatur soon. This is the home of Brother D. A. Wilson. The new congregation at Siloam Springs, with a neat new house and seats all paid for, is going right along with the work. H. D. Hubbard and Dewey Davis and families are leading spirits there.

While the storms of life in this world are raging high, let the church of the Lord buckle on the whole armor of God and fight manfully onward through the fray, and thus exalt the house of God above the hills and mountains, to heights heretofore unexcelled.—Springdale, Ark.

R. B. Barton, Center Point, Arkansas: Brother H. H. Dunn will begin a meeting here August 20th to continue to September 1st.

Chester Estes, Longview, Texas, Aug. 12 1942: Am closing here (Bragg City, Mo.) tonight. Seven baptisms and three restorations to date. House and yard full of people who are hearing the gospel. Will begin at Malden, Mo. tomorrow. Will preach at Corinth, Miss. August 23rd and begin in the afternoon at Theo, near Corinth.

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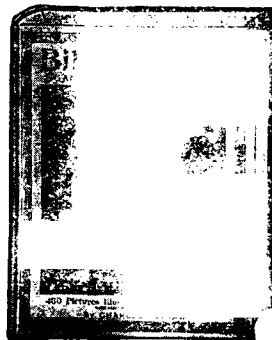
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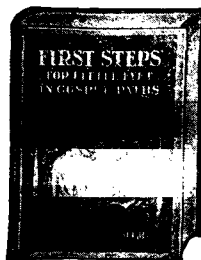
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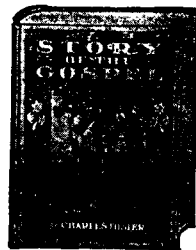
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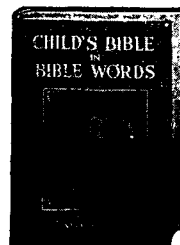


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Roy H. Lanier, Fort Worth, Texas: I have just closed two very fine meetings in Huntsville, Arkansas August 14 to 23. This will be my first meeting in Arkansas.

* * *

Doyle Williams, Keiser, Arkansas: I have just closed two very fine meetings in Texas with 44 additions in all. I am now in a meeting with the brethren at Sikeston Mo. It has begun with good interest. Brethren everywhere, include me in your prayers.

* * *

Lee Starnes, Drumright, Okla., Aug. 10: We closed a fine meeting last night at Shields, Texas. Five were baptized. Much interest manifested by others. I was invited to return next year. Begin at Cypert, Arkansas Friday, August 14th for two Lord's days. Then back to Drumright to resume the regular work there. Pray for us.

* * *

Hobart E. Ashlev, Knobel, Arkansas: Am in a fine meeting at Portageville, Mo. which closes August 13th. Two (one a Baptist for 20 years) have already been baptized. The McDougal Arkansas meeting closed the last of July with eight baptized and two restored. I begin at Dixon Springs, Illinois, August 16th.

* * *

Dan J. Ottinger, Lvnn, Arkansas: We were forced to close the mission meeting near Alton, Mo. at the end of night seven by a three way sectarian union effort which they declared had been arranged for some time. I spent several more days in the territory and preached twice at Hickory Grove, which furnished the song leader and some money. Mammoth Springs also assisted along with several individuals. I am now at Newark, Ark. (Oak Hill) discoursing to large crowds in the M. E. house, and they are nearly all coming thus far.

* * *

J. L. Calvert, Kingsville, Texas: The work with the church here is moving along in a good way. Have been here but two months, and believe we will be able to do a fine work. Brother O. C. Lambert will be with us for a meeting beginning Sunday August 23rd. The Naval Air Base has just opened up here, and it is the largest in the nation, so we will have a lot of boys here. If your boy is here tell him where the church is located so he can come, and give me his name so I can see about him. The church building is located at 10th and Huisache.

* * *

D. H. Perkins 3411 Coleman Avenue, Memphis, Tenn., August 15: On August 13, I closed a meeting with the church in Delight, Arkansas. We had good crowds and fine interest. The singing was fine and fifteen people responded to the invitation. Five were baptized and ten confessed their wrongs. In lots of ways we had a good meeting. This was my second meeting having been with them last year. Was invited to return in 1943, but promised to assist them again in 1945, if the Lord permits. I am beginning a meeting August 18th in Hickory Flat, Mississippi.

A. J. Veteto, Bell Buckle, Tenn.: I have just returned from a tent meeting in Clark County, Arkansas, 28 miles southwest of Hot Springs. The meeting was held under a large tent furnished by the church at Hot Springs. It was in the home of my boyhood. People came from Amity, seven miles away, Greenwood, 10 miles away, and from Hot Springs. That particular neighborhood has been a hotbed of prejudice for forty years but we were able to break it down considerably during this effort. While there were no additions, all things considered it was a fine meeting. There were two baptisms a short time before the meeting. The writer did both the preaching and song leading.

* * *

Ira Y. Rice Sr. writes from Wells, Texas, August 10: Began meeting here August 1st. To date we have had four to respond to the gospel call, three bap-

tized and one confessed faults. Having a fine attendance and interest. Hope to see many more become obedient to the truth before the meeting comes to a close. I go next to West Texas for my next engagement and from there to Missouri for a meeting beginning September 6th. I have last half of September open, who wants a meeting for that time? Please pray for me and mine.

* * *

C. E. McCord, Dyess, Arkansas: Just closed meeting here at Dyess Sunday night. Brother Riley Henry of Hoxie did the preaching, and did it well. I conducted the song service and assisted otherwise. Visible results were seven baptisms and three restorations. To God be all the praise. I will have some time for meetings this fall also would consider a location for another year. The brethren here are planning to build a church house and don't think they can do so and support a preacher full time.



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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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KNOWLEDGE

R. A. HARTSELL

Education consists not in the amount of information one has memorized, but rather in knowing where to find what you want when you want it. One might memorize the entire Bible and still have no knowledge of what it teaches. Information is worthless without the ability to use it. "Handling aright the word of God" is one thing, and having it memorized is quite another. Misuse and abuse of God's word is worse than one's never having read it. Misuse of it comes either out of dishonesty or a lack of knowledge of it.

In the long ago Solomon asked not for riches, but for wisdom and knowledge that he might be able to rule the people of God in the sane, reasonable way. (2 Chron. 1:10) He knew that ruling God's people required the exercise of judgment. The only way that such ability may be had is through knowledge. Ruling the Lord's people is not all that requires knowledge. Leading, feeding, teaching, training and directing are works which demand the most one can secure in the matter of knowledge. God's people were said to have been "destroyed for lack of knowledge." (Hosea 4:6)

This brings forth the teaching of Christ concerning the blind. "If the blind lead the blind, they shall both fall into the ditch." Men are blind for two reasons. They are: (1) Failure to apply themselves; or (2) being led by those who are uninformed. A congregation which has leaders who are uninformed finds itself in the ditch. That is the reason so many congregations find themselves sitting around wondering why they do not grow. It is just as bad to lack knowledge of Christian duties as it is to lack knowledge of faith, repentance, confession and baptism. One hasn't gained much when he meets the requirements to obtain the remission of sins, and then drifts along without knowing what he must do to carry on the Lord's work.

"Add to your faith virtue, and to your virtue knowledge." Faith cannot remain idle. It is something that must continue in the path of progress. "Faith that worketh by love," says Paul, "is the faith that avails." (Gal. 5:6) A working faith is a faith which gains knowledge, then puts the knowledge into action. A faith without action is a dead faith. Dwarfed lives are of but little use in the Master's service.

Turning now to the sectarian picture which exists in the world, we can lay the blame at the door of an attitude. "We pay our preacher to study for us, and then tell us what we ought to know." Individual knowledge of God's word is discouraged, and the Catholic born idea that the Bible is a great mystery enshrouds the mind of

people. There is no difference in the sectarian position that the preacher is paid to read for the flock, and the Catholic position that the pope is inspired, and the people must take what he says about it. If the pope can make a mistake in feeding his people, why cannot a "pastor" make a mistake in feeding his denominational flock? Just who made the sect "pastor" more intellectual than the pope? Who made your preacher more honest than the pope? When it comes "man to man," we must put them on par. You just cannot alibi your way out of responsibility.

All the wealth in the world will not buy a knowledge of God. All the salaries of preachers combined will not buy one the wealth of information which the Bible holds in store for the searcher. Why must the children of the rich go to school the same as the children of the poor? There is but one answer: "Individual effort in study is the only path to knowledge." Thus, Paul said to Timothy: "Study to show yourself approved unto God." "Yourself" points out the individual side of the matter. And the reason is given: ". . . to show thyself APPROVED unto God." Not to show someone else approved; or to enable the preacher to show that you are all right. The thug wants no more than to find an unsuspecting person, who has never been around much, thus does not know the ways of the world, upon which to prey. He can set his traps ensnare the innocent. The same is true of the soul thief. If you are uninformed, he can set his snare, and presto, the job is done. Your soul can be caught by the silver tongued word twister, unless you know the Word of God individually.

Approach the average sectarian, ask him to tell you what his "church" teaches. You will find that ninety percent of them cannot tell you what they believe, to say nothing of telling you why. And, I find members of the church of Christ—yea, even preachers who talk the language of Ashdod. "I joined the church," says one. "I am a member of the Christian church," says another. And a preacher talking about "my elders." "My services were about par," says another. Then there are congregations which refer to the preacher as "our pastor." When you hear such expressions, you can be assured that those persons from whom they come are not acquainted with the Book.

"Fools hate knowledge," is a strong statement of one of long ago. Fools may be pointed out as (1) Those who join in saying, "There is no God." (2) "I will pull down my barns, build greater ones, then I can say to

(Continued on page four)

WHAT DID CHRIST BUILD?

H. H. DUNN

In the November 25, 1939 issue of the *Orthodox Baptist Searchlight* is a question sent by a lady from Texas (name withheld by Mr. Bogard) and it read thus: "Who established the Baptist Church and how did it get its name?"

Now if this lady is a Baptist, and I presume that she is, that is a very good question for her to consider. Yes, one that she should study carefully. But, if she is willing to take the teaching of the Bible, which is the only heaven approved source of authority in things religious, for an answer she will most assuredly fail to find therein the answer which Mr. Bogard gives to her question.

His first statement in the answer given is, "Jesus Christ established the Baptist Church." That was doubtlessly easy for Mr. Bogard to write, but what I cannot understand is how he found it out. I have studied the Bible for a number of years: the promises, prophecies and the fulfillment of those promises and prophecies, but have found no intimation, not even the remotest imagination of an intimation of a promise or prophecy that Christ would do any such thing. No, not even once do we find the Baptist Church mentioned in the word of God as revealed by the Bible. He surely failed to observe the admonition of the Apostle Peter who said in 1 Peter 4:11: "If any man speak, let him speak as the oracles of God." If Mr. Bogard had observed that teaching, he would never have made such a false answer to an earnest inquirer. If Christ established the Baptist Church, why is the fact not revealed in the Bible? Paul states in 2 Tim. 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now then, if the inspired scriptures are profitable (good) for doctrine (teaching), and God in them left the Baptist Church out (which he did), it is obviously plain that the teaching of the Baptist Church is not profitable (good) in the sight of God. Again, the scripture is profitable "for instruction in righteousness." The Baptist Church will not do for instruction in righteousness. Why will it not? It is excluded by the scriptures given by inspiration of God. Not found anywhere in them. And again, by the instruction in righteousness of the scriptures, the man of God may be perfect; thoroughly furnished unto all good works. But, in God's plan of perfecting his man and thoroughly furnishing him unto all good works, the Baptist Church is still left out. Do you ask why? Because it had never entered the mind of God that such an abomination should be foisted upon the hearts of men. In 1 Cor. 2:9, 10 Paul says that God had revealed unto us the things that he had prepared for them that love him, and that revelation was made by the Spirit: "for" (notice) "the Spirit searcheth all things, yea, the deep things of God." Yet in the "all things", yea, even "the deep things of God," the Spirit found no Baptist Church. Paul also told the elders of the church at Ephesus, who by appointment met at Miletus, that he had, "not shunned to declare unto you all the counsel of God." (Acts 20:27) He had certainly not mentioned the Baptist Church. Therefore, it is not according to the counsel of God. Hear Peter's statement, 2 Pet. 1:2, 3: "Grace and peace be multiplied unto

you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and Godliness, through the knowledge of him that hath called us to glory and virtue." But the Bible has not made known the Baptist Church. Why did it not? It pertains to neither life nor Godliness. No wonder Christ built or established no such thing.

But hear Mr. Bogard's reason for saying that Christ established the Baptist Church. He asks the question, "How do we know that Jesus established the Missionary Baptist Church?" (Now his answer, H. H. D.) "We know that he did establish a church and we can name the man and the time and the place when, where, and by whom all the other denominations were established. and if he did not establish the Missionary Baptist Church he did not establish any for the time, place, and the founder of all the others can be located in history. No one has successfully named the time and place and the founder of the Missionary Baptist church this side of the time Jesus lived no the earth."

Now let us examine his answer. He says, "We know that he did establish a church." That is right. But, that had nothing whatsoever to do with the Baptist Church. The lady asked: "Who established the Baptist Church?" Why didn't he just come out and tell her who did it? He says history tells by whom, when, and where all other denominations were founded. Well, history is just as plain and specific on the Baptist denomination as on the others. Even Baptist history. Hear Mr. Benedict: "The first regularly organized Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England." (Benedict's History of the Baptists, P. 304) Now the Bible doesn't mention the Baptist Church, but history gives the time when, place where, and by whom formed, and that specifically plain. Wonder why Mr. Bogard didn't just tell the lady.

Vedder, Hiscox, Newman, and others are just as plain and use much the same words as Benedict.

Just listen to Mr. Bogard's own statement concerning his particular brand of Baptist: "The general organization known as the American Baptist Association began in 1905 under the name of The Baptist General Association, continuing under the title until it was reorganized, at Texarkana, Ark.-Texas, December 10, 1924, under its present name; but sometimes they are nicknamed 'Land Markers' because of their adherence to the old order." (Census Religious Bodies, Govt. Publication, Vol. 2, p. 226) Now just why didn't Mr. Bogard tell that to the lady? You know that he knew it. He certainly knew all the dates, places, and names of men connected in the establishment of the Baptist Church and given by his own (Baptist) historians. It wouldn't sound so good, though to tell those things to one earnestly trying to find the church of the Bible. So he just tried to throw out a smoke screen which would keep the truth from being known.

For the moment, let us pass to the second part of her question, "How did it get its name?" Hear his answer: "The doctrine and practice given to the church by Jesus forces the name Missionary Baptist Church." Pshaw!

Even a tyro in Bible study should be ashamed of such reasoning, or rather lack of reasoning. Let us consider it. The name was forced upon the church. Where? When? And by Whom? Who first called it by the name Missionary Baptist Church? Paul never did. Peter never hinted at such a thing. The beloved John would have shuddered to have thought of such a thing for he said that "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." (2 Jno. 9) And Mr. Bogard admits the name is not in the doctrine of Christ. "The doctrine forces the name." But let Mr. Bogard reason (?) further. "The forerunner who prepared the material was called by God himself, the BAPTIST." I deny that. Just another assertion. God gave the name "John" as any one can see who will but read Luke 1:13,60-63. He was called the Baptist because he baptized people, just as Christ was called a carpenter because he worked at that trade. But again, (Mr. Bogard) "A missionary is one who is sent on a mission and John the Baptist was sent on a mission and also sent to baptize, necessarily then, he was a Missionary Baptist. Thus, the work was started by a Missionary Baptist. Then at the close of his ministry Jesus commissioned his church to go to all the world and make disciples and baptize them. The church he organized was SENT to preach and baptize. That makes the church Missionary Baptist." In the above the above the gentleman says John was a "Missionary Baptist." Wrong as far as Bible teaching is concerned. Yes, twice or even thrice. Why? (1) John was never anywhere called "a Baptist." (2) The word missionary is no where to be found in inspired writing. (3) Mr. Bogard has gone "onward" and "abideth not" in the teaching of Christ. But yet again, we are told by the astute reasoner (?) that Jesus was "a Missionary Baptist." Well, well! I again wonder how he found it out. The Bible doesn't say so. Where did he get it? Surely no where, save out of the fertile imagination of a fermenting brain. All right, just a little further. "The church he organized was sent to preach and baptize. That makes the church Missionary Baptist." A very peculiar thing about that is that none of those whom the Lord sent to all the world knew that they were Missionary Baptists. Yes, even died without ever finding it out. In fact, some fifteen hundred years and more passed by before it was ever known that John, Jesus Christ, or any of their followers were Missionary Baptists, and God's word still fails so to teach. Mr. Bogard is bound to know that no group of people upon this earth was ever known as Baptists or even called themselves a Baptist church until sixteen hundred years of time, after Christ had built his church, had by their blanket of silence from heaven and earth, given their negation to such an idea.

Very well then, did Christ build a church? I think so. In fact, I fully believe that he did, and that belief is based, not upon the histories written by the will of men, but by the evidence adduced by the word of God, which liveth and abideth forever. Now to the word and the testimony.

We find, in the Bible, evidence of different groups of people worshipping different objects as the (to them) great goddess Dianna. (Acts 19) Another group is found in Athens worshipping the unknown God. Also in Matthew 15 the record given of some who in vain worshipped Christ teaching for doctrine the commandments of men. Also the congregation of the Jews which under the law of Moses (Acts 7:38) was spoken of as the church of the wilderness. There were the Samaritan

worshippers of whom Christ talked to the woman as recorded in John four. Again we find mention in the Bible of the Pharisees, Sadducees, Libertines and their synagogues or places of meeting. As also of the temples or worship. I am confident that these were rightly spoken of as churches. (Acts 19:37) Now many of these were to be found throughout the land in the time of Christ. It is safe to conclude that he knew of them and their teaching and practice.

Yet in the midst of a land filled with churches, each with its own doctrinal peculiarity, Christ said, Matt. 16:18: "I will build my church." Lord, aren't you going to build a school? No. Aren't you going to build a lodge? No. A club? No. A union? No. Well, Lord just what are you going to build? "I will build my church." But, Lord, is not one church as good as another? Just look at all the churches that we have all over the country. Can't we be saved in one just as well as in another?

But still his determination and word given stands. He is going to build some kind of an institution. Neither does he leave them in doubt as to the kind of institution that it shall be. But names it positively and clearly, and tells whose it shall be. "I will build my church." His intention was expressed; his determination declared and that so positively that the enfolding gates of the realm of death should not prevent him from so doing. That that institution was to be the church of Christ, he himself so stated in no uncertain terms. There were certain things placed within that church which could be found nowhere else. It was to be the Body of Christ (Col. 1:18) composed of and containing all of the believers in him. Every saved individual from the time of its building until the eons of time shall be embraced in the encircling arms of eternity on the shores of that great divide has been a member of that church. This is not guessing. This is not opinion or conjecture but a plain positive statement of the word of God Almighty. "The Lord added to the church daily such as should be saved." Acts 2:47, A. V. or "As were being saved." A. R. V.

Who is in the Lord's church? Those that have been saved. Any been saved that have not been in the church of Christ? No. Any in the church of Christ that have not been saved? No. The Lord adds to his church all that should be saved. Lord, how many have you added to the Missionary Baptist Church? I add ones that should be saved to my church. There is salvation in no other.

Mr. Bogard knows and admits there is no salvation in the Baptist church. There was no salvation in any of the denominations when Christ declared that he would build his church. Had there been, it would not have been necessary for him to leave his home in glory, come to this place of sorrow and pain and pay that great purchase price (Acts 20:28) that he might build his church: an institution, wherein man, longing for salvation, for redemption from the thralldom of bondage unto Satan, longing for freedom from the ensnaring clutches of false teaching of religious denominations may come and find that sweet rest and absolute assurance of salvation for which the heart of man continually sighs.

I am of the opinion that the good lady from Texas, who sent the question to Dr. Bogard will never read this, but many others will, and it is to you kind reader, that I make this appeal. Take your Bibles and search for the church of Christ as revealed on its sacred pages. You will find that Christ loved that church and gave

(Continued on page six)

THE GOSPEL LIGHT

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IT IS A SHAME

A. C. COPELAND

Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him? (1 Cor. 11:14) We are likely to fall into the common error of considering the Bible a book of commands and prohibitions. Thou shalt and thou shalt not. You often hear the expression that a thing is either right or wrong. That is true, sometimes. Profanity is always wrong. Praying is always right. But often circumstances determine what is right and wrong in human conduct.

The first sixteen verses of the eleventh chapter of 1 Corinthians is an illustration. If inspiration had established a specific law concerning the headgear of men and women, all of Paul's reasoning would have been useless. He could have simply stated the law and the Corinthians must comply with it whether or not they could see any sense in it. He could have said that men must go bareheaded and women must wear bonnets; or men must have their hair clipped and women must never cut any of it off. Such statements would have ended all arguments. Everyone would have understood the law whether or not he complied with it.

But Paul is not forcing a style upon church members. He is exhorting the church not to flout customs and make themselves ridiculous thereby. He said that it would be a shame for a woman to appear in public with her head shaved. (It would be a sight, wouldn't it?) But the point I am trying to make is, Paul condemns certain things, not because they are wrong within themselves, but because they are shameful not Comely. Doing a thing that is shameful not only disgraces the person that is doing it but also disgraces the cause that he represents. If a woman appears in public with her dress and her makeup contrary to the prevailing style, it is a shame to her; and if she is a member of the church she becomes a shame and a reproach to the church. A child of God will avoid not only what is sinful but also what is shameful. It becomes a sin because it is a shame. Paul calls attention to customs prevailing in Corinth at the time of his letter and insists that men and women respect them.

Another instance is 1 Cor. 14:35. Paul says that it is a shame for a woman to speak in the church. He condemns it not because it is wrong but because it is a shame. In those days in Corinth virtuous women did not make themselves conspicuous in public. To do so marked a woman as a prostitute. Paul reasons that the

church would be no exception to that general rule, and that a woman speaking in public would cause suspicion as to her character and thereby harm the church. The conduct of Christians should be such as would glorify the church, not disgrace it.

KNOWLEDGE

(Continued From Page One)

my soul, thou hast much goods laid up in store." To this one God said: "Thou fool, this night will thy soul be required of thee, then whose shall these things be?" He is the fellow who lolls in the idea that he can spend all of his time in gaining the world, and let the preacher do his reading. Others could be offered, but this will suffice.

Sometimes we find those who feel self-sufficient, and that knowledge will die when they pass over. This class is pointed out in Rom. 2:20, in these words: "An instructor of the foolish, a teacher of babes, which hast the FORM OF KNOWLEDGE and truth in the law." A fuller account is found in this language: "Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5) We might enlarge upon these statements by calling to mind Rom. 10:1-4: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to KNOWLEDGE." We have, (1) Zeal without knowledge; (2) A form of Godliness; and (3) Form of knowledge. These go hand in hand, and make one unreliable as a teacher of God's people.

Israel, about whom Paul prayed to God, had a zeal without knowledge. In Matt. 23. Jesus paints their picture while they were in this condition. They "loved the innermost seats." They wanted to be "called of men, Rabbi." Their efforts made the "outside of the cup clean, while within was filth." And, among all the other things said against them, Jesus charged them with being "blind, blind guides," etc. This points out just what conditions people are subjected to, who have a religious form which lacks the knowledge of truth.

Paul placed true knowledge of Christ above everything else. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." (Phil. 3:8) The winning of Christ depends, therefore, upon putting everything in the background for knowledge of his truth. "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32) Our freedom then depends upon knowing the truth.

The practice of calling on some brother or sister to teach a class, when they say, "I don't know the lesson," is beyond all reason. When one confesses that he does not know the lesson, why should brethren say: "That makes no difference; go ahead and teach it." Really, brother, does that make good sense? That is the very reason we find so many in the church who do not know just what it is all about. You cannot expect to have a developed congregation when such conditions exist.

Teachers ought to be faithful in the matter of study; and, if a teacher will not put forth an effort to have something to teach the class, they ought to be replaced. No wonder God said, "My people are destroyed for lack of knowledge."

Why Christians Are Members Of The Church Of Christ

HARRY J. CRINER

"Does it make any difference what kind of a church I am a member of, or what I believe, as long as I live honest and do right? Is not one church as good as another?"

Dear friend, this may sound good and liberal, but where does plurality of different denominational church names come from? Does it come from the word of God? Assuredly it does not!

The church of Christ pleads for the true restoration of Christianity, of which Christ is the chief cornerstone, and the foundation has been laid by the Apostles. Eph. 2:20: "And being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." And we as members of the church being the temple. 1 Cor. 3:17: "The temple of God is holy, which temple ye are"—if we obey the word of God, and do not subtract or add thereto to suit our opinions. Isa. 5:5-9: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth so my ways are higher than your ways and my thoughts than your thoughts." The way that seemeth right to man, the end thereof is death. Rev. 22:18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." In seeking our eternal heavenly home we should accept the word of God as written.

Christians should recognize God's word as our only rule and guide, the New Testament that Christ died for. Heb. 9:15: "And for this cause He is a mediator of the new testament." Also in Heb. 10:9: "He (Christ) taketh away the first (old law) that he may establish the second"; and this Christ did when he shed his blood at the cross. Matt. 26:28: "For this is my blood of the new testament, which is shed for many for remission of sins." And 1 John 2:5: "But whosoever keepeth his word (new testament) in him verily is the love of God perfected;" and by obedience to the New Testament puts us into Christ's church. John 10:1: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold (meaning the church) but climbeth up some other way is a thief and a robber." So, friends, beware of man-made churches! And with the following scriptures, we should be satisfied with the word as written, to stamp out all manmade opinions.

Eph. 4:4: "There is one body (the church) and one Spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all." Now Paul tells us there is one body (the church), one faith and one baptism; but at present, here in the United States, we have over 213 groups or denominational religious bodies. But the word of God quotes but one, and we find its name in Rom. 16:16: "The churches of Christ salute you." Again, we turn to Eph. 1:22: "And gave him (Christ) to be the head over all things to the church." As Acts 4:12: "Neither is there salvation in any other name, for there is none other name under heaven whereby we can be saved." Eph. 1:21, where he said the whole family in heaven and earth are name. . . . friends, beware! Do not wear some man-made denominational name, but the true name (church of Christ) that will save your soul. He who

loves his soul, and wants to be saved in the world to come, will study the Scriptures wherein dwells righteousness, as we turn to 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"—which is the New Testament that Christ died for. Heb. 9:15: "And for this cause he is the mediator of the new testament." The church of Christ rejects all human-made names which are not in harmony with apostolic teaching. In Matt. 16:18 Christ said he would build "my church." Rom. 16:16 said this was "the churches of Christ." 1 Cor. 1:2: "The church of God," carrying the meaning for the church of Christ, as stated in Acts 20:28, "to feed the church of God, which he (Christ) hath purchased with his own blood;" and Christ died on the cross for our sins. Members of the church are addressed as Christians (Acts 11:26); Saints (Rom. 1:7); Brethren (Acts 28:15); Disciples (Acts 9:26); and every Christian ought to be satisfied with the names the Lord has given them.

In the church of Christ are baptized believers only. Mark 16:16: "He that believeth and is baptized shall be saved." Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins." Rom. 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; and with the mouth confession is made unto salvation;" in doing this you have accepted his name. As in Col. 3:17, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus Christ."

When Christ commanded Christians to be baptized, the scriptures did not state we should be sprinkled or water poured on us, for baptism, but by immersion. The world's best Bible scholars state that baptism is a Greek word "baptismos" meaning to immerse, washing or dipping. Such historians as John Calvin (Presbyterian): "Baptize signifies to immerse." Martin Luther (Lutheran): "Baptism (Greek word) translated immerse; recommending dipped." John Wesley (Methodist): "Buried in baptism, immersion." Wall (Episcopalian): "Immersion" was his answer. Brenner (Catholic): "For 1,300 years baptism and immersion under water." McKnight (Presbyterian): "Baptized person to be buried under water." (Whitfield (Methodist) quotes "manner of baptizing by immersion." Sophocles (Gr. scholar): "to dip immerse or sink under water." So Bible baptism requires much water, as a person must go down into the water, buried, then be resurrected when coming up and out of the water. Rom. 6:4: "Therefore we are buried with him (Christ) by baptism unto death, that like as Christ was raised up from the dead . . ." Any fair-minded man knows Christ was buried in the grave, and a grave means to be covered; so we must be covered by water in baptism. See v. 55: "For if we have been planted together in the likeness of his (Christ's) death, we shall be also in the likeness of his resurrection." Nothing can be planted unless covered, and to resurrect it must come from a hidden place, which (here) is a watery grave. See John 3:5: "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here we have a direct statement from our Lord: we must be "born of water and of the Spirit; and the definition for "born" is, to come from an unseen place, as Christ said, "Born of water." Also, referring to Col. 2:12: "Buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead." Again we

Conquering Self

HOWARD CASADA

"I therefore so run, not as uncertainty; so fight I, not as one that beateth the air; but I keep my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:26-27)

The apostle Paul was not of the wavering type. There was no vacillation in his efforts to please God. He did not wander aimlessly about in the Lord's vineyard. He had confidence in the race he was running. The goal he was to achieve was fixed in his mind. He kept his mind on the goal, that sweet home of the soul. He concentrated his efforts on the winning of the race. Not until the goal was reached would he be satisfied. Nothing could cause him to deviate from the course. One thing he must do though, he must exercise self-control. He had to fight self in order to be victorious. The greatest foe one has to conquer is self. The greatest of tasks is to master self. Self must be restrained and kept under. Self discipline must be enforced. Constant check must be maintained on fleshly desires. If we attend to self we will be kept very busy. Sometimes we get so interested in trying to keep the other fellow straightened out that we forget about self. If we give more time to watching self we will find less time to worry about others. We want to do all we can to save the other fellow to be sure. Let us be careful that we fall not by the wayside after striving to save others.

Christ As The Root

"I am the root and offspring of David, and the bright and morning star." (Rev. 22:16)

The figure of a tree is here used to describe the Christ. Christ is indeed the tap-root. The tap-root bears the body of a tree. Christ supports all built upon him. The root bears but one species of tree. If the tap-root is walnut the body of the tree is walnut. There is no such things as many species of trees growing from one main root. Only one body springs out of Christ, not many bodies. The hundreds of religious denominations did not come from the tap-root. As is the nature of the root so is the nature of the tree. The same sap permeates both. "The leaves of the tree are for the healing of the nations." The fruit of the Christian tree is the Christian life. Many trees bring forth nothing but leaves. Let us be careful that we bear fruit and that we bring forth not leaves only, or pretentions.—In Christian Worker.

are told to be buried by the faith of the operation into a watery grave, so we could rise like him (Christ) whom God raised from the dead. Heb. 10:22: "Let us draw near with a true heart in full assurance of faith, having our heart sprinkled from an evil conscience and our bodies washed with pure water." Immersion washes the whole body. So through the faith of the operation we have been added to the spiritual kingdom (the church). Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ," to walk with him in this spiritual kingdom. Col. 1:13: "Who (God) hath delivered us from the kingdom of darkness and hath translated us into the kingdom of his dear Son (Christ..)

Man introduced sprinkling for baptism about the third century, a departure from God's word. But Christ said, Matt. 24:35: "Heaven and earth shall pass away, but my word shall not pass away." Heb. 13:8: "Jesus Christ, the same yesterday and today and forever": so what the Scriptures say cannot be changed by man. Col. 2:21: "Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men."

The church of Christ is governed by Christ, her head, in every item, word and work in the worship. Eph. 1:22, "And hath put all things under his feet and gave him (Christ) to be head of all things to the church." Col. 3:17: "Whatsoever ye do in word or deed, do all in the name of our Lord Jesus Christ." (Eph. 5:23: "For the husband is head of the wife as Christ is head of the church, and he is the Saviour of the body." And in Matt. 17:5, "While he yet spoke, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased: hear ye him!"—In Apostolic Times.

What Did Christ Build?

(Continued from page three)

himself for it. He loves your soul, would make you a part of his church. Turn away from the imitations of that church with which Satan has filled our fair land; come to Christ with hearts of love for him; receive as it were, his outstretched hand of mercy and love; live for him and his glorification; strive to bring others that they too may enjoy the blessings of salvation in him with that hope of immortal glory which shall gladden the eyes of the redeemed when glory's morning gate shall wide swing open upon that gladsome day when all of the saints go marching in. Oh, the joy! Oh, the rapture! Home eternal. Heaven and all that it means. Where sickness, sorrow, sighing, crying, and dying shall forever, nevermore be. But in that wonderful city with foundations whose builder and maker is God, there to have liberty unfettered and unhindered to live and serve our God before the Great White Throne.—Huntington, Arkansas.

LIFE'S JOURNEY

*Life is like a journey, taken on a train,
With a pair of travelers at each window pane.
I may sit beside you all the journey through,
Or I may sit elsewhere, never knowing you.
But if fate should mark me to sit by your side,
Let's be pleasant travelers; it's so short a ride.*

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KICKERS

It has been said that the only proper place for a kicker is on the football field. A popular slogan is "Boost, Don't Kick." The idea embodied in these expressions is born of the fact that kickers and knockers, in the general acceptance of the term, are generally mere fault finders and destructive critics. Their kicks are all too frequently ill-tempered and injudiciously expressed.

But the fact remains that, if the kick is administered in the right direction, forward and upward, and if it be inspired by a well considered judgment and a real desire to help, the kicker is serving a useful purpose. Indeed every group of constructive leaders against wrong and injustice is composed of the progressive type of men and women.

It is probable that every congregation has among its membership a few who have earned for themselves the unfortunate distinction of being regarded as kickers, with all its unpopular significance. And to the extent that they merely complain of conditions which do not please them, they deserve the name. But if their protests are based on thoughtful consideration of real facts, and if they be made in the proper quarter in good temper, and in a willing and loyal spirit of helpfulness, they are a most valuable asset to the church. They are not kickers, they are real boosters.

The man who merely has a grievance to air invites inattention if not opposition. But the man with a thoughtful suggestion, designed to be helpful, is entitled to a considerate hearing and usually gets it. Therefore kick, if conditions warrant it. But kick in the right spirit, and in the right direction, and at the right time, and to the right person. Such kicking is helpful and might well be given a less unpopular name.

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I. N. Pendleton: I have just closed a very fine meeting for the church at Stegall, Arkansas. Six young souls made the good confession. The congregation at this place is composed of a fine group worshipping under the splendid leadership of Brother Joe Cox. I will preach for them once each month this year if the Lord wills.

* * *

Tillman B. Pope, Alma, Arkansas: The meeting at Dayton, Arkansas resulted in three baptisms and good interest. I am now at Poteau, Okla., go next to Maysville, Okla. I know of a congregation wanting a preacher. They will pay \$100.00 per month. In interested, write me.

A. H. Bryant, Douglass, Kansas: I conducted a meeting at Jay, Okla. beginning August 7th and closing August 16. There were disadvantages and handicaps brought about mostly by unscrupulous members and designing "would-be" leaders. Maybe it could not be said, "The city was wholly given to idolatry" but the environment of Lot could have been but little worse. Members took great pride in telling the faults of others and it seemed to require no effort at all to think of the most uncouth things to say. The congregation had recently lost two of its elders and was suffering for want of leadership. We succeeded in appointing one additional elder and one deacon. We are hopeful they will be able to manage affairs to a more successful end.

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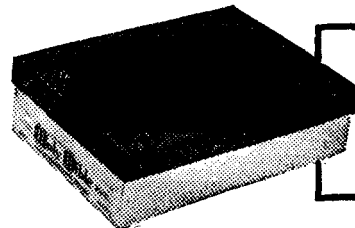


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NOTES—REPORTS

* * * * *

Maurice M. Howell, 815 Sixth Street, Corinth, Miss., Aug. 16: There were 20 additions at Balch, Ark. I am now in a meeting at Holland Mo. Roy Kinningham of Tulsa, Okla. is in charge of the song service.

* * *

Chester Estes, Longview, Texas: Am having large crowds here at Malden, Mo. Three baptisms and one restoration to date. Will begin at Theo, near Corinth, Miss., August 23rd.

* * *

W. A. Bennett, Ratcliff, Arkansas: We had a fine meeting here. Two were baptized and I am sure much good was done. Brother Rice sure preached the truth and we had fine crowds and interest every night. Brother Rice went to Booneville from here to hold a twelve nights meeting.

* * *

T. W. Croom, Tullos, Louisiana: The meeting here starts with a very good interest considering that only a few members of the church live here. The churches at Olla and Winnfield are cooperating in a splendid way. I hope to be home in September, then to Oxford, Arkansas for a short meeting. This is where I was born and will conclude my summer's work. I can arrange monthly appointments in reach of Nashville this winter. The Jonesboro meeting closed with three additions.

* * *

Norman Crouch Atkins, Arkansas: Brother Paul Matthews is in a good meeting at Bells Chapel which began August 14th and will continue three weeks. The interest has been exceptionally fine and large crowds have been attending each night. To date there have been six additions and one restoration. Brother Matthews is a splendid Gospel preacher and is not afraid to proclaim the truth in a way that cannot be misunderstood. This is his third meeting with the Bells Chapel church.

* * *

J. L. Calvert, 503 E. Huisache, Kingsville, Texas, Aug. 18: Two baptized and one restored the two last Lord's days. Our meeting begins Sunday August 23rd, with Brother O. C. Lambert of Lake Charles, La. doing the preaching. The A. and I. College with an enrollment of some 600 students is located here, so if you have children coming here for the fall term which will begin September 15th, please let me have their names, and tell me if they are members of the church, and if members, what is their activity in the church. I will be glad to help them take part in the work while they are here.

* * *

Will M. Thompson, Ashland, Okla., Aug. 17: This leaves me in a meeting at above place that began yesterday. I closed at Gore, Okla. on the night of August 12th. Two were baptized there.

I promised to return there next year. On the 5th Sunday in August I begin a meeting in Okmulgee. Brother Foy E. Wallace Jr. was to have conducted this meeting, but due to the fact the church in Oklahoma City has demanded all his time till first of the year, he postponed our meeting until next spring. The first of September I begin my fourth year's work with the church at 318 S. Grand, Okmulgee.

* * *

I. D. Ames, Iola, Kansas: Though our meeting is just in the first week and though Iola is recognized to be a hard place to get an interest, we have had two confessions up to now and are looking for others in the near future. I want to say just here, that during our meeting at Lawrence, Kansas that there were twelve congregations represented and five visiting preachers and the best cooperation by the south side congregation that I ever had by any congregation. At our meeting at Greenland, Ark. we had ten congregations represented and five visiting preachers, besides splendid cooperation by all the brethren. Brethren, pray for us that we might continue in preaching the Gospel.

FROM NATHAN, ARKANSAS

Thomas L. Henderson, Nathan, Arkansas: At last I am sending a report of our Bible readings for the first six months of 1942. The exact number has not been kept, but we are sure of around seven thousand chapters up to July 1.

Judging from last year's number the interest is still very good and we hope to maintain this interest. All who take a part in the reading seem to enjoy it and we know they will benefit greatly by so doing. We are anxious to receive THE GOSPEL LIGHT as there is always so much good reading in it from our best writers. It seems to me there is no better way to teach people than through such lessons as the paper gives. Keep up the good work and we will give you another report of our progress in the Lord's work.

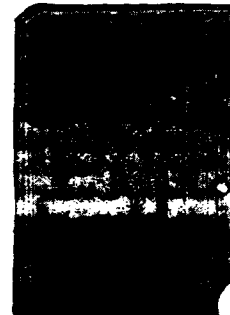
* * *

Lloyd E. Ellis, 267 St. Charles Ave., San Francisco, Calif., Aug. 16: Four years ago today wife and I moved to this city. Three and one-half years I worked at Ingleside. Since March 1st I have preached in San Leandro, San Jose, 8th Ave. in San Francisco, Vallejo, Knightsen, Antioch, Berkeley East Oakland, Watsonville, Graton and other places in California. Most of the time I have been assisting the new congregations at San Leandro and Vallejo. Brother W. H. Trice is helping San Leandro at the present time and Brother Woodrow Whitten began preaching each Sunday in Vallejo on August 2nd. I spoke in Knightsen this morning and heard a young Brother Padon of Texas speak in Antioch this afternoon. Three girls came for baptism. Have also heard Brother Bawcom at 8th Ave. and Brother Hinckley at Ingleside recently. A new congregation has just been started in San Francisco on 17th Street, and another in Albany across the bay. For

four years I have seen a steady growth in numbers and in the work in this section. Right now, many Christians are coming from other states to engage in defense work, and these help to swell the numbers. I shall be glad to assist any who may desire the locations of the different places of meeting.

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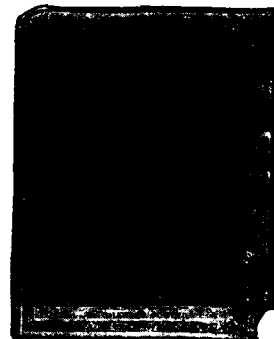
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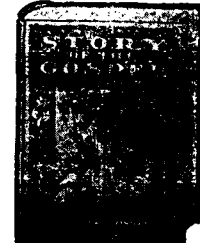
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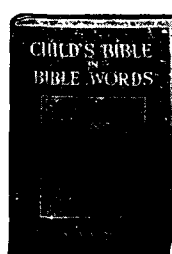
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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS.

SEPTEMBER 3, 1942

NUMBER 38.

WALKING UPRIGHTLY

ROY H. LANIER

This is an age of individualism, of independence, when every one is right in his own eyes. People have an utter disregard for law and authority, both in material and spiritual affairs. It is boldly preached from many pulpits of the land that any course a man chooses is right to him if he is but honest and sincere. People fail to see in the New Testament a rule of action which is to guide us in our relations to each other and to God. Those who conform their lives to this rule of action are walking uprightly, but those who disregard this rule of action refuse to submit to the authority of Jesus Christ and are not walking uprightly.

Our lesson is illustrated by the events which transpired in Antioch when the paths of Peter and Paul crossed in that Gentile church. Peter had learned that he should call no man common or unclean when he went to the house of Cornelius (Acts 10:28), so at Antioch he was eating with the Gentiles until certain came from James. But when certain Jews came from Jerusalem to Antioch, claiming to represent James on the matter of circumcision, Peter was afraid to continue to eat with the Gentiles, so "he drew back and separated himself . . . And the rest of the Jews dissembled likewise with him; in so much that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said to Cephas before them all, If thou being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14)

From these facts it will be seen that some were not walking uprightly, and that the standard by which this was determined was "the truth of the gospel." When people walk according to the truth of the gospel they are walking uprightly; but when they disregard the truth of the gospel, or are ignorant of the truth of the gospel, and fail to live in harmony with it they are not walking uprightly. People must have both a knowledge of the truth of the gospel and a respect for the authority that is behind the truth. You will also notice that the standard is not the "truth of the law of Moses," but the "truth of the gospel." Peter and his associates were walking according to the "truth of the law of Moses," for it forbade them eating with Gentiles. But the "truth of the gospel" recognizes no distinction, and declares that God is no respecter of persons, but in every nation he that fears God and works righteousness is acceptable with God: and if acceptable with God they should be acceptable with us. Here is a principle ~~our~~ First ~~Christians~~ friends should notice. They justify

themselves in the use of instruments of music because David, under the law of Moses, used them. They are walking according to the law and according to the truth of the gospel. Where in the gospel are we told to use them? Our walk is to be measured by the truth of the gospel, not the law of Moses.

In this age when people are disregarding the authority of the truth of the gospel, preachers and leaders need to be careful of their influence. No doubt Peter wanted to do the right thing. He wanted his influence to be for good. But under pressure, and no doubt for the sake of policy and the good will of his fellow Jews, he yielded to their demands. It was somewhat a matter of interpretation. Those Jews who came from Jerusalem believed the Gentiles had been accepted into the fellowship of the church, but they thought the Gentiles had to be circumcised and keep the law of Moses (Acts 15:5) in order to be saved. Though their interpretation of the matter squarely contradicted what God had shown Peter, they held to the law of Moses in preference to the truth of the gospel. Peter gave over to them, and for the time accepted their view of the matter. In this he denied the truth of the gospel which had been revealed so plainly at the house of Cornelius. He was too weak to stand for the truth of the gospel in the face of such opposition. Perhaps he felt it was the best policy for the time being. Perhaps he did not wish to be the occasion of a dispute and possibly a division in the church at Antioch. So he just yielded to what seemed to be the easiest way out of a difficult situation. But leaders can not do such a thing without some one following in their steps. So the "rest of the Jews dissembled likewise with him." When he failed to walk uprightly according to the truth of the gospel, he led many into the same ungodly walk. The greater influence a man has the more need there is for him to walk uprightly. And even Barnabas, Paul's companion, was led away through Peter's influence. So not only are followers led away, but even leaders of people are led away in times of trial. When Peter accepted the Jew's interpretation it made a powerful impression on Barnabas. Peter had told his story of what happened at the house of Cornelius when the Gentiles were accepted, and as long as Peter stood by that story the leaders in the church felt safe in accepting Gentiles and eating with them. But now Peter has virtually denied his story of Gentile acceptance and leaders who have been looking to him have their props taken from under them.

(Continued on page four)

INSTRUMENTAL MUSIC

GEO. B. CURTIS

Following is an outline used by Geo. B. Curtis in a debate with I. H. Burgess of the Christian Church. Brother Curtis affirmed that "The Scriptures teach that the use of Instrumental Music in Christian worship is sin."

Argument 1: Worship is bound upon the church by the teaching of Christ and the apostles. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-19)

(a) The apostles were to teach the things Christ commanded them.

(b) They were to teach nothing that was not commanded them.

(c) The church should obey the apostles teaching and introduce nothing not commanded by Christ.

(d) This leaves the church no liberty in regard to the elements of worship.

QUESTION: Did Christ enjoin upon the church the use of instrumental music as an element in Christian worship?

Argument 2: The Holy Spirit was to guide the apostles into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (John 16:13)

(a) The things into which the Holy Spirit guided the apostles are written in the New Testament.

(b) All the truth concerning the will of Christ is found therein.

(c) There is not a single mechanical instrument of music mentioned in the New Testament in connection with worship to God.

QUESTION: The above facts being true, is worship that takes in the use of mechanical instruments any part of the truth of the New Testament as revealed by the Spirit?

Argument 3: Worship acceptable to God must be from him. "But in vain do they worship me, teaching for doctrines of men." (Matt. 15:9)

(a) All worship originating in the doctrines of men is vain worship.

(b) Instruments of music are either from God or from men when used in worship.

(c) If from God all must use them or be condemned for disobedience.

(d) If from men none must use them or their worship in which the instruments are used will be vain worship.

QUESTION: Where is the commandment from God that places them in the worship?

Argument 4. The use of instruments of music was not bound upon the Christians in the work of the apostles. (Matt. 16:19)

(a) Christ gave the keys of the kingdom into the hands of Peter and the other apostles.

(b) The things loosed on earth were to be loosed in heaven. The things bound on earth were to be bound in heaven.

(c) No apostle ever bound the use of instruments of music upon any Christian or groups of Christians.

QUESTION: If mechanical instruments of music are bound upon a church in the New Testament age, who did the binding?

Argument 5. We walk by faith. "(For we walk by faith, not by sight.)" (2 Cor. 5:7)

(a) Faith comes by hearing the word of God (Rom. 10:17)

(b) Where God's word has not been spoken there can be no faith.

(c) God's word has nowhere spoken upon the question of mechanical instruments of music in the worship.

QUESTION: How can one walk by faith in their use?

Argument 6. All things pertaining to life and godliness are given us of God. "According to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter. 1:3)

(a) Our worship is given us of him.

(b) He has given us nothing relating to instrumental music in the worship.

(c) Their use pertains neither to life nor godliness.

QUESTION: If the word of God says nothing about their use; if God has not given them, to what do they pertain?

Argument 7: The scriptures furnish me unto all good work. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17)

(a) In all the New Testament scriptures there is no mention of the use of mechanical instruments of music in worship.

(b) We are under the testament of Christ.

(c) This testament does not furnish the authority for the use of musical instruments.

(d) Therefore, it cannot be a good work of any kind.

QUESTION: If it is not a good work in the worship in a New Testament church, what kind of a work is it?

Argument 8: We are not to go beyond the things that are written. "And these things, brethren, I have in a figure transferred to myself and to Appolos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." (1 Cor. 4:6)

(a) The American Revision renders this that we are not to go beyond the thing that are written.

(b) To this agree the scholarship of the world.

(c) Instrumental music in the worship in a New Testament church is of men.

(d) To use it in Christian worship is to think more of the works of man than of the word of God.

(e) Its use goes beyond the things written.

QUESTION: Where in the word of the Lord is there written anything concerning the use of instruments of music in a New Testament church? If we use them, will we not be going beyond the things that are written?

Argument 9: That which is not of faith is sin. ". . . For whatsoever is not of faith is sin." (Rom. 14:23)

(a) Faith comes by hearing the word of God.

(b) No word of God, no faith.

(c) The word of God does not contain a single command, example or necessary inference on the use of mechanical instruments of music in the worship.

(d) Therefore, their use cannot be of faith.

(e) Not being of faith, the users thereof sin in their use.

QUESTION: Can one assuredly use instruments of music by the direction of God's word in New Testament worship? If not can they be used by faith?

Argument 10: Division among God's people is sin. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17)

(a) No one ever learned the doctrine of the use of instruments of music in Christian worship in the word of the Lord.

(b) The use of mechanical instruments of music introduced into the church of Christ caused division and offense contrary to the doctrine which Paul preached.

(c) Those introducing foreign doctrines are to be marked and avoided.

(d) Christian Church preachers cause divisions and offenses among God's people by their introduction and use of doctrines contrary to the doctrine taught by Paul and the rest of the apostles.

(e) Therefore, they are guilty of sin.

QUESTION: If division is a sin, and instrumental music causes division, upon whom does this sin rest?

Argument 11: Stealing is a sin condemned in all men. "Thou that prechest a man should not steal, dost thou steal?" (Rom. 2:21; 13:9)

(a) The property of the church of Christ was taken away from the rightful owners by those of the Christian Church.

(b) This was in the form of church buildings, church furniture, real estate, etc. The amount ran into hundreds of thousands of dollars.

(c) This has never been refunded. The Christian Churches all over this section of the state have been guilty of theft in the taking of property that belonged to the church of Christ. Bentonville, I cite as one example.

QUESTION: Who is responsible to the Lord for this plain case of taking that which does not belong to them? Does God favor wholesale thievery any more than individual stealing?

Argument 12: Will-worship, worship after the doctrines of men, we are commanded not to touch. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. (Touch not, taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." (Col. 2:20-23)

(a) We are not to be subject to the ordinances of man in doctrine.

(b) These all perish with the using.

(c) They have a show of wisdom.

(d) Paul classes things from the doctrines of men as "will worship."

(e) Instrumental music is based entirely upon the doctrines of men and comes clearly under the heading of will worship.

(f) To use it is a clear cut violation of every principal of worship.

QUESTION: Whose will are you following when you will to use the various musical instruments that are used by the Christian Church? If it is the will of Christ, where in the will is it written? If not written then can it be the will of Christ?

Argument 13: God is a spirit and seeks worship which is in spirit and in truth. (John 4:24)

(a) Truth is written truth, not tradition.

(b) Nowhere in the whole system of truth is there a command or example of the use of a mechanical instrument of music in New Testament.

(c) Therefore, there is not a man under the sun that can use an instrument of music in the worship of God in truth.

QUESTION: If there is not a single mention of instruments of music in Christian worship, does instrumental music in the worship belong to truth or to the doctrines of men?

Argument 14: Our praise to God in both song and prayer is to be with the spirit and with the understanding. "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15)

(a) No mechanical instrument has a spirit.

(b) No mechanical instrument has understanding.

(c) We are to pray with the spirit and understanding.

(d) We cannot pray acceptably to God by machinery. The Hindus try.

(e) Neither can we sing acceptably to God by machinery.

QUESTION: Inasmuch as singing and praying are commanded to be with the spirit and with the understanding, can you separate this instruction of the word of God and do one with the devoutness of the heart while you do the other with the noise of the drum and fife, or fiddle, and horn? If you can sing with the fiddle, why can't you pray with it also.

Argument 15: God names the instrument upon which the Christian is to make music unto him. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19)

(a) This instrument is the human heart.

(b) The heart and lips go together in praising God.

(c) This is obeying the instruction to sing with the spirit and the understanding.

(d) When another instrument is added, it is without the authority of the God of heaven.

(e) The use of instruments of music violates the principle of Eph. 5:19.

QUESTION: As God names the instrument upon which the music is to be made as the heart, who has the right to say that it may be done with an organ, piano, violin, or any other instrument but the heart?

Argument 16: We are taught in the word of God that we are not to add to the things that are written in the Bible. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18)

(a) Instruments of music in New Testament worship is not written in the Bible.

(b) The penalty for adding to the word of God is to have the plagues written in the book added to the one adding.

(c) Instrumental music in Christian worship is an addition to the word of God.

(d) Those adding it incurs the risk of having the plagues written in the book added unto them.

QUESTION: Why take the risk?

Argument 17: We are to do all things in the name of the Lord. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

(a) To do anything in the name of the Lord is to do

(Continued on page four)

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

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WALKING UPRIGHTLY

(Continued From Page One)

Preachers who are not outspoken as to their faith in times of trial are not worthy to be looked to as leaders. We are now going through a rather perilous time in the life of the church. It is a time when leaders should accept the responsibility of guiding the people to walk uprightly according to the truth of the gospel. People need the truth on the "reign of Christ," on the resurrection and judgment, on the moral standards of the church, and other fundamental doctrines. There are some leaders who do not care to express their views on such questions until they see which "way the wind blows." Such men are not worthy to be leaders.

But ~~before we go on~~ let us notice how one lone man contended for the truth of the gospel. Paul says, "When I saw that they walken not uprightly according to the truth of all the gospel, I said to Cephas before them all, etc. Peter was the leader among the apostles. Paul's apostleship was questioned by many, even denied by some. Here was a severe test of Paul's courage. The leader among the original twelve is against him. His best friend and companion in travel has turned him down and has gone with the opposition. He stands alone with the cursed Gentiles who refuse to be circumcised and keep the law of Moses. The life of the church was at stake. Some one must contend for the faith once for all delivered to the saints. No doubt many said, "Paul you are the only man in the church who takes such a view of this matter; even Peter, who saw the Holy Spirit poured out on the Gentiles, and who has been the recognized leader among the apostles now demands the Gentiles to be circumcised: and your companion, Barnabas, now stands with us. Why will you be so hard-headed and obstinate?" But none of these things moved Paul. He had conviction. He knew the truth and he stood for it, even if he had to stand alone. To say that such a stand required courage goes without proof. And for the lack of courage people today refuse to stand for the truth of the gospel. But Paul not only had courage, he loved the truth more than he loved popularity. If he had been seeking to please men he would not have waged a lone battle that the truth of the gospel might continue with the Gentiles. If he had thought that numbers make right he would not have stood alone for his convictions. There are those today who say surely the great majority of people can not be wrong; though the Bible says a certain thing it surely does not mean what a few hard-headed people say it

means. But in this case all were out of step but Paul; he was right and all were wrong.

There is a tendency today for church members to have a disrespect for preachers who contend for the truth of the gospel. I know a "big preacher" who is in the habit of making slurring remarks about preachers who debate with denominational preachers. Paul would have come in for his share of the slurs if this man had lived in his day. No doubt Paul was criticised by many church members for standing so firm and contending so doggedly for his interpretation on this occasion. So there are people in the church today who criticise preachers who contend earnestly for the faith. But such is the price we have to pay for doing our duty. So whether we stand with many, or with a few, or all alone, let us learn the truth of the gospel and walk by it. And as did Paul, so let us according to our ability rebuke those who do not walk uprightly according to the truth.

INSTRUMENTAL MUSIC

(Continued from page three)

it by the authority of the Lord.

(b) Christ's authority is revealed in his word.

(c) The word of Christ does not reveal any authority for the use of instruments of music in Christian worship.

(d) Their use violates this plain command of the Bible.

(e) Violating a command is sin.

QUESTION: Can one ignore the authority of Christ and remain sinless. Where in the Bible is authority for the use of any musical instrument in Christian worship?

Argument 18: We are commanded to abide within the doctrine of Christ. (2 John 9)

(a) The one who fails to abide within the doctrine has neither Christ nor God.

(b) This passage reads in many of the old manuscripts, "Taketh the lead," or goeth onward, or beyond.

(c) Instrumental music is not in the doctrine of Christ.

(d) No one can abide, stay, within the doctrine of Christ in the use of instrumental music in Christian worship.

(e) Instrumental music is nowhere found in the doctrine of Christ.

(f) Any one using it is going beyond the doctrine of Christ.

(g) Therefore they have not God.

QUESTION: Where in the doctrine of Christ can one find the command to worship God with instruments of music? If not found therein is not its use a plain violation of 2 John 9? If a violation, is it not sin?

Argument 19: The curse of heaven rests upon anyone who perverts the gospel of Christ. "But there be some that would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:7-9)

(a) To pervert means to change.

(b) Changes can only be made by introducing things not introduced by inspiration, or taking away things given by inspiration.

(c) Instrumental music is either in or it is not in the scriptures.

(d) If the use of instruments of music cannot be

found written in the gospel, its use is a perversion of the gospel.

(e) The man doesn't live that can find their use commanded or authorized by the word of God in Christian worship.

(f) Therefore their use in Christian worship is a perversion of the gospel of Christ and calls down the anathemas of heaven upon those using them.

QUESTION: Where in the gospel can one read the authority for the use of organs, pianos, guitars, etc. with which to worship God in a New Testament church? If their use cannot be found, can you conclude that their use will not bring down the curse of heaven upon the users?

Argument 20: To seek to justify any doctrine or practice in the gospel age is an evidence of having fallen from grace. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4)

(a) Advocates of the use of instruments of music seek to justify their practice under the law.

(b) They draw their proof texts from the accounts of David and from the book of Psalms.

(c) They assert that Psalms are no part of the law.

(d) Christ classifies them as the law. (John 10:34 with Ps. 82:6; John 15:25 with Psalms 35:19 and Psalms 69:4)

(e) Hence Christian Church teachers seek to be justified under the law and contort the law to do it.

(f) Conclusion according to Paul, "Ye are fallen from grace."

QUESTION: Will not the same argument that would justify the use of instruments of music in Christian worship, justify the use of animal sacrifices if arguments are drawn from the book of Psalms? See Psalms 51:19; Psalms 66:15)

Argument 21: Instrumental music is no part of the new covenant.

(a) Neither Jesus Christ nor any of the apostles ever brought their use into New Testament worship.

(b) We must look to other sources other than the Bible for authority for their use.

(c) History discloses the fact that they came from Rome not Christ.

QUESTION: If their first use in New Testament times is found in the Catholic Church and we use them, are we following Christ or the pope?

Argument 22: The use of instruments of music in Christian worship is against the will of Christ.

(a) The New Testament is the will of Christ.

(b) His will is what wants. He knew when the New Testament was written what he wanted. We can know by what he said. We cannot possibly know in any other way.

(c) He wants us to sing, for he said so. (Eph. 5:19)

Argument 23: The use of mechanical instruments violates the consciences of brethren.

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be holdened to eat those things which are

offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their conscience, ye sin against Christ. Wherefore, if meat make thy brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:9-13)

(a) There is no sin in the meat, the eating of it, though offered in idol's temples.

(b) But the Christian sitting at meat, knowing there could be no sin in the meat, could cause the one not knowing this to eat as to idols.

(c) This weak brother's conscience would be offended.

(d) He would be lost by this Christian liberty on the part of the one sitting at meat.

(e) This is a sin against the brother.

(f) Any sin against the brethren is a sin against Christ.

(g) Granting that mechanical instruments of music in the worship is without sin within themselves, if their use causes a brother to offend and be lost, those using have sinned against that brother; and in so doing have sinned against Christ.

Argument 24: The use of instruments of music in Christian worship was not planted by our heavenly Father. "Every plant which my heavenly Father hath not planted, shall be rooted up."

(a) No man can point to the planting of instrumental music by the God of heaven in the church of his Son, to be used in the worship of that Father.

(b) It is planted by man.

(c) It shall be rooted up.

(d) Those who lead in this matter lead blindly. Blind leaders.

(e) Those who follow become blind followers of blind leaders.

(f) Light can be had only through his truth.

(g) His truth sheds no light upon the subject of instruments of music in a New Testament church.

Argument 25: God commands his word to be taught through the medium of the music offered to his worship and praise. "Let the word Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever ye do in word or in deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." (Col. 3:16-17)

(a) The word of Christ was to dwell in the Colossians abundantly.

(b) Out of the abundance, richness, of this word of Christ they were to teach and admonish one another.

(c) This was to be done in the singing of psalms and hymns and spiritual songs.

(d) They were to admonish by the word of Christ.

(e) They were to teach the word of Christ.

(f) They were to accomplish this teaching the word of Christ, this admonishing in the word of Christ in psalms, hymns and spiritual songs, by singing, not playing.

(g) You cannot teach the word of Christ with a fiddle or a piano.

(h) It must be a speaking to each other. (Eph. 5:19)

WHICH WAY SHALL WE LOOK?

JUDSON WOODBRIDGE

Many characters of the Bible were condemned because they looked in the wrong direction. Lot's wife was turned to a pillar of salt because she looked back. The Israelites murmured in the wilderness because their thoughts went back to the flesh-pots of Egypt. It doesn't pay to go to the sinful past for inspiration and comfort. Such a look will lead a life that may have been cleaned of the horrible things that are behind to "wallow in the mire" again. We should follow the suggestion made by the great apostle, "This one thing I do, forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Not only were people condemned because they looked back; but many brought the displeasure of God upon themselves because they looked to idols. This is looking the wrong direction. Looking to other gods was the outstanding sin of the Israelites. However, we need not go back far in the past to find people gazing in the direction of false dieties. Our own generation is guilty. Men and women look upon pleasure, money, popularity, and fame as objects of submission. If we bow down to these we are guilty of idolatry as were the Jews in the days of Moses and the prophets.

But if people look to the right place and upon the right object they will be blessed.

I. Look Upward To God.

When people look upward they are but following the example of God's servants of old:

1. Of Gideon, who was caused to look to God, then built an altar unto the Lord, and the altar of Baal was overthrown.

2. Of Solomon, who lifted up his eyes to God and asked a blessing, and Jehovah gave unto him wisdom and knowledge, and added wealth and honor such as no king ever had.

3. Of David, when he said: "I will lift up mine eyes . . . my help cometh from the Lord, which made heaven and earth." (Ps. 121: 1, 2)

4. Of Jesus himself, who ever lifted up his eyes to heaven, to that Father of all.

If my Lord needed to look upward to God I am sure that I need to today. I am sure that if I gaze in that direction, in the way that I should, that blessings will be the result. James says, "The effectual fervent prayer of a righteous man availeth much." Let us look upward to God.

II. Look Within the Pages of the Bible.

We must know the mind of God in all things and follow his guidance in every matter whether great or small. The mind of God is revealed in the Bible. It is not as I heard a preacher say recently that a voice spoke to his soul and told him the Lord's will. God is not speaking today by mysterious voices. You may wonder how I know he is not. I know because His will has been completed. The apostles were the executors

of his will and when they penned their last words the testament was closed. John said, "For I testify unto every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Jude said, "Earnestly contend for the faith which was once delivered unto the saints." Paul said, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." If the voice from heaven were to speak today it couldn't speak any different from the way it has spoken. The fact of the business is, it is not speaking today. Thus, for us to know the will of God we must look within the pages of the New Testament.

II. Look Outward Upon the Field

Jesus said unto his disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." When the heads of grain hang heavy in the harvest field it is high time to thrust in the sickle. It is time to pull out and oil up the machinery and get busy. So what of the spiritual harvest about us? Did you know that within the shadow of the church building that there are hundreds of souls who never heard the gospel? There are many more souls born every year than are ever converted, and many more die than are saved. Yet many members wonder what they can do. They need to look out on the field. There is plenty to do. Our money and talents should be used to bring people to Christ.

The church at Thessalonica had looked on the harvest field and thrust in the sickle. Paul declared of them, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." We need more churches like that today. The brethren should be ashamed to just "keep house for the Lord."

IV. Look Inward to the Heart

Haggai, the prophet revealed, "Thus saith the Lord of hosts; consider your ways."

Then Paul instructed the brethren at Corinth to "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."

It was Jesus who said that the pure in heart would see God. Is my heart pure? It is up to me to examine it and find out. No doctor can examine it, for he cannot tell its condition. I and God alone are the only ones who know what proceeds out of it. It is up to me to examine it for purity. It is only when my thoughts lead to action that men can tell anything about the heart. Keep your thoughts pure and then your deeds will be pure. Oh the need of a daily search for evil thoughts! Let us look inward.—In Christian Worker.

Bible Truths Offered Against "Adventures and Conversion"

VIVON CLOER

Dear Mr. Ragsdale: I read in your book of the above title of you conversion, that a man can be saved without water baptism. You fail to refer to such scriptures as Acts 2:38; 22:16; Rom. 6:3-5; Gal. 3:27, etc.

Now, we can believe UNTO and we can confess UNTO. (Rom. 10:10) We can come UNTO a building, but we are not INTO that building until we open the door and come on into it. You cannot find where it says you get into Christ any other way except by baptism. (Rom. 6:3; Gal. 3:27) "So many as" and "as many as" are baptized INTO Christ. How many would that be? If you can find where the Bible says we get into Christ any other way, let me know.

You say we do not divide the meaning in Mark 16:16. In such plain statements as Mark 16:16 there is nothing to divide. It means what it says and says what it means. But you would like to divide the statement and make it say: "He that believeth and is saved may be baptized." You said *believeth* is first and *water* is next. That is right; but, "saved" is placed after baptism, and not before it.

There are some who would pervert or change the gospel of Christ, but "though an angel from heaven preach any other gospel, let him be accursed." (Gal. 1:6, 8) The Jews on Pentecost asked what to do. Peter did not say: "Repent and be saved," like I have heard your brethren preach on the streets in Springdale, Arkansas. He said: "Repent and be baptized (Notice, "repent and be baptized" are bound together) for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2:38) Peter did not promise the inquirers the baptism of the Holy Spirit.

Now, if baptism does not save, neither does repentance; but why leave out either one? Peter commanded both and said they were for the remission of sins. Paul was told to "arise and be baptized and wash away thy sins." But you people say there is nothing in water to take away sins; yet, Ananias told Saul to do that by the authority of the Lord. (Acts 22:16) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) In the death of Jesus is where he shed his blood. (John 19:34) His side was pierced and both blood and water came forth. The blood and water are together—how dare you separate them? How can you reach the blood of Christ without baptism?

"Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4, 5) "For if we have been planted together in likeness of his death, we shall also be in the likeness of his resurrection." Now if we are not planted in the likeness of his death, how are we going to be in the likeness of his resurrection?

Baptism of the Holy Spirit is a promise. (Acts 1:4, 5) A promise cannot be obeyed. Water baptism is a command and can be obeyed. Rom. 6:17: "God be thanked ye were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered unto you, being THEN made free from sin." That form of doctrine is baptism, for Paul was just through telling of baptism as a burial in the first of this chapter.

1 Peter 3:20, 21 tells us that eight souls were saved by water, the like figure whereunto baptism doth also now save us. Then why try to get around water bap-

tism for the remission of sins to be saved? (Acts 2:38; 22:16; Mark 16:16; Acts 8:38; 10:47, 48) I think you are a false teacher, and the above scriptures prove it.—Springdale, Arkansas.

Seven Things God Wants You To Know

(John 8:32)

D. H. PERKINS

1. That YOU are a sinner. (Ec. 7:20; Rom. 3:23; 5:12)
2. That YOU can't be saved in your sins. (Matt. 7:23; 1 Cor. 6:9, 10)
3. That YOU can be saved from all your past sins. (Mark 2:17; 1 Cor. 6:11; Rom. 6:16-18)
4. That God wants YOU to be saved. (1 Tim. 2:3, 4; 2 Pet. 3:9)
5. That He makes it possible for YOU to be saved. (1 Pet. 2:21-24; Titus 2:11; John 14:6)
6. That He expects YOU to help save yourself. (2 Tim. 2:15; Eph. 2:10; Phil. 2:12-16)
7. That if YOU go to hell it will be YOUR OWN FAULT. (John 5:39, 40; Rev. 22:17; Matt. 11:28-30)

SEVEN THINGS GOD WANTS YOU TO DO

(John 13:17)

1. Hear the words of Christ. (Matt. 17:5; Rom. 10:14)
2. BELIEVE the words of Christ. (Jno. 3:16; 20:31; 8:24; Mark 16:16)
3. REPENT of all YOUR sins. (Lk. 13:3; Acts 3:19; 2:38)
4. CONFESS your faith in Christ. (Matt. 10:32; Rom. 10:9, 10)
5. BE BURIED in the waters of baptism. (Mark 16:15, 16; Acts 2:38; 10:47; Rom. 6:3, 4)
6. WORSHIP God in Spirit and in Truth. (John 4:23, 24; Rev. 22:18, 19)
7. LIVE a Holy and pure life. (2 Pet. 3:11; Eph. 5:27; 1 Tim. 5:22)—Memphis, Tennessee.

CLERGY PASSENGER RATE CHANGE

TRANS-CONTINENTAL PASSENGER ASSOCIATION
WESTERN PASSENGER ASSOCIATION
SOUTHWESTERN PASSENGER ASSOCIATION
CHICAGO AND ST. LOUIS

August 15, 1942

ANNOUNCING CHANGE IN THE BASIS OF CLERGY
FARES IN SOUTHEASTERN AND WESTERN
TERRITORIES

Effective September 1, 1942

Effective September 1, 1942, the railroads in the territory west of and including Chicago, St. Louis, Memphis, Vickburg and New Orleans will adopt the same practice as has been in effect for a number of years in the territory of Chicago and St. Louis and have but one class of clergy fares, regardless of the class of equipment in which the passenger travels.

The basis for clergy fares will be one-half of the first-class fare (approximately 1.56 cents per mile) and that fare will apply for tickets good in sleeping and parlor cars or in coaches.

It is suggested that you include notice of this change in denominational publications which reach your ministers and others who are entitled to travel at clergy fares and who may have Western Clergy Certificates.

Please acknowledge receipt to Chairman Siddall at Room 210, Union Station, Chicago.

Very truly yours,
W. J. RODGERS,
Chairman, S. W. P. A.
H. W. SIDDALL,
Chairman, T-CPA—WPA.

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NOTES—REPORTS

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Judson Woodbridge, Fort Smith, Arkansas, Aug. 24: I closed a meeting at Guy, Arkansas Friday night which resulted in twelve baptisms and four restorations. One restoration and two plac-ed membership yesterday at Park Hill.

A. C. Huff, Stratford, Texas, Aug. 26: The meeting at Boston, Arkansas began Saturday night. Interest has been good from the start and the audience last night was the best we have had. I expect to be here until Thursday night of next week. Go from here to Amity, Arkansas. Other meetings in prospect.

O. H. Painter, Kilgore, Texas: I closed our meeting at Branch, Arkansas August 12. There were seven baptisms and four restorations. Also the church was established at Branch. They are meeting in Brother Strickland's home but they are on a deal for a house and six lots just across the street from the post office. The brethren came from Ratcliff and other places to help out in the meeting. I intend to be at Branch next year for another meeting if it is the Lord's will. Brethren, pray for us in this good work.

Dan J. Ottinger, Lynn, Arkansas, Aug. 27: Closed the 23rd near Newark Ark. with two baptisms. I am now at State Hill near Lamar, Ark. I go next to Steve, Arkansas September 7 to continue through the 13th. More calls have come than I can fill this year, but I can conduct from six to nine meetings next year if you care to write soon.

John W. Wilson, Lazbuddy, Texas: We closed a fine meeting Sunday night with R. A. Hartsell of Broken Arrow, Oklahoma doing the preaching. The church and the preacher did their work well. The effort resulted in six baptisms. The Lazbuddy church is as zealous group as it has ever been my pleasure to work with. I begin a debate September 8th to go through the 12th. The debate will be held in Tulsa, Oklahoma under the direction of Red Fork congregation. Brother John W. West is the evangelist in this congregation. The debate will be held with the Free Will Baptist. Ralph Staten will be my opponent. He was the moderator for Thomas H. Dixon when I met him last year.

R. A. Hartsell, Guthrie, Okla., Aug. 25: This finds its way to you as I begin a gospel meeting with the Lord's forces in Guthrie. I worked with this band of Christians a few years back as their regular evangelist. It is good to be here again. Four were added in the meeting at Keota, Okla. Twelve were baptized at Pleasant Hill, Magnolia, Ark. It was my fourth meeting with them. I went from there to Lazbuddy, Texas, home of Brother John W. Wilson. Despite the fact we were hindered five nights by rain, we had fine interest, attendance and baptized six. It was a pleasure to work with the Wilsons again. Where John W. Wil-

son works one need have no fears for the truth. Many friends with whom I have worked in the past live in that community. I go from here to Salem, Oreg. to spend the month of September in a gospel effort. Will go home (Broken Arrow, Okla.) from there to renew our work together.

Cleon Lyles, Paris, Texas, Aug. 24: We are now beginning our second year with the Lamar Avenue church. This past year has been one of the most pleasant and profitable for us. During the year 106 were added to the church. Twenty-two of that number were baptized. Contributions increased from an average of near \$80 each week to an average of more than \$250 each week. A new building has been erected at a cost of near \$25,000, with more than half that amount paid. A Vacation Bible School was conducted in which 320 were enrolled. We are thankful for such a pleasant work. Lamar Avenue church is blessed with three good elders: T. J. Quinn, W. H. Rowan and E. Couch. These elders have the confidence of the church and the church is happy to follow their leading. It has not been my pleasure to know better elders than these. Truly this is a happy church and we are happy in our work with it.

Gilbert Copeland, DeQuincy, La. Aug. 28: I spent the last part of July at Center Ridge Arkansas. In this meeting seven were baptized and ten were restored to their first love. This was indeed an enjoyable meeting and one that we all believe was productive of much good. The first part of August was given to the work in the Evening Shade community, seven miles south of Hope, Arkansas. In this effort three were baptized, and otherwise the meeting was a good one. The interest was good throughout, and our stay there was both pleasant and profitable. The brethren there were good to us for which we are grateful. I am now in the mission work in South Louisiana. At present I am in a meeting at Kinder, La. where there is not a single member of the body of Christ so far as we are able to find out. The meeting started off with small crowds, as is usually the case but interest is growing. This is truly a hard field. We pray constantly for fellow workers in this part of God's vineyard. I hope the brethren will wake up and send faithful gospel preachers and singers to these parts for the establishment of the cause before the premillennial bunch gets too strong. They are working here and taking advantage of this white harvest field. Who will answer this challenge for work and service? Send your preacher and singer to Louisiana to establish the cause of Christ where it is not known.

Report From Booneville, Arkansas

Voyd N. Ballard

I closed a mission meeting at Logan Hall last Sunday night, August 23 with three baptisms. This is a sectarian community with no New Testament church. I found three other members who prom-

ised to begin worship, which they did last Sunday with six present. This mission effort was a lot of extra work for me as I worked at the State Sanatorium each day and preached at Logan Hall each night for sixteen nights. However, the three souls converted to the truth were worth for more than can be measured by time and effort besides the seed of the Kingdom sown my bring forth fruit at a future date, who knows?

The work here at the Sanatorium is making more progress than we had hoped for at first. One lady was restored yesterday. Her name is Leota Potter. Her home is at Leachville, Ark. She told me the church there was very good to her when she had to inter the Sanatorium. She said she had grown careless and fell by the wayside, but desired to confess those wrongs, pray for forgiveness and live faithful in the future. I know the brethren at Leachville will be very glad to learn this.

We have a good supply of gospel literature that is being well received and it is doing much good. We are receiving 120 copies of the Gospel Light each week now, and these are appreciated no little, especially by the patients who are members of the church. You may be surprised to learn that many of the Christians there have spent from one to three years in their beds without visits from other Christians or gospel literature to read. No wonder many of them need to be restored. Some who have confessed wrongs have told me, "I was a faithful Christian when I came here. But I had no way to worship, no contact with the church, and I soon lost all interest." Some few have almost been taken in by the sects.

If you know some one here you would like for me to visit send me their names. I will visit them and will let them know I had your letter.

Remember brethren, it will take your help to keep this work going, and a richer field you cannot find. So don't forget to send a contribution each month. All money for the work should be sent to the Sixth and Olive Streets Church of Christ, North Little Rock, Arkansas. Send literature and names of patients direct to me here in Booneville, Arkansas.

TEACHERS' BIBLES

PRONOUNCING, BOLD
BLACK TYPE

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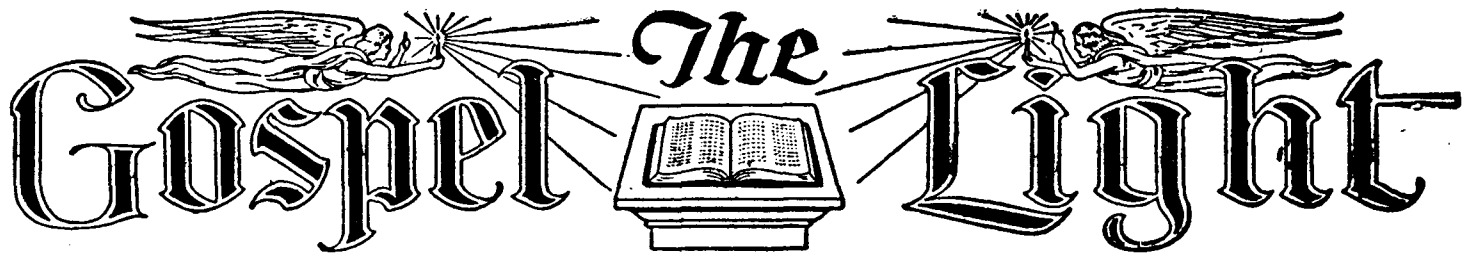
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Saved By His Life

James T. Amis

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5: 10) The doctrine of justification through the death of Christ is very well known, for reconciliation comes by his blood which was shed in his death. But the thought of being saved by his life is seldom stressed, and may appear as an enigma to some casual readers. It is noticeable that the salvation here considered is not reconciliation, but follows being reconciled. A man is reconciled to God when he reaches a condition wherein his offenses are forgotten. This is made possible by means of the death of Christ through "the word of reconciliation" which was committed to the apostles to be preached in all the world. (2 Cor. 5: 19) When Paul says this reconciliation may be followed by being "saved by his life," it leads to a consideration of different uses of the term salvation.

The Bible features many salvations from many disasters. Noah was saved from drowning by entering the ark: he was saved from the sinful condition of the old world by the cleansing properties of water. Moses saved the Israelites from Egyptian bondage by leading them into the wilderness. God saved them from massacre or drowning in the Red Sea by opening the waters for their escape. Daniel was saved from the lions by the power of God. Jesus spoke of a salvation from sin that came through obedience to his commands to preach repentance and baptism for the remission of sins. (Mark 16:16; Acts 2:38) That salvation is reconciliation, justification, sanctification: but here is additional salvation that comes by reason of the life of Jesus while he was here in the world. It is "The end of your faith, the salvation of your souls." (1 Pet. 1:9) It is "The hope of salvation," as in 1 Thess. 5:8, of which Paul wrote, "Work out your own salvation with fear and trembling." (Phil. 2:12) It is "The eternal salvation" of Heb. 5:9, that is obtained by obedience.

He was writing to Christians, of whom he says, they are in Christ, and saved. How, then, could they work out their salvation? The first salvation is a saving from past sins, (Rom. 3:25), saving

from the condemnation pronounced against all men who violate God's spiritual laws, and is attained by obeying the Spirit's command to "Repent and be baptized, in the name of Jesus Christ, for the remission of sins." (Acts 2:38) This salvation or reconciliation was made possible by the death of Christ, "who tasted death for every man," "that by means of (his) death—they which are called might receive the promise of eternal inheritance." (Heb. 9:15) Being thus saved from past sins, and being inducted into Christ's kingdom, the obedient believer is started on the way toward eternal salvation which is promised as a blessing at the end of the road. Thenceforth he is supposed to "work out his eternal salvation" by "faithful continuance in well-doing," "having his fruit unto holiness, and the end everlasting life." (Rom. 2:22)

One of the greatest works of a Christian is that of character-building; making himself over into a righteous man; leaving off the old sinful habits and forming new habits that are characteristic of men professing godliness. Unless he does that, he had better have stayed where he was, for that is just what repentance is; and Jesus said, "Except ye repent, ye shall all perish." God can save a man from his past sins through faith and obedience, but he cannot save any man eternally unless that man turns about and lives his life differently. If unrepentent, wicked people were transported to "The New Earth" with all their hatreds, debauchery, envy, trickery, etc., the new earth would be much worse than this one and there would be no salvation to it. It would be "eternal disappointment." So the man who refuses to change his manner of life or pretends to do so and does not, will find himself left on the outside of the eternal city. (Rev. 21:27; 22:15)

Man does not know how to reform his life—he does not know what kind of character he must develop to meet the requirements of citizenship on that new earth. "It is not in man to direct his steps." So God outlined in the New Testament just what man must become to be pleasing to the Great King, or how he may "work out his eternal salvation." "We are his workmanship, created in Christ Jesus unto good works, which God

hath before prepared that we should walk in them." (Eph. 2:10) The works which God appointed and calls "good" were recorded by the inspired writers. But man need not be mistaken, for God not only told men how to live, but Jesus showed them how to live. It is thus that "we are saved by his life." In working out our salvation, we "follow in his steps," or guide our lives according to the principles of righteousness and right living as he gave example.

When Philip desired of Jesus that he would "show us the Father," Jesus replied, "Have I been so long with you and yet have ye not known me? He that hath seen me hath seen the Father." (John 14:8-9) Jesus demonstrated the characteristics of the Father in his manner of life, and in turn, demands that his disciples demonstrate his characteristics in their manner of life. The man who does that, to the best of his ability, becomes God-like, even as Jesus was: he becomes a "partaker of the divine nature," (2 Pet. 1:3) and thus fits himself in heart and life for the associations of that eternal realm; he becomes a good citizen of God's eternal kingdom. "Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body." (2 Cor. 4:10) "Ye (Christians) are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies (virtues) of him who called you you out of darkness into his marvelous light." (1 Pet. 2:9)

It was important, not only that Jesus die for the sins of the world, but more so that he live a third of a century as a divine example of godly living. "He was tempted in all things as we are, yet without sin." By a careful consideration of his teachings in the accounts given by his apostles, one may learn the great principles of godliness: by a careful study of his life, one may see the application of those principles: by a careful imitation of those principles as taught and lived by Jesus, one is enabled to successfully work out his eternal salvation.

"Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city. For outside are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." (Rev. 22:14-15)—In Chicago Gospel Broadcast.

The Good Confession

Stoy Pate

It is very generally admitted that some sort of a confession should be made by every one at some time prior to admission into the church of Christ. But what this confession is, how and when it should be made, and its office in the plan of salvation are debated questions. This should be settled by the Bible since it is complete and perfect, and will furnish us with every good work." (2 Tim. 3:16, 17)

The Bible calls the confession that is to be made, the "good confession." (1 Tim. 6:12. It is good because God revealed it to man: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16, 17) It is good because it is a part of the word of faith, Rom. 10:8-10. We also see what the confession is: "Thou art the Christ, the Son of the living God." We also see the scope of the confession: "Thou art the Christ" or "the anointed one"; "The Son," not a son, but the son; "Of the living God," not the son of an Image. This confession is a brief statement of the system of Christianity, since Christ is the heart and center of Christianity.

Blessings follow this good confession: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32) "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (1 Jno. 4:15) You will be cursed if you fail to make this good confession: "But whosoever therefore shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:33) "Whosoever denieth the Son, the same hath not the Father." (1 Jno. 2:23) So we can see that this confession effects both heaven and earth. Certainly must be very important to effect so much.

Since this confession is so important and involves so much we inquire why all do not make this good confession. The Bible tells us why some do not make this confession. Cowardice keeps some from making it: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." (Jno. 12:42) Others love praise of men: "For they loved the praise of men more than the praise of God." (Jno. 12:43) Some ashamed of him: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, . . ." (Mk. 8:38)

Not only does the Bible tell us what the confession is, but it tells us how and when it is to be made. It is made with the mouth: "For with the heart man be-

lieveth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) It is made before witnesses: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good confession before many witnesses." (1 Tim. 6:12) Where does the confession come in the plan of salvation? The eunuch made the confession just before he was baptized, Acts 8:37, 38. That makes it follow repentance, because a person must believe and repent before he can be baptized.

God confessed that Jesus was the Christ, Matt. 3:17; 17:5. Christ confessed that he was the Christ, 1 Tim. 6:13; Matt. 25:63, 64. Angels confessed him, Luke 2:11. Many others did in Bible time, but some say this is not sufficient. It is the one and only confession that is found in the Bible. Where do you find yours? It is all the Lord requires, and that should be sufficient. Again the objector says that it does not embrace enough. It embraces him who is the way the truth and the life. Again: "Not broad enough, too narrow." It places us on a foundation that can hold everyone who will confess him as directed.

But it is not sufficiently exclusive. It doesn't exclude anyone. It excludes the Pagan, for he will not confess him. It excludes the Jew, for he denies his divinity. It excludes the Mohammedan, for his faith is not in him. It excludes the Atheist, for he rejects Christ. It excludes the Infidel, for he doesn't believe in him. It excludes the devotee of the "Mourner's Bench" for he will not take him at his word while in this attitude. The objector says: "You are not too exclusive." It surely excludes all who will not confess him and includes all who will. No one can escape the making of this good confession. (Phil. 2:11) One will confess to the salvation of his soul; the other to his eternal condemnation at the end. One, in faith while the precious opportunity is before him; the other, to his eternal shame and condemnation judgment day.—In Words of Truth.

Lloyd E. Ellis, San Francisco, Calif., Aug. 31: Spoke once in Knightsen and twice in Antioch yesterday. Two placed membership and one baptized in Antioch.

* * *

Maurice M. Howell, Corinth, Miss.: The meeting at Pochontas resulted in eleven baptisms and three restorations. This was my third meeting here. Lester Russell had charge of the song service. I am now in a meeting with the Liberty congregation near here, with six baptisms to date.

* * *

Hobart E. Ashby, Knobel, Arkansas: The Dixon Springs, Illinois meeting closed August 30th with five baptisms and one restoration. I preached August 31st and September 1st at Wetang, Ill., and am at Claremont, Illinois at present in what promises to be a good meeting. Pray for me.

ARE WE DRIFTING?

J. H. Bradley

Are the members of the church of Christ drifting? Brother J. D. Tant made the statement several years ago that, "We are drifting." And how true it is! On Lord's Day, April 5th, what the religious world call Easter, I noticed that in one of our Arkansas towns they had 1,000 men present at a sunrise Bible class, and some of our leading members in that town took the leading part. And, in another town in south Arkansas the minister of the church of Christ took an active part. Where do we find authority in the Bible for such worship? Read 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers."

Who originated Easter? Let some of those brethren who took part in such an unGodly thing as that defend themselves. I challenge them to try it. Why don't we drift back to the Bible for our guide and fight error from every standpoint like we used to do in the days of old?

We love the good old stars and stripes, the good old U. S. A., but there is a flag that we love better—the cross of Christ. Why are we ashamed to hold that flag up? I know, it is because we can't be popular. Yes sir, popularity is hurting the church of our Lord today. Oh you may say, who is drifting? Well, brother, just visit the different congregations and you will find out. Or, just read about how popular they are in the newspapers. —1111 Scott Street, Little Rock.

ANSWER TO METHODIST BAPTISM

E. H. Martin

In the Log Cabin Democrat, Conway, Arkansas, July 25th, T. P. Clark, a Methodist preacher makes this statement: "No burial baptism mentioned in the Bible. The Lord did not say a word about water baptism; never, in his gospel, mentioned immersion nor a burial baptism." We shall see. Jesus says a man must be "BORN OF WATER and of the Spirit." (Jno. 3:5) A man cannot be born of water without being IN it. A person cannot be born of something smaller than himself, nor can a person be buried in water and not be in it. This explains John 3:23, why "MUCH WATER" was required; also Acts 8:35-38, where Philip and the Eunuch went down "INTO THE WATER."

In 1 Cor. 15:1-4, the gospel consists of the "death," "burial" and "resurrection" of Christ, and in Rom. 6:1-5, we find that baptism symbolizes the "death," "burial," and "resurrection" of Christ. Now, will Mr. Clark explain how the penitent believer can obey the gospel of Christ without going down into the water to picture the burial of the Lord by being BURIED by baptism, and by being RAISED from the watery grave to picture the Lord's resurrection? In sprinkling and pouring "MUCH WATER" is not needed, neither is it necessary to go down into the water. I challenge Mr. Clark to show the contrary.

Which Church Did Jesus Build?

Voyd N. Ballard

With all the churches in existence as we have them today, many people are confused. They have read the Bible through to learn that it speaks of one church, and only one church. They know that Jesus said, "On this rock I will build my church." (Matt. 16:18) Now the question is, "Of all the churches today, which one belongs to the Lord?" In order to settle that question we should consider, (1) The foundation of the church, (2) Where was the foundation to be laid? (3) When was it to be laid? (4) When was the church to be built on the foundation? Let us consider the questions in the order named.

1. The Foundation—

Jesus did not leave us to guess about the foundation. He said it was to be a rock. (Matt. 16:18) Isaiah 28:16 says, "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation." What is the difference in a stone and a rock? None at all.

Paul tells us what the stone is. Hear him: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20) The foundation then is Christ. A church built upon any other foundation cannot be the church of the Lord.

2. Where Was the Foundation To Be Laid?

In Zechariah 1:16 the Lord said, "I am returned to Jerusalem with mercies; my house shall be built in it." We have already read Isaiah 28:16 where the Lord said, "Behold I lay in Zion for a foundation stone, a tried stone. . ." Here the Lord forever settles this question. The foundation is to be laid in Zion, or Jerusalem.

But you say, he said house, not church. All right, let us see what the house of the Lord is. Paul, writing to Timothy, says: "These things write I unto thee, hoping to come to thee shortly; but if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14, 15) Now we have it plain. The foundation was to be laid in Jerusalem. God said, "I am returned to Jerusalem, my house shall be built in it," and Paul says the house of God is the church of God. A church having its beginning in any place other than Jerusalem cannot be the church the Lord built.

3. When Was It To Be Laid?

Isaiah said it would be laid after it had been tried. Tried that it be a sure foundation.

Remember the stone is Christ. Now when was Christ a tried stone? Not until he had been tried upon the cross. When he had risen from the grave, victorious over the powers of hades. Any

church having its beginning before the death, burial and resurrection cannot be the church the Lord built.

4. When Was the Church To Be Built On The Foundation?

In Isaiah 2:2, 3, God says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us 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." Here the Lord tells us that his house or church shall be established in Jerusalem, but says the time shall be in the last days.

Acts two tells us that when the day of Pentecost was fully come the apostles were at Jerusalem. Jesus had already told them that "it behoved the Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:45-49) Why wait in Jerusalem until they were endued with power from on high? Because the kingdom, or church was to come with power. (Mark 9:1)

Peter in his sermon on that day said, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days. . ." In the last days was when the church was to be built. Peter says, "This is the last days."

Now friends, which church did Jesus build? To which one do you belong? To the one that has for its foundation Christ? "This is the stone that was set at naught by you builders, which is become the head of the corner." (Acts 2:11) Be careful, for "other foundations can no man lay than that is laid which is Jesus Christ." (1 Cor. 3:11)—Booneville, Arkansas.

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it, 'tis God's gift,
Be strong."

* * *

If we choose the Lord, the Lord will choose us; if we deny Him, He will deny us.

* * *

It is not what we have but what we use in loving service that makes life rich and full.

THE STATE SANATORIUM WORK

Voyd N. Ballard

The work here at the sanatorium is still moving along in a good way. We are having a noticeable increase in attendance at all public services, especially the two on Sunday.

Much good literature has come in for this work, and it is being read by the patients and is doing good.

One patient was restored to duty last week and two were baptized today. All as a direct result of the teaching done and the literature read.

We appreciate the way brethren have responded to this work. Want to thank Brother James L. Neal of Springdale, Arkansas for the things he had to say for the work in the Gospel Light of August 20th. However, there is one correction I would like to make. Brother Neal said the literature for this work should be sent to Clyde Sheppard at the sanatorium, whereas it should be sent direct to me in Booneville, Arkansas. So remember, brethren, send your contribution for this work to the Sixth and Olive Street church of Christ, North Little Rock, Arkansas, and the literature to me. Will say this about the literature, we do not need any more back numbers of religious papers at the present time as we have a good supply of these. If you have tracts, books, or special numbers of papers we can use them.

Eleven have responded to the Gospel since the work began. Seven of these have been baptized. Of this number all were sects but three. If you know of members entering the sanatorium send me their names, so that I may contact them and arrange for them to worship.

E. H. Martin: Since I have been in State Sanatorium, Arkansas, I have learned the truth and have obeyed the gospel of Christ. Most of my time I have been bedfast, but the last two months have been able to attend worship each Lord's day. It is my heart's desire to advance in the work of the Lord and thus qualify myself in such a way that will be well pleasing unto God. For fifteen years I have been hard of hearing, and I find this to be a great hindrance to my progress in the work of the church. A few days ago I had the privilege of having demonstrated to me a hearing device that has brought remarkable results, which is far beyond expression. My hearing can be restored by using this device, and will bring joy unspeakable to me. By your contribution, you will help me in obtaining this wonderful instrument which will advance me much faster in the Lord's work. Your contribution will be appreciated more than words can express and should be sent to Brother W. L. Fulmer of the Church of Christ, Booneville, Arkansas.

The Lord's Supper

Gilbert Copeland

The Lord's Supper is seemingly a small thing; so very small that a great many people take no interest in observing it. The worldly wise look for the big things; those things that will put their names in the headlines. But hear the prophet, "For who shall despise the day of small things?" (Zech. 4:10) Balboa, the Spanish commander, discovered the Pacific Ocean and as he gazed upon the mighty body of water, he took a tattered banner from his pocket and waved it over the peaceful pond and claimed all the land it touched for his government. This was seemingly a small thing but it proved to mean much for Spain. So it often happens that those things that seem small are great in the end. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12)

God, in making covenants with man, has left some token or sign as a reminder of his promise. After the destruction of the flood God made a covenant with Noah and promised that he would never destroy the world with water again. The bow was set in the clouds as a reminder of the promise. With a mighty hand God brought his people out of the land of Egypt. The passover feast was given to remind them of God's deliverance.

In like manner the Lord's Supper is given as a monument to remind God's people of the sacrifice that he made and of the promise that he gave. A monument has been erected in memory of George Washington, the man who was willing to sacrifice to win American liberty. Does he deserve it? All say, yes. The Lord's supper has been erected as a monument in memory of the great commander, Jesus, our captain, who willingly made the supreme sacrifice to set free a people who were in bondage to sin. Does he deserve it? If he does he deserves your time and sacrifice to observe it at the divinely appointed time. Studying the Lord's supper we find: The Lord instituted the supper. (Matt. 26:26-28) The Lord's supper is communion with Christ. (1 Cor. 10:16-17) It is worship to God, not a feast. (1 Cor. 11:22) It is to be taken in remembrance of Christ's death. (1 Cor. 11:24) It shows the Lord's death until he comes again. (1 Cor. 11:26) It should be observed in a worthy manner. (1 Cor. 11:27-29) We should examine ourselves not others, when we take it. (1 Cor. 11:28) We should observe it regularly upon the first day of every week. (Acts 20:7; 2:42; Heb. 10:25)

There are many people of our own time who continually neglect to observe the Lord's supper and at the same time offer the most feeble excuse for their action. But when you make such a statement to some people, they protest with the most earnest appeal by saying, "Oh, it isn't in me to offer an excuse for not observing the Lord's supper, I have a 'real reason'." I would like to meet the

"Philosopher?" that educated the people into thinking there are certain things that will excuse the child of God from doing the thing that the Lord plainly said do. The same Bible that told the child of God not to lie, steal, commit adultery, murder, etc., told the child of God to observe the Lord's supper. And if there are reasons for a continual neglect of the command to observe the Lord's supper there are also reasons that would permit one to lie, steal, commit adultery and murder. Some one may conclude from the foregoing that I am rather strong for the Lord's supper. Well, yes, I am strong for any command that the Lord has given. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matt. 7:21) "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

The spirit of obedience is lacking among our people. We criticize the religious world about us for trying to reason things out in a human way, instead of walking by faith. I think the same criticism is justly due the church concerning the Lord's supper. So many people just can't "see" why the Lord would expect them to attend the services this Lord's day or that Lord's day for one reason or another, while at the same time hat very person would publicly denounce the denominational friend who would contend that he could see no good in baptism. With the same forceful argument that you can use to show that your denominational friend stands on dangerous grounds unless he is baptized for the remission of sins, with that same forceful argument, I can prove that the child of God is standing on the same dangerous ground unless he observes the Lord's supper on each re-occurring first day of the week. It is a matter of faith and obedience, not "reason and sights." "For we walk by faith, not by sight." (2 Cor. 5:7) ". . . For by faith ye stand." (2 Cor. 1:24) But what kind of faith will stand? The kind that comes by hearing the word of God. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17) That faith that acts when the Lord speaks will stand; that is the faith of faithful Abraham and those who have like faith will be heirs with him in the promise.

(Gal. 3:29) The incident recorded in the 15th chapter of 1 Samuel would be a timely illustration at this point. The command of God was given. King Saul understood it, but all the wisdom of the world could not and can not understand why God would ask such a thing. It was contrary to human intelligence. Only as a test of faith can it be explained. Because Saul could not see the intelligence of God's command, he refused to by pointing out the fact that it would obey. He tried to excuse his disobedience be a help to the worship of God in a sacrificial way. But hear his condemnation by the prophet, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22)

Since the Lord has commanded his children to continue steadfastly in the apostles teaching, in fellowship, in breaking bread and in prayer, (Acts 2:42) let us be careful to obey the command rather than deceive ourselves by thinking that we are the Lord's pet and that he will save us regardless of obedience. "BE NOT DECEIVED."

CURIOSITIES OF THE SCRIPTURES

In the Bible the word "Lord" is found 1,853 times. The word "Jehovah" 6,855 times.

The word "Reverend" but once, and that in the 9th verse of Psalm 111.

The 8th verse of the 97th psalm is the middle verse of the Bible.

The 9th verse of the 8th chapter of Esther is the longest.

The 35th verse of the 11th chapter of St. John is the shortest.

In the 107th Psalm four verses are alike: the 8th, 15th, 21st and 31st.

Ezra 7:21 contains all the letters of the alphabet except J.

Each verse of the 136th Psalm ends alike.

No names or words of more than six syllables are found in the Bible.

The 37th chapter of Isaiah and 19th chapter of II Kings are alike.

The word "girl" appears but twice in the Bible, and that in the 3rd verse of the 3rd chapter of Joel and Zechariah 8:5.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

The 26th chapter of Acts of the Apostles is one of the finest chapters to read.

One of the most beautiful chapters is the 23rd Psalm.

Four of the most inspiring promises are John 14:2-6, 37; Matthew 11:28; Psalm 37:4.

All who flatter themselves with vain boasting should read the 6th chapter of Matthew.

All humanity should learn the 6th chapter of St. Luke from the 20th verse to its ending.

MY FIRST MEETING IN ARKANSAS

Roy H. Lanier

For three years I wrote each week for THE GOSPEL LIGHT and so have done a lot of preaching in Arkansas, but had never done what we call "hold a meeting" in the state. I had received a number of invitations to hold meetings, but never was able to make dates, etc. satisfactory. But this time the brethren at Huntsville wrote me for a date and I had one acceptable to them, so I spent the third and fourth Sundays in August in that Ozark mountain town, and enjoyed as pleasant Christian fellowship as I ever enjoyed anywhere. We did not baptize any one during the meeting, but two young ladies renounced the unscriptural practices of the First Christian Church and cast their lot with the brethren. I think the church was strengthened and encouraged to do more in the future. Outside attendance was not what could be expected, so I preached to the brethren most of the time. The church at Huntsville is not too active, and has not been making use of its abilities and opportunities as it should. So far as wealth and native ability is concerned the church is stronger than any denomination in town. They have sufficient financial ability to carry on a full program in town and the county surrounding. As to ability to do things in public one can form a good estimate when I say that they have the county school supervisor, the county judge, the sheriff, several school teachers and ex-teachers in the membership. If these men would give the time and thought to the church which it is worthy to receive, they could put on a program of work and worship second to none. They made public statements to the effect that they are going to do better in the future.

One pleasant feature of the meeting was the presence and assistance of Brother Jas. L. Neal of Springdale to lead the singing. Of course all who know Brother Neal will know that leading the singing was a small part of the service he rendered. He went among the people of town inviting them to attend the services; he sent out written invitations to people and enclosed some paper or tract for them to read; he was meeting new people and talking to them about obeying the gospel. I think I have never seen a man who uses his time to better advantage than does Brother Neal. I have heard much of him, and have seen much of his writings in the papers, and was anxious to meet him while in Arkansas. So one can imagine my surprise and gratification when I arrived in Huntsville and learned that he was to be with us in the meeting.

Another fine feature about this first visit to Arkansas was the fact that my wife was able to get away from home and spend the time with me. It was her first time in sixteen years to turn everything loose and go with me to a meeting. The brethren gave us a home in the Sparks Hotel while we were there. Brother Sparks and his wife are in charge, and they did everything possible to make our stay pleasant. Then every

day we went out to some home for dinner and a visit. Fresh vegetables, fruit, pork and chicken (chickens are not healthful in Arkansas—one died most every day) were in abundance, and contributed to our happiness while there.

On Monday night following the close of the meeting at Huntsville I was invited to preach at Springdale. That is the home of Brother Neal, so we had a most pleasant visit with him, his wife and daughter in their lovely home. On Tuesday we drove home enjoying the beautiful scenic drive between Fayetteville and Fort Smith, and calling to mind the pleasant incidents of our visit. One of the most fruitful sources of pleasant memories is the many fine friendships formed while there. We will not soon forget our first trip to Arkansas for a meeting. The brethren at Huntsville said I had not given satisfaction, so they expect me to go back soon and do the job again. I'll be glad to go again.

3959 Belford, Fort Worth, Texas.

"WHY I GO TO CHURCH"

Mrs. W. L. McDougald

Under the above heading in our last week's county paper I notice several have written short articles. It is through this that I have been prompted to write a few lines through THE GOSPEL LIGHT on why I love the assembly.

I go to worship for several reasons, but the first and most loved is because it is there that we have a sweet assurance of the Lord's presence. He says that where two or three are gathered together in his name he will be in their midst. I love to go early in the morning to this holy place of worship. There we meet with the faithful ones in Christ and commemorate the Lord's death and sufferings on the cross. In this it seems to me we are really in the shadow of the cross. As we break the bread we can see with an eye of faith his poor broken body as he hangs suspended upon the cross. As we take the wine we can see the blood as it flows from his side for you and for me.

I need the church. It renews my faith and keeps me alive spiritually. I love the church as I love the Christ who shed his precious blood on the cross that you and I might have life and have it more abundantly.

I love to meet in the house of the Lord with friends and neighbors to study and meditate on the beautiful things written for our guidance and admonition.

In this world of deceit, hypocrisy, hatred, graft, greed and such-like things that are not pleasant and beautiful, I am afraid spiritual perceptions are too often hidden under the week's load. After these days of struggle to keep things right and lovely, it is rest to the soul as well as the body to meet in the Christ-appointed assembly to worship in spirit and in truth. It is there that we can shut out the world and worldly things and feast on spiritual things.—Prescott, Arkansas,

GOING UNTO PERFECTION

Edna Brooks

To those of us who have obeyed the Gospel, we should go unto perfection. Col. 2:10-11: "And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the sins of the flesh by the circumcision of Christ; (12, 13) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God.

This can be done by letting patience have its perfect work. (James 1:4) But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

How perfect should we young people become? Matt. 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We find the evidence of perfection in James 3:2: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

For love is the bond of perfection. Col. 3:14: "And above all these things put on charity, which is the bond of perfectness."

How perfect would God have us young people to be? And the very God of peace sanctify you holy. And I pray God your soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

May all the young people hide the word of God in their hearts. For in 119:11: "Thy word have I hid in mine heart, that I might not sin against thee."

May God's love and mercy be with all the young people is my prayer.

J. L. Calvert, Kingsville, Texas: Sunday night, August 2nd, I closed a meeting with the Midland Blvd. congregation in Fort Smith, Arkansas. Had one baptism and one restoration. Brother B. F. England labors with this congregation, and is a fine man and a fine co-worker in a meeting. I also visited with Brother Woodbridge and had him with us in the meeting much of the time, and I enjoyed being with him. The work with the church here is doing as well as we could expect through the vacation time and hot weather. The people here sure do take vacations in July and August. When you come this way worship with us. We are located at 10th and Huisache.

"I'm sure that we would differ less, And clasp our hands in friendliness; Our thoughts would pleasantly agree If I knew you and you knew me."

Blind Guides And Deep Ditches

A. C. Williams

"And if the blind guide the blind, both shall fall into a pit. (Matt. 15:14)

A guide must have at least two qualifications: he must know and he must care. No worst traitors to mankind can be found than moral and religious imposters with a multitude of deluded victims at their heels. Herein lies the importance of the warning of the Son of God who branded the Pharisees as blind guides and cautioned men to refuse to follow them into the ditch or pit of destruction.

I. Blind Guides Made

First the victim closes his eyes, shutting out the world of truth and shutting in the fossilized blackness of self. (Acts 28:27) Self-inflicted darkness settles upon his heart, inviting bats and owls of superstition to flit through the gloomy caverns of his soul. Deft spiders spin their webby mantles and screens across the path where upright thoughts and acts ought to tread. Seclusion isolates the conscience and renders any protest impossible. The rays of God's word are forbidden to enter this heart which foolishness has darkened (Rom. 1:21) by refusing the light from without, and mercilessly extinguishing the flicker of light from within.

The venom from the Old Serpent has begun its deadly work. The ears become dull of hearing. The heart waxes abnormally "gross." Blood pressure is high. Arteries are hardening. Judgment is failing with darkened understanding. (Eph. 4:18) Footsteps are faltering and an unsteady reel betrays the drunken condition of the self-appointed "guide" who now picks up his "broken reed" of error (that will finally pierce him through) and begins tapping his way towards hell and calling upon his comrades to "follow the leader."

II. Blind Guides Characterized

1. They walk by foolish impulse, not by wisdom's plan.
2. They walk by feelings, not by faith.
3. They walk by tradition, not by truth.
4. They walk by ignorance because they know not.
5. They walk by selfishness because they care not.
6. They walk by night because they see not.
7. They walk by fear because they trust not.

III. Blind Guides Mobilized

1. Atheism rallies around the banner of "chance," that fickle and flirtsome vampire of uncertainty and doubt. The only thing ever created was atheism. The only product of wisdom and design was this pernicious doctrine: Blind happen-so produced a universe of mineral, vegetable, animal, and even human matter, they tell us. Their "philosophy" would

make a watch produce itself, a picture paint itself. Such guides beckon to men to follow them over the precipice of error and commit eternal suicide by a plunge into the bottomless river of eternity's night.

2. Rationalism is pink where atheism is red. It is the weaker and paler twin, inseparably joined to its fellow Siamese fashion. The same foreign, sickening jargon identifies them. They are tonguetied when they meet real science, and hairlipped when they meet real Bible evidences. They are failures and can never lead men higher than themselves. (1 Cor. 1:21) They anchor you to icebergs instead of rocks. They point you to jack-o-lanterns instead of stars. They are misnomered, for they are not reasonable and do not reason. (Isa. 1:18)

3. Denominationalism is a blind guide. It dotes on division and urges adherence to creeds and systems. Each selfish person is granted his own selfish way. The more division the better. The more and louder the discordant and clashing sounds, the better the concert of religion must be: Heaven's harmony of unity mustn't be heard. It must be drowned out by the pious blare of Babel's reverie.

4. Hypocrisy brings up the rear, but flies its flag in vigorous fashion. It invades the church and makes mockery of religion. It sickens many with its deception and makes them turn away from the truth in disgust. It dons the clothing of a sheep, but still has the fangs of a wolf. Beware of it, for it seeks sheep for its prey.

IV. Blind Guides Challenged

The gospel in the hands of Christians dares to challenge these usurpers. It dares to expose their pretensions and show them false and vain. (Rev. 2:2) It is not afraid to meet error in open combat. That is why Paul fought with the spiritual weapons of the gospel and urged us to do so. And that is why we must wage a continual warfare against "spiritual wickedness in high places." (Eph. 6:12)

V. Blind Guides Followed

This is the sad part of the story. It wouldn't be so bad if blind leaders could tumble into the ditch alone. If some maniac at the steering wheel wants to commit suicide, society is rid of a fool. But if he takes his family over the precipice, innocent ones have to suffer. Who follows these blind guides?

1. The sincere who are honestly mistaken. They have been taught some creed or tradition and have come to believe it and cling to it as if it were God's truth. Error is like a spider. It clings as it stings. The more tightly you embrace it, cling to it, like a dagger, the nearer its keen point approaches your heart. Reassured by parents or "pastor" the victim closes his eyes and treks after

the "pious" leader of sectism or otherism, little thinking the road will lead to death. (Proverbs 14:12)

2. The careless who just won't investigate. Many people will be lost for the simple reason they just wouldn't take the time and effort to inform themselves and then do the requirements learned. Thirty minutes is too long for them to listen to a sermon, but a two-hour movie is too short to satisfy their lust of the eyes, flesh, and pride of life. They would rather learn how a world of politics is getting on than to know how the church is prospering, or the Lord's work succeeding. No, friend, a careless person just can't get to heaven.

3. The wicked who refuse the right way. They are not the neglecters but the rejecters. Heaven doesn't appeal to them. It is not their "type." They would have to leave their meanness behind if they went there. They couldn't gamble, swear, commit adultery, lie, steal and do other appetizing things they enjoy so much. They would have to miss the "gang", the movies, the cards, and the dances. How lonesome! So they show the swinish attitude of "not interested", and thus go their pernicious ways which lead to the flaming jaws of eternal fire.

VI. Blind Guides Rewarded

"The wages of sin is death." (Rom. 6:23) "The soul that sinneth, it shall die." (Ezek. 18:4) These "wandering stars" are going to be swallowed up in the mists of the darkness forever. (Jude 13) "They shall . . . fall into the ditch." (Matt. 15:14) O, let us beware of following blind guides.—In Firm Foundation.

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NOTES—REPORTS

Lee Starnes, Drumright, Oklahoma: I closed a meeting at Cypert, Arkansas August 23rd with unusual attendance and good interest. Five were baptized. Am now back at home in Drumright for regular work. Had two good services yesterday. Considering the world condition I think we have a prospect here for a fine work.

Ira Y. Rice Sr. writes from Fort Worth, Texas, September 3: I am here on my way home from Knott, Texas, where Brother Leonard Tyler of Bruce-ton, Tenn., and I closed a meeting last night. Visible results were eight baptisms before we left and one to be baptized this afternoon. I enjoyed my association with those good people at Knott immensely. Brother Tyler did some good preaching in the meeting. I am to begin a meeting at Etterville, Mo. next Lord's day, September 6th, and from there to Iowa for a meeting. Success to the Gospel Light.

Will W. Slater, Fort Smith, Arkansas, Sept. 1: The meeting at Portia, Arkansas closed without visible results. It was my second effort there. I closed at Reyno, Arkansas Sunday night. Four restored and much interest manifested. I promised to be with them next year. I began a meeting last night at Kewanee, Mo. I go from here to Vienna, Ill., Sept. 15th, and to Dongola, Ill. Sept. 28. Brethren, we need to work as never before. May God bless the faithful.

Maurice M. Howell, 815 Sixth Street, Corinth, Miss., Aug. 24: There were three baptisms in the meeting at Holland, Mo. There were large crowds in attendance. I am now in a meeting at Pocahontas, Tenn. I have held three meetings at each of above places.

Doyle Williams, Keiser, Arkansas: A few days ago I closed a very fine meeting at Sikeston, Mo. with 16 additions, and the church seemed to be very much strengthened as a result of the meeting. I am now in a meeting 19 miles north of Morrilton, Arkansas. Five made the good confession last night and two returned to the covenant of the Lord. I go from here to Thorn, Miss. Brethren, pray for me, and that the word of the Lord be not hindered. Keep on the firing line as the enemy (the devil) seems to be strengthening his defense in these last days.

Christ differs from the moral leaders of the world in that He was and is the way, the truth, and the life.

A noted philosopher has said, "In a world created by a God who is good, that which introduces disorder and confusion is convicted of being false."

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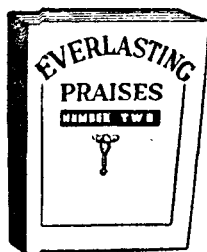
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The Value Of Affliction

ROBERT R. MEYERS, La Grange, Ga.

Well acquainted with the peculiar workings of the human mind the Son of God recognized that "it is impossible but that offences will come but woe unto him through whom they come." Offenses are the inevitable result of iniquity and as long as wicked men inhabit the earth it is impossible but that they will come. Matthew records the teaching in these words: "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh." While Christ recognized the fact that unlawful ambition and greediness were powers sufficient to plunge entire nations under the woe of offense and that because of man's wickedness "it must needs be that they come," yet he sternly admonishes his disciples to refrain from such themselves. God, in his goodness, brings a blessing out of affliction but God, in his justice, sternly forbids His children to bring affliction upon others. To offend or afflict is but to "go against" or resist" and the need of resistance may be seen in—

Temporal Affairs

—in the following ways: It is by striving against the resistance offered by air that birds are able to fly. In like manner the airplane progresses because the air offers resistance to its whirling propellers. Were it not for the thickness of the air and the resistance it offers to the movement of the plane, the plane could make no progress. That this is true may be seen from the fact that planes cannot fly where the air is so thin as to offer no resistance to the movement of the propeller. Even the wild beast, such as the deer, retains its beauty by having to keep alert against predatory enemies. Science says that the deer would soon lose its fleetness, strength and grace if all its enemies were removed. Thus in the natural world good is brought out of affliction and the entire cycle of wild life is kept in perfect balance through this gracious provision of an omnipotent God. In the temporal affairs of men it is an oft-proved fact that hardships are conducive to greater efforts and consequently to better men and better enterprises. The hardships that faced our trail-blazing forefathers served only to originate and maintain that "rugged individualism" of which Americans have been always justly proud. Indolence, with its resultant evils, is almost always the bad effect produced when the necessity of work is removed. Affliction ought, therefore, to be welcomed even in our temporal affairs as a great boon to God's created creatures. Offenses resulting from the lusts of wicked men have been turned by God into useful service and employed as a means of developing the human race. The great majority of famous men have come up to prominence by battling against hardships and privations. A life of ease seldom produces a strong, sturdy citizen. But if true in the temporal realm how much more is it true in regard to

Spiritual Affairs

Job stated at the close of a lengthy debate that he had only "heard" of God before his losses and sufferings, but when they came and he realized how near his God was to him in giving and taking away he said: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." (Job 42:5) Unless clouds sometimes

darken the sky we fail to properly appreciate the beauty of the sunlight. In this manner the tendency to "take things for granted" is overcome and our afflictions are turned into blessings.

David recognized the importance and necessity of tribulation. "Before I was afflicted I went astray, but now have I kept thy word." Sometimes only great suffering can draw stubborn souls to the compassionate arms of a heavenly Father.

Paul, in the midst of such constant affliction as few mortals undergo, taught that the soul grows under bodily persecution. "For which cause we faint not; but though our outward man (physical body) perish, yet the inward man (spirit) is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Surely the result of patiently endured affliction cannot be overestimated in the light of this statement, coming, as it does, from the lips of an apostle who had run the gauntlet of sheer physical affliction and who had, in addition, upon his shoulders the care of all the churches. We know not what good things were brought out of Paul's "thorn in the flesh," but Christians cannot but believe that over all this suffering the shadow of an infinitely good God ever hung and worked good through that offense. Indeed the great captain of the new faith breaks forth in words of sublime import when he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The apostle considered even his manifold sorrows "light" in view of the far-reaching and eternal good to be brought out of them by God. Those persecutions were "working" in Paul's behalf to insure for him a home in that heavenly country which is alone free from all trials.

Finally, through affliction and suffering the immaculate Son of God was made perfect. Heb. 5:8-9: "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Read also Heb. 2:10)

Our Attitude Toward Afflictions

Our attitude toward afflictions ought therefore to be seriously considered. The writer has firm convictions that such trials can result only in ultimate good if endured in patience and confidence. We may pray God to remove such suffering *if it be in harmony with His will* but never knowing certainly what great designs God may be contemplating we should submit in a becoming manner to these afflictions if they be continued. We ought, indeed, to pray that God *will* work in us some great good through the trials that are ours and that while His plans are being carried out He will enable us to stand up under our responsibility as true Christian men and women. There is, therefore, a blessing in afflictions. Christian,

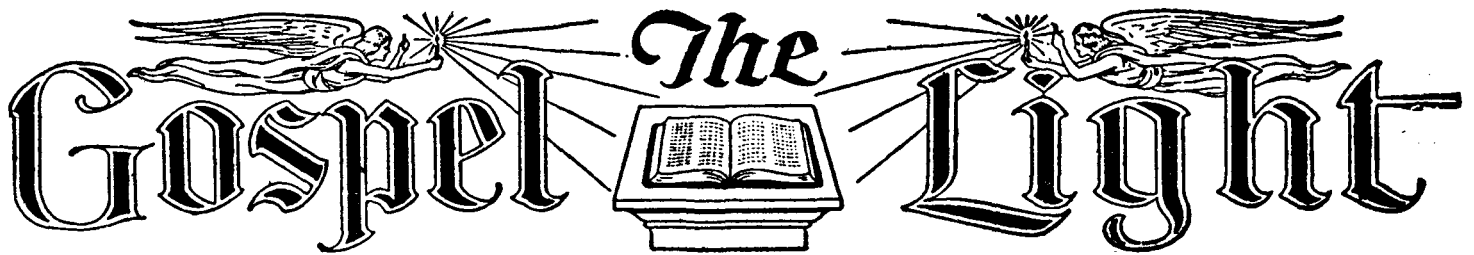
"With patient mind thy course of duty run:

God nothing does, nor suffers to be done,

But thou wouldst do thyself, couldst thou but see

• The end of all events, as well he He."

—In The Evangelist



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, SEPTEMBER 17, 1942

NUMBER 40.

The Thief On The Cross

HOYT BAILEY

Many during this present generation look back to the thief on the cross as an example by which they wish to be justified or they think they do. Is it really true that people want to be justified as was the thief? Can it in anyway be a mistake on the part of those whom assume that they want to be saved as was the thief? How many have expressed a desire to be crucified as was the thief during which time they would be privileged to utter in the same death agony as the thief, "Lord, remember me when thou comest into thy kingdom?" How many do you know who are yearning earnestly to go through the same ordeal in order to be permitted to make the same request as did he? Some have gone back behind the cross to this thief (Mk. 23: 42-43) as an example of one who was saved without baptism. Who can show that this man was not baptized and later became a thief or backslider? There were backsliders during the days of Christ's personal ministry. (Matt. 10) There were backsliders during the days of the apostles. (Acts 8:22; 1 Tim. 2:19; 2 Tim. 4:10) Gentle reader, please do not let the following slip your attention. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 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. 1:4, 5) "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" (Lk. 3:7) "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came and were baptized." (Jno. 3:22, 23) ". . . . Jesus made and baptized more disciples than John, (Though Jesus baptized not, but his disciples)." (Jno. 4:1, 2) While John was baptizing, he baptized "All of the land of Judea, and they of Jerusalem." (Where did the thief live and where was he crucified?) And "A multitude," he baptized "in Aenon, near Salem, because there was much water there: and they came, and were baptized." But Jesus made and baptized more disciples than John (Though Jesus baptized not, but his disciples). Here are some scriptural statements of the baptizing that occurred during the lifetime of the thief. Was the thief guilty of rejecting the counsel of God against himself, "being not baptized of John?" (Lk. 7:30)

The thief died before the New Testament went into

force, therefore, his case is not a case under the last will and testament of Christ. There are other examples before the cross: The man sick of the palsy (Matt. 9: 1-8); the sinful woman who anointed the feet of Jesus (Lk. 7:37-50); and the woman found in adultery. (Jno. 8:3-11) None of these can be cited as examples for those seeking salvation today because these all happened before the covenant of Christ went into force. Christ's will was in force after his death. (Heb. 9:15-17) He died to take away the Old Testament that he might establish the New Testament (his Will). (Heb. 10:9-10; Col. 2:14) Neither of the preceding examples are under the Great Commission of Christ. All of these happened before this commission was given. These all happened before the apostles preached repentance in the name of Christ. The foregoing examples were before the beginning of the church (Acts 11:15) or before the apostles were endued with power to preach forgiveness in the name of Christ. (Matt. 16:19; Jno. 20:21) The above examples were all before any were married to Christ. (Rom. 7:4) Surely all sincere souls will be interested in the following thousands of examples this side of the cross rather than rely upon examples under the law of Moses. All are subject to the gospel of Christ now whereas Jews were subject to the law of Moses.

Is it honest to go back behind the cross ignoring these thousands of examples under the Great Commission and the preaching of the apostles? Observe how the Pentecostians by the preaching of Peter were pricked in their hearts and cried out and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls. (Acts 2: 37-41) When the Samaritans believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. (Acts 8:12) Simon, the eunuch, and Saul were all baptized. (Acts 8; Acts 9) Cornelius and his household were baptized. (Acts 10:48) Lydia and her household, the jailor and his household, and many of the Corinthians hearing believed, and were baptized. (Acts 16; Acts 18:8) Those disciples at Ephesus, who had been

(Continued on page seven)

The Lord's Supper

BY HARBERT D. HOOKER

Just before the Lord was crucified he gathered with his disciples in an upper room in Jerusalem to eat the Passover with them. During the supper he took the unleavened bread (bread without leaven in it, crackers will not do) and the fruit of the vine—grape juice (we can not substitute) and instituted the Lord's Supper. (Matt. 26:26-30; Lk. 22:19-20) The supper is a monument that all Christians are to keep in his memory. Most of the religious world are agreed thus far, but we are dreadfully divided on how often we are to partake of the supper and the importance of being faithful. Remember the Lord said his table was in his kingdom (Lk. 22:30), his church (1 Cor. 11:22), and we can not partake of the Lord's table in some denomination, for his table is in his kingdom, his church. Let us study these points.

How often should Christians partake of the Lord's supper? In Jno. 6:44-57 we are told by the Lord, "Unless we eat his flesh and drink his blood there is no life in us." But just how often are we to do this? In Acts 2:42 we find the early church continuing steadfast in the breaking of bread, just how often? In Acts 20:7 we are told that the disciples of old were to meet on *the first day of the week*. But we are told to do this on the first day of EVERY week. But there is but *one* first day of the week and there has never been but *one* week at a time. Upon THE FIRST DAY OF THE WEEK is the Lord's request. It would have been foolish to have said every first day, for there is but one first day of the week.

What is my condition if I fail to be faithful because of sickness, company, weather conditions, etc., am I still pleasing in God's sight? Christians, I am sure that one of our greatest weaknesses in the church today is the fact that most anything can keep us from breaking bread. But Paul says in Heb. 10:25-26, that we are not to forsake the assembling of ourselves together. If we are sick and can not assemble with the church, there is a safe way, we can have a part of the church to come and assemble with us. (Christ says where two or three are gathered together there I will be.) If I were sick and could not gather with congregation then a part of the congregation would have to come to me. It is just as impossible for us to go to heaven after we have missed the Lord's supper *one* time as it would be impossible to go without having been baptized. One is just as important as the other. Yes, Christ will forgive us when we have forsaken the communion if we will repent, and to us who have failed in the past there is but one chance for us now, and that is that we repent and ask forgiveness. But we cannot repent without turning away from evil for that is what repentance is. (Matt. 12:41; Jonah 3:10) We can no just ask forgiveness with the attitude that I will not miss again unless I am sick, etc., there is no repentance, hence no forgiveness. In 1 Cor. 11:19-31, Christ in his last hours ask us to do this in his memory. We will not forsake the Lord, but we will remember him around his table in his kingdom, his church, upon the first day of the week. There is nothing that can stop us, if we can not go then the congregation will assemble with us.

Have Miracles Ceased ?

A. G. Hobbs, In "Christian Worker"

God created the first man and first woman miraculously. Since then, with a few exceptions, the human race has multiplied through the operation of natural law. Had God chosen to have done so, he could have continued to make men out of the dust of the earth and blow into their nostrils the breath of life. We all recognize that God did not choose to do so.

Furthermore, even a casual reader of the Bible knows that God performed miracles through certain men. Our question is not *could* God enable men today to perform miracles as He did, but *is* he granting them such power now. So this is not a question of God's power—but of God's plan.

I. The Need For Miracles Has Ceased.

God has enabled men to perform miracles in times past to spread and

To Conform Truth

When Moses went to Egypt to deliver the Israelites, God gave him power to do signs and miracles to confirm the truth of his mission, to the Israelites and to Pharaoh. (Ex. 4:1-9; 29, 30) He first spoke the truth and then confirmed it with signs. Before Pharaoh permitted the Israelites to leave Egypt, Moses had to perform the ten miraculous plagues.

The miracles that Jesus performed were to confirm the truth of His mission and Divine Sonship. Matt. 11:2-5; Jno. 20:30, 31)

The miracles that the Apostles performed, or that the Lord performed through them, were to confirm the word that they preached. (Mk. 16:17-20) The Gospel that they preached was a new message they were to take to all the world. How could they prove that Christ had sent them? They had no Bible—the New Testament had not been written. So the Lord promised them special power, (Lk. 24:46-49; Acts 1:5, 8) through which they were able to convince the world that He sent them and went with them, and that they were preaching the truth.

The Apostles had power to lay their hands on others and likewise enable them to confirm their message of truth with signs and miracles. (Acts 6:6, 8:6, 8:14-18)

Truth Now Confirmed

Jesus promised the Apostles the baptism of the Holy Spirit, (Acts 1:5), to guide them into all truth (Jno. 16:13), and to give them special power. (Acts 1:8) This promise was fulfilled. (Acts 2:4) Therefore, when they began preaching the Gospel they were able to confirm the word with signs following. (Mk. 16:20) The truth has now been confirmed.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3, 4)

Forever Confirmed

Does Jesus have to come back and raise Lazarus from the dead again, and do His other miracles in order for us to believe that He is the Son of God? Do the apostles have to come back and again perform miracles in order for us to believe? If a court proves a man innocent of a charge, does it have to convene and reconfirm this man's innocence every year?

A thing once proved is forever proved. A truth once

(Continued on page seven)

There Will be Just One Literal Resurrection

JAMES L. NEAL

From John 5:28, 29 and 1 Cor. 15 we learn that there will be just one resurrection of the dead, and that those who are living in the flesh when the last trump shall sound will be immortalized in a moment of time. Immediately following this lightening occurrence all nations of men of all ages will stand before Christ in the great and awful judgment day. (Matt. 25:31-46)

This is the plain and positive teaching of the Bible upon the subject of the resurrection and final separation. Revelation 20: 12-15 also comes in line here. All theories and speculations contrary to this plain teaching of God's will are bound to be false and must be fought down with the sword of the Spirit as often as they "bob up" in the world.

Just this day, Sept. 7, 1942, I have noticed Brother E. M. Borden's article on "The Rest Of the Dead," in this paper for July 9 of this year. Brother Borden makes the sad mistake of lifting this expression from its setting in Revelation the 20th chapter, and confusing it with a literal resurrection, and also makes a literal resurrection precede it. Just why a man of his ability and experience does this thing is sad and peculiar to me.

If Brother Borden makes two literal resurrections out of Revelation 20:5, does he make the thousand years reign, mentioned six times in first seven verses of this chapter (and no where else), also literal? If not, why does he not? What is the thousand year's reign of Revelation 20? If it goes back and "hooks on" to the resurrection of Christ and the saints that arose then and continues till the end of time, why was Revelation 20: 1-7 put in the Bible? There is no sense in confusing the thousand years reign and the symbolic resurrections preceding and following it with the resurrection of our Lord from the tomb and the mighty resurrection of all the dead at the end of time; and, to do so takes all the sense out of Revelation twenty!

"The first resurrection is the beginning of the millennium," says Brother Borden; and the first resurrection of Revelation 20 IS the beginning of the thousand years reign: but, that is *not* the resurrection of Christ and the beginning of the gospel reign when the kingdom-reign of Christ was established upon earth on the day of Pentecost of Acts the second chapter.

Notice another blunder by our dear Brother Borden. He says that "The reign of Christ is the millennium. The reign of Christ will not end until all the dead are raised." The reign of Christ began with his kingdom-rule as of Acts two and will continue till the judgment, it is true; but, to simply say that "the reign of Christ is the millennium," is begging the question badly and brands Revelation twenty as nonsensical.

Well, what is the first resurrection of 20? Just read the chapter from verse one to five, and that will tell you what it is. What is the second resurrection of Revelation 20? Read the last clause of verse three and verse seven, and you have it. Are they literal resurrections? No, no. They are intervening, symbolic, spiritual resurrections—as much so as the thousand years, the chain in the angel's hand, the bottomless pit, etc. The whole book of Revelation is highly symbolic, figurative and spiritual. It is extremely dangerous to lift any passage out of its setting from the book of Revelation, and try to literalize it with some plain and positive doctrine taught elsewhere. Why try to literalize

the thousand years reign of Revelation twenty and not do the same with the great chain and the bottomless pit? The first and second resurrection of this chapter are just as much symbolic and representative as are the chain and pit. There is a vast difference between these figures of speech and the intended meaning of them. The meaning is what we want, but that can never be obtained by literalizing the symbols.

If we let the figures of speech and symbols of Revelation remain just exactly figures of speech and symbols, and explain their meaning in full harmony with fundamental doctrines of the Bible, we can, in the main, understand the book of Revelation; otherwise, not so.

With one great sweep of his divine pen, John, the last living apostle, covers the history of the church from the first resurrection of Revelation twenty to the final reward of the righteous and the doom of the wicked. The first resurrection of this chapter begins the thousand years reign of the chapter. The second resurrection of the chapter ends the thousand years reign of the chapter. We know that the second resurrection of the chapter is not the final and literal resurrection, because this resurrection marks the beginning of the "little season," during which interval of time "Satan shall be loosed out of his prison," (the bottomless pit, Rev. 20: 3, 7) to make his final great war and effort to down the church. (Rev. 20:10) This "little season" definitely separates the second resurrection and the end of the thousand years reign of Revelation twenty from the final resurrection and the judgment. (Revelation 20: 7-15) Just what awful world power Satan will employ during this little season to destroy the church, we do not know, but, it is possible for it to be *united denominationalism!* Just as the second resurrection of Revelation twenty is followed by a little season of time; even so, is the first resurrection of that chapter preceded by one—of necessity must be. Thus, we have a first and second "little season." The first little season has to do with the church or kingdom of Christ from its establishment on Pentecost of Acts two, through its apostasy and the "Dark Ages" of the world's history; involving, of course, the Roman Catholic Church, under mention of "the beast and his image." (Rev. 20:4)

The resurrection, ascension and crowning of Christ as King of kings, Lord of Lords marks the beginning of the church of our Lord on this earth. The final resurrection of the dead and the judgment of all the world marks the end of Christ's reign, when he will deliver his kingdom and reign back to God the Father. (Acts 2 and 1 Cor. 15) These resurrections may well be termed the first and second literal resurrections. The two resurrections of Revelation twenty are two intervening resurrections—spiritual, symbolic and representative—that come, and *must* come between the resurrection of Christ and the final resurrection of the dead at the end of the world. The two inside resurrections mark the beginning and the end of the thousand years reign of Revelation twenty. No one can connect either of the two intervening resurrections with either of the outside resurrections under consideration, and make any sense with the high tenor of all the holy and divine scriptures.

(Continued on page five)

If A Man Lacks Wisdom

OTIS GATEWOOD, Salt Lake City, Utah

In James 1:5-6 we have one of the greatest promises ever given from God to mortal man. It reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him. But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed." The Bible is composed of facts to be believed, commands to be obeyed, pleadings to be heeded, threats to be turned from, and promises to be enjoyed. We sometimes stress the commands, and give so much attention to the things to be believed that we neglect the great and wonderful promises of the Lord. This statement in James 1:5 is a promise and too often have we passed it by without due consideration. It says that if we lack wisdom we are to ask of God and he will give it. To many, this is difficult scripture to explain away, others say it does not apply to our age today, while others refuse to believe it entirely. But friends, that is a true statement, God wrote it for us today, and I can not say that I am a true believer of the Word of God if I do not believe it. Some people just take part of the Bible—the part that proves their doctrine and no more, but we believe all the Bible or none.

This scripture is true but I think we should all be careful to get only what it says and not read into it some meaning it does not contain.

First let us ask, "To whom was this promise made?" In answer I hear many say that it is to all men. Surely this is not true because GOD will not hear some prayers. John 9:31 says that God heareth not sinners, and Prov. 28:9 declares that—"He that turneth his ear away from the hearing of the law, even his prayer shall be an abomination." So in the light of these scriptures there must be a limitation as to who may ask. The apostle James, according to verse 1, was writing his letter to the twelve tribes that were scattered abroad. In the second verse he calls them brethren, and in the 5th verse he says, "If any of you lack wisdom." So this promise was not made to sinners, nor to those who are not Christians, but to those who are brethren in the Lord.

Since then, we found that the promise is made only to children of God (to Christians), let us examine to see what the promise is. It says, "If any man lacks wisdom." This scripture does not say, "If any man lacks knowledge let him ask of God," nor does it say, "If any man lacks faith let him ask of God," but it does say, "If any of you lack wisdom, let him ask of God." Perhaps you do not see the difference, at first thought, but by a close investigation there is a great difference. Webster's dictionary tells us that wisdom is the application of knowledge, and according to usage that is the meaning from the standpoint of the Bible. God gave Solomon the promise that he could ask whatever he would and it would be given him. He did not ask for new information but he did ask for wisdom that he might know how to use the information that he already possessed. Now this scripture does not say that God would give us knowledge if we asked, but it does say that he gave us ability to use it in the way that he gave Solomon the ability to use his knowledge.

That is the reason that this scripture is so frequently misunderstood and misapplied. We do not realize that God has not promised new information but only the

ability to use knowledge.

For example, if I desire to know whether or not Christ is the Son of God, I would not get down on my knees and ask God because He has not promised to give that kind of information as a direct answer to prayer. The question is answered in another way: John 20:30-31 says, "Many other signs truly did Jesus in the presence of his disciples that are not written in this book, but these are written that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through His name." Now this scripture says that the Bible has been written that we might have an answer to this question, and if we expect God to answer it as a direct result of prayer, we but say that we are not satisfied with his Words. Romans 10:17 says, that faith comes by hearing and hearing by the word of God. So if I want to know whether or not Christ is the Son of God, I would not ask God in prayer, but I would read the Bible, for that is the only way I can find out. Rom. 1:16-17 says that the gospel is the power of God unto salvation, for therein is the righteousness of God revealed from faith to faith.

Another question that is perplexing to man is "What church should a person join?" There are many churches in the world and each claims to be the true church. There are good people in all churches and some good things are taught by practically everyone of them, and therefore it is sometimes difficult for people to decide which one to join. Now James 1:15 says if any of you lack wisdom, let him ask of God and it shall be given him. Does this scripture mean that we should ask God which church to join? In answering this question we should remember our definition of wisdom. Wisdom is not the gaining of new information, but the application of knowledge that we already have. Now has God answered this question in his word, or is it necessary for us to get some new information about it? If James 1:5 means that we are to ask God which church then it will be necessary for each man to get a direct answer from God before he can be perfectly sure. If that is the meaning, then the issue is not settled by his answer he might have given to one man but *each man* must have a direct *definite verbal* answer. If God gave answer (verbal) to one sincere seeker, and if he will not give the same verbal answer to all sincere seekers, it proves that he will not do what he said he would. In fact, friends, I do not believe it is necessary, nor do I believe that God intended for us to ask that question in prayer, because it is answered in His Word.

When Christ was here he did not establish a large number of churches and tell us to join one or two or a dozen of them, nor did he tell us to join one of our choice. Christ established but one church and that is the only one that we are divinely authorized to be a member of. Hear him, Matt. 16:18: "I will build *my* church." He did not say he would build churches. Acts 2:47 says the Lord added to *the* church. Acts 20:28 says to feed *the* church of God. Col. 1:18 says that Christ is the head of *the* body which is the church, and Eph. 4:4 says, "There is *one* body." So if any man were to become confused about which church to join, it is but proof that he has not read the Bible, for the Bible says there is but *one* church. And then another thing, friends, in becoming a member of that, it is made defi-

nately clear in the Bible that a man does not join it. In fact you can read the Bible from beginning to end and not one time does God tell man to join anything. The true church is not what one joins, but that which one enters by birth. Christ said in John 3:5 that except a man be born of the water and the spirit he cannot enter the kingdom of God. We cannot join our earthly families, but we can enter by natural birth; likewise we do not join God's family, but we enter it by the spiritual birth. Thus we can set that if a man becomes confused about which church to join that he has totally disregarded the Word of God, for God has not authorized man to join any.

Furthermore the promise made in James 1:5 was not made to non-church members. It is made only to Christians—only to those that James could call "brethren in the Lord." For that reason we know that God would not hear nor answer any man who might go to him in prayer to ask which church he should join. That would be asking for new information and that is not promised. God only promised to help us to be wise in the application to the knowledge we already have.

When God made that promise to Christians he knew that they needed more than just bare facts. He knew that we would need to know how to present tactfully the great message to be carried to the world. Therefore he says, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not and it shall be given." I believe that scripture with all my heart, but only in the way that God intended. When I get ready to preach a sermon I do not ask God to put the information into my heart and mouth, for God has not promised to do so. He has told me how to get that information. 2 Tim. 2:15 says: "Study," and that is exactly what I do. I study. But when it comes to delivering the message I ask for wisdom that I might know how to wisely give it. That is what Paul had in mind in Eph. 6:18 when he told the Ephesians to pray for him that a ready utterance might be given. The Bible has been given that we might have the true information, and we should not disregard it and expect God to inform us some other way. It will guide us into all truth, and then we can ask God to help us in applying that truth, and that is all that he promised when he said, in James 1:5: "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." He surely did not promise new nor already revealed truth as a direct answer to prayer.

We must remember that the promise that is made in James 1:5 is conditional just as are all the other promises in the Bible. In the Lord's prayer Christ taught us to pray for God to give us day by day our daily bread. If we were to read only that statement we would think that all we have to do to get daily food is to pray, but that is not right. You could pray for bread the rest of your life and starve to death, not because God is not willing to give, but because we are not willing to comply with the terms of getting it. The Bible says that if a man does not work neither shall he eat. By studying this scripture we can see how God gives food by our working, but at the same time recognizing God as the giver. In Prov. 4:5 God tells us to get wisdom and not to turn our ear away from the hearing of the words of his mouth. So the way to get wisdom is to listen to the Word of God. I wish to say kindly, friends, and yet with all the power I have, that the wisdom spoken of in James 1:5 is no more promised as a direct answer to prayer independent of the Word of God, any more than food is promised us independent of work. So therefore we should not just pray for wisdom

but we should go to the fountain of all wisdom—the Word of God—and drink deeply and we shall be filled. No man has ever been wise who has not turned to the Word of God. If we will follow the Bible and learn what it says we will be wise enough to know not to go to the Lord (God) in prayer and ask God which church to join. If the world today would follow the Bible rather than feelings, modern revelations, visions, and dreams, there would be less confusion and we could all be one instead of following what each might think is wisdom.—In Christian Soldier.

QUESTION ANSWERED

By J. A. COPELAND

A brother sends me the following questions with a request that I answer them in the Gospel Light:

"In teaching a Bible class do you think it best and right that the teacher ask the questions in a general way without specifying anyone to answer? Do you not think that this would give room for disorder as more than one would probably answer at once? Would this not violate 1 Cor. 14:31, 33, 40?"

I do not understand that any specific order of teaching a Bible class is given in the Bible. Some follow the lecture method. That is, the teacher does all the teaching or talking. Others use the method of questions and answers. The querist wants to know, when the question method is used, if the teacher should direct his questions in a general way to all of the class, or should he specify by name the one to answer. As the word of God does not give a specific method, I think I would not be safe in giving one.

At one place one method may be better, at another place another may be better. I very often change my method of teaching. One may be interesting and profitable for awhile, but after it has been used for a time another way may create more interest. A teacher should watch his class and try to keep the interest up so that the members of the class will study the lesson.

The querist also asked. If the questions are asked in a general way to all of the class, won't several answer at once and cause confusion, and therefore violate 1 Cor. 14: 31, 33, 40? That may depend on where it is. That may be the results in some places, in others it may not. If that method causes several to answer at once and thereby causes confusion, then it violates 1 Cor. 14:31, 33, 40, and therefore should be set aside and some other method used. Since the Lord has not specified the method of teaching, we should not let our opinion about the best method cause any division and strife in a congregation. "Let us therefore follow after the things that make for peace and things wherewith one may edify another." (Rom. 14:12) Read also 1 Cor. 1:10; Psalms 133:1.

There Will Be Just One Literal Resurrection

(Continued from page three)

These general statements are made with the interest affection toward Brother Borden and any others who may hold contrary views from the ones herein expressed. The discussion is intended to give a "bird's eye view" of the thousand years reign of Revelation twenty in its true setting, so that those who wish may figure out the meaning in detail for themselves. May God bless us all in a generous, apt and obedient study of His great Book!—Springdale, Arkansas.

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NOTES—REPORTS

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Geo. R. Housley, Poteau, Oklo.: Since my last report I have held two meetings. On August 15, I closed a good meeting at Dardanelle, Arkansas. This meeting resulted in six baptisms and three restorations. Much good done otherwise. They need a preacher to work with them. On August 30, I closed a meeting at Chickalah, Arkansas. This meeting resulted in two baptisms and one restoration. Good interest was manifested throughout the meeting. I am now back at home to take up my work with the brethren here. We are looking forward to our being able to accomplish much in the work here. This is a ripe field. We hope to do a great deal of mission work in this section. When we can be of help to you, please advise us.

* * *

Stato Hill Church, Lamar, Arkansas: Brother Dan J. Ottinger of Lynn, Ark. has just closed a meeting here. No one became obedient to the fine gospel calls, but we feel sure the church has been edified by his fine teaching. We hope and pray he won't be discouraged, but encouraged to preach more and more of these good sermons. We believe him to be a very fine man. May God bless him is our pray.

* * *

J. L. Calvert, 503 E. Huisache, Kingsville, Texas: Brother O. C. Lambert of Lake Charles, La. closed our meeting last night, and he did some of the finest preaching that it has been my pleasure to listen to. There were no visible results, but no Christian could listen to such preaching and not be helped by it. Remember the college opens the fall term here the 15th, so if you have children coming here let me have their name, and tell me if they are members of the church, and what their activity in the church work is. We will be only too glad to help them while they are here.

* * *

Maurice M. Howell, Corinth, Miss.: There were nine additions in the Liberty meeting near here. We were glad to get home and resume our duties here with the Foote Street church.

* * *

J. T. Bryant, Boston, Arkansas: The meeting here closed Thursday night with A. C. Huff doing the preaching. Interest was good, but there were no visible results. Brother Huff is an able preacher of the Gospel and the church was please with the lessons.

* * *

Booneville, Arkansas: I am herewith making my first report of my work in the Master's vineyard. My native home is Rosedale, Indiana. I have been in Arkansas since 1922, and I have been in Logan and Scott counties for the past five years, laboring in these parts as well as east Arkansas. I preached at Ratcliff, Arkansas Saturday night, September 5th, also Lord's day morning and

night. Was also with the new congregation at Branch, Arkansas, some five miles west of Ratcliff in the afternoon. The congregation at Branch has just purchased a building in the heart of the little city. There is much opposition at this place, but the brethren are willing workers and need encouragement and the prayers of the faithful. You are invited to contribute in a financial way to the support of this church. All help will be thankfully received and appreciated. Send contributions to C. A. Gattis, Route, Branch, Arkansas.—O. O. Wood.

* * *

Report From Cedar Vale, Kansas

I had the pleasure of giving lessons for the church of Christ at Cedar Vale, Kansas both morning and night, August 16. This is a working congregation with an active membership of about 85 members.

They have a good young minister, Brother David Fultz, who has had training at Freed-Hardeman College. He has been with that congregation since February, 1941, and is doing a fine work. Last winter he preached in mornings at Cedar Vale and at night at Coffeyville or Pittsburg, Kansas, while they used the young men of the home forces at night.

The Cedar Vale church is helping support a meeting at Coffeyville this summer and also helping Brother Wayne Allen who is preaching to the men in service at Fort Riley, Kansas.

Cedar Vale is my old home town where I was born and lived part of my childhood days. Have many relatives and friends there. Enjoyed my short stay with them. Brother Le Roy Call an efficient elder and his good wife, who is my own cousin, are active workers in the church. Any of you preacher brethren, if ever in Cedar Vale, visit this congregation. The elders are Le Roy Call, E. M. Ward, L. L. Kinnaman and J. E. West. Deacons are J. W. Dudgeon, Fay Webb, Ed Litteral, A N. Dale, Elmer Nelson and Lester Smith.

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NAMES WANTED

Any one knowing of members of the church or people who might be interested in the church, living in or very near to Forrest City, Arkansas are requested to send names to B. L. Bedwell, P. O. Box 9, Forrest City, Arkansas. On September 21, a tent meeting is to begin in Forrest City. The tent will be situated at the Southwest corner of the city play grounds on Division street, which is three blocks north of Highway 70.

So far as is known there has never been a church of the New Testament order in this city of 6,000 people. It is truly a mission effort. It is a great opportunity to establish the cause. The Coleman Avenue congregation in Memphis, Tennessee, is sending its preacher, D. H. Perkins, and a tent, by request of Bedwell to make an evangelistic campaign. The Union Avenue church in Memphis has agreed to send Ross Spears to direct the singing. It is hoped that

several may be gotten together and that others may obey the gospel in this special effort to plant the cause in Forrest City. Write at once to Brother Bedwell, giving names and addresses of any whom you know that may be interested, and they will be contacted during the meeting. Remember the time and location of the tent meeting and attend if possible.

* * *

Call From Flagstaff, Arizona

In this city of some 10,000 people there has been a prime effort this past summer to establish the Cause of Christ here. Brother Conard Hays of Lowell, Arizona has been laboring with us here, and the Central congregation in Los Angeles recently sponsored he and Brother Lloyd Connell in a meeting. Brother Hays has been released by Lowell to labor with us for a while longer; but due to our great need for a building, Brother Hays is depending on outside support entirely in order for our contributions to go toward a place of meeting of some kind. If you desire to have a part in maintaining the gospel here, or a place to preach it, please send your donations to W. H. Mobley, % Comemrcial Hotel, Flagstaff, Arizona.

* * *

OH, IF WE ONLY KNEW!

Belle Reynolds

When we see life's despairing clouds, we lose
Its waiting opportunities that we should use.
So, then, its hopeful sunshine we should view:
Our life is what we make it: joyous, blue.
Oh, if we only knew!
Oh, ugly frowns, and angry, hasty words
Are naught but cruel, sharp, inflicting swords;
Hurled into life's great battle, and accrue
So many evils that we should eschew.
Oh, if we only knew!
If we would always soar from wonderland,
To duty's path where we could understand
Each other; that do doubts, or griefs ensue;
Caused by mis-judging which, in vain, we rue.
Oh, if we only knew!
Oh, if we only knew!—Rt. 1, Box 35, Dover, Arkansas.

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The man with his heart set on big things does not have time to get mad at little things.

* * *

A poor judge of human nature usually has a good opinion of himself.

* * *

All truth is safe. Nothing else is. He who depends upon error or a lie, or who withholds the truth from men, is either a coward or a criminal, or both.

Bibles and Books For the Home

(Listing Continued from Page 8)

NICHOL'S POCKET ENCYCLOPEDIA 50c

This little pocket Bible encyclopedia by Brother Nichol has been one of the most popular little books in the brotherhood for many years. If you don't have it, don't wait until tomorrow to order one.

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The Thief On The Cross

(Continued From Page One)

baptized unto John's baptism were baptized into the name of the Lord Jesus. (Acts 19:1-5) Baptism is in every case of conversion in the New Testament. Jesus commands every creature to be baptized or to be born anew if he would enter the kingdom of heaven. (Mk. 16:15, 16; Jno. 3:5) Those who are looking to the thief or others before the cross as examples are depriving themselves of salvation for Christ is put on in baptism. (Gal. 3:27)

HAVE MIRACLES CEASED?

(Continued from page two)

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VOLUME XII

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NUMBER 41.

A Sermon On Mars Hill

(Acts 17)
R. A. HARTSELL

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (Acts 17:5) So strong was the storm of protest in Thessalonica, that the church felt it essential to send Paul away to other localities. Things moved along in good order at the new location—Berea—until these same opposers of truth found that Paul was now preaching the word there; whereupon, they set themselves to the task of moving him. Resorting to the usual method of "under-current" to stir up the lost against the truth. If direct attack against objective cannot overcome the defenders, then resort to flanking attacks, with confidence shattering propoganda, which will poison the minds of people against the cause.

This method is not new today; nor was it then. When the prophets of old could not be withstood, they were attacked by falsehood, and even with bodily harm. When those who oppose the truth of God's word cannot meet gospel preachers in direct combat, they put on a whispering campaign against them, or even attack them, administering physical hurt to them. The Acts gives us many such records, which compare with this one.

Paul, having encountered this persecution, was sent away again by the brethren. He now moves into Athens. Ever alert to opportunity, he sees that idolatry is in full command, raising itself, as it always does, against Christianity. Knowing that he is under obligation to combat everything which is contrary to the truth, as all gospel preachers are, "His spirit is STIRRED in him." This city was "wholly given" to wrong teaching. I am made to wonder if gospel preachers today are affected the same way when they enter a city filled with false teaching? How does it affect us any way? Are we "stirred" to oppose it with all our might? Or do we pat it on the back, making those saturated with it, feel that we are the "good-fellow" sort of person? Our attitude should be the same as Paul's.

What results do we find from the "STIRRING OF HIS SPIRIT?" "Therefore disputed he in the synagogue with the Jews." We have some brethren (?) who do not believe in doing what Paul did. They say: "Preach the gospel, and leave others alone." God never appreciated a coward. When he sent his army to fight on one occasion he told the general in charge to send the "faint hearted" home. A man who does not stir up opposition some where is not doing what Paul did. But, not only did Paul dispute with the Jews; the "DEVOUT" persons came in for rebuke. Also, his effort

was not directed in one encounter alone, but "daily"; and it was not in private, but in the market. This was in preparation for his great sermon.

From Jewish debators, and devout persons, he passes to larger opponents. Comes now "certain philosophers" to have their "crack" at him. "What will this babbler say." Their first attack was to make Paul look small in the estimation of the hearers. "Look who we are, and see this small 'babbling' who we must meet. Why should we, great men as we are, be called upon to spend our time with so small a person?" This attack fails; for Paul has created enough respect for his ability, and message, that there is a demand for a fuller account of what he stands for. Don't tell me that standing up for the truth will not inspire respect, and get a hearing. This is full proof of it.

In the face of all the disputing, there is a worthy interest expressed: "May we know what this new doctrine, whereof thou speakest, is?" Countless hundreds are eagerly waiting to hear the message of life and salvation, if we were just "stirred in spirit" enough to arouse their interest. No, they will not all respond, but from the hundreds, that "few" can be garnered in.

As he stood on Mars Hill, Paul opened his sermon by telling them that they were too "superstitious." The literal meaning of the word "superstitious," as used here, is: "Very reverent to demons." Who among us would dare to charge teachers of false doctrine with being "reverent to demons?" Yet, Jesus did that very thing when in Jno. 8:44, he said: "Ye are of your father, the devil." Paul had no ill will toward these people; in fact, he manifested nothing but love for them; for he sought to lead them from superstition to the light of the gospel.

But this is not the only charge he offers. He tells them that they worship "ignorantly." To tell people that they are in ignorance is no small task; nevertheless, if their worship is not in keeping with the teaching of the Bible, they are engaged in worship that literally drips with ignorance and superstition. Ignorance means, "uninformed, unlearned," etc. One who worships in ignorance, is uninformed in the principles of true worship.

True worship consists in two important elements. They are: "spirit" and "truth." (Jno. 4:24, 25) These people were using all the spirit they possessed in their devotion. But the element of truth was lacking. Truth is the one element which lifts one from darkness to light. Light drives out ignorance. Paul first had to show them that they were in darkness, then he could turn on the

(Continued on page four)

Can We Understand The Will Of God?

JAMES D. BOLES

It is an easy, but superficial, thing to excuse religious division by saying: "Oh, well, we cannot all understand the Bible alike." The question is not, do all people understand the Bible, or can they understand it, or can several people understand it alike, but can all who understand it understand it alike?

Can we understand anything? If so, do all that understand understand alike? Instruction is continually being given to man—by radio, schools, press and signs—upon the assumption that it says that same thing to every man who understands it. If an individual hears directions and then goes out and does the wrong thing we assume that he misunderstood the directions and not that he understood it but not like the instructor did. All who understand directions understand them alike!

Can we understand the Bible at all or is it a complete mystery? To say that we cannot all understand alike is to say that we cannot understand the Bible at all for we could never be sure which understanding was in harmony with it. If we cannot understand it there is no need to study it. This attitude plays right into the hand of the Roman Catholic doctrine that it is beyond the understanding of the people and that they thus need the clergy to properly interpret it.

The question is not can everyone, or will everyone understand everything about the Bible but *is that which is necessary to life and godliness understandable by ordinary people?* There are some things in the Bible which are merely hinted at, touched on incidentally, which we cannot hope to understand much about for not much is revealed. Some events and passages we can understand but not "the reason why." There are some references in the Bible which are difficult to understand if a person does not have a good deal of information about the customs of that day. But we do not have in mind an understanding of all the Bible but rather some things which the denominational world as a whole rejects and which people justify themselves in rejecting by saying we cannot understand it alike.

It is evident, of course, that all individuals shall not have the same amount of understanding of all that the Bible contains. By that I mean that we recognize that as long as there are spiritual babes as well as full grown men in Christ that there will be differences due to the fact that the full grown understand more than the babes.

The question is not, is it possible to understand or to fail to understand the Bible for we know that it is often misunderstood. *The question is can we understand what God wants us to do to become and to remain Christian?* We can understand what men want us to do but is it possible for God to make his will clear to us? Some seem to think that He has not or cannot.

If we cannot understand His will such passages of Scripture as the following are beyond my understanding. "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:17) This was addressed to the individuals who made up the church in Ephesus. (Eph. 1:1) Jesus attributed the failure of the people to understand his message to their hardness of heart. (Matt. 13:14-16) They did not have ears to hear.

I. Understanding The Bible

If the Bible is a revelation it can be understood by those to whom it is addressed. The gospel was to be preached to all the world and the Lord said that believers were to be baptized. (Matt. 28:18-20; Mk. 16:15-16)

These converts were to be further instructed. Evidently he expected them to understand and understand it alike. If it could not be understood it was not a revelation. The Roman Catholics maintain that unity can come only through having the priests to interpret the Bible for the people. Is it not strange that these priests differ in many instances in their teachings! When we turn to the Bible we find that it was not addressed to the priests of the R. C. C. but to Christians. In fact it does not mention the R. C. C. or its priesthood. Turn to the epistles, or to the gospels, and see if they are not addressed to common ordinary people. This being true it is evident that it has a message for them which they can understand. Thus the differences among Bible students are to be attributed to a misunderstanding of the Bible upon the part of some.

A caution which we must observe. We must be careful to go to the Bible, not to human tradition, for our doctrines and then express our doctrines in Scriptural terms. *Unscriptural ideas and doctrines demand unscriptural language in which to express them.* The Holy Spirit worked through the men who wrote the Bible and it is foolish for men to think that they can improve upon Bible doctrine or the way in which it is expressed. (1 Cor. 2:13) We do not need men to formulate creeds for us. We have our statement of faith in the New Testament. We have all that pertains to life and godliness revealed in Christ. (2 Pet. 1:3)

Most division is over the traditions of men and not over a misunderstanding of the Bible. It is often not over what the Bible teaches but over what it does not teach. This may be illustrated as follows: Everyone understands that the only church mentioned in the Bible is the church which is the body of Christ. It is referred to as the church of Christ, the church of God, etc. The Baptist Church, the Methodist Church, the Roman Catholic Church, etc. are not once mentioned. All people who read the Bible can understand how the church is referred to and all understand it alike. But most people are not content to follow the Bible and do Bible things in Bible ways and call Bible things by Bible names. They had rather do something which human wisdom suggests is just as good. We are not divided over the Bible, or any misunderstanding of what it says, but over what it does not say. Unity is to be found on what the Bible says and not what it does not say. Most scholars admit that in Paul's day baptism in water was the burial and resurrection of an individual. That is easy to understand. Division comes when men endeavor to substitute something else. It is easy to understand that Christ prayed for the visible unity of his followers and that Paul condemned division. (John 17:20; 1 Cor. 1:10-12) Divisions are sanctioned today by men, not because they cannot understand these passages, but because they are not willing to give heed to them.

Let us stay with that which is revealed and if we do speculate let it be known that it is our opinion and not plain Bible teaching. Let us state New Testament teaching in New Testament language for anything else is merely our opinion and thus binding upon no one. In doing so we shall know the truth and be made free by it. (Lk. 8:32)

II. Study Of the Bible For Practical Purposes

T. H. Horne has pointed out that if people will ob-

(Continued on page three)

Christ And The Church

GRANVILLE W. TYLER (No. 2)

Denominationalism with its various sects and conflicting doctrines has popularized the idea that there is nothing essential in the church pertaining to the salvation of man. We found in a recent article that Christ's connection with his church proves its worth. Attention in that article was called especially to the fact that Christ built the church. (Matt. 16:18) Since everything Christ did was toward saving the lost and since he built the church, therefore the church does have something to do with man's salvation. Let us take a little different view in this article and try to determine just who bought, and what is the price of, the church.

One of the most common, and generally certain, ways of determining the value of a thing is to ascertain the cost or price of it. Of course, the one doing the buying must know the value of both the price (of a dollar) paid and the article purchased. Many times a lack of knowledge of the value of a thing causes the buyer to blunder in his dealings; one may be led through deception to pay too much for a thing. A spendthrift will pay more for a desired object than it is worth. From Acts 20:28 we learn that Christ purchased the church with his blood, and in Eph. 5:25 we are told that he gave himself for it. Therefore Christ bought and paid for the church. That Jesus Christ had a perfect understanding of the value of both price paid and object purchased is not questioned by those who believe the Bible. Jesus knew (knows) God (Matt. 11:27), man (Jno. 2:25), sin, and had (has) a perfect knowledge of the true values of life. (Matt. 16:25-26) To say the thing bought is not worth the price paid, is to cast reflection upon the buyer. Regardless of everything else, the fact that Christ bought the church proves that it is not only important, but essential.

Take a look at the price paid for the church by this wise and faithful buyer. Paul writing to the church in Corinth said: "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7:23) We are not left to guess what that price is, for Paul also tells us in Acts 20:28: "... which he hath purchased with his own blood." Again he says: "Husbands love your wives, even as Christ also loved the church and gave himself for it." (Eph. 5:25) Listen to the inspired Peter on this point: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) All the money in all the world could not buy the church. Christ had the power to use anything else in making the purchase, but nothing else would do. It took his own precious blood—himself. Christ did not pay too much for his church; it is worth everything he gave for it.

The writers of the gospel picture the Christ, meek, innocent, and pure, condemned by Pilate who admitted that he was without guilt, bearing his own cross through the gates of the city, followed by a howling and ruthless mob, to Calvary where the calloused soldiers drove the spikes through the quivering, suffering flesh of his hands and feet. Those who stood by saw the limp body of Jesus hanging between the two thieves; they heard the agonizing cries of our Lord and saw the blood gush from his pierced side; they beheld the darkening heavens and felt the trembling earth, which announced the completion of the blackest crime and greatest trag-

edy of all ages. Why this horrible death? Did Jesus die in vain? The answer comes back. No, it is the price paid for the divine institution, his church.

The denomination of which you may be a member may have cost someone time, money and effort, but was Christ crucified for you? Christ did not die for a denomination nor for all of them combined. He put his blood in his church which had its beginning hundreds of years before any of the modern denominations started. It is, in face of these facts, the part of wisdom to leave all man-made and human-purchased institutions and become a part of the Christ-built and blood-bought church of the Lord. If you are not in the church you are not a part of his body, for the church is his body (Eph. 1:22, 23) and he is saviour of the body. (Eph. 5:23) Those who are members of this church should never do anything that might bring shame or reproach upon it. Not only should they refrain from the sinful things of the world, but should be faithful in attending the services of the church, supporting its work, and practicing the principles of pure religion every day. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27) "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20)

Yes, we should preach Christ and do our very best to follow him and to sing in spirit and in truth, "Oh, how I love Jesus, because he first loved me." But let us always remember that we cannot respect and serve Christ without respecting and doing our best as members of his church. Therefore let us also sing in spirit and in truth, "I love thy kingdom, Lord, the house of thine abode; the church our blest redeemer saved with his own precious blood." If this we do we shall be among the number taken by the Lord to the place prepared for his bride—the church.

—In The Evangelist

Can We Understand The Will Of God?

(Continued from page two)

serve some of the following common sense principles that they will find that much of the Bible clears up for them. Read the Bible for yourself with the purpose of evaluating and improving your own actions. Read it with pure intention. Observe the time, place, persons, and by whom a thing is recorded as having been said or done. Learn by the examples and events recorded in the Bible. (1 Cor. 10:11) The stumblings of the saints in the Bible teach us not to be high minded but to be careful lest we too fall. Take note of its promises, commands and warnings. Draw principles and generalizations from statements and events. Do not become discouraged over failure to understand in one sitting, or to successfully carry out in one day, all that is in the Bible. Remember that success increasingly crowns prayerful study, meditation and practice.

III. The Real Question

Are we willing to live by that which we already understand? Are we willing to continue to study and apply the Scriptures? If we are not willing to do either we shall not understand what God would have us do but it will be a willing ignorance for which we shall have to render an account.—In Apostolic Times.

A Sermon On Mars Hill

(Continued From Page One)

light of truth. Not all of them appreciated this rebuke, but some did. Those who did not, "mocked," while others put the matter off, consoling themselves with the idea, that there is more time yet: "We will hear thee again of this matter."

Temples Made With Hands

After having administered proper rebuke, Paul lays an important premise. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth NOT IN TEMPLES MADE WITH HANDS." Our houses of worship are only chapels where God's people meet for convenience, shelter, protection and advantage. The worship is the sacred item. We meet God in the worship. He would meet us as readily in the shade of a tree, if our hearts are atuned to His praise. In fact, God meets us in a "true tabernacle, which the Lord pitched, and not man." (Heb. 8:2) In this "true tabernacle" we find: (1) The Spirit of God. (1 Cor. 3:16-17) (2) God's family. (Eph. 3:14-16) (3) God's children. (Gal. 3:26) (4) People giving the only acceptable glory. (Eph. 3:21) (5) And sounding out the only means of salvation. (Eph. 3:10) This is the tabernacle wherein God meets man.

It is pictured in more fitting language by Peter. (2:5) Its material is "lively stones." (Or a better translation: "living stones.") These living stones are put together by the hand of God. "God added to the church daily such as were being saved." (Acts 2:47) "God hath set the members in the body as it pleased him." (1 Cor. 12:18) Having been set in, and "fitly framed together," the tabernacle grows into an "holy temple in the Lord." As Peter states, it is "a spiritual house."

Soul Worship

"Neither is worshipped with men's HANDS." Outward forms and ceremonies of human origin are ruled out. Outward appearance is off the list. It is that inward worship which springs from a "renewed mind." (Rom. 12:1-2) "God seeketh such to worship him, as worship in *spirit* and in *truth*." We are directed by a spiritual law. (Rom. 8:1-2) Thus, subscribing to SPIRITUAL law, would produce worship of the same nature. Some cry "legalist." But anyone is a legalist who submits to a legal system. If we are not governed by rules in what we do, then there cannot be unity. "Speak the same things, be of the same mind," has no place in the Bible, if there are no rules to govern in the worship of God.

Unity Of Being

Unity of being, as set forth in Acts 17:26, makes us all equally responsible. "Of one blood made he all nations of men to dwell upon the earth." From one common source comes all races. And from one great Creator comes the only system of true worship. From the Giver of "every good and perfect gift" comes the true place of true reconciliation. "And that he might reconcile both unto God in one BODY by the cross, having slain the enmity thereby." (Eph. 2:16)

Responsibility is equal, and must be shared in that manner. "At the time of this ignorance God winked at; but now commandeth ALL MEN EVERYWHERE TO REPENT." Being of one blood, and of one responsibility; also makes us subject to one plan of salvation. The plan which saved people in the early age of the church, saves us today.

("Salvation's Sermon" will follow next week.)

THE WORD OF GOD

VOYD N. BALLARD

God gave man His word for a purpose. That purpose is to tell man what God wants him to do to be saved. In James 1:21 the apostle declares the word of God is able to save the soul if man will receive it.

Many people think the word of God is not necessary and that they cannot understand it. This is wrong. David says the word gives understanding. (Psa. 119:104) Paul tells us that the Gospel is the power of God unto salvation. (Rom. 1:16) With these scriptures in mind we can see that the Bible is a very important book in respect to our salvation.

In the Bible we learn what the will of God is, and learn how to come to Jesus. In John 6:44, 45 Christ says: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." These two verses tell us how man comes to Jesus. He must be drawn of God. God does the drawing by His Word. Note that the 45th verse says, "Every man therefore that hath *heard* and *learned* of the Father cometh unto me." Man therefore to come to Jesus must *hear* and *learn*. This is why Paul says, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) All are agreed that faith is necessary to salvation. Paul says this faith comes by hearing the word of God. It is in the word of God that we hear and learn the will of the Father. Having heard and learned his will we believe it, hence faith is produced. It is very essential that we learn and do the will of the Father. Christ said, "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 which is in heaven." (Matt. 7:21)

In John 8:32 Jesus said: "And ye shall know the truth, and the truth shall make you free." Someone may ask the question, What is truth? Christ answered that question when he said, "Sanctify them through thy truth: thy WORD is truth." (John 17:17) The word of God then will make man free from sin. In order for it to do this it must be *heard*, *learned* and *obeyed*. Paul says, ". . . Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18) These people Paul wrote to were required to *obey* the doctrine of Christ to be freed from sin. What God required of them He requires of us today, for the Bible says, "God is no respecter of persons." (Acts 10:34) What God requires of one, under the gospel, he requires of all.

So let us remember friends, that God's word is powerful (Heb. 12:4) and if learned and followed will lead us from this world to heaven. May we all strive to obey God's word always, so when this life is over we may enjoy a home in that City whose builder and maker is God.

The Mis-Used Treasure

HOYT BAILEY

The treasure under consideration in this article is not silver or gold or something that can be exchanged for either of these. Attention is directed to the treasure (gospel) referred to by the apostle Paul. (2 Cor. 4:7) This treasure was not given as a medium of exchange, but it was given by the Son of God to be shared by the spiritual natures of all upon the footstool of God. No person or persons who have access to this treasure have any right to withhold it from anyone else. It was given by Christ as freely for one person as another or just as freely for one community, state or nation as for any other. If one person finds this treasure that person should not rest until others are sharing it. Since this treasure is in earthen vessels or to be shared by human instrumentality it follows that neither Christ, the Holy Spirit, nor angels are commissioned to preach it. (Acts 9:1-16, 8:26-36, 10:1-4, 11:13-14) When Saul asked the Lord what he would have him do the Lord sent him to an earthen vessel in the person of Ananias for the answer to his question. When the Holy Spirit acted it acted upon the earthen vessel (preacher) instead of the alien. When the angel spake to the unsaved he commanded him to send for Peter (the earthen vessel) who spoke unto him words whereby he and all of his house were saved.

If church members really believe that Christ tasted death for every man and that his gospel is to be preached to every creature, why is it that millions in America are grouping in darkness? It is not because the membership of the church is too small to contact every person in its community. One member who is a politician can, in a period of a few weeks, contact every home of a community in the interest of his political campaign. The politician does not surmise that some will not be interested in voting for him or that he will not know just how to approach everyone to obtain his or her vote, but he goes enthusiastically assuming that in some way he can interest the stranger in helping him with his undertaking. Even though an insurance salesman has never met his prospect he goes with the expectation of selling the insurance else he is a poor salesman. If insurance salesmen and politicians can contact every home in a city or community then surely the church can do the same when it has desire to do so. No community or city, should be classed as hopeless until faithful Christians have tried persistently for a period of time to teach the truth there.

The church is commissioned to GO. (Isa. 2:3; Eph. 3:9-11; 1 Tim. 3:15) In many instances where communities and cities are considered hopeless places it is because the church has not obeyed this injunction. The world is called the field by Christ and he said to his disciples, "Lift up your eyes and look on the fields for they are white already unto harvest." (Jno. 4:35) "Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9:37-38) In the world there are many fields white unto harvest and the pressing need is laborers to send or laborers who will go into these fields. We must go into the field for this going is the duty of the followers of Christ. When congregations employ a preacher to give all of his time to that group who are already members of the church; never permitting the

preacher to go into places where the church is not known while they continue his support, they show themselves unwilling to share the treasure with others. Such is not fulfilling the command to go and no congregation of Christians or individual Christian can please Christ without doing his commandments. (Rev. 22:14) If a preacher permits himself to be tied by a congregation with the "preach at home" attitude or permits himself to preach only for well established congregations such a preacher and such congregations are coming close to misusing the sacred treasure. How often we hear preachers and members say, "There should be a congregation at A and B, but they are such hard places." The work of the Lord is work as same as any other work so every individual who enters the kingdom of God should be taught there is real work to do. Disciples are to be fishers of men, but much of our failure is due to our fishing where most of the fish have been caught. If we would "launch out a little way from land" getting away from the established congregations for more meetings and personal work then more people might be converted to the truth. We must go out into the highways and byways if the church fulfills its mission in the world. Men are drowned in sin and they must have the gospel to have "spiritual artificial respiration" or to have eternal life. When a drowned man has been restored to life the life guard does not continue his efforts with him but seeks to revive those others who have been engulfed by the surging waves. When sinners are saved from the swift tides of wickedness they should be ready to help save others who are in need of salvation.

We cannot have a harvest where the harvest is finished. It is hard to catch fish where most of them have been caught. How much larger membership would the church of Christ have two years from now if each congregation would send its preacher into a good town where the church is unknown and support him there for two whole years? When the church in this age takes the attitude toward preaching the gospel that it did in the beginning then and not until then will the gospel be preached unto every creature and the number of disciples be multiplied exceedingly. (Col. 1:6, 23; Acts 6:7)

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NOTES—REPORTS

Maurice M. Howell, 815 Sixth Street, Corinth, Miss., September 15: Fine audiences at both services last Lord's day, with one young man baptized at the evening services.

Doyle Williams, Kieser, Arkansas: I have just closed a very fine meeting near Houston, Miss., which resulted in four baptisms. I go from here to Benton, Arkansas, thence to Pleasant Hill, Arkansas. Brethren, include me in your prayers.

J. L. Calvert, 503 E. Huisache, Kingsville, Texas: The work with the congregation here is moving along in a good way. We have had seven to place membership the past two Lord's days, and among them are four teachers in our schools, and we have several others in the congregation who are teachers. We have recently placed signs over the city, telling where the church is located. We are beginning soon to repair and add some to our building if we can get the material. We are having a number of boys from the Naval base in our services. If you have a son here, urge him to attend our services.

John F. Reese, Nashville, Arkansas: My meetings at Cross Roads and New Hope, Arkansas are in the past. Fine crowds at New Hope with the whole neighborhood wanting me to return for two weeks next time. The house was full every night with the exception of one or two. I began at Tokio September 20th. If you live close enough to attend, please do so as I guarantee that you will be pleased and edified, and never regret coming. The finest way in the world to teach the Bible, pictorial teaching. Our meeting will begin at Nashville Sunday the 27th. We would be glad to have those who can to attend. We anticipate a fine meeting, with Glenn A. Parks of Fayetteville, doing the preaching.

M. H. Peebles, Saratoga, Arkansas: Since reporting I have been in four meetings. The first was at Blevins, Ark., where one lady was baptized. The second was at Oak Dale, near Gladewater, Texas, where seven were baptized and one restored. The third was at Corinth, near Nashville, Arkansas. Seven were baptized and three were restored. The fourth was at Chapel Hill, near Nashville, Arkansas, where nine were baptized and three were restored. The majority of the people baptized in these four meetings were married and we were thankful for the harvest. My school here at Saratoga opened today. I am to preach at Prescott and Chapel Hill, near Nashville, this winter.

H. H. Dunn, Huntington, Arkansas: This is my first report for this year. It has been a very busy one for me. Some-

what discouraging at times. The war and all that implies seems to cause so many to forget about eternity. I closed my last meeting at Oak Hill, Howard County, Arkansas, the first Sunday night of this month. Was there one week. Fifteen were baptized, most of them mature people; also mainly coming from among the Baptists. Began at Coweta, Okla. last Sunday. Two confessions of faith to date. Go next to Bates, Ark., then to Ripley, Oklahoma. That will close my work for this year unless some other place needs me.

THE BOONEVILLE WORK

Voyd N. Ballard

The work here at the Sanatorium is still good. I have given out many tracts, pamphlets, books and papers already this month. Much interest is being manifest among those who are not members as well as members of the church. I have contacted several new patients this week. Some who are members of the church have entered as patients.

All public services are well attended. We now have from ten to fifteen ladies meeting for worship in Oldham Hall each Sunday at 3:15 p. m. Also a goodly number of men meeting in Brown Shipley dining hall at 6:15.

The state has completed a broadcasting station in the Nyberg building. This system works something like a radio broadcast. On the first floor there is the microphone where the broadcasting is done. All patients in the building have earphones through which they hear the broadcasts. The reception is very good. I have made arrangements to preach over this system each Tuesday afternoon from 3:15 to 3:45. Nyberg has more than five hundred patients. The greater part of these will listen to the broadcasts thus we are greatly increasing the opportunity to teach the truth to these people. The doctors and nurses are very nice to me in this work, permitting me to have free course in the work of the Lord here in this great hospital.

NEED FOR BIBLES

New York, Sept. 8—During New York's Labor Day air-raid alert a hotel reported its desk received many calls for Bibles. One woman who insisted on one being sent up immediately, was told that there was a Bible in her room. "I know that," she countered, "but my husband is reading it."

The foregoing item came over the wires of the Associated Press on September 8. It is a well known, and significant fact that many people never read their Bible or think on things spiritual until some great physical calamity is about to befall them. There are many people, like the lady above mentioned, who forget the Bible until they see danger ahead, and then they must borrow one.

Some people no doubt will seek to borrow a ticket through the pearly gates

NUGGETS

Alice McCord Dean

You must hear the word of God, believe the word and obey the word to be saved.

How can you hear without a preacher, and how can he preach unless he is sent?

He was sent on the day of Pentecost. The Holy Spirit filled, or inspired the apostles on that day, so Peter preached the first gospel sermon on that day, sent by God, but we are not (as some teach) directly filled with the Holy Spirit today as Peter and the other apostles were.

Paul told Timothy to study, to show himself approved, that he might be able to teach others.

So we have to study or hear the word of God today, the Spirit does not speak directly to us. That is not now necessary as we have the New Testament written by the inspired apostles.

The apostles were by necessity sent by the Spirit of God, or Christ. Preachers today are sent by their convictions of their duty to God and man after having learned that duty by studying God's Holy Word, and being convinced that they are able to carry the rightly divided word of God to others.

God sent men are just as much sent as the Apostles were sent.

Without faith it is impossible to please God. We must have evidence to produce faith.

The New Testament is willed with evidence that Christ is the Son of God and that all who obey him will be saved.

Godly sorrow worketh repentance. When we are convicted of our sins by the inspired word of God that causes us to change our minds, and work righteousness, that is repentance.

Be not deceived God is no respecter of persons as many of us will find out on that day.

on that great day. They should know now that this entrance ticket is bought at the price of a Godly life while here on earth we dwell.

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BAPTISM—A BURIAL

BY HERBERT D. HOOKER

We have been told so many things about baptism that are not true, that the people in general do not know what it is for, how it is administered, its value and importance, whether it is essential or non-essential. Is it a burial or is sprinkling and pouring authorized? In order to come to an understanding let us go to the New Testament and see how people were baptized in the first century. Were they buried in water or did they have water sprinkled or poured upon them?

In the case of Christ's baptism the record says (Matt. 3:16; Mk. 1:9-10) that he came up out of Jordan. In Acts 8:26-40 we are told that both Philip and the eunuch went down into the water and came up out of the water, and he baptized him. But just how was Paul baptized? Suppose we let Paul answer. Hear him, Rom. 6:3-5: "Know ye not that SO MANY OF US AS were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so WE also shall walk in newness of life. For if we have been planted together in the likeness of his death WE shall be also in the likeness of his resurrection." Real also Col. 2:12-13. As a matter of fact the scriptural and original meaning of baptism was always "to immerse," "to bury," "to dip or plunge beneath," "to cover up." The word never did have any other meaning in Bible times. In the New Testament water was never sprinkled or poured on anything. Sprinkling and pouring are only substitutes for baptism and were instituted by the Roman Catholic Church for individuals that were sick, even with the Catholics it was never adopted until 1311. *Sprinkling and pouring for baptism has no higher authority than the Pope of Rome.* Yet many have been taught that in case of sickness sprinkling would be all right, but remember it has no authority except Catholicism. Paul says plainly that only SO MANY AS have been buried by baptism have put on Christ.

Paul says in Rom. 6:17: "But ye have obeyed from the heart that form of doctrine which was delivered you, being *then* made free from sin." When do we become free from sin, Paul? When you obey from the heart that form of doctrine. Let us let Paul tell us what that form of doctrine is. Read 1 Cor. 15:1-5. Paul says the form of doctrine that he delivered was the death, burial and resurrection of Christ. If we obey that form of doctrine (at which time we are then made free from sin) we must first realize that we are dead or lost in sin. When we realize this, let us be buried by baptism to arise to walk a new life. Before you can raise a corn crop you must bury the grain of corn that has the germ of life in it, but this life is dead or inactive and will remain so until the grain is buried, after it is buried the old grain rots and decays and new life comes up. So it is with man, he has a soul, this soul is dead in sin, inactive. When he realizes this, if he is to have his sins forgiven, have a new life, he will have to be buried (not sprinkled, you cannot raise corn by sprinkling sand on the corn seed) by baptism and then arise to walk a new life, being *then* made free from sin. Just how? That is God's business. Man cannot explain the corn seed and its changes, neither can man explain baptism, but it is God's law and sprinkling and pouring will not do. Only SO MANY AS have been buried by baptism will THEN have their sins forgiven, and the Lord will add them to his church. (Acts 2:47)

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(Listing Continued from Page 8)

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Sermons Of Salvation

R. A. HARTSELL

Man's greatest need is salvation. His opportunity has been extended through the sacrifice of Jesus Christ. But the fact that it has been offered will not save man. "The grace of God that bringeth salvation hath appeared to *all men*." If the appearance of God's saving grace—which offers man's opportunity—alone will save, then all men will be saved; and the Universalist is correct. "Ye would not come unto me," says Jesus, "that you might have life." (Jno. 5:40) And too, we read of the cowards who believed on Him, but would *not accept* him for fear of the Jews. (Jno. 12:42) In the days of John the Baptist, people rejected the council of God. The fact that some would "not come," others would "not accept"; and still others "rejected God's council" proves that there is something man must do to secure the blessing of salvation. Reject God's extended mercy and be lost. Accept his offered grace and be saved.

Men who were lead to know of salvation in the long ago, received the answer to their desire in sermons preached by those inspired of God. Through these sermons they were directed to the essential things in coming to Christ. The very first gospel sermon preached contained something within it that caused lost men to realize their need of salvation. We would conclude, then, that the preacher's first obligation is to preach so as to make lost persons realize the need of being saved. Conviction is, therefore, the first step in the matter of salvation. The Gospel is designed to bring conviction. Through it the Holy Spirit convicts the world "of sin, righteousness, and of judgment." Paul knew that he was a sinner; for, looking back upon his life before conversion, he said: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ died for sinners of whom I am chief."

(1 Tim. 1:15) The Spirit made known to Paul that he was a sinner. But he knew that he was a sinner by the law. (Rom. 7:7) Thus, the Spirit makes it known to persons that they are sinners through the "law of the Spirit." (Rom. 8:1-2)

Peter, in the first gospel sermon, used words to bring conviction to the three thousand. These words were given by the Holy Spirit. (Jno. 16:13) In it the speaker showed just what they had done. "You, by wicked hands have killed the Lord of glory." Having been convinced of their lost condition, they then asked, "What shall we do?" Every honest person believes that Peter told them just what they had to do. All sincere people will join in voicing the fact that they could not have been saved without doing just what the Holy Spirit led Peter to tell them to do. One cannot be honest and think otherwise; for to talk otherwise is to question the Spirit of God.

Being directed by the Holy Spirit, it was an easy task for Peter to tell them what to do. And, his answer could not have been wrong. It took but little time to inform them of the conditions of salvation. They were told to "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." Oh! No! That is not the answer of many supposed preachers of the gospel today. They will give a different answer. In so doing, they challenge God, the Holy Spirit and Jesus Christ. Can you afford to follow men who deliberately deny the teaching of inspiration? If a lost soul should be convinced of the need of salvation, and ask me what to do, I would give

him the same answer Peter gave that day. Would I be wrong? If so, why?

"Oh, that means something else," says one. If the Spirit did not know what he meant in that connection, how am I to know that he ever meant what he said? If I cannot trust the Spirit to say what he meant in Acts 2:38, by what rule can I be led to trust him anywhere else? "Put not your trust in men," said David, in the long ago. I know, therefore, that I cannot trust the answer of men; and, in this connection, I remember the words of another prophet: "It is not in man that walketh to direct his steps." We are convinced, then, that these God challenging preachers are not able to answer the question.

Saul was led to ask a like question. (Acts 9:6) He was told that he would be preached to, or told what he **MUST DO**. Having been contacted by Christ, in person, there could be no mistake as to the sermon he would hear. "You go into the city, and it shall be told thee what thou **MUST** do." (9:6) Not what you may feel like doing; or what conscience dictates; nor some human plan suggests. You are to do what you are **TOLD** to do. Now do you suppose that Ananias kidded Paul, having him to do some non-essential thing? Or, would you guess that this preacher of the word, directed by Christ, and inspired by the Holy Spirit, would tamper with the soul of so valuable a man? If you are sincere, you do not. If you want to be saved in eternity, you will not question the answer of Ananias; but you will do just what this man was directed to do.

The preacher arrives, beginning his sermon, he said: "Brother Saul, receive thy sight. And the same hour I looked upon him." (22:13) Who was this man upon whom Paul

(Continued on page six)

Condemnation

H. H. DUNN

This word as used in the Bible, even as in every day usage has more than one meaning, and the meaning conveyed at any particular instance must be determined from the context.

1. It is a declaration, by one with authority, of the guilt of another, together with the penalty to be meted out. In Jno. 8:10, Christ asked the woman taken in adultery, "Woman, where are those thine accusers? Hath no man condemned thee?" Her accusers had fled at the reasoning of Christ. They also had no authority to condemn, declare guilty, with penalty pronounced. Neither had Christ, as he was not a magistrate. Therefore, his further answer, "Neither do I condemn thee." But as a preacher of righteousness, he gave her that gracious admonition, "Go, and sin no more."

2. That which is the reason for; the proof of, or the cause of the condemnation. Jno. 3:17-21: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God and this the *condemnation*, that light is come into the world, and men loved darkness more than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In studying this passage we learn that Christ did not come into the world to condemn the world (Declare it guilty of sin) Why not? For all were known to be under the guilt of sin and subject to the penalty therefor. Rom. 3:10-18: "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and destruction and peace have they not known.

There is no fear of God before their eyes." They were under the condemnation of the Lord, in that they were declared to be guilty of the thing herein enumerated and justly deserved the punishment of destruction pronounced upon them. (Mal. 4:4-6) This is in agreement with the condemnation of which Christ spoke in Jno. 3:19 showing that the nature of their wicked, evil, sinful lives manifested in their actions was the cause of the condemnation which God had already pronounced upon them, and was also the evidence or proof that they were under that just condemnation from on high. In other words, they, by their wicked deeds, condemned themselves.

3. Again the term is used for the punishment itself. Luke 23:40-41: "As one of the thieves reprov'd the other for railing on the Christ with these words: Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss." The three were suffering the condemnation punishment together. The thieves deserved the punishment but Christ did not.

Now, in this event we see these uses of the word condemnation and those are the three uses about which we are concerned in this article. Let us study them.

1. The courts, having authority, had condemned each of the three; i. e., had declared them guilty of crime and had pronounced the penalty that they must suffer.

2. But the wicked, evil nature of two of them, the thieves, manifested in their violations of the laws of the land, was cause of the courts pronouncing that condemnation upon them. Their evil deeds were the proofs that they should have been declared guilty and punished. Therefore they, by those actions, condemned themselves.

3. Now they are suffering the third condemnation; the punishment for their crimes.

So has it been in all ages. When man turned aside from the righteousness of God and followed after the evil inclinations of the lusts of an impure heart, they by those deeds condemned themselves as unworthy

of the gracious mercy of God, but only worthy of the condemnation which he has assured all will be pronounced upon all of the unrighteous in the day when He shall judge the world in righteousness by His Son. (Acts 17:31) Then shall they suffer the penalty (condemnation) imposed. (Matt. 25:41-46; Rev. 20:15)

How aggravating and gnawing must be condemnation in one's own heart. 1 Jno. 3:20: "For if our hearts condemn us God in greater than our heart and knoweth all things." Then to pass from this life of opportunity, to await that day of sentence to be passed upon the wicked—knowing that there will be no escape; how awful indeed it must be. Consider the cries of the rich man of Luke 16.

Why not the rather live soberly, righteously, and Godly in this present world; that our hearts will not condemn us here. But that we may by the eye of faith look on to that time when we shall, as we rest from our labors of love and faith, in the paradise God still contemplate the joys that await the righteous just over there.—Huntington, Arkansas.

J. B. Hudson, Stamps, Arkansas: On August 30, G. P. Bowser (colored) of Fort Smith, Arkansas, began a meeting with the colored people at Stamps. There was only one member of the church among the colored people. There were other meetings which kept the people away to some extent, but all things considered, the meeting was a great success. There were six baptisms, and the colored people will keep up the worship in the future. There will be another attempt to further the cause next year.

The meeting was well attended by the white brethren and much encouragement given. The following churches sponsored the meeting: Dudley Avenue, Texarkana; Pleasant Grove church, Buckner church, Stamps church, and perhaps others, and members from other congregations helped. One man came from Camden, Ark. and helped in a financial way. The church at Stamps highly recommends Brother Bowser as being one of the best of our preachers to meet and defend the truth against any opposition. He is doing a great work among his race.

* * *

One may not be free from mistakes, but the perfect man does not make the same mistakes again.

* * *

The way of life may not always be smooth, but with God as my companion it will always be safe.

Christian Unity

FRANK L. COX

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." (Jno. 17:20, 21)

This is a portion of a well known prayer of our Lord uttered on Thursday of Passion Week, his last day with the disciples. Like all of Jesus' utterances, these words are marked with earnestness. His "hour" had come and the shadow of the cross had already fallen across his path.

In these momentous words we see: 1. The people for whom Jesus prayed: "For them also that believe on me through their (the apostles') word." All believers of the Christian era are included in this prayer, for all of them become believers through the word or testimony of the apostles. 2. Jesus' desire concerning them: "That they may all be one." 3. The nature of the oneness contemplated: "Even as thou, Father, art in me, and I in thee, that they also may be in us." The Father and Son are one—one in mind, one in plan, one in purpose. We cannot conceive of division of any sort existing between the Father and the Son. Jesus wants his disciples to be united even as he and his Father are united. 4. Why he desired his disciples to be one: "That the world may believe that thou didst send me." When witnesses agree, the people believe their testimony. Unity among the disciples of Christ will cause the world to believe in the Christ.

Evils of Division

1. Division militates against the prayer or will of the Lord Jesus. He prayed for the oneness of his people. That which militates against the prayer of the Christ cannot be right. Christ's people should be working in harmony with Christ's prayer, not against it.

2. Division causes infidelity. When witnesses disagree, the people do not believe; they become skeptical. When one disciple speaks one thing and another disciple speaks another thing in reference to the same proposition, we cannot expect the world to believe. Sectarianism among the professed followers of Christ is at the

root of much unbelief.

3. Division is carnal. Let us open our Bible and read. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not able to bear it; nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men? For when one saith, I am of Paul; another, I am of Apollos; are ye not men?" (1 Cor. 3:1-4) "Now the works of the flesh are manifest, which are these: * * * enmities, strife, jealousies, wraths, factions, divisions, parties," etc. (Gal. 5:19, 20) Partyism in the church is positively sinful. He who encourages partyism among God's people does wrong. He is working with Satan, not with God.

4. Division defeats the purpose of God. He intended that the church should unify the race. Let us read. "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye all are one man in Christ Jesus." (Gal. 3:27, 28) In Christ or his body "there cannot be Greek and Jew, circumcision and uncircumcision, Scythian, bondman, freeman; but Christ is all, and in all." (Col. 3:11) All racial distinctions are erased in Christ; all social distinctions are erased in Christ; all religious distinctions or parties are erased in Christ. Denominationalism divides, creates strife, promotes jealousy, encourages things that the Lord hates, discourages things that the Lord loves. Denominationalism among God's people defeats God's purpose. He intended that the church should unite; denominationalism divides.

You and Your Brother

Before Christian unity can be attained, two parties must agree: You and your brother. You and your brother must be in harmony, you must love each other. Let us read Paul's language to the Ephesians: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (4:1-3)

1. The disciples should have a true sense of the dignity of the Christian calling: "I beseech you to walk worthily of the calling wherewith ye were called." Paul considered it a greater honor to wear chains for the Christ than to wear a Roman crown. He had a deep appreciation for the church of our Lord. We should love the church for which Jesus died. Unless we do, we will make no effort to save it from strife and division.

2. The disciple should be humble: "With all lowliness and meekness." Most divisions are promoted by men who think more highly of themselves than they ought to think. Humble men promote unity, never destroy unity. They are willing to sacrifice themselves, if need be, that the unity of God's people may be preserved. Elders, deacons and preachers should remember that they exist for the sake of the church, not the church for their sake.

3. The disciples should have the grace of love in his soul: "With long suffering, forbearing one another in love." Brethren should be patient with one another; they should bear with one another; they should help one another. Brethren should have a high moral and doctrinal standard—just as high as the Bible places it. But a high standard, unless it is seasoned with love, often plays havoc with the unity of the church. As we raise our standard on moral and doctrinal points, let us not forget to add the grace of love. It is the "bond," or the cement which holds the members together in one grand body.

4. The disciples should put forth earnest effort, "giving diligence to keep the unity of the Spirit in the bond of peace." "Diligence" is required to keep the unity. Every accomplishment worth while requires earnest thought and effort on the part of God's people.

You, Your Brother and the Lord

Before Christian unity can be attained, three parties must agree: You, your brother and the Lord. It is not enough for you and your brother to agree; you and your brother might agree to do wrong. The Jews agreed together to crucify an innocent man. Ananias and Sap-

phira "agreed together" to try the Spirit; they were united in name, in purpose, and in deed; but the unity they created was not Christian unity. They had Satan as their associate. False religionists of today agree together, work together in peace, have a common aim; and yet they have not attained to the noble mark of Christian unity. Christian unity cannot be realized on the basis of error or falsehood. It must have God's eternal truth as a foundation. You and your brother should agree—this is important and necessary; but you must agree with the Lord. This brings us to the discussion of a great theme, namely:

The Doctrinal Basis

The doctrinal basis of Christian unity must contain every essential in the religion of our Lord. (By "essential" we have reference to every truth Jesus taught, not certain portions of the Bible which seem to sustain a theory) There can be no unity worthy of the name by accommodating truth to suit partisan ideas and creeds. He who attempts to do so, becomes a perverter of the gospel. (See Gal. 1:7-9) Truth does not change; for this reason, individuals and groups must accommodate themselves to it. It is only as we learn the truth and conform our lives to the same that we are made free. (Jno. 8:31, 32)

It must not contain one non-essential. (By "non-essential" we mean those things which are not taught in the New Testament.) Under this heading we place traditions, creeds, certain names, customs, innovations, etc. It is sinful to contend for those things which are not authorized or taught by the Christ.

Christian unity cannot be attained by the practice of substitution. (By "substitution" we mean the putting of our own ideas and laws in the place of divine law.) We cannot promote the unity that God approves by saying, "I know that the New Testament teaches a certain practice, but some other practice will do just as well." He who encourages substitution in divine things places himself above the Lord, rejects his authority, and plays havoc with his church.

Again, let us turn to the book of Ephesians. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (4:4, 5)

1. There must be unity of organization, because there is "one body." Christ is the head of this body, the church; we are members of the body. We are joined to him and to each other in one grand brotherhood. Denominationalism says, "There are bodies." The Bible says, "There is one body."

2. There must be unity of life, because there is "one Spirit." The physical body is animated by one spirit; the spiritual body, the church, is animated by one Spirit—the Holy Spirit.

3. There must be unity of purpose, for there is "one hope." This is the hope of heaven, the expectation of meeting God in peace and living with him and His people in eternity. Unity of purpose promotes unity of life, unity of action. A common hope tends to bring God's people closer together.

4. There must be unity of authority, for there is "one Lord." He possesses all authority both in heaven and on earth. This being true, no one upon the earth possesses authority in matters religious. We should look to Christ for all instruction, move at His command, and stand still where he has not spoken.

5. There must be unity of speech (teaching), because there is "one faith"—one body of truth, one creed. This creed is the Christ—his life and his doctrine. When men add to this creed or subtract from this creed, the basis of Christian unity is impaired if not destroyed.

6. There must be unity of practice, for there is "one baptism." The one baptism is the baptism of the great commission (Matt. 28:19, 20), immersion in the name of the Father, and of the Son, and of the Holy Spirit. (Rom. 6:1-3; Col. 2:12) There is no division in the religious world on this point. It is when men begin to preach that there is more than one baptism that the people become confused and divided.

7. There must be unity of worship, for there is "one God." In order to worship him acceptably, we must worship him in spirit and in truth. (Jno. 4) We must worship him earnestly and sincerely—"in spirit." We must worship him in accordance with the New Testament plan—"in truth"—adding nothing to this plan, taking nothing from this plan.

"There is one body, animated by one Spirit, cheered by one hope, one Head (Lord), to which each member is united by one faith and one baptism, one God, the Supreme Source and Sustainer."

This is the golden chain of Christian unity, containing seven links. God is at one end of the chain, the church at the other. The two are connected by the links (the fundamental doctrine) between.—In Gospel Proclaimer.

PEBBLES AMONG THE STONES

A. H. BRYANT

The most valuable knowledge is to know the will of the Lord.

Much wisdom is manifest by youth or aged in learning the will of the Lord and doing it faithfully.

"He that getteth wisdom loveth his own soul: He that keepeth understanding shall find good." Solomon.

He who worships the Lord acceptably worships the way the Lord directs. "The true worshiper shall worship the Father in spirit and in truth." Jesus.

Faithless hearts and disobedient souls will be companions in eternity. "Fear God and keep His commandments, for this is the whole duty of man." Solomon.

Only clean hands and a pure heart can offer up acceptable prayer to Jehovah. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Paul.

Has Your Subscription Expired?

A number of subscriptions to the Gospel Light expired during the past few weeks. If yours is among this number we hope you will renew promptly. We need your cooperation in this matter now, and hope we will be favored with the same.

A. H. Bryant, Douglas, Arizona: The church at Douglas has recently made some progress and suffered some reverses. Attendance and interest holding up well. I am to be with the church at Spearman, Texas this week end, Sunday 27th. Brother Leonard C. Seal will preach for the church at Douglas.

* * *

Ira Y. Rice Sr. writes from Etterville, Mo.: I closed a meeting here last night of two weeks duration. Visible results were six baptisms, four of whom came from the Baptist ranks. One of the four will be 70 years old her next birthday. I have enjoyed my association here with these good people. They know how to make a man feel at home. I am sure I have found some of the salt of the earth here. I am preaching three or four nights this week for a congregation near here, then I must leave for Central, Iowa where I am to begin a meeting next Lord's day, September 27th. May the Lord bless all the faithful everywhere in their labor of love, is my prayer in Jesus' name.

What Must The Church Do To Be Saved ?

W. A. BLACK

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2:12) When Paul commanded the Philippians to work out their salvation with fear and trembling, he had reference to their final salvation in heaven. They were already saved from their past alien sins. They were addressed as "The saints in Christ Jesus." (Phil. 1:1) The very fact that Paul commanded the Philippians to work out their salvation is evidence within itself to convince anyone who wants to see the truth that a child of God must work to get to heaven. Our eternal destiny depends upon what we do while here upon this earth we dwell. There is a theory that says, "Your works have nothing to do with you getting to heaven, if you are a child of God you will get to heaven regardless of what you do or do not do." But this theory is contrary to all scriptures. Here are a few scriptures which prove that you must do something. "Work out your own salvation with fear and trembling." (Phil. 2:12) "His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord." (Mt. 25:21) This is a judgment scene; when the Son of man comes, "Then shall the kingdom of heaven be like" these parables. (Matt. 24:44, 25) One of these servants was cast out because he was unprofitable. (Matt. 25:30) "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me: I was in prison and ye came unto me." (Mt. 25:34-36) "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10) "Marvel not at this for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Jno. 5:28-29) From the above scriptures it can clearly be seen that all children of God must work out their own salvation with fear and trembling.

The church must recognize Christ as the founder and head. Christ built his church and no other. (Matt. 16:18) He purchased it with his blood. (Acts 20:28) He is the head over his church and the rightful ruler. (Col. 1:18; Eph. 1:20-23) The pope of Rome is not the head of the church of Christ. No man nor group of men is the head over the church of Christ. No association, convention, assembly, synod, board or council is the head over the church of Christ; neither do they have any right or authority to pass any law or legislation. Christ has all authority. (Matt. 28:18) Christ built his church and bound certain laws upon it and loosed all the rest. (Matt. 16:18-19) So then the laws which Christ has bound upon the church let no man seek to loose; and the laws which Christ has not bound upon the church or loosed let no one seek to bind. Every

time a group of men get together and write out a creed, or disciples, or manual, or articles of faith, they are trying to place themselves at the head of the church. It is equal to saying, "Lord, you gave us the Bible and it was a good book when it was first given; but, Lord, you could not see the future, and hence the Bible is not sufficient, so we will get together and write us out a creed or law in addition to the Bible." Now, my friends, I believe that God was wise and powerful enough to give us a book which was, is, and will be sufficient for all time. He does not need any of man's puny efforts to assist him in giving a book unto his church. Hear Paul on this matter: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17) What more could we want? What a mess man has made in trying to help the Lord out with his word. The Methodists have revised their creed. The Presbyterians have done the same thing. The Baptist and all the rest of the creed makers have changed their creeds. But, after all the creeds have perished, God's word will still be standing in all its glory, and beauty, and power. Several years ago the digressives became dissatisfied with Christ as the head of the church and hence they organized their boards and split off into the "Christian Church." As a result they have instrumental music and any thing else that they want. People have never digressed or apostatized so long as they recognized Christ as the head of the church. Why not be satisfied with the names which are found in the Bible? Why not be satisfied with the laws which are found in the Bible? Why not be satisfied with Christ as the head of the church? The church must recognize Christ as the head of the church in order to be saved.

The church must preach the gospel in order to be saved. The church is the pillar and ground of the truth. (1 Tim. 3:15) If the truth is preached, the church must preach it. When the church at Jerusalem was scattered abroad they went every where preaching the word. (Acts 8:4) The gospel is the poyer of God unto salvation. (Rom. 1:16) The gospel is in earthen vessels. (2 Cor. 4:7) It is according to the purpose of God that the church should make known the wisdom of God to the world. (Eph. 3:1-11) When the church fails to take advantage of every opportunity that presents itself to preach the gospel it is failing in its mission and it is not measuring up to the eternal purpose of God. More preachers are needed in the church to preach the gospel. They must be supported by the church. All members of the church must teach the gospel to the extent of his ability and according to the will of the Lord. The gospel must be preached in season and out of season, at the meeting houses, under tents, in homes, over the radio, and through the printed page. Paul said he was pure from the blood of all men. He preached unto them the whole counsel of God. (Acts 20:26-27) We must be pure from the blood of all men, if we are saved in heaven.

(Continued on page seven)

Sermons Of Salvation

(Continued from page one)

looked? The one to whom Jesus had appeared, and instructed concerning Paul's condition. The one to whom the mission of "Telling thee what thou MUST do" had been assigned. The proper man, with the only message of salvation. Do you think that Ananias told Saul some non-essential thing? Do you believe that he was directed by the Spirit in telling Saul what to do? Do you believe that the Spirit gave the correct answer? Could Saul have been saved without that answer?

Strange, isn't it, that when the gospel preacher found Saul praying that he did not say, "Pray on brother Saul?" No, it isn't strange in the least when one understands that Ananias was a gospel preacher. Gospel preachers will not instruct an alien sinner to pray on. If they find one in the same condition, they will direct him just as did Ananias. To direct one in any other way, is to prove that one is not a gospel preacher.

This would have been an ideal time to have supported the mourner's bench system of religion. No more opportune time ever presented itself to inspiration to give proof of the system. The very fact that the Spirit passed this opportunity, is evidence that the system was never used by inspired men. And, furthermore, one following the dictates of inspiration will not use it today.

Common practice among "mourner's bench churches" convicts the system. In the larger city churches the bench has lost its conspicuousness. It has been set aside. But the preachers who fill the city pulpits, where the bench has been set aside, go to the rural communities and use it. Now if it takes the system to save in the rural localities, why does it not take it in the cities? If the bench was needed twenty-five years ago in cities to save souls, what has caused the need to be set aside? If it was God's plan years ago, why not now? Until these questions have been sanely answered, the system stands rejected by inspiration, and convicted by sectarian practice.

No, friend, you must do the same thing Saul did. You must comply with the same conditions which saved the three thousand. Jesus said to Saul: "You MUST do." His representative said: "And now why tarriest thou? Arise, and be baptized,

* * * * * NOTES—REPORTS * * * * *

Maurice M. Howell, Corinth, Miss.: Last week the Foote Street church purchased a minister's home located across the street from church building. One was baptized tonight (Wednesday) after services.

* * *

Dan J. Ottinger, Lynn, Arkansas: Recently I closed at Steve, Arkansas without additions. I had a sickening experience this summer for the first time—that of conducting two meetings in succession without additions to the Lord's cause. The Gospel Light is to be commended in that it is still willing to publish articles and reports in the language of the people without fear of reflection on its "journalistic dignity."

* * *

Walter W. Leamons, Raymondville, Texas: I baptized two people at McAllen last week. Began regular work here last Sunday morning. In the afternoon I heard Brother Foy E. Wallace Sr., and did some baptizing for him when he and the San Perlita church came over to use our baptistry. He is still a great man—a veteran of the Cross. My meeting at

and wash away thy sins, calling on the name of the Lord." (Acts 22:16) I would tell a person in the same condition to do the same thing. This was the sermon brought by the messenger of salvation. Any true messenger of salvation will bring the same sermon.

Turning once more to Paul's sermon on Mars Hill, we renew our mind with his statement: "Of one blood made he all nations for to dwell upon the face of the earth." By one blood we are here physically. We owe our existence to the one blood. So in the redemptive system, we owe our spiritual lives to one blood. The blood from the opened side of the Son of God upon the cross makes us children of one great family—God's. All must contact that stream to live. Christ shed his blood in his death. (Jno. 19:34) His blood washes away sins. (Matt. 26:28; 1 Jno. 1:7) We are baptized into his death (Rom. 6:3) where the blood is. By believing in the cleansing power of that blood, repenting of sins, and confessing the Son of God with the mouth, we are qualified to be immersed into the fountain for sin and uncleanness. (Jno. 3:18; Luke 13:3, 5; Matt. 10:32; Rom. 6:3)

Milby Street, Houston, Texas will be October 11-25. Want to conduct at least one meeting a month during the winter and a full calendar next spring and summer. Who needs a meeting in November or December?

* * *

Tillman B. Pope, Alma, Arkansas: The meeting at Poteau, Okla. closed with one man being restored. The attendance and general interest were far below what they usually are in Poteau. I have many dear friends there and I was happy to be with them again. I went from Poteau to Maysville, Okla. This meeting was greatly hindered by rain. Three married people were baptized. C. L. Wilkerson was there last year. There are none better than he. I enjoyed my stay in Maysville. I am now at Washburn, Arkansas. I have time for two or three meetings in November and December. Write me if you want a meeting.

* * *

H. C. Bryant, Dennard, Arkansas: Brother H. F. Cates of Formosa, Ark., just closed one of the best short meetings it has ever been my pleasure to attend. The attention was the best throughout. One sister confessed her faults and four adults were added by baptism. Brother Cates had his lessons well in hand and though firm, he was persuasive in his attitude. I have never heard the Gospel more forcefully presented. Brother Cates has been in the field forty years. He has done much mission work and baptized more souls in destitute places, I think, than anyone among us. He is still active. Call him, he will do you good, preaching the truth in love.

* * *

NOTICE—We have just received another shipment of those large print New Testaments with Psalms. Price only one dollar. Have you ordered yours?

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What the Church Must Do To Be Saved

(Continued from page five)

The church must care for the aged and sick and feed the poor. The church cannot shift this responsibility off on the government. The church must take care of all that it can and then let other agencies take care of the rest. (And in connection with this, I wish to impress upon every Christian the fact that we must do all of our work through the church.) (Eph. 3:21; Matt. 25:33-45; 1 Jno. 3:17)

The church must restore the erring and withdraw from the unruly. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." (Gal. 6:1) If one refuses to be restored Paul tells the church what to do. "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6) "Therefore put away from among yourselves that wicked person." (1 Cor. 5:13) The church must live a clean, holy life. The church cannot bring the world into it. The church is in the world but the world must not be in the church. "... 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, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27)

The church must meet every Lord's day and worship God in spirit and truth. (Acts 20:7; 1 Cor. 16:1-2; Acts 2:42; Heb. 10:25; Jno. 4:23-24; Eph. 5:19; Col. 3:16)

The above are some of the things that the church must do in order to be saved in heaven at last.
—In THE EVANGELIST, Longview, Texas.

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The Seed Of The Kingdom

JOHN W. WILSON

"And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Lk. 8:10-15)

All forms of life have been brought into existence by a direct, miraculous power, or influence; but they have been perpetuated, or continued by seed. In the beginning God made man. (Gen. 1:1; 1:16) In this God exercised his creative power. So God created man in his own image, in the image of God created He him; male and female created He them. (Gen. 1:27) After creating man God placed in him the power of reproduction. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth. (Gen. 1:28) In this God gave the law of procreation. This is known as procreative power. In creative power we see divine and miraculous energy. In procreative power we see divine, but not miraculous power exercised. At this point many miss the truth. To them it is inconceivable that a thing could be divine and not be miraculous. Yet, no one will contend that it takes a miracle for a tree to produce fruit. Still, the divine hand is seen and not denied in every red apple. God created, or made, the first tree. This was more creative power. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat." (Gen. 1:29)

In the creation of the tree we again see the divine and the miraculous. God said the fruit of the tree shall yield seed. It is a well known fact that the seed will reproduce after its kind. This is in keeping with the divine law; hence, is divine. Still, no one will contend that it takes a miracle to grow a tree. The things said of man and trees are also said of everything that exists today. God created all things; then He put into operation His divine law of procreation. By this law everything is perpetuated. The divine hand is seen at work

in all nature. This is true in the natural realm, and, is equally true in the spiritual.

That the church of Christ is the spiritual family of God I think none will deny. However, a few passages from God's word should suffice to convince any who may be in doubt on this point. "Feed the church of God which he hath purchased with his own blood." (Acts 20:28) "So we, being many, are one body in Christ." (Rom. 12:5) "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:21-22) "The house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15)

In view of the above, and other scriptures, the church is the redeemed, saved, born again, converted, spiritual family of God. No one can be redeemed, saved, born again, or spiritual outside of the church which is God's spiritual family. Now to determine the origin of the church and to learn how it is perpetuated. We shall learn how the church was started first. The church, God's spiritual family, like his natural or human family, had a miraculous beginning. Isaiah spoke of this very thing in the following language: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." (Isa. 66:8) Paul declared that: "God hath set some in the church." (1 Cor. 12:28) Again he says: "For we are his workmanship, created in Christ Jesus . . ." (Eph. 2:10) Thus, the church or kingdom, the spiritual family of God, had its beginning. This was both divine and miraculous. God exercised His creative power. Just as he placed in his natural creation the power of procreation, so Jesus explain: "The seed of the kingdom is the word of God." (Lk. 8:10-11) If this seed will not produce citizens of the kingdom then it has no procreative power. This is the exact accusation made against the seed by the denominational world. With one voice they declare that citizens of the kingdom are made by the Spirit independent of the word. In this, they reject God's procreative power and demand that he exercise his creative power over again. Since he has never done this in the natural world, why should he be expected to do it in the spiritual? Why should he give a spiritual law? His word is a spiritual law, for Jesus says: "The words that I speak unto you, they are spirit, and they are life." (Jno. 6:63) Why should he give this spiritual law if he did not intend to use it to reproduce spiritual life? Who is man

(Continued on page four)

“Don't Blame Beer”

GEO. B. CURTIS

Radio Sermon delivered over KHBG, Henryetta, Oklahoma.

The daily papers for the past few weeks have been carrying advertising under the caption, “Don't Blame Beer.” The disrepute of the beer joint is beginning to react against the business. The beer barons are spending thousands of dollars trying to cover up their dirty trail. They are trying to pass the buck. Their sins have found them out, and now they are crying, “Don't Blame Beer!”

If you can imagine a skunk backing up and spraying you from head to toe, then turning around with a polite bow and saying, “Pardon the odor, but don't blame me,” you have about the correct picture of what is taking place in the beer industry. Under the absolute falsehood that beer does not intoxicate, they have seduced our men and women, our boys and girls. Beer has made drunkards out of our sons, and drunken prostitutes out of our daughters; then as the skunk of my fable, turns and apologetically says, “Don't Blame Beer.”

The saloon of the old days with its broils and fights was bad enough, but was a harmless thing compared to the modern beer-vending honky-tonks. The saloon of half century ago did not cater to the trade of school boys and girls. The modern beer garden draws its most lucrative business from both sexes in their teenage. It sends out its siren call for the innocent victims, pours its soul-damning virus into their young lives, robs youth of honor and virtue. But, “Don't Blame Beer,” whatever you do.

In a nearby county, a county official is also the proprietor of one or more honky-tonks. In discussing the effect of the war upon the roadhouse business, he stated that a crop of boys and girls was coming on, and if one could weather the slump until the war was over business would again be good. His plans envisioned a time when our babies in the cradle, now, would drive out to his infamous dive, drink his brew of hell, and under its maddening influence commit murder, robbery, theft, fornication and rape; but you must not blame beer for all that.

There is an old adage that says, “Tell me thy company and I'll tell thee what thou art.” To state it simply: One is known by the company he keeps. Beer is known by its company. A large portion of beer advertising has been designed to convince people that beer is a non-alcoholic, harmless beverage; that beer is honorable company for kings, priests, saints and angels. Yet, we find beer continually in the company of tramps, thugs, gamblers, vice and corruption of every kind. Wherever beer goes there will be found the dregs of the community. The harlot, the panderer, the drunkard and all their ilk will be found in the company of beer. Yet, “Don't Blame Beer.”

About a dozen years ago a German paper-hanger and his beer drinking companions were customarily assembled in a Munich beer cellar. This paper-hanger was Herr Hitler. Over their glasses of beer they planned the Germanic future. Here in this atmosphere, their inflamed minds gave birth to Nazism. Here plans were laid for world dominion. The diabolic schemes that have plunged us into global war had their conception in a German beer joint. But you mustn't blame beer. It is harmless.

A few nights ago a carload of high school students of

our own town were drunk—maudlin drunk. They had been to such places as the “66 Club”, “The Bungalow,” or “The Green Frog,” or others equally as infamous. They were from leading families of our town. And, they were drunk—gloriously drunk. They were boys and girls—high school boys and girls—our own boys and girls—and they were drunk. The girls were as drunk as the boys, and the boys were as drunk as the girls. They were all drunk. One of the girls between drunken giggles gave out the information that “her old man”—her father—was one of the leading preachers of the town. Yes, that took place in Henryetta, Oklahoma. Where did these children get the stuff that made them drunk? Right here in the beer selling honky-tonks of home town Henryetta. These young men and young women are precious. They are among our best. They are the pride and joy of the homes from which they came. They are on the road to ruin. They are on the road to hell. Beer helped to start them on the road to ruin and to hell. But “Don't Blame Beer.” It may rob our sons and daughters of every vestige of self respect. But you must not blame it. Remember it pays a tax. What is your son's honor and your daughter's virtue when compared with the tax beer pays. Let our boys and girls go to destruction. We need the tax money. But, “Don't Blame Beer.”

A few Saturday nights ago, there drove up to one of the town's beer joints two middle aged men, in company with two teenage girls. The men bought beer and shared it with these foolish virgins. They drank to satiety. The quartette re-entered the car and drove away into outer darkness. Two more girls—some mothers' daughters—were on the road to ruin. But you must not blame beer. No, “Don't Blame Beer.” Two fathers were away from wives and families on the broad road of ruin, seducers of teenage girls, with beer as their chief assistant. But you must not blame it on beer. Families may be torn to pieces, homes broken up, children worse than orphaned by the divorcement of parents, girls ensnared and souls damned, but beer is harmless. You must not blame it.

A few days ago the Daily Oklahoman printed a county by county report of the U. S. Army for Oklahoma on venereal diseases. The percentage of syphilis infection in the state is high. Our own county, Okmulgee, is not at the bottom of the list by any means, while our neighboring county, McIntosh, heads the list with a percentage of syphilis infection higher than that of New York's darktown Harlem. The beer joint is contact point number one for the prostitute and her victim. All over the state, all over the nation, men and women are victims of this filthy, pernicious disease—a badge of shame, sin and dishonor—contracted under the influence of beer, contacted in the precincts of the beer vending honky-tonks. But you must not blame beer.

Sugar has been rationed now for a number of months. My wife and your wife have stood in line waiting to sign an application for a stipend of canning sugar. We, you and I, are more than willing to deny ourselves the luxury of the many sweets to which we have been accustomed. But the beer industry must have its sugar. Yes, we know it will befuddle the minds of youth and manhood, maiden and womanhood, and hamper our war efforts at every turn. Yes, it will be the means of ruining thousands of boys and girls. It will lead thousands into

divorce, into prostitution, into hell—and, will not benefit any man, woman or child by its use the value of one thin dime; yet, beer must have its sugar, and you mustn't blame it either. Let your fruits go unsweetened, deny your children candy, ice cream and cake; but be sure to give that rednosed guzzler his beer.

Yesterday's papers brought us news of gas rationing. Soon to all of us will be given rationing coupons. There is no shortage of gasoline. The move is intended to conserve rubber. Rubber is precious. Our national life depends upon it. Unless it is available for airplanes, tanks, gas masks, jeeps, army trucks, etc. we shall go down in defeat. You and I are willing to meet every demand of our country in the conserving of rubber. We are willing to deny ourselves the pleasure of our customary drive with wife and kiddies. Yes, we can walk to office, farm and factory to save precious rubber. But Pabst, Falstaff, Blue Ribbon, Griesedick, Cooks and others must ride on rubber. And why not? Beer is German. The very name "beer" is German—spelled "b-i-e-r." Beer originated in Germany, most of its brewers are German. Why should it not waste precious rubber, sugar and manpower to help Hitler and the "Vaaterlandt"? If beer could talk it would cry, "Heil, Hitler" and give the Nazi salute. "But Don't Blame Beer."

The cry goes up all over our land for workers in essential industries, and for men in our armed forces. The young men of our nation are being rapidly absorbed by army, navy, marine and air corps. The assembly lines of airplane, tank and munition plants are calling loudly for workers, both men and women. There is a shortage of labor in many vital fields. I spent the past two weeks in a rural community. The farmers were in sore need of cotton pickers and men for other farm work. We of necessity conserve all food and feed for victory. The ships, the planes, the guns, the munitions require men. Every ounce of manpower is needed in the fields of vital industry. Thousands of trucks carrying nothing but beer are on our highways; other thousands of men are engaged in the manufacture of beer; still other thousands are engaged in the sale of beer. Millions of dollars are spent for it. Millions of dollars are tied up in the breweries that make it. Valuable machinery that could be used in the production of war essentials produce beer—just beer. Valuable metals that are so badly needed in war industry are used in making beer—just beer. Yet, beer contributes nothing—not a single necessary thing to the winning of the war. It hinders, greatly hinders. Yet you mustn't blame beer. Yes, we'll contribute our kitchen utensils, if necessary—the electric iron, the pressure cooker, the skillet, the pot, the washing machine—anything needed; but this mandefiling, God defying, hell spawned business of beer must keep its copper, its aluminum, its iron, its sugar, its rubber. It is a product of Germany, and is still looking out for the interest of the "fatherland" by breaking down the manpower of America. The beer barons in good old "U. S. A." are worth far more to Hitler telling us not to blame beer but to drink it than the same number of men in his armies would be. Yet, "Don't Blame Beer." It belongs to the untouchables. Don't blame it, for its manufacturers say not to.

Beer drinking is the breeding ground for drunkards. Youngsters of both sexes enter beer joints, drink this intoxicant that is said not to intoxicate, but does. The craving is established. Beer, the dance hall, wild women—all inseparable companions—and another drunkard is made, another panderer comes into existence, another gambler is created; another young life is

ruined; another soul doomed to the eternal night of a drunkard's hell. But, you must not blame beer.

Beer drinking and beer joints are the breeding grounds for prostitution. The young girl, who ought to be at home with her mother, enters one of these dance hal-beer-vending-honky-tonks. The spirit of adventure and aring prompt her to take a glass. She may be, and sometimes is, from a Christian home. She may be, and sometimes is, a preacher's daughter. She drinks. She dances. She pets. She falls. A pure young woman is on the road to professional prostitution. God's highest handiwork degraded. Another ruined woman. Another aged father, another aged mother brought down in sorrow to the grave because of a wayward daughter. Yes, beer was a contributing factor in her fall. But, "You Must Not Blame Beer." The brewers say not.

The beer joint is a breeding ground for gamblers. Here in Henryetta men gamble away the pay check in beer joints. Cards, dominoes and other games are bet upon freely. The world series has been the object of betting around the radios in some of these places. Yes, beer is a boon companion of gambling and gamblers. Yet, you must not blame beer.

Wherever there are human errors beer will be found. It is a companion of the rapist, the murderer, the robber, the drunkard, the drunken driver, the gambler and the prostitute. Yet, "Don't Blame Beer."

If we could but pull back the curtain of hell and behold the sulphuric flames of the infernal regions; if we could hear the unending wail of lost souls in their eternal misery, we'd see and hear some of the final effects of beer. Page the Devil and ask his Satanic Majesty what brought so many fine young men and young women into his Satanic realms, and he'll smile his best smile and assure you that the beer-honky-tonk-dance combination accounts for a high percentage of their presence. Then he'll assure you in the style of Oklahoma brewers: "They're in here, all right. They're eternally lost. I have them. Hell is their everlasting abode. But, 'Don't Blame Beer'."

In the Henryetta Free Lance of Thursday, September 17th, there appeared an advertisement under the following heading: "Here's How To Deal With Honky Tonks." This ad was paid for by the "Brewers and Oklahoma Beer Distributors Committee, Hale J. Loofburrow, State Director." The ad pulls the veil of deceit over the nefarious business, throws in a business bid under the guise of patriotism, orates against honky tonks, praises reputable beer dealers. Reputable beer dealers, indeed! I ask you to start, you in Henryetta, on Main Street and count the reputable, good-community-building, beer dealers. Write down the list on your thumb nail. When you have finished with the Henryetta dealers, start on the highway in any direction, visit all the honky tonks in Okmulgee county; write down all the good, religious youth-uplifting beer dealers on the same thumb nail. If you are careful with space you'll still have space on the same thumb nail to write the "Lord's Prayer." Do the beer trucks stop at these infamous places the Brewers and Distributors Committee are telling us they are so seriously opposing? Do they still sell them beer? Yes, most of their goods are sold in these very honky tonks they pretend to fight. Just a case of biting the hand that feeds them. If all the beer sold in all the state in all the reputable beer places—the beer that has brought nothing but good to the ones purchasing it—were converted into carbolic acid, the quantity would be insufficient to give an Oklahoma chigger a case of the

(Continued on page four)

THE GOSPEL LIGHT

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"Don't Blame Beer"

(Continued from page three)

"tummy" ache. There is no good in the stuff, and nobody knows this better than the man who sells it. Then why does he sell it? For the dirty dollars that it brings. He sells souls. The devil is the head of the whole set-up. Its friends are the devil's friends. But, "Don't Blame Beer." Beer will dull your eye, redden your nose, ruin your nerves, hang a "bay window" on you like a feather bed; but don't blame beer. Beer will take your pay check, rob you of your wife's love, or your wife of your love, steal your self respect and break up your home. But, don't blame beer. Beer will take you son, that boy you love so, make him a stumbling stone for your neighbor's daughter, that girl he loves so, turn him into a drunkard and a gambler. But you must not blame it.

Beer will take that beautiful little girl of yours, the one with the rosy cheeks, dancing eyes, and curly hair—angelic almost in her beauty and innocence. It will make of her a cigarette smoking vampire, a danger to every mother's son; it will, with its attendant evils, sap her beauty and vitality; and leave her a painted hag—a thing of loathing, sin laden, disease wracked, worse than dead—then the death and hell. Yes, beer will do all that. But, "Don't Blame Beer." The Brewers and Distributors Committee say we must not.

Beer will take members of the church—yes, members of the church of Christ—lure them into these "respectable" beer joints. There the influence of the Lord's church suffers. There the Son of God is again crucified being put to an open shame. There the money of the church member, sometimes to the tune of fifty bucks or more, is lost on the favorite ball team. There the cause of the Lord bleeds in the presence of the Lord's enemy by the perfidy of the modern Judas in the beer joint. Yet, you must not blame beer.

Brethren, you have no business whatever in these places. You can do yourself no good, and the cause of the Lord an infinite amount of harm by entering these dives of hell. The taint of the place is like wet paint. It sticks to you. Wet paint will ruin the finest suit of clothes. The taint of the beer joint will ruin the influence of the finest man among us. Shun the beer joint as you would shun leprosy. It will damn you.

The cause of our Lord demands our best. His cause suffers from every sinful act of the members of his

body. Some of you hearing me this morning have let beer and other worldliness rob you of all your love for the Lord's church. You've quit attendance of the worship. You've gone the way of the world. You're on the road to eternal night. You are leading others down the broad road to ruin. You are a stumbling block to the feet of others. Your ungodliness is manifest. It is time to call a halt. I read from 1 Cor. 10:21, "Ye can not drink the cup of the Lord and the cup of devils." Yet just as surely as I am speaking to you, some of you hearing me this morning are trying to drink the cup of the Lord and the cup of the devil. You take the cup emblematic of Christ's shed blood, on Lord's day; then quaff the beer in the devil's cup any other time. "Ye cannot drink the cup of the Lord, and the cup of devils."

The church of the Lord faces days of trial. Its members must be true to it. Never before has the world needed God more than now. God can be known only through the gospel. The church of the Lord is the only medium for its spread. A beer guzzling membership is an abomination in the sight of God. Do you appreciate the church of the Lord enough to live for it? Or, would you sell it—Judas like—for a glass of beer? The time has come for every man to take his stand definitely for God and right. Beer is wrong. It is against Christianity. It is against the cause of our nation in its death struggle for existence. Booze of all kind must go. The sooner that is realized the sooner we shall get the job of this war done. The material, the man power must be put to better use than beer making, beer distributing and beer consuming. It must go, even if you must not blame beer.

The Seed Of The Kingdom

(Continued From Page One)

that he can defy God and set aside his law?

But, we are told that the Bible is only a moral code by which children of God are expected to walk after they have been born, or created. It is urged that the word has no power to regenerate. This doctrine flies in the face of many plain statements from the Bible. David says: "The law of the Lord is perfect, converting the SOUL." (Ps. 19:7) He did not say, "Perfect, governing the moral conduct of a Christian." CONVERTING THE SOUL. What? The LAW of the Lord. Perfect. This word means complete. The law of the Lord not only has converting power, but is complete to do that very thing. This means that no additional power is needed to convert the soul. All the power that God has for the procreation of spiritual life is in his law. Peter put it in these words: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23) Again: "Seeing ye have purified your SOULS in obeying the TRUTH. . ." (1 Pet. 1:22) Thus, the seed of the kingdom will produce fruit. It, like any other kind of seed, produces after its kind. Nothing but citizens of the kingdom is made by the word. The word makes all the citizens of the kingdom of Christ that are ever made.

Do We Need Them ?

ROY H. LANIER

What? I mean do we need the various denominations of today? Is their existence essential to the carrying out of the program of the Lord? No. No! I am not saying anything about the people in the denominations as individuals. I do not say they have done no good in correcting the morals of the community. I am asking, *Do we need them?*

Did the Lord, from the beginning, intend that his work on earth should be carried on by the denominational method? If the Lord had his way about the matter, would he work through denominationalism with all of its divisions today? And, may I ask, since denominationalism perpetuates division and strife, does the Lord work through such a system?

The justification of denominationalism is that every one may "join the church of his choice," so that every one may be satisfied. It is not a matter of whether the Lord is satisfied or not, but whether the believer is satisfied. Personal satisfaction as to ways of doing things, as to expression of doctrinal positions, and as to congenial fellowship seems to be about all the contribution of modern denominationalism to the religious world. The world is paying a very dear price for that satisfaction!

Unity Is Greatly Needed

What does the religious world need more than it does unity, such as exists between the Father and the Son? Jesus prayed for those who believe on him through the teaching of his apostles, "That they all may be one; even as thou, Father, art in me, and I in thee. That they may be one, even as we are one; I in them and thou in me, that they may be perfected into one." (Jno. 17:20-23) What does denominationalism contribute to the answering of this prayer? Do we need more denominations in order for this prayer to be answered? Why do we have over 150 here because people could not agree on expressions of doctrinal positions; and because they could not agree on how to carry on their worship, and how to do different dominations today? They are missionary work.

Denominationalism Makes Unity Impossible

Every denomination on earth had its birth in strife and division. Had there been no strife, no lack of agreement, there would have been no occasion for the starting of a new denomination. As long as men continue to defend and build up these products of strife and division, that long will such strife and division continue to live among us. And just that long will the prayer of the Lord go unanswered.

Instead of needing denominationalism to bring about unity, we need to get rid of it that we may bring about the unity for which our Lord prayed. The fact that the Lord prayed for his followers to be one, even as he and the Father are one, proves that he did not intend for his work to be done on earth by denominational systems as we have it today. Why then be a part of a system which prevents the answer of our Lord's prayer, and which withholds the religious world from one of its greatest needs—unity.

We Need New Testament Evangelism

Can you think of anything the world needs today

more than it needs evangelization? Don't you think we need a lot of old time, real New Testament evangelism? I am sure every reader will agree that we need that today. What does denominationalism contribute to that great need? Are we better prepared to evangelize the world today with over 150 denominations than we would be if all the believers were bound together in one institution, the church which the Lord built?

Denominationalism Hinders New Testament Evangelism

I believe all will agree that we are not better prepared because of denominationalism. I give you two reasons why we are not. First, time, money and effort expended keeping the denominational machinery greased and running, which, did we not have all that topheavy denominational organization, could be spent in evangelizing the world. Even the leaders of the denominations complain of too much organization and too many men and secretaries drawing salaries which ought to be spent on the mission fields. In this way denominationalism hinders rather than helps world-wide evangelism.

Denominationalism Causes Unbelief

My second reason why denominationalism does not help in world-wide evangelism is, it fosters unbelief of the gospel in the hearts of those whom we would evangelize. Jesus prayed that the believers might be one, as he and his Father are one, "That the world may believe that thou didst send me." (John 17:21)

Denominationalism will never evangelize the world, if the idea of our Lord was correct. His teaching was, that if believers are one, the world will believe God sent him; but if believers are divided, that the world will not believe that God sent him.

Denominationalism Causes Division

Denominationalism consists of and perpetuates many divisions of believers, and therefore can never get the world to believe the Father sent Jesus to save it from sin. Again I say that denominationalism not only does not contribute anything to world-wide evangelization, but actually makes it impossible. Can you afford to be a party to anything which actually makes world-wide evangelism impossible?

There Is No Need For Denominationalism

Let us consider this question: "Can we have church fellowship and church worship without the denominations?" My answer is that the early disciples during the first century had fellowship and carried on worship with no such thing as a denomination in existence. They not only had their worship and fellowship, but they also had that unity for which the Lord prayed, and they evangelized the world. These same things the world needs today and cannot have because of denominationalism.

Conclusion

Now, can we not do just as they did? They believed in the Lord and obeyed his gospel; believers were told to repent and be baptized for remission of sins. (Acts 2:38, 39) When people obeyed this, the group of be-

(Continued on page seven)

Come And Walk With God

JOHN R. FULMER, Crystal City, Texas

No man can walk with God and at the same time be absent from Him. People of the world, aliens to the kingdom of Christ, cannot walk with God, because they are strangers to Him, dead in sin. Man was separated from God by sin early in the history of the race. (Isa. 59:2; Gen. 3:6)

When we look back through the ages to where God, through His great power, created the worlds and all that is in them, we see that He also made man, placed him in the Garden of Eden and gave a law to govern him. God said this man was good and very good; yet, this "very good" man transgressed God's holy law. Consequently he died, he was separated from God. His first son was a murderer, the second his victim and so would the record read down to this present time. When children reach the age of accountability they begin transgressions of God's law; they separate themselves from God by sinning. In Rom. 3:12 Paul said: "They are all gone out of the way, they are together become unprofitable." We see then that if one would walk with God, he must first come to where God is.

We shall here consider, briefly, the commandments to be obeyed, or steps taken, in coming to God. Since no one can walk with God until he comes to where God is, we shall let each commandment represent one step. In obeying them the subject will be walking toward God. We shall take them up in their respective order.

Our first consideration shall be that of faith. The reason that I mention faith first is because Paul in Rom. 14:23 said: "Whatsoever is not of faith is sin." Faith is a dependence on the veracity of another. Trust is sometimes called faith because it depends upon the truth of a promise. One is said to keep his faith inviolate, if he performs the promise that another relied upon. In the propriety of expression, faith is an approval of testimony on account of the veracity of the speaker. Hence, divine faith is an approval, manifested by works, of divine revelation. Anything, then, done as an act of obedience of God, without faith in the word of God, would be hypocrisy. Therefore, "Whatsoever is not of faith is sin." Therefore: First, one must believe the truth as revealed in God's word. For, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." One must believe what the Bible says about the birth, life, work, death, burial, resurrection and ascension of Christ, "If ye believe not that I am he, ye shall die in your sins." (Jno. 8:23)

Second, one must repent of his sins. For, "God . . . commandeth all men every where to repent." (Acts 17:30) Repentance is a change of mind and purpose and will reform the life. (Matt. 21:28-29)

Third, one must confess his faith in Christ. (Matt. 10:32-33) "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:37)

Fourth, to walk with God one must come to where God is. In ancient times God said to his people: "In all places where I record my name I will come unto thee and I will bless thee. (Ex. 20:24) In the New Testament God's name is recorded in baptism. (Matt. 28:18) Baptism puts one into Christ (Gal. 3:27); where God is. (2 Cor. 5:19) After coming to where God is one can walk

with him and enjoy his company.

To walk with God is to keep his commandments. It was said of Noah: "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9); this was said because, "Noah did according unto all that the Lord commanded him." (Gal. 7:5)

GO AND TEACH

BERNARD VETETO

In Matthew 28:19-20 is recorded the Great Commission, also in Mark 16:15-16 and Luke 24:46-47. Jesus was speaking to his disciples and the Christians of this Christian dispensation. In Matthew he says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world." In Mark 16:15-16 he again says: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again in Luke, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

This great commission is binding upon Christians today; it is binding upon the members of the church of Christ, his body. Christ looked into the future and gave us the great Book, known the world over as the Bible, and in it is revealed God's will. He has given us the things that he wanted us to know in writing and in these writings we have this great commission. It is our duty, then, as Christians to carry out this commission. We can carry it out in our daily life, we can preach Christ in the pulpit and we can tell people of the will of God by the method of personal work. That is, meeting and talking personally with an individual, an unsaved person.

Every able-bodied man, young or old, who is a Christian should take it upon himself to preach the Gospel to the lost world. It is their duty to carry on the work of the Lord. You may think that you would not make a preacher, but let me tell you that you can. In 1 Tim. 2:15 Paul exhorts young Timothy, saying: "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." That is the way, the only way a man young or old, can become a preacher of the Gospel. In Rom. 10:15, Paul says: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Let me appeal to you men who are members of Christ's body, to prepare for bringing glad tidings, for preaching the Gospel of Christ, the death, burial and resurrection of Christ to a lost and sinful, dying world. The world needs Christ, has needed him in the past and will continue to need him as long as time lasts.

So my friends and brethren in Christ, think on these things and do your duty toward God and you may be instrumental in saving one soul, which is worth a great deal more than *all* the money on earth combined. The soul of man is priceless. Wake up and do your duty, God needs your help. May God bless you.

"Lest We Should Hinder The Gospel"

J. A. McNUTT

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." (1 Cor. 9:12) The most glorious work that a Christian can engage in, his primary obligation, his sacred duty, and his highest privilege is preaching the gospel of Christ. The Bible estimate of the supreme importance of this work is instantly recognized in such passages as the following:

1. "The power of God unto salvation." (Rom. 1:16)
2. "Able to save your souls." (Jas. 1:21)
3. "Begotten . . . through the gospel." (1 Cor. 4:15)
4. "By which also ye are saved." (1 Cor. 15:2)
5. "The light of the glorious gospel of Christ." (2 Cor. 4:4)

Paul's Attitude

He regarded preaching as a necessity in relation to his own salvation and the salvation of others. (1 Cor. 9:16) To him such work was more important than life itself. (Acts 20:24)

While maintaining the right of all gospel preachers to be supported financially, he suffered privations, foregoing the financial support he had a right to expect in Corinth, lest he should be hindered in preaching the gospel there. (1 Cor. 9:12) In refusing their money he thereby absolved himself from any charge of being mercenary. He was able to convince his enemies that he was actuated only by his love for the truth, and he could set an example of self-denial for gospel preachers in the years to come.

Another example that Paul left, that all gospel preachers today would do well to imitate, was to preach the gospel with the utmost simplicity. He scorned any display of worldly wisdom, or "silvery tongued oratory," to "preach Christ and him crucified." (1 Cor. 2:2-4) Some may glory today in the discussion of philosophy, science, and social issues, but Paul gloried in the cross of Christ (Gal. 6:14), and evidently considered that the gospel accepted and obeyed would be sufficient to eradicate the evils that existed in heathen society. His *approach* was direct and his preaching pointed and powerful enough to make Felix tremble, and cause King Agrippa to realize the need of becoming a Christian. Paul's life and preaching were always helpful and never a hindrance to the gospel of Christ.

Do We Ever Hinder The Gospel?

Not many would do so intentionally, but thousands of so-called Christians often hinder gospel preaching in various ways. A lukewarm, slothful attitude hinders the work. The old colored man summed up the likes of many church members, as well as himself, when he said:

"Pore folks likes de springtime,
Rich folks likes de fall,
But de time I likes is *spare time*,
Without any work at all."

The way some nominal Christians pursue the path of duty, they may *meet* a snail sometime, but they will never *overtake* one. Are you a wing or a weight? A help or a hindrance?

Perhaps the two greatest hindrances to the spread of the gospel today would be covetous hearts, and hypocritical lives. A lover of money is never truly a lover

of Christ and the gospel, and hypocrites ultimately succeed only in deceiving themselves, and receiving the sentence of eternal damnation.

Preachers may make mistakes in the pulpit by being sarcastic, bitter, discourteous, and just plain mean, while preaching the truth, but the greatest danger to the cause of Christ today is the desire upon the part of some to "tone down" and "soft pedal" the gospel to the delight of sensitive ears. The church will either excuse the personal rudeness of a preacher, or teach him better manners some how, but when plain gospel preaching is exchanged for "sweet nothings" the entire church is in danger of being swept into apostasy. Here indeed is dangerous ground.

Hindrances To Obedience of the Gospel

Paul said, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3, 4) The devil is anxious to blind the minds of men lest they should believe and obey the gospel. He seeks to remove the word from their hearts "lest they should believe and be saved." (Lk. 8:12) Wherever the gospel is preached the devil is forced to fight a defensive battle. The gospel is too powerful to be overcome directly, so Satan tries to delay its acceptance and prevent obedience to it. Here is some of the false propaganda that the devil has sown in the hearts of men to hinder their reception of the gospel:

1. He tries to convince man the Authority of God's Word does not have to be respected, and the world in general has lost respect for Bible authority. (Gen. 3:1-4)

2. That the Bible is a book of mystery and that man is incapable of understanding it, so why study? (Read 2 Tim. 2:15; Jno. 7:17)

3. That the way that "seemeth right unto man" is just as safe as God's way, and that *feeling* is more dependable than a faith which comes by hearing God's Word. (Read Prov. 14:12; Rom. 10:17)

That religious division is pleasing to God, and necessary to accommodate the individual expressions of praise and worship. (Read 1 Cor. 1:10-15; Jno. 17:21)

If you find yourself accepting any one of the conclusions above as true, you are a victim of the devil's "Ministry of Information," or mis-information, by which he is attempting to sow the world down with error, in order to counteract the effects of the gospel of Christ. Read the scriptures that follow each falsehood and don't be deceived by Satan's propaganda campaign. The gospel is still "The power of God unto salvation" (Rom. 1:16), and will be the basis of our judgment when life's race has been run. (Jno. 12:48) —In The Evangelist

DO WE NEED THEM?

(Continued from page five)

liervers became the church of the Lord in that community. They then met together for worship and fellowship and preached the word everywhere. If people today do just what they did then, will they not today be just what they were? *Let us follow the Bible plan.*

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NOTES—REPORTS

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J. Force Wilhite, Houston, Texas: Since my return from summer meetings we have had eleven responses to the invitation here. We are happy in this good work. I will soon have a debate with a leading Baptist.

T. W. Worley, McAllen, Texas: After more than three years with the church here, Brother Walter W. Leamons has accepted the work at Raymondville, Texas. It was with regret that we gave him up, as we found him always safe and sound in doctrine and conduct. He is an able man for gospel meetings and any congregation needing an evangelist should get in touch with him before all of his time is taken.

Ira Y. Rice Sr. writes from Marshalltown, Iowa, Sept. 29th: After closing my recent meeting work in Missouri last week, and as a result of said work seven were baptized into the one body, I came here and began a meeting last Lord's day. Meeting starts off here with very good interest. My next engagement will be a song drill and some preaching work at Pleasantvale, Okla., near Cushing, Okla. beginning October 12th. Any congregation that might desire my services first two weeks of December for a meeting or song drill, may write me at my home address, 508 E. Macy Street, Norman, Okla. Please remember me and mine when you pray.

Voyd N. Ballard, Booneville, Ark.: At the service in Brown Shibley last Sunday afternoon a patient made the confession and was baptized into Christ Monday. This was a man 65 years old. We had a nice audience in the Commons Auditorium Tuesday. All of our services are well attended, and the interest is good. After checking for two weeks I am sure we have three hundred who are listening to the broadcast in the Nyberg building. We can still use good literature and books. If you have such that you could give to this work they will be read by the patients, and will do much good. All books should be sent direct to me here in Booneville.

James L. Neal, Springdale, Ark.: Brother D. J. Whitten of Demming, N. M., begins a meeting at Aurora, Ark., near Huntsville, the first of October. Brother Whitten is an able, clean man, with experience. He recently gave up his opposition against teaching the Bible in classes. Why not give him a few preaching appointments while he is in this section of the Master's vineyard. Let's do that. Drop him a line at

Aurora, Arkansas.

Will W. Slater, Fort Smith, Arkansas: The meeting at Kewanee, Mo. closed without visible results. I am to be with them again next year. Closed meeting at Berea church, Vienna, Illinois, Sunday night. Two baptisms. This is the home of Brother Wiley Mathis, a very fine man, and one of our very best preachers. Brother H. E. Farley, one of their leaders, led the singing, and is one of the best leaders I have been associated with. If every congregation had such a song leader we could get somewhere. And we could have if we would take interest enough to develop the talent of our membership. I began a meeting last night at Dongola, Illinois. A lot of the "big boys" have been here, and I feel small and insignificant, but shall do my best. I go from here to Flint, Mich, Bristol Road church. It will be my second effort there. Remember me in your prayers.

* * *

AN APPEAL

Some of you faithful members of the church who read the Gospel Light know our condition, and know that the congregation at Dierks is badly in need of a building. Our old tabernacle is in a deplorable condition, with no floor and a low sheet iron roof. It would be unwise to try to remodel it. We have decided to build a new house provided we can get some help. We are not financially able to do it ourselves. Please send any donations to the Church of Christ, c/o W. C. McCullough, Box 175, Dierks, Arkansas.

* * *

STATE SANATORIUM WORK

Voyd N. Ballard

Four public services are now being conducted here at the Sanatorium each week. These include two services on Sunday in which the Lord's supper is observed by those that are members of the church, a preaching service on Tuesday at 5:30 p. m., and a broadcast on Tuesday from 3:15 to 3:45 p. m.

The preaching at 5:30 is in the auditorium of the Commons building. This auditorium is modern and up to date in every way. It will seat 300 or more people. A nice group of the patients attend every Tuesday. Most of them are not members of the church. This affords a wonderful opportunity to teach them the truth.

The broadcast is an added service that I have begun this month. For some months the state has been working to put this system in, and I have been keeping my eyes open to the progress they were making with it. About the 10th of September they had it completed, whereupon I wrote to the superintendent of the Sanatorium and asked permission to

preach to the patients over the system. He was very nice, offering me my choice of time. There are over 500 patients in Nyberg building where this broadcasting system has been installed, and most of them will listen to the preaching.

None of the patients here are too sick to listen to preaching, have visitors or read. They are taking the rest cure. Most patients are required to stay in the Sanatorium from one to five years. When we consider this and the fact that a great many of them do not have friends or relatives near enough to see very often it will give some idea of how glad they are to have some one visit them, and leave something for them to read. We are doing much good here in that way. I am passing out hundreds of gospel tracts, pamphlets, books and papers each month. We are getting 120 copies of the Gospel Light each week. This number is enough to go around among the members. That is where I try to place these. All the members like to get this paper each week, and many are not able to subscribe. So I make my rounds among the members each week and leave each a copy of The Gospel Light with instructions for them to pass it on. Many other of our publishing houses send a bundle of their papers occasionally, for which we are grateful.

This work is being conducted in a Scriptural way. The elders of the Sixth and Olive Street Church of Christ, North Little Rock,, having the oversight of it. All congregations are asked to help and all contributions should be sent to the Elders in North Little Rock, Arkansas. Address them as above. Send all literature direct to me here in Booneville, Arkansas. This will save an extra postage bill.

No doubt many who read this have some good books that could be used in this work. We do not need back numbers of papers, but are in need of books, pamphlets, and tracts. Why not look through your books and see if you have some you could send for this work. Heaven alone can reveal the good they will do here among these 1200 or 1500 patients. Many who have never done so could send a contribution to this work. Just a little from each congregation will keep the work going. Remember, these patients have souls the same as you and I. They are confined here and cannot go to hear the truth. The CHURCH must take it to them. We have more than a hundred members of the church here now. Their worshiping depends on me and you and EVERY CHRISTIAN making it possible for them to do so.

Send your contribution to Sixth and Olive Street Church of Christ, Box 389, North Little Rock, Arkansas. And the reading material to: Voyd N. Ballard, Booneville, Arkansas.

The Gospel

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOLUME XII

DELIGHT, ARKANSAS. OCTOBER 15, 1942

Monuments - Memorials

R. A. HARTSELL

Monuments and memorials are not new things. In the progress of human events, men have left their records. Not always are these to be found on slabs of stone, or sheets of paper; but likewise in dates. Certain days in the year, and in the week as well, have been set aside to commemorate events of history. Man is not original in this; for God set the example, by giving dates, records and objects as monuments of His divine leadership. Space will not allow us to deal with each one, but we can ferret out the ones which are most prominently displayed.

As the children of Israel journeyed in the wilderness God fed them miraculously. This unusual method would demand some kind of consideration to preserve its memory in the mind of Israel. God being alert to the proneness of man to doubt, arranged for after-proof of this "bread from heaven." When we visit the silent city of the dead, and pause before a marker, read the name thereupon; although we have never even heard of the person bearing that name in life; nevertheless, the very fact that the stone has been inscribed and erected is sufficient evidence to us that the person really lived between the dates affixed thereon. So, if some of this God-supplied food can be produced after it has ceased to be offered to the people, it will stand as a memorial; even substantial proof of the fact.

In Exo. 16:23, we read: "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." Here was actual substance abiding as a constant reminder to the generations which followed, that God miraculously fed them. When any doubted, his infidelity could be allayed. "Here is the proof," they could say. Who can doubt when he sees the memorial? If men will turn to the monuments of the Bible, doubt will vanish. There are too many living proofs for one to be in infidelity.

The monument of the crossing of the Jordan stands out, too, as a memorial to an event. As Joshua and Israel approached the time of crossing, the commandment of the Lord directed them to have twelve men, one from each tribe, bear the ark of the covenant of the Lord. As soon as the feet of the priests which bear the ark touched the water, the onrushing stream, at flood stage, divided, letting the people cross. This event might have been challenged by future generations of the Israelites had it not been for a monument.

"And command ye them, saying, Take you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and leave them in the lodging place where ye shall lodge this night." (Jos.

4:3) What strange commandment; yet... ing. Just what are they to do with these stones? This may be a sign among you, that when you shall ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever." (4:6-7) As the generations which followed stood, gazing upon this memorial, it became a "Rock of security" in the storm of their unbelief.

Doubters of the first advent of Jesus were given a sign to calm their doubt. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name immanuel." (Isa. 7:14) Centuries rolled by, but God did not forget the promise He had made. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, BEFORE THEY CAME TOGETHER, she was found with child of the Holy Spirit." (Matt. 1:18) And in addition to this account of a virgin conception, we find the very name applied, as given by the prophet. (Matt. 1:23) This is another monument to the divinity of Jesus Christ and the Bible.

Speaking of the divinity of Christ, we are called to monuments of his death and resurrection, which are offered in the New Testament. Two of the most outstanding in the history of God's dealing with man. The very fact that they exist is as much proof that Jesus died and arose, as is the monument that stands to the memory of George Washington. That monument proves that Washington lived; and so do these prove that Jesus died and arose.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes." (1 Cor. 11:26) The wisdom with which the elements composing the supper were selected, shows that Divinity was behind it. There is not a clime where man can make a permanent home and maintain it, that the elements cannot be secured. This monument can then be erected anywhere. The Lord knew this, so chose these materials. Any other substance would not show his death till he comes.

The regularity with which this institution is to be observed shows its importance. As the monument of Washington stands continuously, so the monument to Christ's death must be continuous. For that reason the early church identified itself by "continuing *steadfastly* in the apostles' doctrine . . . *breaking of bread* and in

(Continued on page four)

-Wilhite Discussion

first in a series of writings by J. Porter Wilhite of Houston, Texas and Alexander Campbell, Arkansas. These are published by the American Baptist, of which I am the editor. The discussions will be published in the writers have agreed on the subject for each. Do not fail to read them.

Most Affirmative

The inspired Scriptures and authentic history of the church of which J. Porter Wilhite speaks, the church of Christ, cannot be identified as the New Testament church, name, doctrine, and practice, but had its origin with Alexander Campbell, A. D. 1827. The readers of this paper: It affords me the greatest pleasure to enter into this written discussion with my very good friend, J. Porter Wilhite. He and I have engaged in two oral discussions, and I can say, without any reservation of any kind whatsoever, that he is, in his deportment, the most gentlemanly in his manner of debating than any of his brethren I have ever met. He is a high toned gentleman and I predict a very pleasant time in this written discussion. For my part, I intend that this written discussion shall be pitched on a high plane, and I'm sure Mr. Wilhite will be of the same mind.

The readers will note that we are discussing negatives. This is a little out of the ordinary, but the propositions are so stated as to set forth our differences and permit a fair discussion of these differences.

Now I shall define the terms of my proposition, then I shall set out to prove the proposition:

By the "inspired Scriptures" I mean the Old and the New Covenants, or Testaments as they are usually called. These Scriptures were verbally inspired by the Holy Spirit, that is, the words were inbreathed. I believe that the Holy Spirit gave the writers of the Bible the very words they were to use in revealing the will of the Lord. He not only inspired the ideas, but he also inspired the words that would correctly express these ideas. This applies to the Scriptures as originally written, not to the different versions of the Scriptures; however I do believe that the Lord has seen to it that we have, in the versions, a safe expression of His will. But those who have translated the Scriptures have not been inspired as were the original writers of the Scriptures.

Knowing my friend as I do I anticipate no squabble over the versions of the Scriptures. By "authentic history" I mean history that is truly and accurately recorded—history that states facts, and that can be relied upon. By "church" I am to deny my friend's conception of this institution. Since I am affirming a negative proposition it devolves upon me to show that his conception of this institution is wrong. If I misstate his idea of what the church is he will graciously correct me I'm sure. If I do not misunderstand him he believes that the church is a universal, invisible institution to which all belong who have met certain conditions. The conditions for membership in this institution called the church by my friend are faith, repentance, and baptism. These conditions met by an individual make him both a Christian and a member of the church of Christ ac-

ording to my friend's conception. This is not my conception of the church, hence it will be my duty when I come to deny his affirmation to show what I conceive to be the true meaning of the "church." Mr. Wilhite and his brethren know this institution as "The Church of Christ", and I deny that it is such in any sense of the word.

By "J. Porter Wilhite belongs" I mean a man by the name of J. Porter Wilhite, a very nice, sincere, and affable person; "belongs" describes his relation to the institution to which he belongs; he is imbibed and controlled, or dominated by the doctrines and ideas held by the advocates of his religious system.

By "connected with" I mean that the institution to which Mr. Wilhite belongs cannot be united with, or joined to, the church our Lord established. The church to which my friend belongs is an incoherent institution so far as principles of the New Testament are concerned.

By "identified" I mean that his church cannot be shown to be, in any way, like the institution our Lord established.

By "origin" I mean establishment, or founding. By "name" I mean the term of denominating, or pointing out. By "doctrine" I mean teachings, the things my friend and his brethren believe.

By "practice" I mean the workings of his church; the things they do based upon their belief. Now if my definition of terms are not agreeable to my friend he has the privilege of pointing out wherein I am wrong, or have misstated them, in his reply.

It now devolves upon me to show that my friend's church is wrong, first in its origin. It was not founded or established in the right place, nor at the right time, nor by the right person to be the "church of Christ." This I will proceed to do, first by the Scriptures, and then, second, by history, authentic history. This I shall proceed to do by an examination of the Scriptures usually relied upon by my friend and his brethren to prove that the church began on the first Pentecost after the resurrection of our Lord from the dead. This is my friend's contention, that is, that the church of Christ was set up, or established, on the first Pentecost after the resurrection of Christ from the dead. The Scriptures nowhere intimate such a thing; they are as silent as the tomb as that anything like a church was founded or set up on that day. There is a great deal said in the Scriptures about both the church and the day of Pentecost, but nothing is said of the church beginning then. My first argument from the Scriptures is based upon Isaiah 2:2ff. "And 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 into it."

My friend will seek to show that this prophecy points out that the church of Christ was established on the first Pentecost after the resurrection of Christ. The fact is, the prophet says nothing either of the establishment of the church, or of Pentecost. The prophet does tell us that something will be established in the last days, but the question is, "What is it that is to be established?" Let us first note, to or of whom was the prophet speaking? The first verse tells us. "The word that Isaiah . . . saw concerning Judah and Jerusalem." Not concerning the church, but concerning Judah and Jerusalem. The prophet is here showing them that

something which either was in existence then, or had been in existence before would be in the last days. We often meet the expression "house of Israel" in the Old Covenant Scriptures. Since Israel was the Lord's called out people they were His house in the Old Covenant times. The government of the Lord's house, Israel, when He called them out was a Theocracy. The Lord himself was the ruler. In the New Covenant dispensation the church is called the Lord's house, and the Lord himself is the ruler of his house, and in the consummation of this gospel age this government will be established over all the nations and peoples of the earth. The word "mountain" in Scripture symbolism stands for government, hence the prophet was simply telling Judah and Jerusalem that the days will come that the Lord himself will rule over all the nations and peoples of the earth. That is, the same government that prevails in the "house of the Lord" will prevail in the whole earth at the fulfillment of this prophecy.

Space forbids going further in this articles, but the arguments on this prophecy will be resumed in the next article.

Wilhite's First Negative

As the negative of the proposition Dr. Cobb has undertaken to prove, I am happy. It is especially gratifying to have the pleasure of meeting such a congenial man as my friend, Dr. J. E. Cobb. I consider him the best friend I have among Baptist preachers, and as I have told him before he would be a wonderful defender of pure unadulterated gospel truths.

In addition to my friendship for Dr. Cobb he is well educated and fully prepared to do as well in defense of Baptist doctrines as any of their men, so if he does not prove the proposition it will not be because of the weakness of the man, but it will simply be because it can't be proved.

In order to prove his proposition, the doctor must first show that Alexander Campbell started a church, a thing Campbell himself denies. Second he must prove that Alexander Campbell started that church in A. D. 1827 and not in 1823, 1826 or 1839. And third, he must show that I belong to the institution thus started by Alexander Campbell in 1827. These three things CANNOT be established by my good friend Cobb, or by any other man. Doctor, you just signed the wrong proposition, a proposition I cannot get others to sign.

In defining his terms Dr. Cobb has said something I fear he will be glad to retrace when he said: "He not only inspired the ideas, but he also inspired the WORDS (my caps) that would correctly express these ideas." To this I have no objection, and my only reason for calling your attention to it is that I am expecting to have to show this to my good friend later in the discussion. However the doctor does anticipate some trouble for his Baptist doctrines apparently, and says: "This applies to the Scriptures as originally written, not to the different versions of the Scriptures." Still my friend says he believes "the Lord has seen to it that we have, in the versions, a safe expression of his will." Then if I find something my friend and his Baptist brethren do not believe, please don't say that is only that version, but take it like a man, Dr. Cobb.

He tells us that my belief is that the person who has "faith, repentance, and baptism. These conditions met by an individual make him both a Christian and a member of the church of Christ according to my friend's conception. This is not my conception of the church,"

etc. Well Doctor, I want to tell you to my dear readers that you will find in the Bible says, "The Lord should be saved." The Speech says: "Those who are saved" as is found in the translation. Thus we are saved or to the band of believers who were saved. In other words, we are added together, or born into the church (1 Tim. 3:15). In Bible times the process of baptism made him a member of the church which was the company of believers (Acts 20:28) If you will show me one time, Doctor, who was saved out of the church, I will agree that some are saved out of the church since the church is the ONLY BLOOD-BORN INSTITUTION (Acts 20:28) I say it is the only institution, so far as the responsible subjects are concerned. How can you say they are saved where the blood was not? Of course, I know the prevalent Baptist idea is that one is first saved then joins the Baptist church, if he is voted on favorable, becoming a member of that institution when he is baptized and not a member before. That is the main reason Baptists say people are saved before becoming members of the church. They know baptism makes them members of the church and they try to think people are saved before they are baptized.

But Dr. Cobb, let me ask you again, don't you believe what Jesus said when he said, "He that believeth and is baptized shall be saved?" (Mark 16:16) Here the great author of salvation said the baptized believer was the believer who would be saved, but Baptist doctrines deny that and therefore they say a person does not have to be a member of a church to be saved, because it takes baptism to make them a member of a church. My friend says I think it is necessary to believe, repent and be baptized to become a member of Christ's church. He is right. I do believe that. Dr. Cobb don't you think I am right about it? If I am wrong, then the Baptist church is not the church of Christ, because they say the baptized believers, who have repented already are "after this baptism in full fellowship of the church." Of course they mean the Baptist church. If it doesn't take baptism to make a person a member of the church of Christ but it does take baptism to make them a member of the Baptist church then they are not one and the same are they, Doctor? Ah, readers, don't blame the man; it's the Baptist doctrines that cause such blunders in otherwise intelligent people. They are wrong about it, that's all. We are reconciled unto God in the body (Eph. 2:16), which body is the church (Eph. 1:22, 23), and there is BUT ONE BODY (1 Cor. 12:20; Eph. 4:4), and that body—church—by the Apostles was known as Christ's (1 Cor. 12:12, Rom. 16:16, Matt. 16:18), and not by the modern name my friend attaches to a church—Baptist.

My friend's first and only Scriptural argument is based on Isaiah 2:2, he says, and just why he didn't read the next verse possibly will be better understood when I read it to you, or tell you that it says the word, law, shall go forth from Jerusalem. Now notice. The house of God, which is the church (1 Tim. 3:15) will be established when ALL nations are permitted to come unto it, and that wasn't permitted when my friend believes the church was established. The very Scripture used by

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Monuments—Memorials

(Continued from page One)

prayer." (Acts 2:47) The monument is to be kept, therefore, before the people, by children of God. It stands as a reminder to infidelity that Jesus is the Christ.

The death of Christ, however, would mean nothing without the empty tomb. Had Jesus remained therein, Christianity would be another worthless religion. "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15:17-18) Our hope is in the resurrection of Christ. Proof of this event exists in a monument. This memorial is set forth in Rom. 6:3-5. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Attention is first called to his death, because "How he died for our sins according to the Scriptures," (1 Cor. 15:1-4) shows that the death was also essential to the remission of sins. In baptism we signify that we are going into his death with confidence of the resurrection. Thus, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Every time a soul is buried in baptism and raised therefrom, a monument is erected to the burial and resurrection of the Master. Infidelity has met with another unanswerable argument. . . Another living proof of the divinity of Jesus.

Sprinkling and pouring cannot raise this memorial. The event is only being mocked when one substitutes. You may as well put ham and whiskey on the Lord's table and call it the Lord's supper, as to sprinkle water on a person and call it baptism. There is as much deceit in one as the other. To use sprinkling or pouring, is to destroy the sacred purpose of the monument.

This is not the only evidence we have of the empty tomb, and the divinity of Jesus. However, I shall not attempt to examine them all. But one or two more is in order. It is well to say just here that one thing would forever have settled the question and win a victory for infidelity: if after the apostles started announcing the resurrection, someone could have produced the dead body of Jesus, Christianity would have been wrecked. Don't think for one moment that those who exposed him would not have done so if they could have. The fact that they did not stands as a mountain peak too high to be ascended by an infidel,

There is not a court in our great nation that would take the evidence of a guard, which confessed that it was asleep when a thing took place. Yet there are persons who are silly enough to rely upon the testimony of the Roman guard, who made just such confession.

Finally: Something became of the body of Jesus. Both friend and foe agreed to this. Friend said he was raised from the dead. About five hundred saw him after he arose. Foe said his body was stolen away while they slept. Now if they slept, how did they know what became of it? Foe could not produce the dead body. Foe said the tomb did not contain it. Foe could give only such testimony as would convict them in any court. Friend gave life to seal the witness borne. For me, I shall rely upon the witness of friend.

COBB-WILHITE DISCUSSION

(Continued from page three)

Baptists to prove the establishment of the church says they were to not go to Gentiles or Samaritans, but to Jews ONLY (Matt. 10:1-7), so it couldn't have been at that time, but they were there from every nation on Pentecost. (Acts 2:5) And that was said to be the fulfillment of things which were to come in the LAST DAYS. (Acts 2:16, 17) Isaiah said a house would be established in the last days when all people could come in and it would go from Jerusalem. Now let's see. On this Pentecost in Jerusalem were "devout men out of every nation under heaven." (Acts 2:5) This day was called the last day (Acts 2:17) so being in Jerusalem, where it should start according to Isaiah the house which is the church (1 Tim. 3:15) began to function on earth.

Why Dr. Cobb himself cannot believe the church of his definition. (Although he didn't define it in defining the terms of this proposition. I suppose he overlooked that.) But the Doctor is the author of the latest Baptist Church Manual in which he does define the church thus: "A New Covenant Church is an assembly of people called out from the world by the preaching of the gospel, accompanied by the regenerating work of the Holy Spirit, and baptized in the faith and fellowship of the gospel, to a life of conformation to the will of God, and to execute the will and perpetuate the ordinances of Christ until He comes." (Dr. Cobb's Baptist Church Manual, p. 13) Notice: First called out by the preaching of the gospel. But we can't preach the full gospel without preaching Jesus as a crucified, buried and resurrected Lord (1 Cor. 15:1-5), a thing they couldn't do and didn't do before this Pentecost. It also has the Holy Spirit accompanying it says Doctor Cobb, and "the Holy Ghost was not yet given, because that Jesus was not yet glorified." (Jno. 7:39) But it, the Holy Spirit, came on this Pentecost. Too, according to Doctor Cobb they had to be "baptized INTO THE FAITH AND FELLOWSHIP OF THE GOSPEL." Again he says "there can be no membership in a church without being baptized," (p. 39) and Art. 13, page 94, he says, "Baptism is the dipping in water of a believer, in Christ, in the name of the Father, and of the Son, and of the Holy Spirit," etc. But baptism in the name of the Father, Son and Holy Spirit was never authorized until after Jesus was raised from the dead (Matt. 28:18-20), therefore there could not be a church such as my friend defines where he seems to think it was established. The Doctor lost in the first round I am sure all can see, and I thank you,

Going To Heaven

J. W. BRENTS

It is to be feared we as preachers and teachers of the gospel of Christ reverse the correct order of procedure in our approach of people respecting the all important matter of going to heaven. The very common method is to tell the sinner how to go there, or else how to get there. The roots of error are all dug up, and then the way of salvation is presented to our hearers as if they were fully prepared to receive such teaching and that this method had created a desire in their hearts to start at the first opportunity. But are we sure that the soil is prepared by this kind of sowing? Has there been created in our hearers that overwhelming desire to spend eternity in "that land to which we journey?"

It seems to me that it is the part of folly to try to tell people how to go to heaven when this is their least desire. It would be a waste of time and effort to be explaining to some person how to go to California who never once thought of going there, and who really never had any desire to go there. It would be the part of wisdom to create a desire upon the part of the one whom we want to go to such a country and when that desire is strong enough it would be very easy to explain to such a person how to go. He would listen with unbiased mind and open heart to your words.

From the way most people act it seems that the matter of going to heaven has really never been their paramount desire. The idea of joining some church, for sentimental, social or some other reason occurred to them, but doing it all for the purpose of preparing for that better world evidently did not occur to them as the dominant motive.

This is perhaps the reason so many people go into the dominations. Sentimental reasons will prompt one to go a long ways but the only motive that should prompt one to make any move toward religion is that their souls may be saved. The denominations have been eminently successful in touching the desires of people; but the question is were those desires the right kind and did they tell them the way to a better world according to the Bible? No, they have reaped a harvest of souls into their denominational folds but have made the matter very little better because they were not told what to do to be saved; and, hence they have never entered the strait and narrow way but have been left on the outside of the fold of Christ where there are no blessings promised. We read that all spiritual blessings are in him. And that to be in him is to be in his body and the body of Christ is his church. (Col. 1:18; Eph. 1:22)

We often hear the expression: "Going to heaven when we die." I fear that this will be too late to go. If we do not pause in our mad career here, and reflect upon our sins and turn from them and start in the opposite direction; start now, and journey along toward heaven I fear that the prospects will be rather poor in going to heaven when we die. We go to receive a reward for what we have done here in this life. The decision is made here; and all the material sent ahead for the home that will be ours for eternity. Our Savior said: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where moth and rust doth not corrupt and where thieves do not break through and steal."

Let us then begin to do some "laying up" treasures for that better world. Too long have we given all our

time and attention to laying up for a rainy day here and preparing for old age and have given too little attention to "laying up for ourselves a good foundation against that day." It may be a very bad thing to be turned outside when we are old and feeble, but how much worse will it be when we come to hear the awful words, "Depart from me ye cursed into everlasting fire, I never knew you." How sad it will be then to see our sun go down in eternal night, our prospects fade, and our souls be consigned to a land of darkness and gloom, misery and woe forever.

I fear that many of us are Christian in name only, that heaven is a vague land of dreams and when we are sounded to the very bottom of things we have very little interest in the whole affair. There are things that speak louder than words. When people really have a desire to go to some place they show an interest in it. They talk about it, plan for the trip and lay up treasures to go. An old negro was once asked if he thought his master went to heaven. He said, "I don't know. I neber heard him say a word about it. When he went to other places he often talked of his trips and made plans for them, but I neber heard him say one word about going to heaven." If any of us are ever permitted to get there surely we will have to do some talking, praying, dreaming and laying up treasures for it. All our best efforts will be little enough to place us beyond the danger line. The dedicating of all our powers and talents should be made to this one end. There should be no compromising, no half-way service, no merely getting by but a whole-hearted surrender. The Lord has demanded it and we should have gratitude enough in our hearts to be like the boy Samuel when he said: "Speak Lord, thy servant heareth, command Lord, and thy servant will obey."

It is a usual thing that when in the glow of youth and independence we think little of heaven, but as age comes on and the trials of life press down upon us like an awful storm, we begin to reflect upon that land to which we journey. We look back over our lives and see how "short my time is," and are able to say with the Psalmist: "Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in they sight are but as yesterday when it is past, and as a watch in the night. Thou carest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet in their strength labor and sorrow; for it is soon cut off and we fly away." Nearing the hour of his death Paul said: "Henceforth there is laid up for me a crown of righteousness." Ingersoll said at his brother's funeral: "In the night of death hope sees a star and faith hears the rustle of a wing." And so it is, the nearer we come to this fatal hour, as inevitably we must, we are made to reflect more upon the future.

It is a great pity that men can't be made to see that the really opportune time to do most toward this matter is when they are in health and strength and when they are most capable of using their powers for him. It is an unfortunate thing to see splendid talent used most all our lives in Satan's service and then with our broken

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Behavior In The Church

CLEON LYLES

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14, 15) Paul's concluding remarks to Timothy in this letter are these: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." There is no misunderstanding as to the purpose of this letter, for our text states it clearly. "That you may know how to behave in the church." To speak of behaving in the church is not only to speak of behaving in the assemblies, but behaving all through life. So long as I am a part of the church, just that long I should know how to behave. When I cease to be a member of the church I cease to be approved in the sight of God. So in writing about behavior in the church, we write about behavior at all times, as become Christians.

Many lessons were taught in "these things" regarding those who would be doing a special work in the church, and how Timothy was to take care of the matters. But there is much said about Timothy personally, which would assist him in behaving from a personal view. What would help Timothy to good behavior will help us to good behavior; so let's notice some of the personal remarks in the letter.

In verse five he exalts "charity out of a pure heart." This is not the only time the apostle exalted charity. The thirteenth chapter of first Corinthians is devoted to charity, and it would be good in this connection that we turn and read that chapter. Paul teaches that love should come from a heart made pure, and with this we find a good conscience and faith unfeigned. In the eighteenth verse he teaches the necessity of "warring a good warfare." In Eph. 6:13 he says: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." It takes several things to make a good warfare. A soldier who is not afraid of battle. One who will not think only of himself but also of others. An armor that the soldier knows how to use, and a battle in which we fight, knowing full well that the "Captain of our salvation" leads to sure victory. A good soldier will not betray his trust. He will adhere to the cause of his master with unwavering steadfastness. In the second chapter and the eighth verse he says: "I will that men pray everywhere, lifting up holy hands, without wrath and doubting." Hands that are holy are hands that are not stained with the pollution of sin and have not been employed for evil purposes. Man cannot pray to God and expect an answer who refuses to serve God in his appointed way. Man cannot live spiritually without communion with his God, and he cannot commune with his God unless he guards against being defiled with sin. In the fourth chapter and twelfth verse he says: "Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity." Thus our lives should be such that those who follow our example will be secure. In Phil 3:17 Paul places more emphasis on example, and certainly if my example is such that would lead men astray, there can be no hope for me. But notice he suggests several things in which we should be

an example. In the matter of conversation. In general deportment. In love. In government of passion and in a meek forgiving disposition, and at all times and in all places show to believers by example how they ought to maintain unshakeable confidence in God. In chasteness of life. In verse thirteen he commands attention be given to reading, exhortation and doctrine. Most sins are committed through ignorance, and ignorance is present because of the lack of study on the part of Christians. Also others sin because I fail in exhortation. For this reason he says: "Let us exhort one another." This should not have to wait until sin, but exhortation before sin will keep from sinning. In the sixteenth verse he says: "Take heed unto thyself." This is not an easy matter. It is easy to take heed unto others, see their faults and shortcomings; but first I must take heed to self. Paul says, "Thou that teachest others, teachest thou not thyself?" (Rom. 2:21) And "Ye which are spiritual, consider self, restore the erring." (Gal. 6:1) In chapter five and verse twenty-two he says: "Neither be partaker of other men's sins: keep thyself pure." In no way are we to participate in the sins of others. We should not engage with them in doing wrong, to patronize them in wicked business; not to be known as their companions or friends; nor partake of their unlawful gains. He who keeps himself pure is pure in heart, word and conduct. Then, in the last chapter and verses eleven and twelve, he suggests: "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith."

These things Paul said he wrote that Timothy might know how to conduct himself as a member of the church. So from this we learn that good behavior consists of love, fighting the good fight of faith, pure living and earnest study that we might know better how to serve, watching self, and living such an example that those who follow us will be secure. He who follows this advice will behave in the church of our Lord.

Going To Heaven

(Continued from page five)

shattered lives cast such at the Lord. May God help every strong man and woman to give their lives to God and let them be filled with his praise all their days. Let their youth show forth his salvation and their mouth his righteousness all their days.

I wish by these words I could get more people thinking along these lines. When we get to thinking then we get to doing. Just a few more years and the places and things and friends that know us now will most certainly know us no more. We will go and others will come to take our places either for good or for bad. The time we have indeed is valuable time only as we use it to the preparation of our souls. It is worse than folly to use it in any other way. Better had we never been born than to pass through this world and make no preparation for eternity. Let us ask ourselves this awful question: If lost in that world of darkness what will we do in such a land? The sorrows of this world are sometimes of such power that we just can't stand up against them, but what will we do in that land cursed by darkness and where there is nothing that is good—blackness of darkness across which no gleam of hope shall ever fall.

Start with
Feb. 11

Abrahamic Faith

CHESTER ESTES

In order to properly set forth this subject, "Abrahamic Faith," it is very essential that we have before us, from the beginning, a very distinct idea of the meaning of *faith*.

What Is Faith?

"What, then, is faith?" I am asked. Faith is the belief of testimony. Without testimony or evidence there can be no faith. Our faith is as strong in a proposition as our accepted evidence in the proposition. Since I have never been to New York City, I cannot, in reality, say that I know such city exists. I only believe such city exists, and my belief approaches knowledge, since it is strong belief. My belief is strong because the preponderance is so overwhelmingly convincing. Should I visit the city and contact it by the senses God has given me for knowing things, then I could say I *know* such a city exists.

When I stand before an audience and announce that I hold something in my hand, the audience believes that I have something, and that is the extent of their belief. No one in the audience can say that he believes I hold a knife in my hand, for no evidence has gone forth to the effect that it is a knife. Faith must be based on evidence. Each one in the audience can have an opinion about the matter, and there might be as many opinions as auditors, but an opinion is not faith. If one really believes, his faith goes as far as the evidence and no farther. In this case the auditor can only believe that I have some object. If, on the other hand, I announce that I have a coin in my hand, then the audience can believe that it is a coin, if the audience believes at all, for the only evidence that has gone forth is that it is a coin. This illustration not only sets forth how we become believers in a proposition, but also demonstrates the fact that there can be only one faith on the part of every one, since the evidence is presented to all alike. Is it any wonder, then, that the Bible says there is only "one faith"? The same evidence has been presented to all alike. Therefore, everyone who believes at all believes just like everyone else who believes. We are not divided in the realm of faith. Everyone who believes is of the *one faith*, and is *at one* with everyone else who is of the *one faith*. When professed followers of Christ are divided they may all be wrong; but they cannot all be right, for they cannot all be of the *one faith*. Religious division is outside the realm of faith.

Your attention is called to a few passages of Scripture in support of this scriptural definition of faith. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "And many others signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30, 31) You will note that it is God's word that produces faith. Without God's word we would not even believe that there is a Christ, our Savior, or a heaven in which to be saved. "But," says one, "faith is a gift of God." Truly so, but the question is not, "Does God give faith?" but "How does he give it?" Yes, all admit that God makes believers, and that he makes them by the Holy Spirit. Still another contends that believers are made by the power of God. We, too, believe that God makes believers by the Holy Spirit, and

that by the power of God. That is not the issue. Here is the issue: Does God make believers by the Holy Spirit according to his power, *separate and apart from the word of God*, or does he use the word as a medium? Here we should meditate on Rom. 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." You cannot separate God's saving power from the gospel. In Acts 11:14 is the language of the angel: "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." They needed faith in order to be saved, for the heart is purified by faith. "And put no difference between us and them, purifying their hearts by faith." (Acts 15:9) Then in verse seven we read: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." In the parable of the sower, "The seed is the word of God." "Those by the way side are they that hear, then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Luke 8:12) This shows that the devil understood that salvation was by faith, and that the word of God produced faith.

Abrahamic Faith

I am aware of the fact that the term, "Abrahamic Faith," is not in the Bible in so many words; that the term in its primary sense is descriptive of the faith of that great man of God of the Old Testament, Abraham. I am not only interested in the subject because I am interested in great characters like Abraham, but also because he gives the greatest definition of faith in God that has ever been recorded for the consideration of man. He is called the "father of the faithful" and the "friend of God." His life is the greatest manifestation of faith. I am interested in the faith of this great character because our justification or salvation is based on the same ground of his justification, when we "walk in the steps of the faith of our father Abraham." Justification is now, and always has been, based upon the grounds upon which Abraham was justified, viz.: faith in God and obedience to His will. Of course, in different ages men have had to obey different commands, but have always been justified by faith plus obedience to God's will.

I. WHAT IS ABRAHAMIC FAITH?

Since Abraham's belief has in all ages since the days of Abraham been held up before men as worthy of imitation, then the belief by which all men are justified, if saved at all, is Abrahamic faith. It is the faith referred to by the Savior in John 6:28, 29. When the people came to him and said, "What shall we do, that we might work the works of God?" he replied: "This is the work of God, that ye believe on him whom he hath sent." Is it not strange that some men are afraid to be baptized, or to claim salvation at the point of baptism, lest they be saved by *works*, yet never think for one moment that they are working at the point of *faith* also. I am not saying that there is no sense in which baptism can be called work (For man is active in submitting for baptism, just as he is active in believing. However, it

is significant that baptism is never referred to as the work of man or as the work of the law of Moses), but I will say this: When man believes, he is active; when he repents, he is active; when he confesses the name of Christ before men, he is active; when he submits for baptism, he is active; but when he is baptized he is passive. He is active to the point of baptism, then he is passive. He is in the hands of the preacher, the one with the authority of Christ to baptize him. Hence, he is in the hands of Christ. It is Christ doing the baptizing. Study John 4:1, 2, where it is said: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judea, and departed again to Galilee." Jesus did not personally baptize; yet he baptized through the apostles, or disciples. When any one was then baptized by the authority of Christ it was the same as Jesus doing the baptizing. When one is today baptized by the authority of Jesus Christ, it is the same as Jesus doing the baptizing, even though one is baptized by a gospel preacher. When one believes in Christ, he works but his works are not meritorious; when he is baptized, he is saved; but not by meritorious works. Now, if there is any one thing, or condition, to be performed by man in order to be saved that might be classed as not works, it is the one thing in which man is passive instead of the things in which all can know that he is active. Of course, you readily see that the one thing or condition, of the things just considered, is baptism.

With John 6:28, 29 agrees the second chapter of James. In this chapter we read: "What doth it profit,

my brethren, though a man say he hath faith, and have not works? can faith save him?" Again: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe and tremble. But will thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by his works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she has received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

Abraham's faith was counted for righteousness. When our faith is counted for righteousness it will be like that of Abraham's. When our faith leads to salvation or justification it will be like Abraham's, for his faith led to justification. No one has Abrahamic faith outside the church of Christ, or kingdom of God, for salvation is in the church (Acts 4:12), and when we are still on the outside, away from justification, we have not, by our faith, reached the point Abraham reached.—In The Evangelist, 123 Sidney Street, Longview, Texas.

NOTES—REPORTS

Maurice M. Howell, 815 Sixth Street, Corinth, Mississippi, October 4th: I closed a meeting at Kendrick Friday night, preached the funeral of a 97 year-old man. His name was Brother Samuel Castleberry and lived at Michie, Tennessee. Two came forward for baptism tonight at Foote Street. One had been a Baptist, the other a Methodist.

Doyle Williams, Box 73, Keiser, Arkansas: I have been in two very fine meetings since I last reported. In the first, part of the church took a new hold on life and the Lord's work. In the last, one was buried with their Lord in baptism, and one restored. At least part of the church was strengthened as a result of the meeting. Met some of as fine people as I have been privileged to meet, I think. To God be all the glory and may the Lord continue to bless all of them is my prayer.

Jesse T. Lashlee, Cash, Arkansas, October 5: I wish to report a meeting that was held at Beedeville, Arkansas where I have been preaching monthly since January. It began on September 5th in the high school gymnasium and continued until 21. I began the meeting

and Brother Harper of Fourth and State Streets, Little Rock, finished it. There were 72 additions in all; 37 by baptism and 35 restored. It was the greatest meeting ever held in these parts. All rejoice and can say that Brother Harper is truly a great preacher and a good man, living each day what he preaches. The Lord willing we will return there for a meeting in 1943, and hope for still greater results.

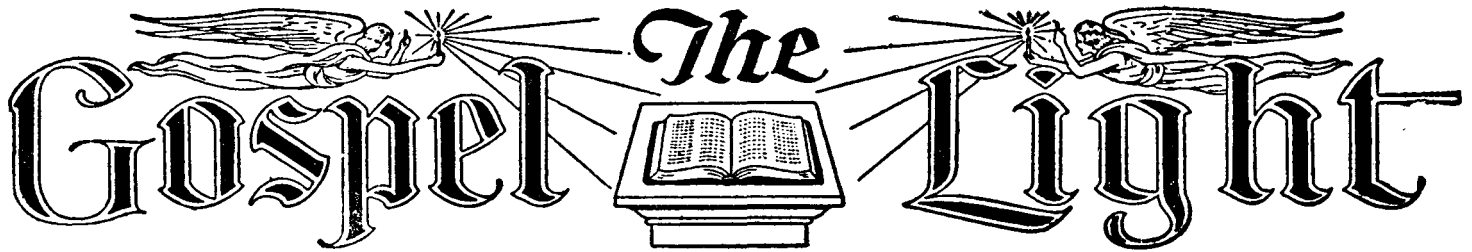
James L. Neal, Springdale, Arkansas, October 5: My wife and I were at Paris, Arkansas yesterday for a fine day in the Lord's work. I picked up four subscriptions for the Gospel Light. I preached morning and afternoon and baptized one. Brother Mark McElhaney of Muskogee, Oklahoma preached also in the afternoon and was to preach over to Wednesday night of the week. Brother Leerie Ball of Johnson, Arkansas preached there the Fourth Lord's day in September and is to preach there again next Lord's day. There is a fine membership at Paris. They have a splendid building, and seats with bills all paid. Brother and Sister Earl Gibson, who formerly lived here, are leading spirits in the congregation there and now doing a good work. Prospects for church growth there are excellent. Paris is a nice little city of about four thousand population.

R. A. HARTSELL REPORTS

R. A. Hartsell, Box 311, Broken Arrow, Oklahoma: I have just returned from a four months' season of Gospel meetings. All of which have been reported except the last two. The first of these two was at Guthrie, Oklahoma. Large attendance was the order throughout. Four were baptized, and much interest was manifested otherwise. Brother Joe Hunter is the minister of the Word with this congregation. It was my pleasure to work with him in 1936 and 1937. I shall, the Lord willing, return for a meeting, lasting the entire month of June next year.

From Guthrie my path led to Salem, Oregon, for the last meeting of the season. Considering hindering causes, it was one of the best of the year. Two were baptized and two restored. Brethren L. L. Freeman and Wallace W. Thompson minister the Word for this group of Christians. Where these men labor we can rest assured that the Word will be preached and false doctrine exposed.

It was a pleasure to return home and find the work in good condition. But I have a lot of confidence in the church here, having had the pleasure of helping the work start here in 1924, and helping in meetings and otherwise through the years. We are looking to a season of good work together.



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, OCTOBER 22, 1942

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Why Not ?

R. A. HARTSELL

This question might well be asked about many things, but we have something in mind which confronts all ministers of the gospel, who work locally. Why do you refuse to join the "Ministerial Alliance"? Or, do you? Yes, I do. And, when asked the question by denominational preachers, I must provide them with an answer. Many a sectarian preacher looks astonished when I suggest that I cannot become a member. To keep them from having heart failure, I usually take the time to inform them. Glad indeed, am I to give this information; for it gives me an opportunity to teach them the truth on other points as well.

Just here it will be well to observe some reasons assigned by some supposed ministers of the gospel who have broken over and joined forces with them. We are informed that we cannot have a part in the school and community activities without membership in the organization. First, we might not want to have fellowship in community activities. That would depend upon what is embraced in said activities. Secondly, if the activities are for the moral uplift of the school or community, the church of Christ, by reason of its existence, already has part in it. This is one of the major responsibilities of the church. If the church must be connected with some human institution in order to stand for moral uplift, then it is not that self-sufficient, perfect institution the Lord planned for it to be.

But such statement is untrue. An example may be drawn from the town where I now live. It has an Alliance. I have never been a member, although I have had two invitations to become a part of it. When I am at home, and anything is offered for the betterment of the community and school, an invitation is always extended to me to take part. Opportunity has come for me to appear on the assembly program of the schools here. It was my pleasure to deliver the sermon to the graduating class at the close of the last term of school. I have made more public speeches on bond drives, and general community activities than all the preachers of the alliance put together. This is said, not to brag, but to prove the statement false, which alleges that you must be a member in order to have part in community and school activities. When a thing arises which violates the Law of God, it is a pleasure to me to say: "Sorry sirs, I cannot take part." In this way the Alliance does not get the glory for what I do—the world is informed that I have done it as a member of the church of Christ.

Another weak reason given is: "It offers opportunity to convert preachers to the truth." May I ask, just how many preachers have you converted by reason of your connection with the Alliance? Well, let us make it even

broader than that. How many have you ever known of being converted because of a gospel preacher's membership in the organization? I think that one has been reported to me. On the other hand, did you ever consider how many members of denominations have been strengthened in their false ways after having seen you, who believes that immersion alone is baptism, arm up with the sprinkler or pourer? You say to them by your membership that sprinkling and pouring might get one by. You say to them by your action that you believe that the preacher who teaches these false things is all right. They see you in company with them in your activity, and they are forced to conclude that you are in fellowship with them.

My brother, anything which contradicts the truth is a part of the powers of darkness. The contrast has been drawn. Truth is light. False doctrine is darkness. Denominational preachers teach false doctrine. Therefore, they are in darkness. Christians have been delivered from the "powers of darkness." (Col. 1:13) "Men love darkness rather than light, because their deeds are evil." (Jno. 3:19-21) Hence, darkness is evil. To have part in darkness, is to have fellowship with evil. "Have no fellowship with the unfruitful works of darkness." (Eph. 5:11) Beyond having no fellowship with them, our duty is clear: "But rather reprove them." He who joins with them does exactly the reverse to what inspiration has commanded.

Moreover, we are commanded: "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14) But, let us give the entire quotation. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what agreement hath the temple of God with idols? for *ye are the temple of the living God*; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Christians constitute the temple of God (1 Cor. 3:16-17), and have no agreement with the temple of the devil. "Ye cannot drink the cup of the Lord and the cup of devils." (1 Cor. 10:21) The two have nothing in common. Amos, in the long ago, ask: "How shall two walk together, except they be agreed?" (3:3) Walking together with denominational preachers, therefore, shows agreement with them.

Sanballat sought different means of destroying the work of Nehemiah in the building of Jerusalem. He derided, slurred, mocked, etc., but none of these succeeded in detouring God's workman from his objective. Finally, Sanballat sought an agreement. "Let us go hand

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The Fall And Rise Of Man

(Gen. 3; Acts 2)

JAMES L. NEAL

God created Adam from the dust of the earth and breathed into his nostrils the breath of life, and Adam became a living soul. (Gen. 2:7) From Adam's side God took a rib and created Eve for a life partner. Adam and Eve, earth's first pair, were placed in the Garden of Eden, earth's first paradise. They were placed in this lovely garden to dress and to keep it. They were free from sin there and their happiness was complete. Every kind of food needed for the body grew in the garden, and the tree of life was in the midst thereof; and there too, was the tree of knowledge of good and evil. They could eat the fruit of all the trees, except that of the knowledge of good and evil. How sweet life must have been in this first estate with God! No sorrow was there to bring tears; no pain to bring suffering; no sin to bring death!

If man had remained faithful to God's first orders, these happy conditions would still exist upon the earth. Peace among men would reign supreme and the joys of life would be full. Harmony would prevail everywhere and everybody from Adam till now would be living. There would be no grave yards in the land; no crime, no jails, no moral shame, no murder nor any wars.

But, man fell from his happy estate with God, He disobeyed God's law, which brought sin, which brought death and all the horrors that follow sin! He ate of the forbidden fruit. We shudder to think what the world *would be today without sin*, as compared with what it is in sin! Man was created a free agent—a being of choice; and, he still is just that. He could not be otherwise without his nature being changed. In his highly exalted state *before* sin, man was the greatest thing upon the earth. He was king of the world! Who can measure the magnitude of a sinless man! It cannot be done by men. He was like God, with God, and God talked to him! In his fallen state in sin and shame man is the lowest of God's creation. He is as filthy rags, unfit to die and unworthy to live. He is the only creature that made God sorry of His creation. How pitiful! Why should the highest of earth choose to do wrong? It was not for lack of understanding. Jehovah's instructions were plain and simple. Mother Eve understood them well, and so did Adam.

Old Satan entered the holy realm of man's first purity and brought some different instruction. His doctrine was contrary to that of God. He was a false teacher. He told mother Eve that she would NOT die to eat of the forbidden fruit, when God had said plainly that she would. The woman *heard* his teaching, she *believed* it and then she *obeyed* it. The devil's appeal to the lust of her flesh, eyes and life was too much for her. She ate and gave to her husband and he did eat. They forsook their great Maker and thus fell from their sinless state; and great was the fall thereof! How awful! What a disgrace! Fallen man! A sinful world! Death to all the millions for all time! Oh, why does it have to be? Who is to blame? When will it end? Where will we spend eternity? What is the remedy?

The devil is to blame for all sin, sin is to blame for all sorrow and Christ is the only remedy for all of earth's ills. There never was a lie but what the devil was the father of it. There is no heartache except that

sin is back of it somewhere. And all joys must come through the Lamb of God that taketh away the sins of the world!

When Adam and Eve heard and obeyed the sinful teaching of Satan they had to be driven from the Garden of Eden, lest they continue to eat of the trees of life and thus live on in sin forever. They died a spiritual death that very day by separation from God, and they died the physical death as soon as the ravages of time in a sinful world could beat their bodies back to the dust, from whence they came. We can see here that sin brings double death—spiritual and temporal. It still does the same. (Gen. 3:22-24) Sin and iniquity separates us from God.

For forty centuries the world groped in the darkness of sin, without a cure for the awful disease of sin and without a resurrection from the tomb. Oh, the ENORMITY of sin—its weight—its consequences! God created the world and all in it in six days; but, it took Him four thousand years to bring to fallen man heaven's redemptive plan. With every fiber of the soul we should grasp the plan and cling tenaciously to it till death.

The Only Remedy For Sin

Jesus was crucified upon the cruel cross tree, and shed his blood there for the sins of all the world for all time. (Matt. 26:26) He died for our sins according to the Scriptures, was buried and arose again the third day according to the Scriptures. (1 Cor. 15:1-4) When the great stone was rolled away from the tomb of our Lord and he came forth, conqueror over hell, death and the grave, bringing life and immortality to light through the gospel—his gospel, he brought to the world in reality the only remedy for sin.

Man heard, believed and obeyed the devil and fell into sin and death; but now he can hear, believe and obey Christ and be saved—healed of sin. (Heb. 5:8, 9) The devil's word was powerful—plunged the whole world into sin and death for four thousand years without a remedy. Christ's word is *more* powerful—cures the sin-sick soul, puts one back into covenant relationship with God and gives him hope of a sinless, deathless land on life's other side. But it takes obedience to the gospel of Christ to reach the soul-cleansing blood.

For nearly twenty centuries now the fountain of blood has been open to heal all sin, for every soul that will apply the blood. One in sin must hear the Christ (Matt. 17:5), believe his word (Heb. 11:6; Rom. 10:9), repent of all sins (Acts 17:30), confess Christ before men (Matt. 10:32, 33), and be baptized in his name in water for the remission of sins. (Acts 2:38; Rom. 6:3-5; Acts 8:37, 38) By obedience to this gospel man rises from sin into the church or body of Christ, where the fellowship and blood of Christ continues to keep the soul clean till death; when it goes to paradise-rest and waits till the great resurrection day, when soul and body are reunited to go on home with God, to live with Him forever in heaven. In the church the Christian adds virtue, knowledge, temperance, patience, Godliness, brotherly kindness and love to reach the bond of per-

(Continued on page four)

Yesterday, Today and Eternity

LUTHER W. MARTIN

Yesterday, a friend said: "I went to church for the first time in twenty-five years. I did not go to hear some system of theology expounded, I attended with some friends in order to make other friends. My doctor told me that I should become more sociable." Yes, there are people like that; interested only in that which will benefit them physically while on this earth. This friend attended church not because he wanted to do so, but at the suggestion of his physician. He may be ailing slightly now, but it is nothing when compared to the amount of his suffering during eternity.

Yesterday: about twenty-five years of yesterdays ago, the parents of a lad nine years old failed to set before him an example of even a religious home, even less was their interest in his attending Bible study or such like. They failed to raise and instruct their boy in the nurture and admonition of the Lord. They did not care whether he remembered his Creator in the days of his youth. Oh yes, they were good, decent people; but they were so busy raising their family, working hard and trying to make ends meet as far as the finances were concerned. That was yesterday, remember?

Today, only twenty-five years later, but perhaps one third or one half or about all my friend's life is gone—who knows?—only God in heaven. He in turn has a child, a daughter of ten years who has never attended religious services except maybe once when she went home with one of her little friends. While only a baby at her mother's knee, she never heard the story of Jesus in the manger; she never clapped her hands in childish glee as she listened to the story about the Israelites' escape from the Egyptians; the reason is simple but tragic. She has never had the privilege of hearing the Bible taught. Her father and mother have never accepted Christ nor have they even shown an interest in the old, old story.

I wonder what the remainder of their physical life will be like if they never listen to, study or obey the gospel? What hope have they? None. What kind of a mother will this young girl be? What chances, if any, will she offer to her own offspring in learning of Jesus Christ?

Eternity is scheduled for all of us no matter what our earthly lives have been. Eternity is much longer than any length of time that we can imagine. In short, eternity is endless. I stated that we are all slated to participate in this eternity, this is true. The important question is, where will you or I spend eternity? Yes, we are allowed to exercise the right of choice. If you choose, you can go to heaven. I say, "of you choose." You, and you alone can make the choice for yourself. The choice if taken, will send you to hell.

Hell is a place that burns forever with fire and brimstone. It is a place of everlasting torment. It has no characteristics whatsoever that are desired although it will be densely populated.

Heaven is the place where Jesus Christ is reigning at the present time. It is a place which abounds with unspeakable joy, beauty, peace and happiness. A more

desirable locality in which to live can not be found. It is very permanent, having been prepared by Jesus Christ to last for eternity.

In 2 Cor. 5:1, the Apostle Paul states, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." He is writing this joyous message to those who had obeyed the doctrine of Christ of Corinth. It should provide the same joy for us if we have obeyed the same doctrine. The writer of the letter to the Hebrews wrote: "And being made perfect, he became the author of eternal salvation unto all them that obey him." I have already stated that we have a choice in this matter. We can obey him from now until the end of our lives and then at judgment, we can obey him from now until the end of our lives and then at judgment, we will receive a home in heaven. Still, if we do not care to believe and obey Christ's teachings, it is not forced upon us; we will be quickly condemned at the judgment bar of God and be placed in everlasting torment.

We have the opportunity to select our own way, yet, "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." (Prov. 14:12 and 16:25) Perhaps we are among those who take an interest in the ways of some denomination; how do we know but what these are some of the ways of death which the writer of Proverbs mentioned?

There is only one way for us to definitely *know* and *learn* the true way of Christ. That is by the study of the New Testament. We cannot go wrong as long as we follow the New Testament instructions without adding to or subtracting from them.

Many generations ago, a servant of God by the name of Joshua lay upon his death bed. He realized that his departure was at hand and called the tribes of Israel to hear him. I record here only one verse of his last exhortation, "And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*" (Joshua 24:15)

Why will you not make the same choice as did Joshua? Or does the first portion of this article describe you?

Mrs. Jessie Lay, Mineral Springs, Arkansas: Brother J. A. Copeland will preach at the church in Mineral Springs from the Fourth Friday night in October until Sunday night, and maybe longer if interest demands. Enjoy the paper very much.

THE GOSPEL LIGHT

(Founded by Grady Alexander, 1930)

J. A. Copeland *Editor*
Flanoy Alexander *Office Editor*
E. R. Harper *Associate Editor*
Geo. B. Curtis *Query Editor*

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WHY NOT?

(Continued From Page One)

in hand in this matter." In other words, let us just hook up together. But, thanks be, Nehemiah did not fall for this trap. How often have the sects sought to kill our efforts by mocking, slurring and resorting to ever kind of discouraging effort in the catalogue? Since we have overcome this attack, shall we now fall for the Alliance scheme?

God's Order Self-Sufficient

"My word shall not return unto me VOID, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) No statement enforces the idea of the self-sufficiency of God's word more than this. God saw to it that everything he planned was perfect in its own operation. Paul further stresses this fact when he declared that it "Thoroughly furnishes us unto every good work." Not only is this true of His word, but it is equally true of the church. When we attack the Christian Church on the missionary society question, we point this fact out. It becomes one of our unanswerable arguments against innovations. But the very same preacher who uses it so forcefully against the Christian Church—denomination—forgets it when he joins the Alliance in order to better accomplish the Lord's work.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21) Acceptable glory can be rendered to God only through the church. Since this is the only open avenue by which it may reach God, it follows that our glory goes to a different destination when given through any other institution. There is only one other destination, and that is the devil. So, when we use the Alliance, we are rendering glory to the devil. Since I do not wish to glorify the devil, I refuse to become a part of the Alliance.

To be in Christ, is to be in the church. (Gal. 3:27; 1 Cor. 12:13; Eph. 2:16; 2 Cor. 5:19) Paul writing to the Colossians (Col. 2:10) said: "And ye are complete in him, which is the head of all principality and power." If we are complete in Christ, which is equal to being in the church, then we do not need the Alliance. If we do need it, then we are not complete; therefore, we confess by membership therein that we do not believe Paul's statement.

Many of the activities of the Alliance forbid my being a member of it. In one town where I worked in 1930,

the Alliance selected a cast to run for the offices of the city, called a mass meeting and tried through this means to put it over. Now, as an individual, I feel free to act in matters of this kind; but to impose upon the masses by this means is beyond the realm of a gospel preacher. Too, in some places they have what is called the "Week of Prayer," in which the Baptist minister will fill the pulpit of the Methodist church one night, and the Methodist will be in the Baptist pulpit the next, and so on around the clock. The subject is assigned at the beginning of the week, each speaker is supposed to use that subject from a cooperative standpoint. Under these conditions you are hand-cuffed, and supposed to be the good-fellow type. I would be happy to preach anywhere, when I am not a Charley McCarthy, but when such is the case gospel preachers cannot gee; therefore, the best thing to do is, stay unhooked from the team to begin with.

Then there are the special drives; such as the "Pre-Easter campaign," the "Mother's Day" drive, etc. As though these days mean more than any other Lord's day. In fact, sectarianism thrives on special days, along with entertainment of a carnal nature. Take these away and it falls flat; for it has nothing else to offer. When the church of Christ has to resort to these things to build itself up and edify the members, it has lost sight of the fact that Christ said: "If I be lifted up, I'll draw all men unto me." And, furthermore, the language of Paul, who said: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." To stress Mother's Day above any other Lord's day, is to raise mother above Christ; and to exalt Easter, a Catholic relic, is to lift Catholicism above Christianity.

These things, brethren, among others, form reasons why I cannot have fellowship with the unfruitful works of darkness. To me, the church of the gospel is enough in the field of religion. So, for me and mine, I shall serve the gospel and the church.

THE FALL AND RISE OF MAN

(Continued from page two)

fection, for entrance into the everlasting kingdom of God. (2 Pet. 1:5-11) If one does these things and is faithful in duty, he will never fall again. One should never miss a Lord's day service, nor any meeting of the church. (Heb. 10:25-29)

Man's Lofty Rise In Christ

Man heard, believed and obeyed the devil and thus fell from his high and holy place with God, into a low and sinful state. But, when he hears, believes and obeys the Christ, he rises to high and heavenly places upon this earth. We sit together in heavenly places with Christ Jesus. Notwithstanding this highly exalted state of man is somewhat below his first Edenic Paradise; yet nevertheless, if he lives right and presents his body a living sacrifice unto God until death (Rom. 12:1, 2; Rev. 2:10), he will reach lofty heights in heaven, the final home of the soul, that are even far above that in the beginning! There can be no pain, no sorrow, no tears, no death, no graves, nor any sad farewells in heaven. (Rev. 21:4) Life, love and liberty will be perfect over there! I want to go to heaven when I die, and I want you to go there too!—Springdale, Arkansas.

Why Must We Believe ?

W. E. McWHA

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6)

So without having faith or believing in God and Jesus the Christ, we displease God. Paul says the wrath of God is upon the children of disobedience. And disobedience is failing to obey the commands of God. We hear John say: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

We hear Paul say, "Without faith it is impossible to please God." Also hear John say: "He that believeth not the Son, the wrath of God abideth on him." Now in whom must we believe? Listen to the words of Jesus the Christ. "Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1) Then we must believe in Jesus Christ. Why must we believe in Jesus Christ? Listen to the words of Christ again: "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." (John 3:16) Also to Paul and Silas: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30, 31) So we must believe in Jesus Christ that we might be saved; should not perish, but have everlasting life. That we might live with God and His Son Jesus Christ throughout eternity. But is believing all we must do?

We read in Luke 13:5: "I tell you, nay: but, except ye repent, ye shall all likewise perish." Mark 16:16: He that believeth and is baptized shall be saved." Acts 2:38: "Then Peter said unto them, 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." Rom. 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Acts 22:16: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins."

Any person that truly studies God's blessed word can see that in order for a person to be saved whether from their past sins or eternally, must do more than just believe. That being true, what did Christ mean in John 3:16, when he said, "Whosoever believeth in the Son of God should not perish, but have everlasting life?" To answer this question we must first look to John 1:11, 12: "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The Jewish nation as a whole, rejected Christ, though many received him. And to those that received him, to them gave he power to become the sons of God. "The sons of God," disciples of Christ. "Received him," believed in him as the Christ. Then when they received him, believed in him as the Christ, were they the sons of God, disciples of Christ? Certainly not, for when they received him, that is, believed in him, to them gave he the power to become the sons of God, disciples of

Christ. "Gave he the POWER to become the sons of God," yes, after they believed in him, he gave them the right or privilege to become the sons of God. They have the right or privilege of accepting or rejecting him. Under the preaching of John the Baptist and of Jesus Christ, if the people believed their preaching, this only gave them the right or privilege to become a disciple of Christ and in order to become a disciple of Christ they had to repent of their sins and be baptized, confessing that they had sinned against God.

In John 3:16 it does not say, Whosoever believeth in him WILL or SHALL not perish, but SHOULD not perish. That is, he ought not to perish or there is no need of him perishing. Why no need of him perishing? Because we read in John 1:12, that Christ gave to all that believe on his name the POWER to become the sons of God, Christians. Then when a person believes on the name of Christ or has faith in him, they only have the right or privilege to become a child of God, a Christian. Now, after believing in Christ they can obey the commands of God and gain eternal life, or disobey them and receive eternal woe and misery.

We notice in John 3:16 that God made a promise that whosoever believeth in His Son should not perish, but have everlasting life. We also read in 2 Peter 3:9, "The Lord is not slack concerning his promises as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Again we read in Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Also in Romans 10:17: "So then faith cometh by hearing, and eharing by the word of God." Inasmuch then as without faith it is impossible to please God, and faith cometh by hearing the word of God: did God make provisions that all might hear and believe in His Son, that they might have the right or privilege to become a child of God, a Christian? We read in 2 Peter 3:9, that God is not slack concerning his promises, as some men count slackness. We read in Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Also read Mark 16:15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We see God has made provisions so that all men might hear and believe in the Son, giving them the right or privilege to become a child of God and that they might not perish, but have everlasting life. As you will notice in the case of every conversion that is recorded in the New Testament, the word of God was preached unto them. Why? To produce faith; thus giving them the right or privilege to become a Christian, to be saved eternally in the heavens. So then when we believe in Christ the Lord, this only gives us the right or privilege to become a child of God, and in order for us to become

(Continued on page seven)

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NOTES—REPORTS

* * * * *

Leon Meek, Raymondville, Texas: A large crowd gathered at Brother W. E. Arnold's home last Friday night in a reception for Brother Walter W. Leamons and his family. His preaching has already resulted in progress in the work of the congregation. He is conducting a meeting in Houston this week, but will return to the work here the first Sunday in November. About that time this congregation will sponsor a meeting for the Mexicans here. Brother Cantu will preach to his race.

* * *

Jack Huff, Poteau, Okla.: I am working with the congregation at Panama, Okla. established recently in an evangelistic meeting in which Brother Judson Woodbridge did the preaching. There are about 30 members here and the attendance is over 50 for each Lord's day. I was called to Cameron to baptize three Sunday evening and have received another call to baptize two next Sunday. The church at Cameron is building a new meeting house with funds donated from the congregations of the church of Christ. They are very appreciative of this help. They will move into their new building soon.

* * *

Lucian M. Farrar, Russellville, Ark.: We came to Russellville the first of October. The work is enjoyable with the fine group of Christians here. Since January, 1936, we have labored with the church at Natchez, Miss. During this time the church has grown from a mission point to a self-supporting congregation. Ninety-three have been baptized. Since June of 1941 the church has been broadcasting regularly on the local station, WMIS. Brother Murphy Philips follows me in the work there. The future is bright with this able young preacher having the cooperation of the Natchez church.

* * *

Ira Y. Rice Sr. writes from Yale, Okla. October 12: I closed my last meeting last Tuesday night, October 6th in Marshalltown, Iowa, and went home for a short visit with my family; then left again Saturday to come here for a two weeks song drill at Pleasantvale, near Yale, Okla. This is a mission point; three or four families trying to build up the cause of our Lord in their community. This is my second engagement with them this year. We had no visible results in our meeting at Marshalltown, Iowa, but the brethren felt the meeting was a success because the lessons addressed to the church were inspiring, edifying and would tend to lead them on

to greater efforts in building up the cause of our Lord in their town and community. To God and His Son be all the glory, honor and praise.

* * *

Voyd N. Ballard, State Sanatorium, Arkansas, Oct. 12: Last Wednesday afternoon I baptized another patient into Christ. Services were good yesterday. Contacted two new members. The broadcast in Nyberg building is well received. This broadcast helps me to contact new patients. There are several in this building that I feel will obey the Gospel soon. Many seem to be interested. Several have sent requests for me to preach on different subjects. Since my last report the following have sent books and papers: Ira Y. Rice Jr., Paso Robles, Calif., bundle of "Christian Soldiers"; James A. Allen, Nashville Tenn., bundle of "Apostolic Times"; Mildred Trundle, Afton, Okla., three books, "Modernism," "Armageddon and Millennium" and "Musings"; Mrs. Frank Quail, LaBelle, Mo., bundle of tracts and pamphlets. All of these are good books and hope that the brethren in different places will keep sending them. These patients will learn the Truth by reading these books and papers. The lady that I baptized last Wednesday told me that she learned the Truth by reading. The longer I work here the more I enjoy it. These people have been starved for the Bread of Life.

* * *

Luther W. Martin, Springfield, Mo.: It has been approximately one year since I have made a report to the Gospel Light. No doubt if all the brethren neglected reports as have I, the readers of the gospel papers would be very poorly informed. For the past year, it has been my privilege to labor two Lord's days of each month with the brethren at Republic, Mo. This congregation at one time used an instrument, but two years ago, Brother Sterl A. Watson was allowed the opportunity of teaching them the truth. This group is growing slowly, however, they are all strong in the faith. One Lord's day in each month, the Lone Star Church of Christ located seven miles southeast of Granby, Mo. allows me to preach for them. They have been long established in the faith, although due to the building of Camp Crowder about two miles from them, some of the faithful were forced to sell their farms and move to another community. There is also a group of brethren meeting at Russell school, three miles east of Sparta, Mo. with whom I am privileged to worship once a month. They are small in number, but great or strong in the faith. I have a suggestion to make concerning a work which seems to be effective in spreading the gospel. To my knowledge it is not practiced to any extent in the

brotherhood. It is the use of a column in these weekly county newspapers. At the present, I am allowed to submit one page of double-spaced typewritten copy each week to two different papers. Another one gives me space for two pages of double-spaced typewritten copy each week for a small fee. * * * The Gospel Light is to be admired for its fearless stand for the truth.

* * *

Will W. Slater, Fort Smith, Arkansas: The meeting in Dongola, Illinois closed without visible results. They haven't had an addition for some years. I tried to put some "pep" and "enthusiasm" into them, and feel that the work will grow and prosper. I made my home with one of the elders, Brother M. A. Smoot, who knows more about the book of Revelation than any man living. He said so himself. Brethren Hardeman, Whiteside, Nichols, Borden, Wallace, in fact, all of the preaching brethren, are just "babes in arms" when it comes to the book of Revelation. He said he would meet any man on earth in debate. I certainly know a lot more than I once did. He taught me for two weeks. I learned that the kingdom and church were not the same, were two different institutions, and that not a single prophecy of Daniel refers to the church, and that the church is not the bride of Christ, and that Peter's statement in Acts 2 does not mean that David's throne was transformed from literal to spiritual and was not transferred from earth to heaven, therefore, Christ did NOT take his seat on David's throne when he was raised from the dead and ascended to heaven. I learned that Christ was to rule the kingdoms of the earth with a rod of iron, and that reign began in 1452 A. D. and that he is to reign a thousand years, which gives him a little more than 500 yet to go, and at the end of the thousand years the devil is to be loosed for a spell. He, the devil, is bound now. I also learned that the "first resurrection" took place in 1452, that the saints were actually raised from the dead at that time and are now reigning with Christ on David's throne, which reign began in 1452. So, Brother Borden and Brother Showalter will both have to "revise" their theory concerning the "first resurrection," and Brethren Cox and Davis will have to cast aside their treatises on Revelation, re-write and publish anew. Yep, I am much wiser than I once was. It is remarkable what one can learn if one has the right kind of teacher. I begin tonight in Flint, Mich., and go from here to Shepherd and then to Lansing, Mich.

P. S. If interested in learning the book of Revelation, write to M. A. Smoot, Dongola, Illinois.

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(Listing Continued from Page 8)

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Why Must We Believe?

(Continued from page five)

a child of God, we must repent of our sins; must confess with the mouth that Jesus Christ is God's only begotten Son; then complete our obedience by being buried with him in baptism, being immersed in water. When this we have done, we become new creatures in Christ; are added to the church; all our past sins have been forgiven; but, if we wish to live with Christ throughout eternity we must live faithful unto the end. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 10:22) "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and that end everlasting life." (Rom. 6:22)

When we believe in Christ we are not even saved from our past sins much less eternally saved. It only gives us the right or privilege to accept or reject Christ. If we accept him, this faith leads us to repent of our sins; leads us to confess the worthy name of Christ; leads us to complete our obedience by being buried with our Lord in baptism; leads us to live the Christian life; and if faithful unto the end of life's way, to a home with God, His Son, and all the redeemed, where all is joy, peace, love and happiness in a world that shall never end.

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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IF

R. A. HARTSELL

In the English language, the word "if" is called a conjunction. Its meaning may be summed up thusly: "On condition that; provided; supposing; whether." Its meaning can be illustrated in the words of one who came to Jesus, desiring to be healed. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean." (Mark 1:40) The specified condition was: "If thou wilt." The next verse shows that the condition was met: "I will, be thou clean." The Bible use of the word is plainly expressed in this example. It signifies the condition or conditions upon which a thing may be expected. The healing of the man was made to depend upon the will of Jesus. "If" only expressed that the condition existed; and that it must be met, or removed, before the benefit could be enjoyed.

While the word is over-worked in our every-day life; yet from our common use of it we can know that it expresses condition. "If it had not rained, I would have gone to church"; is a very common use of the word. It points out the condition which hindered from doing his duty. So, the remission of sins, eternal life; yea, even remaining a Christian, depends upon conditions. The fallacy of unconditional salvation becomes evident as we study the word "if".

"If ye continue in my words," says Jesus, "then are you my disciples INDEED." (Jno. 8:31) True discipleship is then made to depend upon a condition. This condition is perfectly introduced by the word "if". Continuing in the word of the Lord is made the condition of true relationship. It is further stressed in the language of James (1:25) when he said: "Whoso looketh into the perfect law of liberty, and CONTINUETH therein. . ." Continuing in the law is translated by the writer to mean, "Not a forgetful hearer, but a doer of the word." We can conclude then that true discipleship depends upon one's being a hearer and a doer of the word. And too, Christ's language is explained to us by the statement.

Further consideration of the "if" of discipleship is given in Jno. 15:8. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Discipleship is based upon three conditions; i. e., hearing, doing and fruit bearing. "IF" signifies these three things. We would say then, that if you hear, do and bear fruit, you are a disciple indeed. The moment one ceases to do these, he ceases to be a disciple indeed.

Fellowship is enjoyed in being a disciple of Christ. But in the matter of fellowship we find "IF". "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Fellowship with Christ cannot be found in darkness. "Men love

darkness rather than light because their deeds are evil." (Jno. 3:19-21) Then man cannot fellowship evil and Christ at the same time. But let us have another look at the words of John. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jno. 1:6-7) Walking in the light is a condition of fellowship. "Thy word is a lamp to my feet, and a light to my pathway;" says David. And Paul joins in telling us what the light is. "That the light of the glorious gospel might shine in." (2 Cor. 4:4) No man can have fellowship with Christ, who does not walk according to the gospel.

While we have the two things, fellowship and discipleship, before us, it is well to observe the language of Christ in Matt. 16:24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Man's will is involved in these things; along with self denial, and cross bearing. "If thou wilt, thou canst make me whole", said the leper to Christ. Christ said to you, "You follow me 'if' you WILL." Bending one's will to the Master's is a condition of fellowship and discipleship.

The duration of discipleship brings the "if" for further consideration. "If you do the things, ye shall never fall." Upon the condition that you add the seven elements of strength, you shall endure as a Christian. Another "if" is apparent; however, "If ye lack these things, ye are blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." A blind forgetter, is the man who fails to meet the conditions of the statements. His doom is pointed out by David in the words of Psalms 9:17: "The wicked shall be turned into hell, and all the nations that forget God." In the face of these facts, the Baptist doctrine of the "Impossibility of Apostasy" is fallacy.

"If" is even brought into the matter of loving Christ. "If ye love me, keep my commandments." (Jno. 14:15) Love is something which we demonstrate. God manifested his love in what he did for man; so man shows his love for God by what he does for him. In the same chapter, verse twenty-three, Jesus says: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." In 1 Jno. 5:3, God's love to us is defined thusly: "For this is the love of God, that we keep his commandments, and his commandments are not grievous." God's love, returned to him by me, is, keeping his commandments. We can, in the face of these facts, under-

(Continued on page four)

Cobb-Wilhite Discussion

Cobb's Second Affirmative

Readers, it is a pleasure to reply to my friend's article, and then proceed further with my affirmations. I thank him for his kindly remarks, and I here assure him that the proof of the three things he mentioned is forthcoming. And I am of the opinion that there are others who will sign like propositions. Furthermore, I will stand by all I have said relative to the verbal inspiration of the Bible, and of the versions. I will "retrace", but I will not retract; it will not be necessary. You complain that I did not define what I mean by the "church." Well, I am affirming a negative proposition. I gave what I think is your definition, and have set out to show that it is wrong. If I misstated what you think the "church" is it is your duty to straighten me out. I stated the conditions you hold for church membership, and you have said I am right. If I have not given definition of a "church" then will you please tell us just what you think it is? I will give you my definition in brief: "A church of Jesus Christ is a body, band, or company of people who have, on hearing the gospel, believed into Christ, and have been baptized in the fellowship of Christ's doctrines." Now you have my definition over against the one I gave of your conception of the church, and which you did not deny. If there was a church established on the day of Pentecost it was, evidently, an invisible, intangible, spirit, institution, for there is absolutely nothing said of establishing a local church on that day.

Mr. Wilhite hates for me to get to the historical phase of this discussion. It scares him to mention Campbell. He is like the farmer I heard of who started down the road leading his mule. He met his neighbor who was leading a long-eared donkey which began to bray and bawl, and the farmer's mule became frightened. The farmer kicked his mule and said: "Ah, come up here, mule, you're not afraid of your daddy are you?" We'll see more of the history of Campbell than will be pleasant to Mr. Wilhite, I'm sure.

You refer to the version of the Scriptures which says in Acts 2:47 "adding to the church such as were saved." Exactly. The church was already there, and those that were being saved were being added to it. The Baptist church and the "Church of Christ" are synonymous terms, and baptism is essential to membership in it, but we are baptized into the church on the basis of our fellowship with Christ. What fellowship does your candidate have with Christ? Now, every time the word "body" is mentioned in the New Testament it does not mean the church. In Eph. 1:22, 23 the word "body" refers to the fleshly body of Christ; see also Colossians 1:20-22. We are not reconciled by the church, but by the death of Christ. The church, by your own admission, is called the house of God. Now, tell us if we get into the house of God before or after we are reconciled? Yes, the believer in Mark 16:16 was a baptized believer, but it was not his baptism that saved him. Baptism does not unsave one.

Now, just a little more about that "house." The Scriptures say, and you admit that the "house" and the "church" are the same. Well, in Mark 13:34 we are told that Jesus left his house. Then he left his church when he went away before Pentecost didn't he? Then you refer to Acts 20:28 where Paul called the church a "flock." Well, Jesus referred to this same flock in Luke 12:32.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." See also Matt. 26:31.

Then you say the resurrection was not preached until after Christ's ascension or was not authorized till after his resurrection. Did not Jesus himself preach his resurrection? Did not the prophets declare the resurrection? Did not Abraham believe in the resurrection?

Then as to the Holy Spirit not being given until Pentecost. Was not Elizabeth filled with the Spirit? (Luke 1:41) Was not the Spirit upon the Lord? (Luke 4:18)

Now, in your feeble stab at my first argument on Isaiah 2:2ff you argue that "the house" was established in the last days, etc. Well, that's just what the prophet did NOT say. He said, "the mountain of the Lord's house." Ye say all nations were "permitted to enter." The prophet said "all nations shall flow into it." They will not merely be permitted to enter, they will enter. You did not notice what was said concerning whom the prophet wrote. He said: "The word that Isaiah . . . saw concerning Judah and Jerusalem." Is the church Judah and Jerusalem? The prophet said, "The word of the Lord would go from Jerusalem." Is the word going from Jerusalem today? The predictions of this prophecy are yet unfulfilled, Mr. Wilhite. Now go back and really answer the first and only argument I made on this prophecy. I proceed now with other arguments: (2) When this prophecy is fulfilled the Lord himself shall judge, or rule, the nations. (3) He shall rebuke many people. (4) They shall beat their swords into plowshares and their spears into pruning hooks. (5) Nation shall not lift up sword against nation. (6) They shall not learn war any more. When this prophecy is fulfilled all these things will come to pass also. That is, when the mountain, government, of the house of the Lord is established over all the governments of the earth.

2. My second affirmation is based upon Daniel 7:9, 13, 14. My friend tries to make this prophecy apply to the establishment of the church on the day of Pentecost. It doesn't even hint at such a thing. Now, reader, get your Bible and follow us in the arguments. It would require too much space to write out all the Scriptures. In Dan. 7:9ff we have a prophetic picture of the second coming of Christ, and the judgment. Note it is said that the judgment was set and the books were opened. Does that look like the establishment of a church? Was any judgment set, or any books opened, or any thrones cast down on Pentecost? Maybe Mr. Wilhite will be able to paint these things out if they are true. Tell us, please, what thrones were cast down? What judgment was set, and what books were opened on the day of Pentecost? In verses 13 and 14 the prophet prophetically pictures the scene in heaven when Christ comes back. He goes before the ancient of days and receives universal dominion and glory and his triumphant kingdom. When this is fulfilled all nations, peoples, and languages shall serve him. Are they doing that now, Mr. Wilhite? If not, then you must be mistaken in your interpretation of this prophecy.

3. The third argument is based on Joel 2:28, 29. Mr. Wilhite says this means that the church was established on the day of Pentecost. But he is, as usual mistaken. It is, indeed, a prophecy of what occurred on the day of Pentecost, but there is not a word about a church being established then. This is a prophecy of the empowering of the church to accomplish her world wide mis-

sion. The church was already in existence, and she was baptized in the Holy Spirit which enabled her to go to all nations and declare the gospel. Until then the church was authorized to preach to the Jews only, but now she is to go to the whole world with the gospel message. The church began to operate on Pentecost under the world wide commission, but she had already been in operation under the limited commission given in Matthew 10.

Wilhite's Second Negative

Dr. Cobb said it was a pleasure to "reply" to my article, but I notice he didn't enjoy that pleasure, because he didn't "reply" to my sharpest points. But I don't blame the man. I have reference to the fact that there could not be a church such as Dr. Cobb defines before the resurrection of our Lord, yet he claims one existed, and it was just like he belongs to at this time. Of course I am sure he would not claim it was called a Baptist church. Neither did they believe and preach the death, burial and resurrection of our Lord as a fact; nor baptize in the name of the Father, Son and Holy Spirit, did they Doctor? I'll just ask you to tell our readers if you would fellowship a church such as the one you claim was in existence before the Lord was crucified? Too, I wish you would tell us just where and when it started, please. Now if my friend will answer these questions and suggestions we can get to the difference pretty soon. Why Dr. Cobb, like all modern Baptists (except when they write as scholars instead of Baptists) starts the church to functioning under the law of Moses, and if you go back there you may fall from grace, Doctor. (Gal. 5:4)

But he might claim that has reference to justification and he doesn't believe the Baptist church is essential to salvation, or iustification. Well we agree on that, but the church of Christ was a body of blood bought souls, (Acts 20:28) who were reconciled to God. (Eph. 2:16) Dr. Cobb says the Baptist church is NOT THE blood bought church, neither are they reconciled IN it, but reconciled and saved before getting in it, therefore it is not the same as the one we read about in the New Testament, in spite of the fact that Dr. Cobb wrote "if you are not a member of a Baptist church you are not a member of the church Jesus built." (Tract titled "What Church Should I Join?" p. 4) But you can't get in the Baptist church unless you are baptized, therefore you can't get in the church Jesus built unless you go through water, which my friend and all Baptist debators of this day say is a nonessential, therefore the church Jesus built was a nonessential. It is a pity that there were not some Baptists in that day so they could have saved Jesus all that unnecessary work, also saved his precious blood which bought the church. (Acts 20:28. But the Doctor says the church has a "preserving element", saves. (Manuel p. 20)

The Doctor is a promising gentleman. He says he will connect me with a church established in 1827 by a man by the name of Alexander Campbell. Right here I wish to ask my very good friend what he calls that to which he is going to connect me? In other words I want him to define what some of his smaller Baptist debators call Campbellism. If he will tell us what it is we can tell when and where it began. Do that pretty soon, Doctor. He came very near using that term this time himself, which was a surprise to me, knowing the man as I do. I have reference to his joke, which I have not time to notice, only to tell him that I can read of a mule speaking and pleasing Jehovah, a thing a Baptist

preacher doesn't do when he speaks of the things peculiar to their doctrines.

But the gentleman says: "The Baptist Church and the Church of Christ are synonymous terms, and baptism is essential to membership in it," but baptism isn't essential to membership in the church Jesus built, is it, Doctor? If so, since the church is the house, family (1 Tim. 3:15) then we are baptized INTO the family where we become children of that family, but we get into a family by a birth. Doctor, are you going to admit that baptism is a part of the birth? Better look out. You are getting on dangerous ground. But people, it's the Baptist doctrines. Don't blame the man, only for hanging to such doctrines. Ben M. Bogard, one of Dr. Cobb's debating brethren says, "It is not correct to speak of the Baptist church. There is no such thing." (Baptist Waybook, p. 14) Dr. Cobb says it is a synonym with church of Christ.

I agree that "body" doesn't always mean church, neither does HOUSE, but my friend takes a passages which refers to a home, and so rendered in some versions and says it is the church. (Mark 13:34) But you make an awful mistake when you say Eph. 1:22, 23 means fleshly body when it says he was raised and made head of "the church, which is his body." However no one claims we are reconciled BY the church, but Paul says we are reconciled IN the body, which is the church he says in same book. And as to the flock he did have a small group of followers, who were never called a church while he was here, and they were only promised the kingdom—church. (Lk. 12:38) If you think Abraham believed in Christ as one raised from the dead, bring on your proof.

Of course Isaiah was talking about Jerusalem, etc. as your proof text shows, and in speaking of that city he tells about the HOUSE and its government which is to go forth from that city, to which Zec. 1:16 agrees, but you have this all taking place before the Gentiles could get in. (Matt. 10:5-7) Too, I wish to say you noticed my misspelled word "retract", but didn't see you put "INTO" where Isaiah put "UNTO." The Lord is judging now and everyone who comes into his kingdom forsake war and all fighting, because they are governed by the Prince of Peace. According to your contention how can you account for Joel saying just the reverse to Isaiah's statement here. (Joel 3:10) Adam Clark's Commentary, an unbiased scholar, says of Isa. 2:1-5: "The first five verses * * * fortell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it." And on Daniel 7:9-14 he says of casting DOWN THRONES "might be translated ERECTED;" and "This is not spoken of the FINAL JUDGMENT." (His emphasis.) But he applies this prophecy just like I do. The Doctor asks if ALL NATIONS are now serving the Lord. No, not as a whole, but it was given to ALL NATIONS BEGINNING AT JERUSALEM. (Lk. 24:46-49) Instead of that referring to the end it is the beginning. Baptists are in reverse. They claim that has reference to the end of time, while it speaks of the time when the kingdom will be given after he GOES to Jehovah and Baptists think it will be when he comes FROM God back to earth. It is a well known fact that he did GO to Jehovah on a cloud after his resurrection and this says when he stood before God he received the kingdom, then Baptists say he will receive it when Paul says he will give it BACK TO GOD. (1 Cor. 15:24-28) But really Dr. Cobb is in the affirmative, let him prove what he teaches instead of asserting.

(Continued on page four)

THE GOSPEL LIGHT

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COBB-WILHITE DISCUSSION

(Continued from page three)

My friend's next and last argument is based upon Joel 2:28, 29 where God spoke through this prophet and told something that would come to pass in the LAST DAYS—AGE. It was the out pouring of the Holy Spirit. Peter said that was fulfilled on the Pentecost under consideration (Acts 2:16, 17) but Isaiah said the thing he was telling about would come in the LAST DAYS, too, therefore, I say this Pentecost when Joel's prophecy was fulfilled was a mighty good time to look for the fulfillment of Isaiah's prophecy. Besides, a body without the Spirit is dead (Jas. 2:26), and Doctor Cobb will agree that this is when the Holy Spirit came as promised by the Lord. And, you should remember the body is the church. (Col. 1:18; Eph. 1:22, 23) Too, if friend Cobb is right, that church which was in existence before Pentecost was not a Missionary Baptist, because he says here they were empowered to do world wide mission.

Some of my Baptist readers will be surprised when I tell them that some of their greatest men agree with me that the church began to function on the Pentecost we are now studying. Orchard says: "This Christian assembly as it was the FIRST, so it is the MOTHER CHURCH in the Christian dispensation." (Orchards Baptist Hist. Vol. 1, p. 7) He is here also commenting on Isa. 2:2, 3. Hurlbut, p. 20 says: "Outpouring of the Holy Spirit on that (Pentecost) day, the birthday of the Christian church. * * * It began in the city of Jerusalem." Smith Bible Dictionary says: "The day of Pentecost is the birthday of the Christian church." (p. 161) H. C. Vedded, Baptist scholar of renown teaches it in his "Short History of Baptists". (p. 14) J. B. Jeter a Baptist all love, says: "He (John) organized no church among his disciples. * * * during his (Jesus) life no church was organized. * * * On the day of Pentecost, * * * the first church was formed in Jerusalem." (Baptist Principles Reset, pp. 20, 21) Doctor, you are wrong.

IF

(Continued from page One)

stand how we do what Jude (21) directed us to do. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." God's love is permanently located, I must first enter it,

then, secondly, keep myself in it. God will extend to me the benefits of his love so long as I make myself worthy of it. Being worthy of it, depends upon what I do about his commandments.

In addition to the benefits of God's love, access to his storehouse of blessings through prayer is made to depend again upon the small two-letter word. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (Jno. 15:7) Abiding in Christ is a condition upon which an answer to prayer is dependent. This shows that one out of Christ need not pray, and expect an answer. Too, another condition is pointed out; namely, "And my words abide in you." The life in which the word of God does not abide, is a life of vacancy in so far as obtaining the benefits of prayer is concerned. But this fact is evident from the sixth verse of the same chapter. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Then the person who does not abide in Christ, or permit his word to control his life, is in a desperate condition.

Friendship with God and Christ is made to depend upon conditions, which are set forth by "If". In Jno. 15:14, Jesus informs us that, "Ye are my friends, if ye do whatsoever I command you." Abraham was a friend to God. He was commanded to go into a strange country, "not knowing whether he went." The Bible informs us that he "obeyed, and went."

Another interesting use of the word, and the last we shall have space for, is the often quoted language of John. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "We" included the writer. John, who was directed by the Holy Spirit, could not say: "I have no sin"; for in so doing, he deceived himself and was void of the truth. Making the matter stronger, he declares: "If we say that we have not sinned, we make him a liar, and his word is not in us." This forever blasts to bits the Holiness cult in their contentions on "sinless perfection." But, at the same time, it does not license the Christian to over-ride God's mercy, which is set forth in the same letter. (2:1-2) It points out that we are subjected to temptation, and sin. Our guilt is made to depend upon what we do about it. (Rom. 6:1-6) And this reference shows clearly that one can yield to temptation. To say that "I cannot sin," is not short of saying that I cannot yield to temptation. I have never read where God vaccinates us against temptation.

"Blessed is that man, that endureth temptations; for when he is tried, he shall receive a crown of life. Without temptations to endure, we could not be that "blessed man." Temptations will come as long as we are in the flesh; and he who yields is guilty of sin. We are promised that temptation will not be beyond our possibilities. (1 Cor. 10) This does not guarantee that we will not yield; for if it did, then temptation would not be temptation at all.

From My Reading

GLENN A. PARKS

For many years I have been especially interested in the reading of literature of the 19th century. I mean, of course, religious literature. In this period I have found many indications of real study and application to the teaching of the Bible. It represents a period upon the part of many in which a deep struggle was going on both from within and without to definitely find the truth of God and apply to the heart and life as God would have it. In this period, also, there was much religious confusion and bitter strife among religionists; a desire to put to test what was held as belief and religious practice.

I am giving here an excerpt from the pen of A. Campbell taken from the debate he held with Mr. McCalla, a Presbyterian. I hope the readers will enjoy it as much as I, both from its truth and the power of reasoning that was so characteristic of Mr. Campbell.

"In the mean time we shall make a few remarks on the word *ekklesia*, the design of which will be to show, that in the New Testament it is *appropriated* to represent an assembly, essentially distinct from that which it represented in the Old. Many words have an *appropriated* meaning and an *unappropriated* meaning. This we shall illustrate by a few plain instances. The word *congress* in its common or *unappropriated* meaning signifies any kind of meeting together. Such as the *congress* of streams, of lakes, of seas, of people. This no scholar will deny. This term, like the lands of the country, was once *unappropriated*; it denoted any kind of meeting of fluids or solids, of things animate or inanimate, of beings rational or irrational. But a few years since, it was *appropriated* as some of our lands are, for a certain purpose—to denote the great national legislative meeting of the United States. Now the term "*the congress*" in every one's mouth, denotes this great national legislature. Who would say there is any ambiguity resting on the popular use of the term, or, that it signified the same thing in every English book, one hundred years ago, that it now signifies in the United States. The same may be observed of the terms, synod, assembly, association, convention. They all have their *appropriated* meanings, in the mouths of those who have selected them, as terms of designation of certain bodies religious or political.

"But to come nearer to the term in dispute, I will select a few kindred terms from the Old Testament, which have been *appropriated* in the New, to represent something essentially different from their common, or *unappropriated* signification. A few of note will suffice. We shall begin with the word *Episcopos*, literally signifying *over-seer*, sometimes translated *bishop*. This word in its *unappropriated* meaning signifies any kind of overseer or bishop. Thus in the Old Testament it is used, Num. XXXI:14 to denote the captains of the Jewish army, called *bishops of the host*. Judges IX:28. Zebul, a military officer, is called a *bishop*. It is used in the same sense in II Kings XI:15. Three times in the Old Testament military officers are called *bishops*.

"Those who superintended the repairs of the temple II Chronicles XXXIV:12, 17 are called *bishops of artificers*. Those who had the management of the temple, keeping it safe and in order, are called *bishops of the Lord's house*. Those whom Nehemiah placed over the

city are called Chapter XI:9, *bishops of the city*. Eleazar, the son of Aaron, is called *bishop*, from overseeing the tabernacle and its furniture. Num. IV:6.

"In all these passages, and in some others, the word *Episcopos* occurs in the Septuagint, which is the word rendered *bishop* in the New Testament. It is plain from the instances given, that the term *bishop*, in its *unappropriated* sense applies to any kind of overseer. Now, in the New Testament it is *appropriated* to denote the *overseer* of a church. One that teaches, and rules, or keeps order in the church of Christ, who is himself the only *Archbishop of souls*. As well, then might Mr. M—affirm, that because captains of thousands, chief artificers, and superintendents of cities, are called bishops, therefore the bishops of the church of Christ are to be captains of thousands, etc. because they have the same "*inspired name!*"

"Of the same kind of *unappropriated* terms in the Old Testament are *Presbuteros*, and *diakonos*. The one translated an *elder*, the other, a *deacon*, minister, or servant. Each of these terms, in their *unappropriated* sense are applied in the Old Testament to officers very different from those designated by them, in their *appropriated* sense, in the New. This we are assured our opponent will not deny. Now the term *Ekklesia*, in its *unappropriated* sense, in both Testaments signifies ANY KIND OF AN ASSEMBLY; but in its *appropriated* sense, it signifies a *society of disciples of Christ meeting in one place*. But to bring forward an authority which Mr. M—we presume, will not contradict, asserting the same things, in substance, with those we have asserted, we will cite Dr. John Mason. As he is a violent Paidobaptist, his concessions on this topic are more worthy of regard. See his essay on the Church of God, pp. 8. 9. "The Hebrew words (*cahal*) and (*gheda*) in the Old Testament; and the corresponding one (*ecclesia*) in the New, all signify an *assembly* especially one convened by invitation or appointment. That this is their generic sense, no scholar will deny; nor that their particular applications are ultimately resolvable into it. Hence, it is evident, that from the terms themselves nothing can be concluded as to the nature or extent of the assembly which they denote. Whenever either of the two former occurs in the Old Testament, or the other in the New, you are sure of an *assembly*, but nothing *more*. What that assembly is, and whom it comprehends, you must learn from the *connexion* of the term and the *subject* of the writer. A few instances will exemplify the remark. In the Old Testament (*cahal*) is applied—To the *whole mass* of the people. Ex. XII:6. To a *portion* of the people, who came upon Hezekiah's invitation to keep the passover. II Chron. XXX:24. To the *army* of Pharaoh. Ezek. XVII:17. To an *indefinite multitude*. Gen. XXVIII:3. To the *society* of Simeon and Levi. Gen. XLIX:6. So also (*gheda*) is applied to the *whole nation* of Israel. Ex. XVI:22; XXXV:1. To the *particular company* of Korah, Dathan, and Aboram. Num. XVI:16. To the *assembly* of the *just* as opposed to the *wicked*. Ps. I:5. To the *Judicatory* before which crimes were tried. Num. XXXV:12, 24, compared with Deut. XIX:12, 17, 18. In like manner (*ecclesia*) rendered "Church", is applied to the *whole* body of the redeemed.

(Continued on page seven)

Think On These Things!

FLOYD SPIVY, Greggton, Texas

No sane thinking person would invite into their home a guest that would murder, sow seeds or discord, plant immoral thoughts in the mind of his children, cause contention among friends, teach people to steal, cheat, lie, or cause husband or wife to be untrue.

Yet when you remain in the service of the devil you are helping to do this very thing. Every person that lies, steals, commits murder, and such things, the seeds were planted by the devil. Let us read John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Also read what Paul says in Gal. 5:19-21.

Some one is ready to say, I don't help him to do such things. But my friend, he is carrying on this work every day, dragging humanity down to disgrace and shame, ruin and destruction. Look around you, upon every hand there are moral and spiritual wrecks that line the shores of time, ready to be cast into eternity unprepared to meet their God.

You may not be stealing, committing murder, or such things, but the question is: *Are you helping to combat and stop this destruction work of this arch-fiend of humanity?*

The Lord Jesus Christ came into the world to deliver humanity from the hand of the devil. Matt. 1:21: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." 1 John 3:8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

In carrying out this campaign of destroying the works of the devil, Jesus built a church through which to do

the work. (Matt. 16:13-19) And we find this church on the first Pentecost after his resurrection. (Acts 2:47) We also find the Lord Jesus Christ as the head and lawgiver. (Eph. 1:22-23; Col. 1:18) Some one might ask, Which one is that? Read Eph. 4:4; Rom. 16:16; 1 Cor. 1:2; Heb. 12:23. Jesus built it (Matt. 16:13-19), therefore it must belong to him, wear his name, and follow only HIS will.

This church or body is not a material building, but it is a body of people that has obeyed the Lord, washed their robes in the blood of the Lamb. (1 Peter 1:18-19; 1 Cor. 1:27) Therefore, it is through this body or church that the Lord is carrying out the mission of destroying the works of the devil. It just resolves itself into this question: Are you helping the church carry on this work? Which side are you on? (Rom. 6:16) Did you ever stop to think what this world would be without the influence of the church? Read the history of the nations that have tried to build without God.

But some one is ready to say, I am not helping the church or the devil. My friend, there is no middle ground. Listen to the Master: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30) Are you a Christian?—In The Evangelist, Longview, Texas.

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of I.
Pick flaws, find fault, forget the man is you.
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink.
Love's chain grows smaller by one mighty link.
When you, with "he" as substitute for I
Have stood aside, and watched yourself go by.—Arthur
Unknown.—In Center Shots, by Floyd Spivy.

NOTES

D. H. Perkins, 3411 Coleman Avenue, Memphis, Tenn., Oct. 20: On Sunday night the church at Coleman and National Avenues closed a fine meeting. Interest and crowds grew from the first and at both services Sunday our auditorium was packed. Six people were baptized. D. D. Woody of Fayetteville, Tennessee did the preaching in his usual plain, courteous and convincing way. Brethren A. T. Moore and Eddie Pinckley, both of Memphis had charge of the congregational singing. About twenty or more preacher brethren were in attendance. It was a good meeting in every way. I am now in my second year with this fine church. We look forward to a good year's work. For both Sundays of our meeting the contributions totaled \$433.00,

which was an all time record.

* * *

J. T. Gabbert, Oak Grove, La.: Baptized one Lord's day, and there is quite a bit of interest being shown in the truth here. Pray for me that I may have strength to carry it to all.

* * *

John F. Reese, Nashville, Arkansas, Oct. 2, 1942: I closed my meeting at Tokio last Sunday, with eight baptisms. I brought them to Nashville and baptized them in the baptistry. We had a thirty minute talk by Brother Glenn Parks who was in a meeting with us at Nashville. Brother Parks did some good preaching.

* * *

Hugh R. Hogg, Camden, Arkansas: October 26: Our fall meeting begins the second Sunday in November. We had engaged Brother Glenn A. Parks as preacher but due to a serious illness with him we are having the services of Brother Ulrich R. Beeson of Little Rock. The work moves along slowly in these per-

ilous times. Brother F. O. Howell is a hard worker in this field. Several meetings have been held at smaller and weaker places, using this church as a basis for operations. Forty-nine have been baptized, several restored and feeble strengthened. To God be all praise.

* * *

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(Listing Continued from Page 8)

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Note: These are not Bible Dictionaries.

From My Reading

(Continued from page five)

Eph. 5:24, 27. To the *whole* body of professing Christians I Cor. XII:28. To *local* organizations of professing Christians, whether more or less extensive; as in the apostolic salutations and inscriptions of the epistles. To a *small association* of Christians meeting together in a private house. Col. IV:15; Phil. I:2. To a *civil assembly* lawfully convened. Acts XIX:39. To a body of people *irregularly* convened. Acts XIX:32. This specimen is sufficient to show that no person can answer the question "what is the church?" without carefully examining the *thing* as well as the *name.*' This is just what we have always contended for on this topic, and this is what every scholar must admit, which way soever his prejudices run. This being granted my opponent's labor yesterday, and the toils of today, may ruin his cause, but it is impossible that they can advantage it. All that he or Dr. Mason, or any other Paido-baptist, can prove, the above being granted, concerning the Jews, is, that they were, *from the day of their constitution in the wilderness at Mount Sinai*, a church of God in *some sense*, but not in the Christian sense of the term. This we hope to prove in this discussion against all opposition."

The above I consider good reasoning, and trust you may enjoy it as did I.

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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Another Bit Of Fallacy

R. A. HARTSELL

A few days ago a brother handed me a small tract, written by C. C. Brissey, a dentist, of our own city, bearing the title, "Say—Are You Ready To Meet God?" No doubt doctor Brissey knows his profession, but from the tract we can clearly see that he knows nothing about the word of God. His first aim is to show what the birth of "water and spirit" means; and his second object is to show that when one is saved, one knows it. Of course by "knowing it" he means the "jitter bug" idea of something which gets hold of a person, making him act just like the fellow did, who is described in Mark 9:14-29. (Read it, please) From the facts given in this passage, you will know what the doctor is.

We want to note "first things first"; then in the order given, study what he has to say. After citing John 3:5, he proceeds to say: "Now what does it mean to be born again and what does it mean to be born of water and of the Spirit?" Again, he says: "Many people are ready to say that the water means water baptism. Water baptism is a necessary part of God's plan." Quiet an admission for a sectarian, isn't it? With the object in mind to prove that water baptism is not essential; yet say it is a "necessary part of God's plan," is placing one in a very strained position, don't you think? Anyway that is the very condition one finds one's self in when he tries to squirm out of the truth.

But to prove that Christ did not mean what he said concerning water in John 3:5, the Doctor calls attention to Matt. 3:3, where John the Baptist commanded the people who came to his baptism to bring forth "fruits meet for repentance." As though John's baptism was the one Christ had in mind when he used the expression "water and spirit." Seemingly Brissey doesn't know that John's baptism was not gospel baptism. It is not the baptism of the New Testament. Paul said that "A testament is of force after men are dead." (Heb. 9: 16-17) Acts 19:1-5, shows that John's baptism was no longer in force. So why offer it to prove or disprove the new birth? (1) Christ's testament was not in force until after he died. (2) But the baptism of John was in force while Christ lived in his ministry. (3) Therefore, John's baptism was not the baptism of Christ's testament.

But, Mr. Brissey introduced Matthew 3, to prove that because man repents before he is baptized, he is saved—born again—before baptism. Let us have a look at the Assembly of God's Constitution and By-laws, 1935, page eight, article five: "The ordinance of baptism by a burial with Christ should be observed as commanded in the Scriptures, by all who have really repented and in their hearts have truly believed on Christ as Saviour and

Lord." Thus, repentance is placed before faith. So, if the fact that baptism follows repentance proves that baptism is no part of the new birth, and that man is saved before baptism; then the same thing is true of faith. According to his reasoning, man is born again and saved without faith, despite the fact that Jesus said: "He that believeth not shall be damned." Brissey would have them saved, born again and damned at the same time. But such is the true position of any man who twists the truth.

Continuing his "bit of fallacy," he says: "Let's see if the word water means anything else in the word of God." Then to prove that it does, he introduces Eph. 5:24-26, where Paul informs us that the church was cleansed by the "washing of water by the word." Then he comments: "The word and the water are inseparable." Following this, he offers 1 Pet. 1:23, to show that we are born by the word of God; and John 15:3, to show that cleansing comes by the word. He feels that this proves that water isn't water, but word; and that too, mind you, in the face of the fact that he says that "word and water are inseparable." Here he is labouring to prove that they have no connection. I wonder which time he told the truth. I give, herewith, some of the meanings of the word inseparable: "Joined; joint; con-joint, conjunct; corporate; compact; hand in hand; firm, fast, close, tight, taut, taught, tense, secure, set, inter-voled; indissoluble, etc." Now this is what Brissey meant when he said that word and water were inseparable. Then a man cannot be cleansed by the word without the water; for they go "hand in hand."

But, he gives this quotation of Gal. 3:27: "For as many of you as have been baptized into Christ (not water) have put on Christ." (This is just as he gave it in the tract.) Note how he set the words, "not water" into the verse. Just like the devil did in Eden. However, he had to in order to get what he wanted into the verse. He just could not get it in any other way. His action says: "If I can't prove a thing, I'll just insert it and make it look that way." Men will resort to any sophistry on earth to help the devil disprove God's plan of salvation.

Let us pick up one of his statements already given; it is: "Water baptism is a necessary part of God's plan." Wherein is it necessary? Not to salvation; for Brissey says a man is saved before baptism. If he says it is essential to obeying God; then obeying God is not necessary to salvation; for, per his contention, man is saved without baptism. The idea that God will save a man, then man can obey him if he wants to, is as good as the

(Continued on page four)

The Wiles Of The Devil

W. A. BLACK

By the wiles of the devil is meant, his devices or schemes, tricks, which he uses to ensnare people into doing that which is evil. We are told to guard against all such. "Finally my brethren be strong in the Lord and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and having on the breast plate of righteousness: and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:10-17) The only way to overcome the wiles of the devil is to put on the armour of God and use the sword of the Spirit which is the word of God. It is not enough to put on just a part of the armour; all of the armour must be put on. The devil is tricky enough to try to get you to put on just a part of the armour. He knows that if some place is unprotected he can attack there and cause you to sin.

The devil is very shrewd. He knows human nature. He has a knowledge of the weaknesses of man. He appeals to some through the lust of the eye; to others through the lust of desire; to others through the lust of vainglory and worldly power; to others by offering them the stool of do nothing to pass the time away, in doing nothing; and he approaches others by offering them compromises.

Let us study examples. God created the world and then made man and placed him in the garden of Eden, with the specific instructions that he was to eat of the fruit of every tree, with the exception of the fruit of the tree which is in the midst of the garden. The serpent came on the scene and used his wiles. He even reminded woman of the restrictions which God had placed them under. God had said, "Ye shall not eat of it, neither shall ye touch it lest ye die." (Gen. 3:3) The serpent preached the first lie unto her by denying God's word; the devil said, "Ye shall not surely die." (Gen. 3:4) (The devil is still preaching this same lie, by telling people that after they become Christians, it is impossible for them to so sin as to be finally lost in hell.) The old serpent appealed to the lust of her eye, the lust of her appetite, and her vainglory. "And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave unto her husband with her and he did eat." (Gen. 3:6) The devil used almost the same tricks in tempting Christ. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him unto the holy city, and setteth him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thou foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain; and showed him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him and the angels came and ministered unto him." (Matt. 4:3-11) *The devil is still trying to make people believe that they live by bread only.* Most people are busy making bread to eat and clothes to wear; they have no time to feast upon the word of God, they think. *It is but to play the part of a fool to work for the satisfaction of the flesh only.* "The ground of a certain rich man brought forth plentifully: and he thought within himself saying. . . I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Lk. 12:17-21) *The devil is still trying to offer people power.* There are those who want *political* power; others want *financial* power; and still others want *religious* power. Absalom stole the hearts of the men of Israel by making them promises. He was able to get enough together to cause a revolt against David. (2 Sam. 15) There are always people that will follow any would be leader that comes along.

One of the saddest pages in all of Christendom is the mad scramble among the people for power. "I wrote unto the church but Diotrephes, who loveth to have the preeminence among them receiveth us not." (3 John 9) The Roman Catholic church is built upon the power of the pope of Rome. He has assumed all power over the Catholic church. Of course he has his priests, cardinals, bishops, prelates, etc. working under him. The so-called protestant world is not any better. All the sects have their conventions, associations, assemblies; the policies of which are usually manipulated to give the leaders more power. The Methodist church has the pastor, which has the authority over the local church. Over the pastor is the presiding elder, and over the presiding elder is the bishop. The bishops have more influence over the Methodist church than all the other members combined. The same could be said of most of the rest of them. Of such Christ said, "For they bind heavy burdens and greivous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is you Master, Christ; and all ye are brethren.—In The Evangelist, Longview, Texas.

The Church Of Our Lord

DOYLE WILLIAMS

To many the necessity of the church in the world today seems to be of no importance. The people are heedlessly going on, never attempting to investigate whether the things they are taught are true or not. The result of this unconcern is going to cause many to spend an eternity in hell, with the nations that forget God.

Many are the times you hear such assertions as, "the church will not save anyone." Or, "one church is as good as another." Many say, just so your heart is right, or just so you are satisfied, you are all right. Let me say to you that self-satisfaction alone will never save anyone from eternal death, or gain an eternal home for him. First, because satisfaction is not a guide and is not something that will lead people to any goal, but will only result in quitting, idleness and indifference. Yes, I know we should be satisfied, but not to the extent that we will not investigate to see if the things we are being taught and are practicing are true.

The question encountered is, does the church save anyone? No, the church *alone* doesn't save anyone, any more than faith alone saves. Let me assert here that the church is either essential to the saving of souls or it is of no use at all. The Lord made this statement to the apostle Peter: "Thou art Peter, and upon this rock I will build my church." (Matt. 16:18) According to the doctrine of many this was an empty, worthless and meaningless statement, and all the purposes that God had or has purposed in Christ are in vain. (Acts 20:28) No matter how insignificant the church might seem to you, or what it might or might not be, the spirit made this statement through the apostle Paul: "For the husband is head of the wife, even as Christ is head of the church and he is the Savior of the body." (Eph. 5:23) There is one thing certain and that is that he is going to save the body, or the church. So the church is not the savior, but the Lord is the savior. The savior of what? *The savior of the church, most certainly.*

Then on the first Pentecost after our Lord was raised from the dead, we hear the apostle Peter proclaiming to a people that they by cruel hands had crucified the Son of God, but God had raised him from the dead, and had seated him at His own right hand, far above all principalities, and powers, and gave him to be head over all things to the church, which is his body. When the people heard this, they were pricked in their hearts, and said: "Men and brethren, what shall we do?" The answer came back, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." (Acts 2:38) Here are some people the Lord promised remission of sins. The record further states (v. 41) "*They that gladly received the word were baptized.*" Who were baptized? People. What kind of people? People who heard Peter's word, people who had repented of their sins. These are the people who were baptized and were saved. Then we read the 47th verse: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

May we now ask the question: "Who was added to the church?" People. What kind of people? People who had heard the word of God spoken by the apostle Peter; people who believed that word, repented of their sins, and were baptized. These are the people the Lord said

he added to the church; this is the church the Lord promised to save. How important it is then that you and I be a part of the very thing, or church, the Lord has promised to save, instead of listening to the theories and doctrines of men who teach the church doesn't save any one.

The next trouble to be encountered is, Is one church as good as another? Is one apple as good as another? Is one hat as good as another? No, because quality of one apple or hat differs from others. The quality of any thing or church does not rest solely upon the fact that it is an apple, a hat, or a church. For example, an apple is called an apple, yet it can be useless; a hat is supposed to be a blessing for the head either to beautify, warm or cool the person wearing it. It can be a hat, yet without any of these qualifications. Likewise, a church can be called a church and still not contain one blessing for the human family. The modern denominations and churches of today are called churches, yet their own members and representatives cannot or will not say or claim they hold one promise for the human family. For example, you ask one of their preachers "Can I be saved *without being a member of your church?*" He will exclaim, "Certainly, we are not that narrow minded." Friends, the church that does not have or hold a blessing for you is useless. I would suggest here that you do with them as you would do with the apple or hat that is useless, or contains no blessings, discard them.

Now in contrast with human denominations and churches, look at the one the Lord describes in those sacred pages of the testament. The church is the Lord's body. (Eph. 1:22) That church holds all the promises of God to the people of earth today; not one promise has been promised to the man that is outside the Lord's kingdom, or church. The man or woman that is satisfied outside of the body or church of our Lord and Savior Jesus Christ, is being soothed with the shade and coolness of contentment, willingly being led by the ropes of tradition finally to be turned into eternity without one promise from God, save eternal death. But to the people who are in Christ (his church) the Lord lovingly promised to save and live with them forever. Dear reader, will you be satisfied with nothing more or less than being in the place where all the promises of God are? "For all the promises of God are in him yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20)

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Another Bit Of Fallacy

(Continued from page One)

devil wants. A "right" to the tree of life is given upon condition that man obeys the commandments of God. (Rev. 22:14) So, if man refuses the commandments of God, he has refused a "right" to the tree of life. Christ is the author of the only salvation there is. (Acts 4:12) -But, he is the author of salvation to them that obey him. (Heb. 5:8-9) Therefore, obedience to the Lord secures the only salvation there is. If baptism is necessary to obedience; since obedience is essential to salvation; baptism is essential to salvation. The man who argues differently, is "inseparable" with the devil.

Another thing concerning Gal. 3:27, and Brissey's position is evident. "We are baptized into Christ all right, but it is not by water baptism." Naturally he would say that it is Holy Spirit baptism. But when we take the parallel of the statement in Galatians, which is found in Rom. 6:3-4, we find a death blow to his position. (1) The baptism by which we enter Christ is a burial. (Rom. 6:3-4) (2) But in this baptism we are buried into something, then taken out of that something. If this is Spirit; or if spirit is the element, then we are buried into the Spirit, then taken out of it. (3) Therefore, Brissey is not in the Spirit. He lost contact with the spirit when he was baptized. The facts in the case are, he has never had contact with the Spirit of God. No man can treat the word of God as he has, and at the same time be led by the Spirit of God.

Baptism is an element of the new birth. First, Peter said that the new birth had been accomplished upon the part of those in the church at Jerusalem, as well as all Christians of that day. (1 Pet. 1:22-23) At Jerusalem they were commanded to "Repent and be baptized in the name of Jesus Christ, for the remission of sins." Whatever baptism they received was in the name of Jesus Christ. Baptism in the name of Jesus Christ was in water. (Acts 10:47) Therefore, they were baptized in water. "There is one baptism." (Eph. 4:5) This was in the name of the Lord. (Acts 19:1-5) But baptism in that name is in water. Therefore, the one baptism is water baptism. Brissey and his ilk claim to practice from two to three baptisms. Any man who does so, just doesn't believe the Bible: for the Book says there is one.

Strange too, isn't it, that in the eighth chapter of Acts we find some people who were baptized in the name of the Lord, and had not as yet received the Holy Spirit.

Were they in Christ? Had they been born of water and the spirit? The baptism which they received could not have been the baptism of the Holy Spirit; for they had not yet received the Spirit; "only they had been baptized in the name of the Lord Jesus." To be baptized in the name of the Lord Jesus, then, was not to receive the baptism of the Holy Spirit. What kind of baptism did they receive? If water, and they were born again, then water baptism is the "water" element of the new birth.—To be continued.

Should Christians Give To The U. S. O?

MRS. JOHN W. WILSON

In my little folk Bible class on Lord's day morning we have been talking much about the war and how Christians can help. I feel that it is necessary to teach them something along this line because after they are grown up they may have to face another war and I wish to teach them what the Bible teaches on this subject in such a way that they will never sign up as "conscientious objectors". The Bible will show man which way to turn to obey God any time he is interested enough in obeying God to search its pages for the truth.

When we began to study the different ways to be helpful, we naturally talked about the U. S. O. I didn't have much to tell them that morning as I hadn't learned so much about this organization at the time. So I asked the larger children to prepare papers on the subject for the following Lord's day and we would compare the papers with the Bible and learn our duty toward the U. S. O. One small girl said she was sure the word wasn't in the Bible. But most of the papers came in and the one selected was handed in by a little ten year old and is now passed on to you:

"Should Christians Give To The U. S. O?"

"Since the war has been going on we have done all we could do to win the war. We have tubs and buckets and our coaster wagon full of iron and junk. And that will build a whole ship I know. Every one of us have war stamp books and we buy them all the time. We know that we must work hard to win the war so that we can still have our church and our school and our little class on Sundays. But members of the church of Christ cannot give to the U. S. O. because we teach that dancers will go to hell and we ought to spend that money to buy Bibles and Gospel papers so that our boys who are Christians can enjoy what they like the most to read and other boys that are not Christians may learn the Gospel and obey it. It is wrong to dance and if we give our money to help the dances we may as well dance our own selves. We may let the world entertain their boys like that if they want to but Christians ought to entertain them with literature so they can learn how to be Christians and then they will make good soldiers. That's why Christians can't give to the U. S. O."

Friends, I believe she's right, what do you think?—Lazbuddy, Texas.

Importance Of Investigation

JAMES A. ALLEN

Unless a man is guided by the Bible in his religious worship and service, his worship and service is not only empty, profitless and vain, but is sinful and entails a curse, instead of a blessing. Instead of it being acceptable to God, it incurs His disapproval and He rejects it. The man offering it receives punishment, instead of blessing.

The only way anyone can know what is acceptable to God is by what God Himself says in His Word. God speaks to the world only in the Bible. When anyone is not guided by the Bible he can only grope in the dark. "Men spake from God, being moved by the Holy Spirit." (2 Peter 1:21) Inspired men revealed "all the truth" (John 16:13) and "all things that pertain unto life and godliness. (2 Peter 1:3) "All the truth" and "all things that pertain unto life and godliness" are in the Bible, which contains a complete, full and perfect revelation from God to man.

No intelligent observer can fail to see that many people are doing things as service to God that are sinful in His sight. Without reading and studying the Bible in order to learn the truth, without any sort of investigation, without obeying that divine injunction which says, "Prove all things; hold fast that which is good," they proceed to become identified with religious institutions and churches that are wholly without any authority whatever in the Bible and to preach doctrines and to observe religious practices that are not only utterly unauthorized by the Bible but that are contradictory to what the Bible itself teaches. Such a condition of things is most unfortunate indeed, not only for the sake of those who are so sinfully involved, but also for the evil influence it entails upon the public in general.

Jesus Forewarns

Jesus forewarns of the great surprise and disappointment of many at the final judgment. Feeling perfectly satisfied with themselves and feeling that their religious activities are perfectly right and proper, without making any sort of investigation or examination, they go through life self-complacently and on the great resurrection morning are called to judgment. So amazed will they be at the verdict received that they will undertake to do that most pitiful and pitiable thing,—argue with the Judge. "Many will say to me in that day," says Jesus, "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." It is sad for a man to go through life thinking he is saved, and that his worship and service is acceptable to God, and that all is well with him, only to find in the end that he has been laboring under an inexcusable but fatal delusion. Such a catastrophe can be avoided only by candid investigation, honest examination, and an unprejudiced search of the Scriptures to learn what they actually teach, rather than what denominational bias and leanings endeavor to wrest them into teaching.

Many things come up in life upon which we need correct information and to obtain which we should carefully investigate and examine the facts in the matter. But nothing can come up in life that is so vital and so

important as the salvation of the soul. Jesus says: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? (Matt. 16:26) If you should die today, would you be saved? We have no desire to tell death-bed stories or grave-yard tales. But without trying to work on the sentimental or emotional nature of any one, the fact remains that life is uncertain and death is sure, "and after this cometh judgment." (Heb. 9:27) "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." (Rev. 20:12) If a person is unsaved and unprepared, he is lost forever. And the only way anyone can tell whether or not he is saved and prepared is by what the Bible says. Hence the supreme importance of carefully investigating and examining the teaching of the Bible on this most important of all subjects.

Of Which They Know Little

Many are identified religiously with organizations and institutions of which they know little or nothing. They are risking the destiny of their souls on things they have never candidly investigated and examined. Without engaging in any sort of criticism or personalities, it is our plain duty to study and investigate every kind of religious position upon which people are being asked to depend their hopes of salvation.

Are you a Catholic? We have many excellent friends who are Catholics. They are fine men and women. But if you are a Catholic, your hope of heaven is predicated upon the Pope of Rome being right in all of his assumptions and claims. If he is right, you are saved and on safe ground, if he is wrong, your only hope is lost. He claims that the Lord Jesus Christ made the apostle Peter pope, and that he is a lineal successor in office, in an unbroken chain of popes, from Peter to the present day. If the pope is right in this claim, then our good Catholic friends have a firm foundation upon which to stand. If he is right, everyone should immediately become a Catholic.

But is he right in his claims? Thousands of priests and spokesmen for the Catholic Church say that he is right. Can we safely accept their word for it? No, what did God give us the Bible for, if we are not to be guided and directed by it? We cannot accept any uninspired man's word for anything that involves our eternal salvation. "Thy word is a lamp unto my feet, and light unto my path." (Psalms 119:105) "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) "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15) It is plain that God requires every one to be guided and directed by the Bible.

Does the Bible say that Jesus made Peter pope? No, Jesus commanded, "And call no man your father on the earth: for one is your Father, even he who is in heaven." (Matt. 23:9) The word "pope", in Greek, "pappas", in Latin, "papa," in English is "father." The com-

mand of Jesus to call no man father, or pope, is as plain as the command, "Thou shalt not kill." No one is guided by the Bible when he calls any frail, fallible, human being, "Holy Father," or "His Holiness." The Bible makes it very plain that Jesus did not make Peter pope. Yet the whole Catholic hierarchy is based on this erroneous assumption. If the pope falls, every Catholic falls with him. All the hope our Catholic friends have of going to heaven is based on the pope.

Are you a Methodist? We speak in the utmost kindness. It is our duty to investigate and examine every religious position upon which men and women are asked to depend their hope of salvation. Some of our closest friends are Methodists. If the Bible teaches a man to be a Methodist, we bid him God-speed. If it does not so teach, it is our duty to warn him.

But even our Methodist friends themselves do not claim that the Bible teaches them to be Methodists. It takes something other than the Bible to make a man a Methodist. If there was nothing but the Bible, there would not be a Methodist on earth. The Bible teaches everyone to be a Christian; but to be a Christian, and to be a Methodist, is not the same thing. If they were the same thing, every Christian would be a Methodist. But Methodists themselves say that a man can be a Christian without being a Methodist. The thing that makes a man a Christian does not make him a Methodist. It requires but little investigation to see that it takes something outside of the Bible to make a man a Methodist. And this thing that is outside of the Bible, and that is not taught in the Bible, is where error and sin come in. No man can please God except by being guided by the Bible.

While we thus mention our Catholic friends and our Methodist friends, the same thing is true of the Baptists, Presbyterians, Episcopalians, et al., and of all others who are members of human denominations that were originated and started by uninspired and fallible men and that are unknown to the Bible.

None of these human denominations is the true, primitive, apostolic church that was established by Jesus Christ upon the Rock and that every Christian was a member of in New Testament times. There were no Catholics, Methodists, Baptists, Presbyterians, Episcopalians, etc., in New Testament times. This mere fact ought to give pause to every thoughtful person. How can a person be guided by the Bible and be something that is not in the Bible? It is a sure fact that if a person desires to please God, he must be guided by the Bible. If he is wedded to an idol, and is biased, blind and prejudiced, and it determined on pleasing himself, he has no desire to forget self and seek to please God. What hope can such a person have of being saved and of going to heaven when he dies? "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) The will of the Father is revealed in His Holy Word, which is the Holy Bible. Only those who are guided by the Bible have a well-grounded hope of heaven, and are on "the firm foundation of God."

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-29) "And he said unto them, Go ye ~~into~~ all the world, and preach the gospel to the whole crea-

tion. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15, 16)

The apostles began preaching under this commission from Christ on the day of Pentecost. On this day they were miraculously baptized in the Holy Spirit to make them inspired men, that they might speak "as the Spirit gave them utterance." (Acts 2:4) "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38) God added those who repented and were baptized to the church. This is the church to which God adds all who are saved. "And the Lord added to the church day by day those that were saved." (verse 47) While all of the denominational churches admit that a man can be saved without being a member of any of them, they all agree that wherever anybody is saved, he becomes a member of this church of which the Bible teaches. All members of this church are Christians. The same thing, viz.: obedience to the gospel—that makes a man a Christian, makes him a member of this church.

This true, primitive New Testament church exists today. "It shall stand forever." (Dan. 2:44) God adds all who repent and are baptized to it. It is the church that Christ "purchased with his own blood." (Acts 20:28) It is the only divine institution on earth. It is the only church that includes all Christians. All Christians in New Testament times were members of it.

The Bible, then, makes people Christians, and nothing else, and members of the church that Christ built upon the Rock, and nothing else. When a man is guided by the Bible, he is saved and stands upon "the firm foundation of God," here and hereafter. To deviate from the teaching of the Bible is to build upon the sand and is to sink down to ruin forever. May all see the importance of reading and studying the Bible, and of being daily guided and directed by it, before it is everlastingly too late. Let no one be too prejudiced to try to honestly find out what the Bible really teaches.—In Apostolic Times.

IMPORTANT NOTICE!

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you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was the plan of salvation for the Jews, and it is the plan of salvation for us. Peter was preaching under the Great Commission which was for all the world and to the end of the age. (Matt. 28:19, 20; Mk. 16:15, 16) The answer needs to have faith enough to accept it. I know Acts 2:38 has been a stumbling stone with many men, but the trouble is not with the passage. The trouble is with men. There is not one listening to me this morning, but what can understand what the people here on Pentecost were told to do to receive remission of sins.

Now we pass from this thought to the forty-first and forty-second verses of the second chapter. The reading is like this: "Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers."

Did you notice that he said that those who received the word were baptized? People today claim that they have received the word and that they don't need to be baptized. Well, times certainly have changed since the days of the apostle Peter. Times and customs of men may change, but the truth of God doesn't change. It is still true that those who receive the word will be baptized. Why will they be baptized? Peter has made it plain that it is part of the plan to have sins remitted.

What is the result of receiving the word and being baptized? It resulted in being "added unto them." Or as we learn in the last verse, "And the Lord added to the church daily such as should be saved." Paul declares that we are baptized into Christ (Gal. 3:27), or baptized into his body. (1 Cor. 12:13) Obedience to the gospel puts a person in Christ, in the body of Christ, which is the church. There is no salvation in denominations or institutions of men. There is salvation only in obedience to the gospel. Obedience to the gospel makes Christians only, and members of the Lord's church. Too, it is useless to represent the church as a tree and the various denominations as branches of the tree. Jesus said for his disciples to be in *him*, which was the vine or the trunk. If denominations represent branches and you get in one of them, you are in the wrong place; for Christ said to abide in Him. He didn't say a thing in the world about abiding in a branch. The truth of the matter is this, Jesus referred to individuals, and not to churches in John 15:5. We ought to be content to belong to nothing save the church of Jesus Christ for obedience to the commands of Christ makes us members of that, and that alone.

that the members of the Jerusalem church were stedfast in "the apostles doctrine and fellowship, and breaking bread, and in prayers." Let us make a study of these things and all the while holding this question in our minds, "Am I stedfast in them?"

NOTES

preached for them on Lord's days while there and took the noble confession of a fine young lady and baptized her into

on a two three days my family, then I , Texas and preach ight. I also am to or the church there y night, Nov. 2nd. or song drill for ember? Any con- may write me here

*

Corinth, Miss., Oct. responses at Foote placed membership ed—he had been a

*

Dyess, Arkansas: d who has worked s for the past year non on October 25. il the end of this brethren here are hurch building and do so and support We bid Brother n his new field of be and we heartly an able defender of that will shun not counsel of God." nd his family with carry on for many ous may be saved.

*

ma, Arkansas, Oct. ort I have conduct- following places: ashburn, Arkansas is. Two were bap- to return to Mane eetings next year. in a meeting near shall be here till meeting is starting

off in a good way, and we hope to reach some during this effort. This is the last meeting I have booked. I have time in November and December for other meetings. Just remember, brethren, that I have given up local work and that I am in the evangelistic work all together now. I moved into my own home in Alma the first of last June. I have had many calls to come locate with churches as local preacher; but this I do not wish to do. So I am ready and willing to go wherever I am called. Certainly if there has ever been a time when the gospel needs to be preached it is now. Why not have a meeting? Write me at the above address at once.

OH, IF WE ONLY KNEW!

Belle Reynolds

If we would not let piercing thorns e'er grow,

But make, instead, vast wreathes of roses blow;

With smiles, kind words, and loving deeds, and strew

With sympathizing tears, like drops of dew.

Oh, if we only knew!

Where we are needed most, if we would be:

Neglected little things for good to see;
And strive to be more thoughtful, faithful, true;

Forgetting self, in helping other, too.

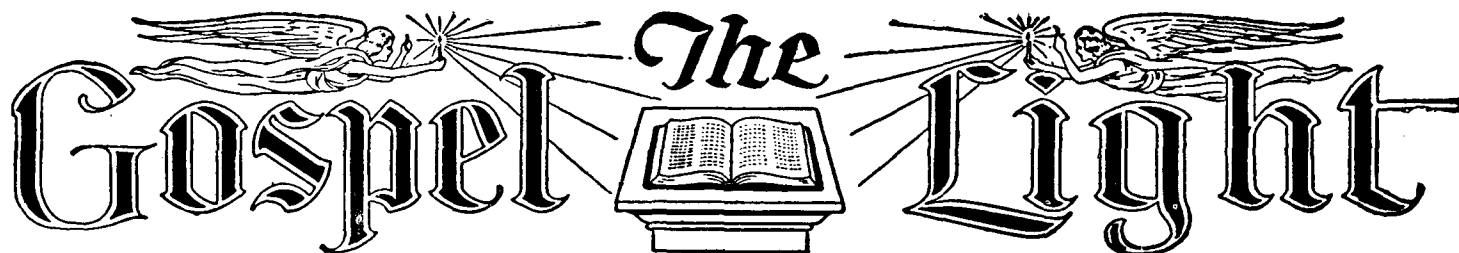
Oh, if we only knew!

If we each day, would strive, a hand to lend,

To some one who appreciates a friend;
To help some one, the right path to pursue:

To be a shining light, in all we do,

Oh, if we only knew!—Dover, Arkansas



The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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A Bit Of Fallacy - - No. 2

R. A. HARTSELL

Perhaps the heading: "How May I Know I Have Remission Of Sins?" would have been a better heading for this article, but due to the fact that I am reviewing a tract of fallacy, written by C. S. Brissey, it is essential that we keep the same heading. It is well to state here that due to lack of space I shall not give full quotation of the tract, but only such parts as pertain to this part of the subject. Mr. Brissey does not keep his subject matter in successive order, but, as most of his kind do, skips from one absurd thing to another. Wherever, therefore, I find anything pertaining to the evidence of pardon, it shall have consideration.

In Brissey's first statement pertaining to "How we know," he offers the confession of Peter (Matt. 16) as proof that we must have a revelation from God. He gives the words: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven," concluding that this meant that everyone must receive direct revelation from God in order to know that Jesus is Christ. In fact; he says, "Dear reader, have you had a revelation from God letting you know that Jesus was the Christ when you believed on him?" This, my friend, is not short of saying that one cannot believe that Jesus is the Christ without having a direct revelation from God. Jesus said: "He that believeth not shall be damned." But a direct revelation from God is essential to faith. Therefore, everyone who has not had a direct revelation from God is damned. But if a man fails to receive one, God alone is responsible. Man's being damned would, therefore, be directly chargeable to God. God is, per this man's theory, responsible for the damnation of every sinner who is lost.

In addition to this, Brissey makes the word of God a valueless nonessential. Man cannot, according to his position, know that Jesus is the Christ without a revelation from God. So, man could not learn this fact from the Bible. Thus, all the time and energy spent by the writers of prophecy, and the recorders of its fulfillment was for naught. It was a nonessential. They could have spent their time in better ways if Brissey tells the truth.

Furthermore, in Psalms 147:19-20, David informs us that in the matter of revelation, "God hath not dealt so with any other nation." This language was spoken concerning the Jews. Paul enlarges upon this fact in Rom. 3:1-2, when he says: "What advantage hath the Jew, or what profit is there in circumcision? Much in every way: chiefly, because unto them were committed the oracles of God." Hence, the oracles of God were not committed unto Brissey; for he is a Gentile. If he had anything committed unto him, it came from the devil, and not from God.

But, to the language of Matt. 16:17. This was spoken to Peter. Brissey reasons that because "God is no respecter of persons, and since he told Peter that Jesus was the Christ, he would have to do the same for us today." Great reasoning, indeed! Christ made Peter an apostle. He is no respecter of persons. Therefore, he made us all apostles. Why doesn't Brissey join the Mormons, where he could have a succession of apostles? Facts in the case are, he warps both statements. First, Peter tells us in what things God is no respecter of persons. Read Acts 10:34-35. You will observe that it is in the matter of "Fearing God, and working righteousness." This is required upon the part of apostles as well as Jews. Otherwise there would be a contradiction in Acts 10:34-35 and Rom. 3:1-2.

Certainly "flesh and blood reveals nothing." Revelation of God's word comes from God. He, as we have seen from Ps. 147:19-20, selects the ones to whom he gives his word by direct revelation. If this is not true, and God is still in the business of directly revealing his word; why spend thousands of dollars, and hazard the lives of hundreds of missionaries in dangerous fields. In order for the lost in darkened corners of the earth to know Jesus, God will have to directly tell them, just as he did Peter, per Brissey. No matter how much the missionary may suffer, and how loud and long he may preach, the lost will have to have a direct revelation before they will know Christ anyway. Now, reader, you have too much intelligence to be kidded in such a way. The practice of Brissey's brethren, and other jitter bug systems of religion, convicts their own teaching. They send missionaries to other fields. This is an open confession that they do not believe what they teach on this passage.

Two things are essential in God's system. They are: revelation and proclamation. Ps. 147:19-20 and Rom. 3:1-2 tell us to whom direct revelations belonged. It is just a matter of our confidence in statements in the word of God if we embrace others in the matter. The Bible is plain on this matter. In Eph. 3:3-5, we have this language: "How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto us his holy apostles and prophets by the spirit." Again in 1 Pet. 1:12, we have a parallel. Paul told the truth, notwithstanding all the statements of Brissey, or anyone else. He told us the exact ones to whom it was revealed.

Furthermore, he informs us that the Ephesians under-
(Continued on page four)

Cobb - Wilhite Discussion

Cobb's Third Affirmation

Dear Readers: It affords me great pleasure to again review briefly Mr. Wilhite's article and make some advancement in my affirmation. He seemed to think I was joking when I said in my last article that it was a pleasure to debate with him, and said I did not answer his "sharpest points." If any of them were sharp I didn't notice it; I was conscious of no dermal prickings or puncturings. He amused me by his lack of time or space to notice "my joke." He says he can read of a donkey in the Bible which spake and pleased Jehovah; well, that was a Baptist donkey, Mr. Wilhite.

My friend is trying to establish a few untenable propositions to which I now briefly call your attention, then I shall pass to more affirmative arguments. (1) He is laboring in vain to prove that the Holy Spirit did not come until the day of Pentecost. Why did you not answer my argument about Elizabeth? She was filled with the Holy Spirit a pretty good while before Pentecost. Then the Spirit was upon the Lord, the great head of the church before Pentecost. You did not even refer to these scriptures. Now, another question: By whose power did the apostles work miracles before Pentecost? Christ gave them power; now tell us what power this was. (2) He says Baptists establish the church under the law of Moses. Well, that's where you and Christ differ again, for Christ said as recorded in Luke 16:16: "The law and the prophets were until John; since that time the kingdom of God is preached, and all men press into it." Christ needed Mr. Wilhite or some of his brethren there to straighten him out I guess. (3) His unreasonable claim that they did not believe in the fact of Christ's resurrection before Christ was resurrected. But he must do this to try to sustain his pet Pentecost theory. Don't blame the man; it's his doctrine. He even challenges me to show that Abraham believed in the fact of Christ's resurrection. I suppose he thinks the doctrine was merely fiction before Christ was actually raised. Now, if you will carefully read Hebrews 11:19 with Genesis 22:4 and Matthew 20:19 you will have the proof that Abraham believed in the fact of Christ's resurrection. Isaac was a type of Christ; Paul tells us that Abraham received him from death in a figure, and in receiving Isaac from death in a figure he received Christ from death in a figure and proved his faith in the Lord's resurrection. You continue to ask me if I would fellowship Abraham and those disciples of Christ before his resurrection as members of the church. Mr. Wilhite, why did Paul give Abraham such a prominent place if he were so faithless? Do you believe Paul would have fellowshiped Abraham? Come on now, tell us. David and Hosea prophesied directly of the resurrection of Christ, but I guess it was only fiction. See Psalms 16:10; Hosea 6:2. (4) His idea that one must be in the church before he can be reconciled to God. Yes, I made an error in citing Eph. 1:22, 23; I had in mind Eph. 2:16. Here the fleshly body was under consideration; Christ's body died on the cross, and this is the ground for reconciliation; not the church body. We must be reconciled to God before we can go into His house, the church. Yes, Mr. Wilhite, justification is one thing, and church membership is another. You haven't answered my question. I said one is baptized on the basis of his fellowship with Christ, then I asked you with whom is your candidate in fellowship? Why don't you tell us?

(5) He keeps trying to make us believe the family of

God and the church are the same. Well, answer my question on that. Abraham, Isaac, Jacob and all the ancient worthies are in the family of God. Are they in the church, Mr. Wilhite? Babies are in a safe state. Whose family are they in? Are they in the church? Come on, now, do a bit of reasoning for us.

(6) He accuses Baptists of making baptism a non-essential; non-essential to salvation, yes; but it is essential to obedience. Answer another question for us now, Mr. Wilhite: Is it necessary to obey any other command than that of baptism to be saved? Just say yes or no, will be sufficient. No, the church Jesus built is a very essential institution; she has a very essential mission, that of preaching the gospel to the nations and witnessing for Christ. He says we get into a family by birth; yes, that's right, Elder. But baptism is no part of the birth by which we become members of the family of God. Now, you answer another question here: Was Nicodemus saved when Christ taught him in John 3? Baptism is a burial of the dead. A birth is the coming forth of a new life, see? Now, in trying to answer my arguments on Isaiah you admit that the prophecy was concerning Judah and Jerusalem, and I asked you if Judah and Jerusalem and the church are identical? What did you say? Then you dodge and say that the members of the kingdom will not raise up sword and more such bosh. Well, the prophet did not say the members of the kingdom; he said the nations would not do that any more. You bring up Zech. 1:16. It is here stated that when Christ returns to Jerusalem his house will be built in it. Has Christ returned to Jerusalem yet? If so when did he return? This is another unfulfilled prophecy, my friend. Then you tell us that Mr. Clarke says that in Daniel's prophecy the phrase "till the thrones be cast down" may be translated "erected." How many thrones will be erected? I am going to take the Bible; you can have Clarke. After the earthly thrones shall be cast down one mighty throne will be erected: that of Christ and he shall rule over all.

I analyzed those prophecies and numbered my points one by one. What have you done with them? NOTHING. Now, I pass to another affirmative argument, and it is based on Mark 9:1-13. In verse 1 Jesus told his disciples that "There be some standing here that shall not taste of death till they have seen the kingdom of God come with power." Then six days after that the Lord took Peter, James and John apart into a high mountain, and he was transfigured before them, and they saw what will be the glory of Christ and of the kingdom when Jesus shall come back to earth again. You argue that some body must have died before that could be fulfilled. But Peter, James and John were the "SOME" who should not taste of death till they saw just what they saw at the mount of transfiguration, and that scene was the fulfillment of Jesus' words in verse one. When Jesus comes again the kingdom of God will have ruling power over the nations of the earth. This did not occur on Pentecost because Jesus said in Luke 17:20, 21: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you." Literally, "in your midst." The kingdom was in their midst during the ministry of Jesus, or in the words of Jesus here are meaningless.

You try to comfort yourself by quoting from some so-called Baptist that the church began on Pentecost; well, if some Baptists have erred on that point their error is no better than your, but we shall see more of this later.

My fifth affirmative argument is based on Matt. 16:18. My friend tells us that because Jesus said, "I will build my church," that it must have been built after he made that statement. "Will build" is future form, but there is a rule in grammar that the verb "will" used in the first person does not denote simple futurity, that is, it doesn't denote that the act referred to must be accomplished in some indefinite time in the future. Then, the expression "I will build" here expresses the act of Christ by which the church is built up, strengthened, or edified. As an institution, the church was already established when Jesus spoke these words, but he meant he would make her stronger, both numerically and spiritually, and also that her field of operation would be enlarged. We know this is true, because a company which was already called out could not be called out again, and Jesus had his called out company during his personal ministry.

In Mr. Wilhite's dodge on my argument made on Jesus leaving his house, he said that in Mark 13:34 the word house could mean a home. Well, let's see if it works here. Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his death." So it doesn't seem that Jesus could have been as a man leaving his home when he didn't have one to leave does it, reader?

Mr. Wilhite is not satisfied with my line of argument. He wants me to show when the church started; well, I'm tearing his play house down. He can't seem to realize that I am affirming a negative proposition. Thank you.

Wilhite's Third Negative

Dear Readers: You will please pardon me if I say something about Dr. Cobb being unable to prove his proposition. I know it seems as though I were questioning your intelligence, because any one can see how he is failing, but I don't mean that you can't see it. The reason he couldn't see any sharp points is because he didn't want to see them. I will acknowledge that he didn't appear to see some of them. Doctor, did you see the argument that I made concerning the difference between a Baptist church and the church of Christ? I said if it didn't take baptism to get into the church of Christ, but it does take baptism to get into a Baptist church, they must be different. You couldn't see that could you, Doctor? I don't blame you. See Matt. 15:13.

The trouble with Doctor Cobb is that he claims every thing that he thinks is Scriptural, even to a mule, to be Baptists, and every time one of his BIG brothers, who is really a Baptist, when writing as a scholar agrees with the truth, which is so often contrary to Baptist ideas, he says "their error is no better than your." In other words HIS IDEA is the standard by which he measures all things. Doctor let's be fair with ourselves and our God. It will be better in the long run.

My friend is wondering why I didn't refer to Elizabeth and the Lord as having the Holy Spirit before Pentecost. Well I thought that wholly unnecessary after I showed the fulfillment of Joel's prophecy on the day of Pentecost. Especially when you say "the Holy Spirit dwells in a church of Jesus Christ." (Your Baptist Manuel, 172) If you are going to use Elizabeth, you might remember this was before you claim the church existed by about 35 years or possibly more. What proves too much proves nothing, so down goes that proof text. Then the Lord having it. Of course he had it without measure (Jno. 3:34) while we have it in a measure, as you will doubtless agree. Too, you said: "The church at Jerusalem, which received the commission from Christ, stood as an institution, the representa-

tive of all like institutions." (Your Manual, p. 28) So I wonder why you used that church as a representative when you claim there had been others before. Ah, Doctor, you know you are wrong on this. Why not get right, my dear friend? Then on page 191 of same book you say: "Each and every church is subject to the same law . . . same Lord, and is working under the same great commission. . . these facts should bind the churches together." In your last article you say this commission started on Pentecost.

While I have this just about sowed up, I guess I might as well finish the job. Jesus was born under the law (Gal. 4:4), taught his friends to worship according to the law (Matt. 8:4; 23:1-3), but he took this out of the way (Col. 2:14), and gave us a better rule (Jno. 1:17; Heb. 8:13), which could not be of force before his death. (Heb. 9:16, 17) That was when they were to not preach to Gentiles such as you and me. (Matt. 10:5-7) At that time Christ refused to reign as king (Jno. 6:15) the foundation for the church had not been laid (Isa. 28:14-16), they did not baptize with a formula embracing the name of Jesus Christ, since that was never authorized until he was raised from the dead. (Matt. 28:18-20), the gospel was only the gospel of the coming kingdom and not the death, burial and resurrection as having taken place, neither did they pray in the name of our Christ. (Matt. 6:9-13; Jno. 16:24) Why we are not under the law (Rom. 6:14), but you are claiming your church started there, hence you are fallen from grace. (Gal. 5:4) But it might not make much difference with Baptists since they are made with WATER ONLY, because baptism makes them, which you say is NO PART OF THE GOSPEL. (Your Baptist Manual, p. 43) I say these are untenable. What do you suppose the readers think? The erring gentleman thinks he has found a Scripture to help him out in Luke 16:16. This only teaches that the law and the prophets ONLY were until John then the kingdom was also preached. That thought was added in John's day and not before. But my opponent seems to misunderstand because he says I mean that Abraham was faithless. I guarantee that you are the only one that could see that in my writings. He was faithful but he was never taught that Jesus was raised from the dead. If he had been it would have been false because he wasn't raised for many years after Abraham's death. That is only a Baptist dodge. But my business is to see that you don't get away and I'm doing it. Paul would not have fellowshiped Abraham as a member of the church of Christ because he wasn't a member. You say the church wasn't in existence then. I didn't say the death and resurrection wasn't pictured in prophesy, but as a fact.

So you baptize one in fellowship with Christ—TO MAKE HIM A BAPTIST? Did Paul, or Peter ever do such a thing? Please cite us the passage that says so. Still he isn't in full fellowship with a Baptist church until he is baptized, therefore Jesus will fellowship some you Baptists say are not good enough. It's a pity the Lord didn't have some Baptists then to tell him. But they were unheard of for many years thereafter. First Baptist church by name was 1644 says Whitsett Baptist History, p. 93.

Yes, the church today is the same as the family of God. The same class, assembly, in a different age was not even called a church. It was called his family possibly. He is possibly in that part of the family that is now in heaven. (Eph. 3:15) That also answers his quibble on the babies. If I though they were little totally depraved devils I wouldn't claim them as members of the same church to which I belong. Would you

(Continued on page seven)

THE GOSPEL LIGHT

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A Bit Of Fallacy (No. 2)

(Continued From Page One)

stood his knowledge in the mystery of Christ because of what he wrote. (Brissey and his collaborators tell the world that this is not right.) Paul also informs them their reading it would enable them to understand the matter of the mystery of Christ; thus they were to "know" by this means. This is in accord with what Christ said in Matt. 13:15. "Lest they should SEE with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Through the avenues of seeing and hearing, man was to be converted; not through feeling and tasting.

At this point it is well to observe another reference offered by the Doctor: namely, Rom. 8:16: "The spirit itself beareth witness with our spirits that we are the children of God." Then he comments: "Does God's spirit bear witness with your spirit?" Certainly. The Holy Spirit witnesses with the spirit of every child of God. Whoever doubted this fact? Note the meaning of Paul's statement. "The Spirit itself *testifies with our spirits that we are God's children.*"—Goodspeed. Again: "The Spirit himself *unites with our spirits in bearing witness to our being God's children.*"—20th Century. "The Spirit Himself bears witness, *along with our own spirits, to the fact that we are children of God.*"—Weymouth. All these bring out one important fact; namely, God's spirit does not bear witness to our spirits. Both spirits offer testimony that we are God's children. Somewhere the Spirit of God testifies; and sometime the testimony of my spirit must agree with it. They "unite" in witnessing.

I challenge any man to tell me one thing that the Holy Spirit revealed to him, which is not recorded in the Bible. If you have had a revelation not found in the Bible, it could not be the truth; for, "When he, the Spirit of truth is come, he shall guide you into ALL TRUTH." If the Holy Spirit did this, then you did not receive anything which is not recorded. If the Spirit guided them into all truth, none was left for you to receive by direct revelation. You stand, in fact, with the prophet of the Old Testament, who had a "later revelation," which proved to be false, and brought death to the prophet of God. Most every cult which has had its origin in recent years, lays claim to "later revelations." Mormons, Adventists, Christian Science, etc., have all traveled the "revelation from God" path. Even if we granted that such method was being used today, which one of these, including the Holiness cults, is the right one? They all claim to be equally honest; and I be-

lieve they are. They all offer the same Bible quotations along with other equal evidences. Now just which one of them is telling the truth about the matter?

But you say: "Try the spirits." By what am I to try them? Must I try them by your feelings? That is all you have to offer. You say: "I know that I am saved, by the way I feel in the left breast. I know that God's Spirit has spoken directly to me; for I feel that way about it." May I ask: "Are the feelings of one honest man just as much evidence as another?" If yes, then the Mormon is just as honest as you are. He feels that he is a child of God, and that God has spoken to him. Paul felt that he was perfectly right when he was killing Christians. Was he? But for lack of space, we must now wait until next week to continue with the "Evidence of Pardon."

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1 Peter 3:19

H. H. DUNN

I have been requested to write a short explanation of this passage of scripture.

The only safe method of procedure in the study of the Bible is to let the Bible itself interpret and explain itself. There are no contradictions in it. There are no misfits of any of its teachings. It all fits together as completely and perfectly as a jigsaw puzzle, if all parts are given their proper place or setting in the complete all of its teaching. Therefore, let us proceed in that manner.

"Christ was put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which some time were disobedient when once the long suffering of God awaited in the days of Noah, while the ark was preparing. . ." (1 Peter. 3: 18b-20a)

The question about which so much confusion exists is: who did the preaching, when and to whom was the preaching done?

First of all, Peter says Christ did the preaching. But, did he do it personally or through the instrumentality of someone else? It is a well known and acknowledged truth of the Bible that the teaching of the Lord throughout the ages has been through the instrumentality of man. Also that man was given the power to do the preaching by the Holy Spirit. 1 Peter 1:21: "Holy men of old spake as they were moved by the Holy Spirit."

In the last words of David we find this statement: (2 Sam. 23:2) "The Spirit of the Lord spake by me, and his word was in my tongue." Again the spirit of Christ was in the prophets of old as he revealed unto them the things concerning salvation. Even making them to understand that not unto themselves but unto the people of this age did they minister the things which are now reported by them which have preached the gospel, and they preached the gospel with the same Holy Spirit sent down from heaven. (1 Pet. 11. 12) It was the one and same Spirit by which it was all done. Both in the days of old and in the days of the apostles. It was also by the power of that same Spirit that the dead body of Christ was quickened to life. When the apostles preached the things that Christ had them by the Holy Spirit to preach, that was Christ preaching for they were doing it by his authority and command. Even also, when holy men of old preached as they were moved by the Holy Spirit (the Spirit of Christ which was in them) that was Christ preaching, for they were doing it by his authority. Therefore, in all ages, when the will of God was preached by men as empowered by the Holy Spirit, that was Christ preaching. Let us pass.

Who were the spirits in prison of 1 Pet. 3:19? Peter states plainly that they were those disobedient ones of the days of Noah, and just as plainly does he state that it was they to whom Christ preached. There are two questions which must be considered here. When were they in prison. Also, when were they preached to? In answer to the first question there are two schools of thought: one, that they were in prison while living in the flesh, in disobedience, in the days of Noah. The other, that they were being held, after death, in the prison of the hadean world. I rather believe both teachings are right. Let us consider the first. In 2 Tim. 3: 1-5 Paul describes a class of un-Godly characters to be found upon the earth and in the sixth verse says that they "lead captive silly women laden with sins, led away with divers lusts." They are in captivity while living in

sin. To be in captivity is to be a prisoner. Therefore, these are in prison while living un-Godly lives. Isa. 42:7 shows that when one is in the thralldom and bondage of sin that they are in prison. Wherefore it is an absolute truth that when "Every imagination of the thoughts of the hearts of men were only evil continually" (Gen. 6:5) they were in prison, and those characters of 1 Pet. 3:19 were the very ones of Gen. 6:5.

Then, there is that infernal region where the fallen angels are kept (2 Pet. 2:4), and where the souls of them who have lived un-Godly lives upon the earth are reserved unto the day of judgment to be punished. (Verse 9)

So those to whom Christ preached were in prison both in the days of Noah, and when Peter wrote his statement concerning them, yes, and I think are still there.

So, that part of the question is settled. They were in prison while the ark was preparing and they were listening to Noah, a preacher of righteousness, as he preached unto them the will of God together with his blessing for obedience and the curse for disobedience.

It is certain that as Noah preached to them (2 Pet. 2: 5) that he was directed by the Spirit of Christ. (1 Pet. 1:21) Therefore, it is not a guess, a speculation, nor a conjecture, that Christ preached unto them while the ark was being made ready for the salvation of all who were righteous. That is a plain positive truth about which there can be no equivocation, cavilling, or quibbling.

Very well, there is but one more question to be settled. Here it is: after those wicked ones were drowned in the flood and their souls were confined in the prison house of the hadean world, there to remain until called forth for the judgment; did the Spirit of Christ, while his lifeless body was in the grave, go into the abode of those ungodly spirits and preach unto them? I think that he did not, and there are several reasons why I so believe.

1. Christ, during his three days of death, did not go into the abode of the ungodly but into the abode of the righteous—Paradise. (Lk. 23:43)

2. What could he have preached unto them, if he had gone to their abode? It is certain that he could not have preached unto them the Gospel. Why not? It was not yet a fact. Christ was not raised from the dead. There was not yet the proof absolute that he was the son of God, with power. (Rom. 1:4) Again, that gospel, when a fact, was to be preached to the people of this world, and not to the spirits of the unseen world. The purpose of that preaching is to enable the spirits (in the prison house of sin) to be freed therefrom and avoid imprisonment in the abode of the departed ungodly. After they have departed this life it would do them no good. Their eternal doom is sealed. So it was in the days of Noah. While Noah preached to them the will of God, had they believed it, they could have escaped their second imprisonment in the underworld. But, after they rejected the will of God as delivered unto them by Christ, through the instrumentality of Noah, in whom was the Spirit of the Lord; walked in their own ways, until at death they passed into the prison house of the bounds beyond, it would avail them nothing. Again, one might think, "Perhaps he preached unto them condemnation." No, they already knew that they were condemned. See the rich man of Luke 16.

(Continued on page seven)

Abrahamic Faith -- No. 2

CHESTER ESTES

Abraham's faith made him a friend of God. Our faith must lead us into friendship with God before it can become Abrahamic faith. One cannot be a friend of God while at the same time he is a friend of this world, for the "whole world lieth in wickedness." The picture in my mind of the condition of the world, when John uttered by inspiration that last quotation, is that the whole

world was "wallowing" in wickedness, as the swine wallows in the mire; if true then, certainly more so now, since so many more ways of doing wickedness have been invented. The church of Christ is the "called out"—called out of this world, and the members are "not of the world." The world hates the *real* church of Christ. If the church is popular with the world, you can rest assured that it has ceased to be the *true* church. It has become worldly, for the world loves only her own. As Christ said about his disciples, so is it with his *true* disciples today. Hear him: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." (John 17: 14-16) One cannot be a friend of God and be a friend of the world at the same time. The church is married to Christ. (Rom. 7:4) If we take our affections, which should be bestowed upon him who died for us, and bestow them upon the world, we stand condemned before God as the wife who takes her affections from her husband and bestows them on some other man, because she is guilty of adultery. Hear James: "Ye adulterers and adulteresses, 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." To become a friend of God one must sever friendly relations with this world. One cannot serve God as long as he is a friend of this world. One cannot love God and the world at the same time. Hear John: "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 abideth forever." (1 John 2:15) (Of course we must love the people of the world, just as "God so loved the world," but, as you can see, a different "world" is in the mind of John.) Anyone who is in covenant relationship with the world is not in covenant relationship with God and Christ. To be friendly to the world is to be reconciled to the world and an enemy of God; to be friendly to God is to be reconciled to God, and the world will hate us for being friendly to God because the world hated Christ, whom we must follow, before it hated us. Now, to be reconciled to God one must be in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech

you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:17-20)

The word "reconciliation" itself implies purity, apostasy and justification. "Re" means again; "conciliate" means to win. Hence, the word means to be made friends of God again. Man was not born in sin. He is separated from God because of his own sins. (Isa. 59: 1, 2) Being separated, he is an enemy of God—an enemy of God because of sin. When he is reconciled to God, he is brought back to God—he is saved. He is then in covenant relationship with God. When one's faith leads him into friendship with God, then, by his faith, he is saved or justified. He is reconciled only when his faith has led him into the body of Christ. Reconciliation is in Christ, and it is man that needs to be reconciled to God—not God to man. How often we hear some preacher praying for God to come down and be reconciled to his enemies! Yet, we read, "We pray you in Christ's stead, be ye reconciled to God." Hear Paul again: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16) "And he is head of the body the church." (Col. 1:18) "For his body's sake, which is the church." (Col. 1:24) So, no one is reconciled to God, or has become a friend of God, out of the body of Christ, his church. (Gal. 3: 26, 27) Let me emphasize again, *no one can claim Abrahamic faith outside the body of Christ.*

Abrahamic faith is faith that has been perfected by obedience: "Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2: 22) We are not saved by a dead faith, but by a faith perfected in obedience—by the "obedience of faith."

Abrahamic faith is simply believing God not merely believing that "God is"; but "*believing God.*" "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." To "believe God" means the same as to "believe in God," the same as to "believe on God." To "believe Christ" means the same as to "believe in Christ," or "believe on Christ." It means more than merely believing that Christ lived. It means to take him at his word. In John 5:46, 47, we have this language: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" To believe Moses meant to believe what he said, and those who had rejected Christ did not believe Moses, for Moses talked about Christ—he wrote about him—yet they regarded him as an imposter. How can a Jew boast that he believes the Old Testament, or that he believes Moses, when he refuses to believe what the Old Testament says? Then, too, we learn how they could believe on Moses—by believing what he had said in his writings. Also, we learn that to believe in Christ is to "believe my words." Does the man who refuses to believe Mark 16:16 and Acts 2:38 "believe in Christ"? Paul said just before he was shipwrecked: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." (Acts 27:25) In the verses above this one, we learn that an angel of God had stood by him and told him that they would all be saved. He believed what God through this angel had said. We must hear God before we can believe him. We cannot say that we believe

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Cobb-Wilhite Discussion

(Continued from page three)

fellowship BIG DEVILS? Why the difference?

A man of Dr. Cobb's intelligence saying that obedience is essential to salvation and baptism is essential to obedience but baptism is not essential to salvation. Must obey to be saved, and must be baptized to obey, but you don't have to be baptized to be saved. Why? Because I signed a proposition to prove you don't that's why. Of course any command applicable to us is as essential as that of baptism. And to answer about Nicodemus I'll say that the lesson taught by Jesus that he must be born again proves that he would not have been saved if he hadn't been born again. Why ask such questions? Might as well ask if Jesus means what he says. Baptists don't think he does. They think he deals in NONESSENTIALS.

But Mr. Cobb says birth is the beginning of life and burial is at the end so he thinks baptism couldn't represent both. Jesus was buried and raised. This is called a burial (Rom. 6:1-5) and a birth. (Rev. 1:5) Baptism is a form, or picture of this and when we go through the form we are *then made free from sins*. (Rom. 6:16-18)

Trying to split hair he says Isaiah didn't say members of the kingdom but the nation as though the members didn't constitute the kingdom, so far as subjects go. Yes, Jesus has been in Jerusalem, didn't you know that?

On Mark 9:1-13 my friend is setting up the church, kingdom, a year later than he sometimes says it was established and thousands of years earlier than he says the kingdom will be established. Any thing to dodge the day of Pentecost. Why? Because of the baptism question. Doctor you are wrong. Why you are even wrong about others signing the same propositions. Dr. D. N. Jackson, the editor of the Baptist paper carrying this debate has had these same propositions signed by me ever since last June 3. He refuses to sign them, or any others so far as that is concerned. He says he will. I'm waiting to see. If he does I'm expecting them to be unreasonable because I've sent him two sets signed and he hasn't signed either. He, like you, keeps promising. Even C. B. Williams' translation, Baptist, shows you are wrong on Mark 9. Read it and see.

His last argument is based on Matt. 16:18 and he tries to make the readers believe Jesus is here telling the people that he will strengthen, or edify that church which he has already established and set to work. Still his conscience has him tell us that "will build is future form." And he will acknowledge this is a year or more later than the time he says the Lord started his church. Doctor, what are you going to do about it? You virtually acknowledge you are wrong in your effort to change its form. Dr. J. F. Paxton, University of Oklahoma, says this could not mean "edify, embellish; build up", and Dr. L. T. Wallace of Oklahoma Baptist University says it means "to build a house, erect a building; to build (up from the foundation)."

Doctor Cobb recently sent me a book by one of his brethren—F. L. DuPont—which I suppose he believes, else he wouldn't have sent it to me. In that I see he teaches that "THE FIRST CHURCH AT JERUSALEM, WAS A MISSIONARY BAPTIST CHURCH." (His caps.) (page 70) And if no church no HOME for the Holy Spirit, saying that it is absurd to speak of the Holy Spirit as a homeless wanderer. (p. 88) But the Holy Spirit came "After the resurrection . . . to take up his abode in the house of God, the church in Jerusalem," says R. Nelson Colyar, Th. M., Baptist in Expository Notes on Ephesians, p. 21, and on p. 41 he says this

started on Pentecost. I bought this book from Doctor Cobb's Baptist store or Doctor Jackson's, as it was advertised in his paper. The Baptists are so divided I don't blame Doctor Cobb for being afraid to take a stand as to when the church was established. But which mule is shying from history? Come on Doctor, let's see what we see.

Abrahamic Faith (No. 2)

(Continued from page six)

him when we refuse his word. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17)

One cannot say that he has Abrahamic faith when he refuses to do what God commands. God told Moses to go and speak to a certain rock and that it would bring forth water to quench the thirst of Israel in the wilderness. Moses smote the rock and said, "Hear now, ye rebels; must we fetch you water out of this rock?" Then God said to Moses, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (See Num. 20:7-13) God did not allow Moses to enter the promised land. Here we have "disobedience" called "unbelief." To disobey, then, is to disbelieve. Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not (obeyeth not. R. V.) the Son shall not see life; but the wrath of God abideth on him." (John 3:36) No one can claim Abrahamic faith who refuses to do what Christ commands.

This will suffice for a definition of Abrahamic faith. We shall next study the objections that are offered to set aside this definition.—In The Evangelist, Longview, Texas.

1 Peter 3:19

(Continued from page five)

3. Preaching is and always was done by men (2 Cor. 4:7), and not by departed spirits. Some may ask, "Did not Christ preach while on the earth?" Surely so, while he had the body of a man; but after his death—no. "Did he not preach after his resurrection?" Only at such times that he assumed the body of a man. Even as he would eat and drink, and then, he preached only to his disciples, never to those in the prison house of sin.

That the preaching of 1 Peter 3:19 was unto those living in sin while the ark was being prepared, and that that preaching was done by Noah, at the command of Christ; and that Noah was guided in that preaching by the spirit of Christ which was in him is plain. It fits perfectly into the complete teaching of the Bible. Any other explanation does not fit, is disjointed, and brings out confusion.

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NOTES

H. H. Dunn, Huntington, Arkansas: Began a ten days meeting at Ripley, Oklahoma last Friday night. Audiences increasing at each service. It is good to be with this good little congregation where peace and harmony prevails.

J. W. Bradley, 108 Cedar Street, Chula Vista, Calif.: The congregation worshipping at 24th and F Streets in National City is doing nicely. We are a new congregation, only three years old, but in spite of that and the shifting of members during these trying times, we are doing fine. Any passing this way, would find a welcome with us, whether for one week or a long stay. Shall be glad to have you brethren, when and if you are in this part of our state.

A. H. Bryant, Douglass, Kansas, Nov. 2: According to plans, next Lord's day is to be my last day with the fine congregation at Douglass. After that date I am to be with the church at Bramon, Okla. I have been with the church at Douglass for nearly two and a half years, and it has been a very pleasant, and we trust, a profitable work. Yesterday the elders of the church endorsed Brother Leonard C. Seal, one of the efficient elders and accomplished teachers, to preach the gospel. He will have charge of the work here temporarily. We predict for them a pleasant work together.

Otis L. Rowe, Checotah, Okla., Oct. 26: We are glad to report since our coming to Checotah the attendance has increased and there have been three baptisms, four confessions of faults, three to place membership. The ladies of the church have canned 80 quarts of fruit and quilted four quilts for the Arkansas-Christian home. The church is now building a home for the minister. If there is a congregation that would like to have a mission meeting, write me at Box 22, Checotah, Okla., as the church here is willing to send me this fall and winter for that kind of work. May God bless the faithful everywhere.

A. C. Blake, Marshalltown, Iowa, Nov. 1: Brother Ira Y. Rice Sr. of Norman, Oklahoma held a meeting of 10 days with the church meeting at North 5th and Summit Streets at this place, beginning October 12th and closing the 21st. He gave us some very good practical sermons, sermons that were very beneficial to every Christian man, woman, boy and girl. This was Brother Rice's first time to preach in the state of Iowa, but we hope that he may get to come

back and preach for us and other churches in Iowa. There were no additions in the short meeting, but good was done as is always the case when the gospel is preached as it is written.

W. E. McNeely, Stockton, Calif., Nov. 2: We just closed a meeting here in which W. E. Irvine, Madera, Calif., did some good preaching. Two came to us from the Christian Church. Before the meeting began we baptized two, and about five placed membership with us. The work is in splendid shape here in every way. We have just repainted our meeting house, and it is now in good condition. We are now broadcasting the Gospel over KWG, 1230 kc., each Sunday morning 8:45 to 9:00. We hope to reach many in this way.

Walter W. Leamons, Raymondville, Texas, Nov. 6: Since returning from the meeting in Houston I have been assisting Brother Cantu in connection with his meeting for the Mexicans; addressed the high school at their chapel hour, did much visiting, etc. Begin meeting near Ft. Leonard Wood, Missouri on November 10. Have time for a meeting in December. Can arrange it to embrace any two Sundays your congregation might prefer. Many believe that the people are now ready for a religious revival. Arrange a meeting in your community and give them a chance.

THE WORK AT THE ARKANSAS STATE SANATORIUM

Voyd N. Ballard

We are still having success in this work here among the tuberculosis patients. A lady made the confession at a service yesterday, and arrangements are being made with her doctor for her to be baptized tomorrow.

We have been taking patients to the baptistry at Fort Smith but we hope to have one built here soon. Patients are not permitted to go into cold creek water, and some are not able to make a 40-mile trip to Fort Smith, so we need a place here to baptize them. I trust you brethren will remember this need when you send your next contribution, and make that contribution larger that we might have money to build the baptistry.

We believe that we are doing a good work here among these patients. About fifteen have responded to the gospel call since we began the work in the spring. We believe that the work among the members alone is worth the effort.

I want to quote from two letters that I have received the past week. These will show you how much this gospel work is appreciated by those who are confined in sanatoriums.

The first is from Mrs. J. A. Farris,

Edzouch, Texas. She says: "Dear Brother Ballard: Your good letter in The Christian Soldier touched me very much. I hope you get help to carry this work on at the sanatorium, for who needs the Word of God more than those sick in body and soul? I spent two and half months in a sanatorium last year and know whereof I speak. I will always love the good minister and his wife who came at my call to visit me. . . . Only those sick, away from home and loved ones know just how lonesome and sad a sick person can get, and a few cheerful words often lifts one out of the bondage of despair and gives them a new lease on life. . . . In as much as ye do it unto the least of these his children, you do it for him. May much and lasting good be done and many sick and lost taught and brought to the marvelous light of God's dear Son."

The second letter is from a sister who was a patient in the sanatorium here until about three weeks ago. She is Mrs. Zelma Moore of Fort Smith, Arkansas. She writes: "Dear Brother Ballard: I want to express my appreciation to you for your good work during my stay at the sanatorium. I enjoyed your visits, the literature and most especially the sermons over the broadcasting system. I was so thankful I had the privilege to commune with our Lord each Lord's day, through your efforts. May the Lord bless you with good health to carry on his work at the sanatorium is my prayer."

These letters speak for themselves, and being written by those who have been patients tell you the story better than I could.

Many brethren have and are helping us in this work, and to each one we express our thanks. The following have sent books and tracts since last report: N. B. Jacobs, Manhattan, Kansas, one book; E. E. Britt, Amherst, Texas, five books; Flo C. Wetzell, Campbell, Calif., bundle of tracts. We thank the above for these books and tracts and I shall use them to the glory of God. We can use more books. These patients have plenty of time to read. Send all reading material to Voyd N. Ballard, Booneville, Arkansas, and all contributions to Sixth and Olive Street Church of Christ, Box 389, North Little Rock, Arkansas.

Bread is a necessity of life—never a luxury. If you don't have bread on the table, no matter what else you may have, you don't have enough. Jesus said, "I am the bread of life." He is, therefore, a necessity. It makes no difference what else you may possess, if Christ is not yours, you don't possess enough. Every man without Christ is a pauper.

Gospel The Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 49.

A Bit Of Fallacy - - - No. 3

R. A. HARTSELL

"We don't see the wind yet we feel it. Neither do we see salvation or the Spirit but we can feel and experience the witness of the Spirit. Unless you have the witness of the Spirit of God on your spirit, you haven't been born of the Spirit." So says Doctor Brissey. Reader, you have in a "nut shell" the whole sectarian system, and especially the Holiness cults' version of the matter of the evidence of pardon. Note the words "on your spirit", which the Doctor uses. Is there any difference in the words "on" and "with"? God said "with our spirits." Brissey said "on our spirits." "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom. 3:4) I believe Paul answered him, don't you?

The very usual wind argument is presented in this connection; and we must here pay it our respects. The Doctor didn't finish the full statement as it is usually made. I give it here, along with the part he offered. "We don't see the wind yet we feel it; and we cannot tell where it came from nor where it went; just so with our salvation." Strange indeed! Receiving salvation and the Spirit is just like the blowing of the wind. . . Came from somewhere. . . we know not. If you don't know where that "feeling" which you have come from; how do you know that it came from God? If you do not know, and you evidently don't; for you offer John 3:3 as proof, then you confess that you may be deceived, for it may have come from the Devil—you do not know.

In Gen. 37, we have a vivid account of the reaction of false evidence upon the emotions of man. This father felt just like his son was dead. The thing was so real to him in fact that he said (v. 33) that Joseph "is without doubt rent in pieces." There was no doubt in the mind of the father. Furthermore, he was so sure that the record tells us that Jacob "rent his clothes, and put sackcloth upon his loins, and mourned for his son many days." Did this deep feeling of sorrow kill Joseph? Just because Jacob felt like his son was dead, did this make it so? This man was deceived because of false evidence. False evidence can make one feel just as happy, or just as sorrowful as the truth could possibly make one feel. I ask: Suppose a merchant should honestly give you too little change when you have bought an article from him. You call his attention to the mistake, and he should say: "Oh, I was honest in the matter; therefore, you have the correct amount of change." Just what would you think of that merchant? I thought so. The truth is, if he is honest, the moment he finds that he is mistaken, he will make it right—and so will you.

They are produced by some kind of evidence. If the evidence is false, then the feelings will mislead. "I verily thought of myself," says Paul, "that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9) Did you follow your feelings in the matter, Paul? "Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." (v. 10) In addition to this, we find this account: "And Saul was consenting unto his death. . . . As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." (Acts 8:1-4) He was following his feelings in the matter. What about your conscience in these matters, Paul? "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in *all good conscience* before God until this day." (Acts 23:1)

Feeling that he should kill Christians, casting them into prison first; making havoc of church, and at the same time having a good conscience, was the condition of Paul. Too, looking back on such a life, he wrote to Timothy in these words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15) If Paul could feel right, have a good conscience, and be chief of sinners at the same time; do you not think that you could be in the same condition? If Paul could not depend upon his feelings, can you? If Jacob's feelings mislead him; couldn't yours do the same for you? Are you more honest than they? Are you surer than they?

If I had no more evidence of remission of sins, and the fact that I have been born again, than my emotions, in the face of the above facts, I would be seeking more. Emotion is defined thusly by Webster: "Mental agitation; excited feeling; passion; perturbation, terpidation, tremor, mental conflict." Now friend, this is what you are relying upon for evidence of salvation when you depend upon your feelings. I give herewith a quotation from "Text Book of Psychology," by Daniel Putman, which I consider to be in order at this time. Emotions are feelings which spring up in the soul spontaneously when certain appropriate conditions are presented. They differ from the sensations previously considered in that they are not merely sensuous; they differ from the sentiments in that they *are not rational*; that is, they do not result from a process of reasoning, or from any action of the judgment." They are not rational. They do not result from reasoning. If you depend upon your feelings as an evidence of pardon, you are depending upon

(Continued on page seven)

(1) Feelings—emotions—are not an evidence of par-

The Holy Spirit

VOYD N. BALLARD

(Note: The following sermon was preached over the broadcasting system in the Nyberg Building of the State Sanatorium on Tuesday afternoon, October 20, 1942, 6:30 to 7:00. This building has more than 500 patients and all can hear these broadcasts by means of earphones. The sermon was taken in shorthand by Miss Ernestine Malven who is a patient on the fourth floor of the Nyberg building. It is given just as it was preached except for a few minor corrections pertaining to English construction. When we consider the fact that Miss Malven had to take the sermon while in bed and hear it by means of the earphone, and then transcribe it in longhand (as patients are not permitted to use a typewriter) we can see that she is a stenographer of no mean ability, and that this is an excellent work on her part. To her I extend my thanks and appreciation. Miss Malven's home town is Fayetteville, Ark.)

Good afternoon, friends. This is the church of Christ program. Your speaker is Voyd N. Ballard, evangelist of the church of Christ. I am happy to speak to you again this afternoon, and to be able to bring the Gospel to your bedside by means of this broadcasting system. I hope to present this lesson in a way that will be clear and easy for you to understand.

I am speaking on the subject, "The Holy Spirit." That is the subject that was announced last Tuesday afternoon.

I shall not have time to deal with all of the scripture that pertains to this subject or to consider all of the different phases of the subject that we might like to talk about in this thirty minute broadcast; for there are a great many different Scriptures and much is said of the Holy Spirit in the New Testament. I urge you to get your pencils and paper and take down the citations of Scripture that I shall give. You will then be able to look them up in your own Testament and study them for yourself.

In this lesson we want to note first of all that there is a difference in the "baptism of the Holy Spirit" and the "gifts of the Spirit." Many fail to distinguish between the two. The baptism of the Spirit was given to two different groups. First to the apostles of the Lord, and second to the house of Cornelius that heard the Word of God (Acts 10:44) This you will find recorded in the second and tenth chapters of Acts.

We note first that of the apostles. In Luke 24:45, 49, we read that the Lord promised the Holy Spirit to the apostles, and told them where to go and wait for it—in the city of Jerusalem. They did what the Lord said for them to do; waited in Jerusalem for the promised power.

The purpose of the Holy Spirit to the apostles was to lead, guide, and direct them in all the work Jesus had commanded them to do. In Matt. 28:18-20 we find that after his death, burial and resurrection, Jesus gave the apostles the command to go into all nations and teach all things that he had commanded. He wanted the apostles to teach his word—to preach what he had commanded them to preach. He gave them the Holy Spirit to enable them to do this. In the 14th chapter of John, Jesus promised them that when he went away he would send them the Holy Spirit. "But the comforter, which is the Holy Spirit, 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." (verse 26) Without the aid or assistance of the

Holy Spirit, it would have been an impossibility for the apostles to have preached all that the Lord had commanded them to preach.

The baptism of the Holy Spirit was given to the apostles to empower them to teach. This is not hard to understand when we consider the fact that the apostles did not have the written Word of God, or the New Testament, as you and I have it today. They were inspired of the Holy Spirit, and only spake the word of the Spirit revealed it to them. As they did not have the New Testament they were given divine assistance to enable them to teach the Gospel.

The second instance of the baptism of the Holy Spirit that we read of is that of the household of Cornelius. This is recorded in the 10th chapter of Acts. With the exception of these two records of the baptism of the Holy Spirit there is none other in the New Testament or in all the Bible wherein any individual or group of individuals were ever said to receive the baptism of the Holy Spirit. So we should remember that there is indeed, a difference between the baptism of the Holy Spirit and the gifts of the Spirit.

The baptism of the Spirit was given to Cornelius and those of his house to convince the Jews already in the kingdom of God that God had made a place in the kingdom for the Gentiles as well as they. That all nations were equal in His sight. (Acts 10: 34, 35) Up until the time Cornelius and his house were converted to Christianity, none had embraced Christ save the Jews. The Holy Spirit was not given to the apostles or Cornelius to enable them to do things of magic. Nor was it given to save their souls. Cornelius was commanded to do what Jesus said all must do to be saved, "Be baptized." (Acts 10:47-48; Mark 16:16)

The Gifts Of the Spirit

Many Christians during the days of the apostles received special gifts of the Spirit. These gifts were different from the baptism of the Spirit. The baptism of the Spirit was given without the means or instrumentality of any man. Not so with the gifts of the Spirit. These special gifts were given by the laying on of the hands of the apostles. (Acts 6:6; 8:14-18) In other words, the apostles after having received the baptism of the Holy Spirit, could by the laying on of their hands confer these gifts to others.

Now these gifts were limited in the sense that probably no one individual would possess them all. (1 Cor. 12:4-11) We find in Heb 2:1-4: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them WITNESS, both with SIGNS and WONDERS, and with divers MIRACLES, and GIFTS of the Holy Ghost, according to his own will." Paul in this chapter plainly tells us that God confirmed his word as it was spoken by the apostles, for they were the ones that first heard the Lord speak of the great salvation.

God gave the apostles the baptism of the Holy Spirit,

with all of the gifts that they might by performing divers miracles confirm or prove the word of the Lord. This was the only way they could prove to the people that they were preaching the Word.

Now that we have the WRITTEN word these miracles are not necessary. When I preach anything I can refer you to that written Word for proof. This the apostles could not do for they did not have the New Testament. So they needed these miracles and signs until the "perfect law" was in written form.

The apostle Paul in 1 Cor. 13th chapter tells us that in his day when different miracles were performed, that without charity they were nothing. And he said that when that "Which is perfect is come that which is in part SHALL be done away." James calls the New Testament (the Gospel) "the perfect law of liberty." (James 1:25) The perfect came, therefore, that which was "in part" (miracles, healings, speaking in tongues, etc.) ceased. We do not need these miraculous gifts of the Spirit to prove that we are preaching God's word. If I preach something today, it is easy to prove to you whether or not it is the Word of God. We have the Bible to prove to men and women that we are preaching the gospel of Christ. Having considered this we know that we are not to expect the baptism of the Holy Spirit or miraculous gifts of the Spirit today.

The next question we want to consider it: "Do people have the Spirit today?" The answer is: Yes, Christians have the Spirit today. We read in the New Testament that Christians are to "walk by the Spirit"; that their body is the "temple of the Holy Spirit." (1 Cor. 6:19) Paul said: ". . . If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9) While it can be seen by these Scriptures that Christians have the Spirit, it still remains that we do not obtain this Spirit in a baptismal form. Rather, the Spirit today is obtained through and by the Word of God. In the 6th chapter of John 63rd verse Jesus said these words: "* * * the words that I speak unto you, they are spirit, and they are life." In Rom. 8:1-3 the apostle Paul talked about the "law of the Spirit of Life". By hearing and living in obedience to that law, men and women are made free from sin, and obtain the Spirit, for the Spirit dwells in the Christian by the Word.

We read in the New Testament that Jesus dwells in the Christian. (Eph. 3:17) Now the question is: How does Christ dwell in the Christian? Certainly not physically. Paul tells how: "That Christ may dwell in your hearts by faith." (Eph. 3:17) He does it by *faith*, and since "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17) he dwells in the Christian by the *Word of God*. What is true of Jesus is true of the Holy Spirit. We remember that Paul said, "If any man have not the Spirit of Christ he is none of His."

The Holy Spirit is not something that flies about in the heavens. It is not something "better felt than told." Neither is it something to be sought after, but rather he is a person; just as much as Jesus is a person and the God of heaven is a person.

We read of the wonderful things that Jesus did while he was here on earth. They were for a special purpose and we do not expect these miracles today, as he performed them. Having done that which was necessary to make possible the plan of salvation, we do not expect him to repeat those things. The personal work of Jesus was for a special purpose—to make possible the "great salvation" that it might be revealed to men and women. Jesus did that. He finished his work. Just before dying upon the cross he said: "It is finished." Just before his

death, as he prayed to the Father in the shadow of the cross he said: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4)

We note in the first chapter of Acts that Jesus, in talking with the apostles said: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost parts of the earth." In the second chapter of Acts we find the apostles in Jerusalem (as Jesus had commanded Luke 24:45, 49) and when the day of Pentecost was come they received this promised power—"were filled with the Holy Spirit." In the 33rd verse Peter said: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." We read in the same chapter: "There appeared unto them cloven tongues like as fire, and set upon each one of them." Also that there came from heaven a sound as of a rushing mighty wind. Peter said this was the promised power, the Holy Spirit, and that it could be SEEN and HEARD. If people receive the Holy Spirit today "just like the apostles did" they will have to receive something that can be SEEN and HEARD.

As I said at the beginning of this sermon, we do not have enough time to use all the Scriptures on this important subject, but I do hope that you have been helped to a better understanding of the teaching of God's Word on the Holy Spirit. So in summing up and bringing this subject to a close, I wish to say that the Holy Spirit was given to the apostles to guide, help and direct them into all truth, and to bring to their remembrance all that Jesus had said unto them. We today have all that Jesus commanded written down by the apostles as they were guided by the Spirit, so if we will live in obedience to the teachings of the Spirit, we must live in obedience to the New Testament, for there the "Law of the Spirit" is recorded. It is necessary that we obey this law, the Gospel, if we would receive a home in heaven. You just keep that in mind as we study lessons over this broadcast from week to week.

Until next Tuesday afternoon I bid you good-by, and may the blessings of heaven be yours as you study His Book divine.

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At Home Again But Not Idle

J. A. COPELAND

After being away from my home at Delight a majority of the time for four years, I am at home again. I spent a little more than three and a half years at Hope, Arkansas, working with the church there full time, except through the summers when I was engaged in meetings. I enjoyed the work with the church at Hope, and I trust some good was done. All things considered, I believe the church there is in a better condition than ever before. Brother Taylor Davis is with them now, and I believe he is a good man for the place. My heart's desire and prayer to God is, that the church there may grow and prosper, and I believe it will.

I moved here in June, but I have been away in meeting a good part of the time, so I have not been at home a great deal yet. I expect to be at home more for a while, but I shall not be idle. For about thirty-three years, I preached for country churches, and churches in small towns through the winter and spring, and held meetings in the summer and fall. I still like that kind of work. I preach to more people that way than I do when I am preaching for one congregation.

The Work At Arkadelphia

About two years ago Brother C. M. Stubblefield went to Arkadelphia for the purpose of building up a congregation there. He found a few members there, called them together, and began regular work. Brother Stubblefield worked hard and sacrificed much to get this work started. He talked to me several time about helping in the work there for awhile, or until the church becomes self sustaining. As Brother Stubblefield could hardly stay longer, I agreed to do what I could to help them. The church at Delight has agreed to support the word for one Sunday in each month, and the church at Antoine, I believe will help some. The Twelfth and Thayer Streets church in Little Rock sent me fifteen dollars a few days ago to help in that work. The church at Bills is also helping some. This is what we are doing. I have three sons who are preaching the gospel. Two of them are in reach of Arkadelphia, and will preach part time there. Ordis lives at Hope, and will preach at Arkadelphia two Sundays per month. Jady is teaching, and boarding at Patmos, and is preaching at Arkadelphia one Sunday per month, and I will preach one Sunday per month. The church meets in the W. O. W. building, and if any who reads this, happens to be in Arkadelphia on Lord's day, hunt us up and worship

with us. If any who reads this has relatives or friends in Arkadelphia who have not learned about the church there, or, are not attending church services, please send me their names and addresses, and we will see them as early as we can. The little band there are helping to support the work some, but they have rent to pay, and incidentals to meet, besides we want to start a church building fund as early as possible. And so the work goes on.

What About A New Tract?

Since I wrote a series of articles last spring headed, "Loyalty Versus Extremes, Hobbies and Digression," I have had a number of solicitations to have a tract printed, dealing with the following subjects, The Class System, Uninspired Literature, Communion Cups and Women Teachers.

I usually don't have time to write much (or don't take time) but I am thinking about writing the tract. I would be glad to hear from a few of the brethren for the following reasons: Is such a tract needed in your work, or in your part of the country? Besides it costs money to print tracts. I am not going to ask any one to help me, for that has never been my plan, but will enough of them sell so the expense will not fall too heavy on me? In three communities where I held meetings this year, the church is divided over the above mentioned things. My address now is just, Delight, Ark.

IF

FLOYD SPIVEY, Greggton, Texas

If you had just one day to live, how would you spend that day?

If you would close your mind to all religious teaching just take the Bible alone and study it. how many churches would you say the Lord established?

If the church and Bible should vanish from the earth. what would our standard of morality be?

If every one looked after the work of the Lord as I do, how long would the church live in my community?

If all Christians gauged their giving by what I give, how much preaching and charitable work would the church do?

If every member invited as many people to services as I do, how many sinners would attend every service.

If every member found as many faults in preachers and elders as I do, how long would we have leaders in my home congregation?

If every one acted like me when I am rebuked for my mistakes, how many would correct their mistakes?

If every one acted like me when company comes on the Lord's day, how many would be at church?

If every one studied the Bible as much as I do, how long would the church have competent teachers?

If every one could grow angry as easily as I do, how long would the church be at peace?

If every one could carry a grudge like I can, how many would be Christ-like?

The word IF is very small, but it can keep us out of heaven. If we are not faithful, we will be cast into that outer darkness.

On the other hand IF we are faithful, we will be able to enter that eternal home of the soul.

Wolves In The Church

TED W. McELROY

In Paul's farewell to the church at Ephesus, he gave the elders a solemn warning against some dangers that would confront the church. "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30) Their danger was from two sources: (1) from abroad, "wolves shall enter in," i. e. those not members of the local congregation; and (2) from among your own selves, members of the church who would "speak perverse things" to divide the body, that is draw away disciples after them. It is my design in this article to treat only of those of the local body who turn wolf; possibly in another article I will have something to say of those roaming "wolves," who go from church to church "not sparing the flock." The word "wolves" is used figuratively to represent the danger of the person who would pervert the purity of the worship, morality, or doctrine of the church.

God demands a pure church, one "not having spot or blemish or any such thing." The fact that men can and do fall from grace, thus becoming a spot and blemish on the church, makes it imperative that some action be taken to remove the spot and preserve the purity. The first action should be what Paul instructed in Gal. 6:1: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in the spirit of gentleness; looking to thyself, lest thou also be tempted." If upon this admonition to the erring, he repents and is restored, the sin is forgiven—the spot removed, and the purity of the church is maintained; but our contingency is that he refuse to repent, what then must be done?

This problem faces nearly every church at some time or another. It is not a question to be settled by expediency, human judgment, or majority choice, but is a matter of divine legislation. 2 Thes. 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." Withdrawing from the disorderly is not a question of personal preferences, but is a divine command of God and to fail to obey it, is rebellion against the authority of heaven. There are three possible attitudes that a church may take toward this command: they may (1) neglect it, (2) abuse it, or (3) effectively administer it.

Many congregations neglect and ignore the command to withdraw from the disorderly. This I think is the most prevalent among the churches of today, and contributes to the breaking down of the high standard of New Testament purity. The church that neglects this command should awake to the fact, that on this point they are inflaming rebellion against the head of the church; and will stand as much in his displeasure as if they were omitting the Lord's supper. One command of the Lord is of no greater importance than another.

It is not uncommon to hear of cases where this discipline is badly misused and abused. There is a case in the Bible of casting out of the church for selfish reasons. 3 John 9-10: "Diotrephes, who loveth to have the pre-eminence among them, receiveth us not . . . neither doth he receive the brethren, and them that would he forbid and casteth them out of the church." There are some modern Diotrephes who would use discipline as an

instrument for personal aggrandizement. They crash any opposition to their schemes with threats of "withdrawal," and those who will not submit to the dictator are arbitrarily "cast out of the church." Such malicious misuse of discipline as a means of personal vengeance is most obnoxious.

To obey the command and effectively administer whatever discipline is necessary is very desirable from every standpoint. It is desirable because it is the action divinely authorized to bring the erring to himself and is designed to eventually result in his salvation. (1 Cor. 5:5) It is desirable because it shows both to the whole church and the world that the kingdom of Christ will not tolerate sin in the camp, but will strive to keep itself pure. (1 Cor. 5:7) To properly administer discipline, it is at least helpful, if not absolutely imperative, if the whole church has had some teaching about the Lord's will on the subject before the case comes up. The proper spirit must be maintained throughout the action; anything that smacks of spite, hatred, or personal vengeance must be carefully avoided. If the church is not properly taught, or if there is evidence of the wrong spirit, it is likely that sympathy will be aroused for the disciplined, and some will rebel against the action. It will thus be broken down a miserable fiasco, and the church will be worse off than before the action was started.

There are two figures in the New Testament that picture the blighting effect of sin in the church, and show that it is too horrible to be ignored. Paul in rebuking the Corinthian church for their tolerance of immorality, compared the sin to leaven that would leaven the whole lump (1 Cor. 5); that is it would spread throughout the congregation. Sin in the church is contagious and unless it is properly "treated", will spread rapidly toward total destruction of the purity of the church. The poisonous effect of the sin of heresy is presented by Paul under the figure of "gangrene" (2 Tim. 2:17) which will eat away all that is healthy and pure.

There is a tendency in most quarters to exaggerate some sins and minimize others; to give some sins quick and severe attention but to tolerate and condone others. This partiality is wholly unwarranted by the scriptures. The following is a brief resume of New Testament instruction on the question of what sins should be disciplined: (1) sins of false teaching (2 Jno. 9-10; Tit. 3:10-11; Rom. 16:17); (2) immoral sins (1 Cor. 5:1-13); (3) sin of being a busybody (2 Thes. 3:11-15); (4) sin of causing division (Rom. 16:17; Tit. 3:10-11); (5) any disobedience. (2 Thes. 3:6) It is apparent that every conceivable sin is included among those which require discipline, and the conclusion is obvious that any sin flagrantly persisted in should be given proper attention.

In Matt. 18:15-17 Jesus describes the whole process of discipline, and Paul in Gal. 6:1 teaches that it is all to be done in the spirit of gentleness. The instruction of Jesus is: First, "Go show him his fault between thee and him alone," and if he refuses this private admonition; Second, "Take one or two more" and if he yet refuses to make correction; Third, "tell it to the church" and if he refuses to hear the church; Fourth, "let him be as the Gentile and publican." Anywhere along the line that the guilty changes his attitude and repents of his sin the action is to end, it need go no farther after correc-

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What Will The Seed Produce ?

J. A. McNUTT

In beginning his explanation of the parable of the sower, Jesus said, "Now the parable is this: the seed is the word of God." (Lk. 8:11) This being true what will the seed produce? James answers the question in his letter to Christians by saying, "Of his own will beget he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) Christians *only*, and *only* Christians, have been begotten by the word of God. (1 Pet. 1:23) To deny this is to deny God's immutable law of reproduction, that seed will produce after its kind.

The Error Of Denominationalism

When one hears, believes, and obeys God's word he becomes a Christian. Why should any one desire to be more or less than this? The word of God makes Christians, and it takes the word of God plus the peculiar tenets of their creed to make denominationalists. All religious groups, so far as this writer knows, teach a certain amount of truth. All admittedly uphold high moral standards; but in their names and in their distinctive doctrines they have gone beyond that which is written. (1 Cor. 4:6) Their error is the sin of addition. (Rev. 22:18-19) For example, the writings of Mrs. Eddy do not make one a Christian, nor does the word of God alone make "Christian Scientists." The word of God produces Christians, and the writings of Mrs. Eddy makes "Christian Scientists." *So it requires the Bible plus the vaporizings of Mrs. Eddy, which are neither "scientific" or "Christian", to produce a "Christian Scientist."* Again, the Bible plus the Book of Mormon will produce Mormons, and the same thing is true of every other denominational body on earth. If it were not for the religious distinctions perpetuated by loyalty to a humanly written creed, thousands today would stand united on God's word. Departures are dangerous. (2 Jno. 9)

Two Kingdoms

Seed contains the germ of life in the vegetable kingdom, and the immutable law of the kingdom of nature is that like begets like, and that all things will bring forth after their kind. (Gen. 1:11) In accord with this law seed sown anywhere on the universe will produce after its kind. A thousand miles may lie between, and as many years intervene, but the same kind of plants will result, if the same seed is sown. In the natural kingdom, then, the harvest is dependent on two things:

(1) *The type of seed planted.*

(2) *The character of the soil that receives it.*

All mankind should rejoice in the proclamation of Jehovah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22) God will not permit a reversal of natural law while the world stands. Man must adjust himself to the immutable law of nature, and not expect God to alter the seasons for his special benefit. Sow your seed, but you can't ignore the seedtime and reap a harvest. God's providence attends those who labor in conformity with natural law, and no violation is without its penalty.

In the kingdom of grace, God's word is the seed, and by it spiritual life is begotten. (1 Cor. 4:15) In this realm also, the seed always brings forth after its kind. To this principle, God's word reveals no exceptions,

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Individuals, living thousands of miles apart, in different centuries, who receive the word of God in good and honest hearts and obey it will become Christians *only*—identical in faith and practice.

The Law Of Spiritual Reproduction

As in the natural kingdom, so in the spiritual; we find that the harvest is contingent on two things:

1. *The type of seed sown. (God's Word or Commandments of men.)*

2. *The nature of the soil. (Kinds of human hearts.)*

Having the same gospel that was preached by the apostles, and believing that there are yet people with honest hearts who desire the truth, we have every confidence that a scriptural harvest can be realized. The gospel is still "The power of God unto salvation." (Rom. 1:16) The word is still "Powerful" (Heb. 4:12) and imperishable. (Mk. 13:31)

Man must comply with God's spiritual law (Jas. 1:25), and not expect the Lord to fashion the law to fit his desires. God's blessings are bestowed upon the obedient (Heb. 5:8, 9), and all violations will be punished.

False teachers may sow tares in the field (Matt. 13:38); but every plant the Father has not planted will be rooted up (Matt. 15:13), and, as the old colored preacher summed it up, "Rooting day is coming."

"Are you sowing the seed of the kingdom, brother,
In the morning bright and fair?

Are you sowing the seed of the kingdom, brother
In the heat of the noonday's glare?

For the harvest time is coming on,
And the repears' work will soon be done."

—In The Evangelist, Longview, Texas.

LIFE'S SAIL

DARNOLD B. McCORD

When we set sail upon life's, dark, deep sea,
Let us look here and there and ask, "Where shall my
anchor be?"

Will it be on some long, lost island, far from a coast of
blossoms sweet?

Or will it be on some dear land, of some well know of
life's sea fleet?

While sailing on each day by day let us look to the
horizon to see;

And ask, "Is this the destination for me?"

If it isn't a true, homely way, or the horizon of that
well known Land,

Let us, for our own good, turn our sail so the balmy
breeze of that dear Land can take us hand in hand.

When our horizon is chosen, where our anchor shall be;
And we see it facing us, the things we have made it be.

Can we say, truthfully say, I've done my best?

Or, will we have to sadly say, I've only led a life of jest?
When our life is over, our task is done, and our sail
waves cease to roll,

When we have made our last or final earthly goal,
May our comrades say, "There is a life far gone,
Ready for that land of the far away, that is a blissful
Home."—Davidson, Okla.

HASKINS-WEST DISCUSSION

James L. Neal

Beginning November 30 and running six days, Brother J. C. Haskins of Combs, Arkansas, is to engage a Mr. West, Primitive Baptist, in debate four miles west of Paris, Arkansas, on highway 22. Brother Haskins was a Primitive Baptist preacher for seventeen years, and knows the doctrine. He was converted from that doctrine and now knows the doctrine of Christ. This debate promises to be of unusual interest and those who can, should by all means attend. Let the church at Paris especially take notice and come to the rescue. Brother Haskins is worthy of any necessary support financially and morally. Hold up his hands and let the truth win a victory over error.

D. J. Whitten Preaches

Brother D. J. Whitten, now of Stockdale, Texas, has recently conducted meetings—good ones—at Aurora, Huntsville and Saint Paul in Madison County, Arkansas. He came by here and preached Monday night of the 9th. Brother Whitten is an able, fearless, clean gospel

preacher, very worthy of all essential support. He preached a great sermon here on "Character Building." He preaches most altogether to the church—a thing greatly needed right now. He had responses in each of the above meetings. He made the class teaching a test of fellowship for many years and was a fearless debater along that line, until about two years ago, when he changed his views on this question and now can, and does ably defend Bible teaching in classes. I believe he is safe, sane and sound on this question, and I know he preaches the gospel with zeal and effect. There is plenty of fire in his preaching. He is the most conscientious man about the Christian life that I have ever contacted. He is a most useful man in the church and should be kept busy all the time. He will do eternal good at any place where he labors. Use him freely, without fear. He is willing and does "make tents," as Paul would say, for his support when such is needed; but a worthy preacher is worthy of his hire, and should be paid for his labors in the

great, white harvest field.

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A Bit Of Fallacy (No. 3)

(Continued from page One)

something which is not rational. Just what do you now think of your feeling theory?

(2) Pardon takes place in the mind of God, and not in the mind of the individual. God is the one holding the account book. Man is the offender. Since God is the offended, man must meet God's conditions for pardon. If there is any sensation realized, it is on the part of God, not man; for when God erases from his memory the offences of an individual, it is his mind that is eased, or relieved of the matter. Man's satisfaction results from knowing that he has met the conditions upon which God promised pardon.

It doesn't make any difference how we feel, what we think, or how many "tremors" we may have experienced; if we haven't met the conditions of pardon, which God has extended, we just aren't pardoned. How then may we know we have been forgiven, and thus born again? First, that depends upon just how much confidence we have in God. Some people just don't believe God, and his representatives. Naaman didn't. "I supposed he would have required some great thing of me," was the attitude expressed. "Dipping in the Jordan is too simple. It must take more than that to cure my trouble." And such is the feeling of many persons today. God has promised pardon upon certain conditions. Now if you believe he will do what he said, and upon that faith you meet his conditions, forgiveness will result—in the mind of God, not yours. But if you are like the person who once said: "I wouldn't give the feeling I have in the left breast for all the Bibles in the world"; then you just haven't faith in God or His word.

(3) Promises of pardon exist in the word of God. Isa. 55:7 presents one of the promises of God. In this promise, God offers this pardon upon the condition that the "wicked return to him." "I will forgive their

iniquity, and I will remember their sin no more." (Jer. 31:34) Sins once forgiven, then, will never be remembered by the Lord.

(4) The terms of pardon are clearly set forth in the word of God. He who meets them will receive pardon. The preaching of remission of sins in the name of Christ had a definite beginning place. Jesus said it would be Jerusalem. (Luke 24:46-48) And he also said that the time of its beginning would be when the power came. (Same reference) Pentecost marks the coming of the power, and they were in Jerusalem when it came. Thus, the proper time and place. Christ further said that remission of sins would be PREACHED. The only thing said in the sermon preached that day concerning pardon is found in these words: "Then Peter said unto them, 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." Did the Lord do what he promised through his speaker? Or was he just kidding those people? They either received the remission of sins when they did this, or the Holy Spirit misrepresented the facts. Now, if one can rely upon the promise of God, and one can, then these people knew that God fulfilled his promise when they met the conditions. One, after complying with these conditions, who would ask for more than this just doesn't have confidence in the promise of God.

Wolves In the Church

(Continued from page five)

tion is made.

Brethren, think on these things, if these principles are taught before the occasion arises for their administration, the whole church will understand the action and will acquiesce in applying whatever discipline is necessary when they believe it is according to God's will.

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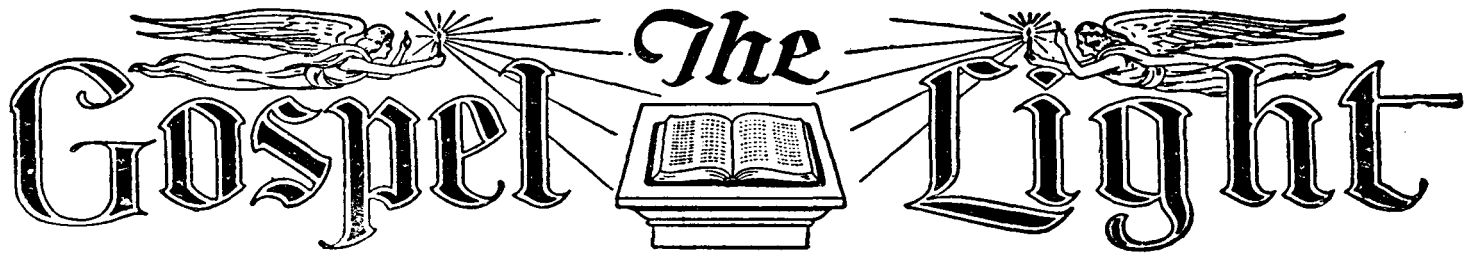
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Religious Quacks

TED W. McELROY

The word "quack" is generally used in connection with the medical world and designates one who is a boastful pretender to medical skill, but in reality does not possess the skill. In a small way the government attempts to protect citizens from quacks, and some hospitals will not permit quacks to use them; but in spite of this there are many quacks flourishing all over the country. All this is just by way of illustration, my point is that religion, as well as medicine, has its quacks and imposters.

In Matt. 9:10-13, Jesus Christ sets himself forth as the Great Physician. Jesus did not refer to his power to cure physical diseases, but referred to the greater power to heal the sin sick soul, and pointed out his mission in these words, "I am not come to call the righteous, but sinners to repentance." Jesus is the Physician of the soul and has given the remedy for sin, besides the remedy he gave there is no other. Nevertheless many have offered substitutes for the remedy given by the Lord.

Every one who offers any other remedy for sin than the one Jesus gave is a religious quack, and the panacea he advocates is a farce and a fraud. Preachers offer theories, speculations, and human opinions as a cure for sin; many are misled and honestly believe their sins are washed away, when in reality they are no better off than before they accepted the quack remedy, they merely become the victims of religious quack. A medical quack only endangers the physical man, but the religious quack will cause the soul to be lost throughout eternity. The religious quack advocates the idea that it doesn't make any difference what kind of remedy you accept for sin, so long as you are honest and think it will cleanse. Apply the same reasoning to medical science and strychnine is made as beneficial as quinine; and one could so contend with as much sense, as to say that false theories are as good as a remedy for sin as the truth. Jesus said, "Ye shall know the truth and the truth shall make you free." (Jno. 8:32) Don't be deceived by a quack remedy, nothing can make you free but the truth. Demand the truth, which is the Word of the Lord (Jno. 17:17), reject anything and everything in religious matters that is not supported by the word of God.

In this article I want to point out some of the remedies preachers are offering for the salvation of man, which are not true, but are quack remedies that will only bring disaster and death in the end. With many however, these quack remedies are more popular than the truth given by Christ and contained in the New Testament.

The doctrine that men are saved by "faith only" is

advocated by some, and is accepted by a great many people. They are going down the stream of time toward eternity depending on "faith only" for their salvation from sin. In the face of this the Bible plainly teaches that "faith only" will not save.

For an example read Jno. 12:42, "Many believed on him but because of the Pharisees, they did not confess him." Jesus said, Matt. 10:32-33: "Whosoever therefore shall confess me, him will I confess: and whosoever shall deny me, him will I also deny." Combining the lessons of these two quotations, we have individuals who had faith in Christ, but refused to confess him which is equivalent to denying him, and hence they will be denied by the Lord even though they are believers. So we learn that some believers (the cowardly) will be denied—lost. Therefore the doctrine of salvation by "faith only" just is not true. The idea of "faith only" is specifically contradicted by the Bible. Jas. 2:24: "Ye see how that by works a man is justified, and not by faith only." Those who offer salvation from sin on the condition of "faith only", are religious quacks; and the remedy they advocate will not heal, it will only delude the minds of victims and blind their eyes to the peril toward which they are going. Our duty is to warn people against these quacks before it is too late for the rescue.

Another popular cure advanced in the world is the "mourners bench." Although the "mourners bench" is not mentioned in the Bible, many offer that as the remedy for the sin sick soul. They spend a lot of time persuading the sinner to come to the "mourners bench" and when he is there they seem to think they can't get God in the notion of saving the sinner, without loud crying and the usual "mourners bench" exercises. The apostle Paul teaches the very opposite of this in 2 Cor. the fifth chapter, in verse 11 he says: "Knowing therefore the fear of the Lord, we persuade men," and in verse 20 he says, "as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." This shows that God is ever ready and willing to save, when the sinner comes to him and meets the conditions; our work is not in praying and persuading God to save sinners, our work is to use the word of God to convince sinners of sin, and persuade them to come to God; let them know assuredly that God is ready and anxious to save them. Sinners are not commanded to pray for their salvation, while declining to obey God's law. Notice what the Bible teaches. John 9:31: "Now ye know that God heareth not sinners, but if any man be a worshiper of God and doeth his will, him he heareth." Prov. 28:9: "He that turneth his ear from hear-

(Continued on page six)

Evidence Of Pardon

R. A. HARTSELL

In my last article the subject was laid out in four parts. (Please refer to last week so I may save space.) We noted that "feelings" could not be relied upon as safe evidence, giving both Bible and outside proof. One other definition of "emotions" is in place just here, in order that we might keep connections with the line of thought. It is from "Psychology" by Robert S. Woodworth, page 119. "In short, an emotion is a conscious stirred-up state of the organism." From this we know exactly what people have when they "get religion" after the "feeling fashion."

We are not interested in a "stirred-up state of organism," but in something sane, spiritual, eternal, which is based upon the Bible and planted in the intellect of man. Something which causes man to go about his duty to God in a reasonable, intelligent way. God is a sane, intelligent being, which requires the expression of sound judgment upon the part of His worshipers. "God seeketh such to worship him in spirit and in truth." Our spirit is the knowing, conscious part of our being. In 1 Cor. 2:11 we have this fact expressed: "For what man knoweth the things of a man, save the spirit of man which is in him." Then the thing by which we know is the individual spirit with which we are endowed. It is this spirit that God wants born again. (Jno. 3:6) It is this spirit with which we worship our Maker. (Jno. 4:23-24) This is the spirit God gave man, and the one which will return to him at death. (Isa. 42:5; Eccl. 12:7)

This human spirit is the one which joins with the Holy Spirit in bearing witness that we are children of God. (Rom. 16-17 The Holy Spirit bears testimony and my spirit testifies. The witness that my spirit bears MUST agree with what the Spirit of God has said. Where has the Spirit of God spoken? "Holy men of God spake as they were moved by the Spirit." (2 Pet. 1:21) Then the Spirit has spoken through the Old Testament. Then in 1 Cor. 2:10, Paul has this to say: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God." When the Spirit revealed them to you, Paul, what did you do about it? "Which I wrote afore, in few words, whereby when ye read, ye may understand my knowledge * * *." (Eph. 3:3-5) Thus, the Spirit has witnessed in the New Testament. To what has it witnessed? "When he, the Spirit of truth is come, he will guide you into all truth." (Jno. 16:13) He has, my friend, witnessed to the truth. Jesus said that men are made free by the truth. (Jno. 8:32) Then the Spirit revealed the things in the New Testament which make us free, or which bring pardon. I must, therefore, go to the thing which contains the witness of the Spirit to see if my spirit tells it like the record of the testimony of the Holy Spirit. If my spirit contradicts what the Spirit of God has witnessed in the New Testament, then I am not saved, no matter how I feel about it. If I live in contradiction to the New Testament; since it is the Word of God, I am living in contradiction to God. In the long ago, a king rejected the word of the Lord, and God said: "You have rejected me." (1 Sam. 15) When one rejects the word of God for his own feelings, he has rejected God.

Through the Old Testament, the Holy Spirit foretold the pardon which should come through the New Covenant. (Jer. 31:31-34) In the New Testament he reveal-

ed the things essential to forgiveness. Recording the words of Jesus, he said: "He that believeth, and is baptized, shall be saved." Now if I believe the Spirit, I shall rest in the assurance that I have been saved from past sins (Rom. 3:25) when I shall have done these things. To reject this testimony is to reject the Spirit.

"He that believeth not shall be damned." I believe this, because it is the witness of the Spirit. "Except ye repent, ye shall all likewise perish. I cannot call this in question; for it was revealed by God's Spirit. "If you will confess me, I will confess you." Do you believe that he will do what he said he would do? "Arise, be baptized and wash away thy sins." God promised him pardon on these conditions; do you believe that the Lord pardoned him? I do. What more evidence can one ask for than the promise of God to do a thing? If you doubt the promise of God, then you haven't faith enough to be saved anyway. Some people are doubting Thomases though. But if he doubts, he is damned if he eats; so you see your condition if you ask for more evidence than the promise of God.

The promises of God, based upon the conditions of pardon are enough evidence for any honest soul. But it is essential that we note the work of the Holy Spirit in conversion. The references offered by Brissey, as well as others, deserve consideration; for by these they deceive those who do not study. Among these are Rom. 8:16, which has been noticed already; 1 Jno. 5:10; Jno. 16:7-11; et al. As man's spirit knows the things of a man; so the Spirit of God knows the things of God. (1 Cor. 2:11) Man's spirit knows just what man has done, and God's spirit knows what God requires. Thus the meeting point is, God's commandments plus man's obedience. In this way the spirit of man and the Holy Spirit unite in saying that one is a child of God.

Certainly man knows the things of God by the testimony of the Holy Spirit. The language of Jesus, which we have cited already, informs us that man is to be convinced that he is a sinner by the Spirit. Paul knew that he was a sinner. (1 Tim. 1:16) The Spirit evidently convinced Paul that he was a sinner. If we can find the method by which this was done, then we shall know just how we are convinced of sin. Let Paul tell us. "I had not known sin, had the law not said, Thou shalt not covet." (Rom. 7:7) Paul knew by the Spirit; but he knew by the law. Therefore, the Spirit told him through the law. We are informed through the "Law of the spirit of life in Christ Jesus." (Rom. 8:1-2)

The law of Christ then constitutes the source of evidence that one is pardoned. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." (Jas. 1:25) Looking in, continuing in, and being a doer of the word are the three essentials to the blessing. The law of the Spirit makes men free. Then the three essentials make men free. If you have done these you are free, but if you have not, then you are not, no matter how you may feel about it.

Man is reconciled to God in Christ. (2 Cor. 5:19; Eph. 2:16) No matter how you feel, or what your emotions may say, if you are out of Christ, you are out of fellowship with God. Man is baptized into Christ. (Gal. 3:27) Hence without baptism man is without reconcili-

(Continued on page six)

God Is Not The Author Of Confusion

JOHN W. WILSON

"For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14:33) The need for order and organization is evident in every undertaking if success to any degree is realized. From the humblest farmer tiling a small tract of land to the executive of the greatest nation on earth, there must be well planned efforts, or miserable failure will be the inevitable result. Certain laws or principles govern all conduct or activity in every phase of life. There definite fixed rules must be recognized and applied in whatever field of endeavor one is engaged, else failure to reach the desired goal will result.

In the field of religion there is no exception to this rule. God is not the author of confusion, but of peace. Confusion suggests tumult, indistinct, disorder, a contradiction of thought, word and action. Such can never result in God's pleasure. He plainly denies any responsibility for such a condition in the religious world. Yet, this is undeniably true in the majority of the religious world. Sad as it may be, it sometimes becomes true of a congregation of the body of Christ. Confusion may result from many different causes. But, be it remembered always, God is never its author and is never pleased with it. All of the manifestations surrounding the modern day, would-be conversions are but devilish confusion. False is the idea that conversion is a convulsion. One does not have to throw a fit to be born again. The modern idea is a lot of noise, with a hoop-em-up band, attended by stamping of feet, clapping of hands, and an endless mixture of male and female, mostly female, jabber. If God could be in such a meeting he would be completely lost in the foolish confusion. The poor soul seeking God in the midst of such confusion could never know if he found him. If it were true that one is saved in answer to prayer, in the center of so much disturbance no intelligent prayer could be uttered. However, the alien sinner is no where promised conversion, salvation or the new birth in answer to prayer. This is another figment of sectarian mind.

The confusion in religious matters is mounting day by day. With every great crisis come new prophets. New theories are born and find their way into the realm of religion. The present world condition has already begun to contribute its false prophets. Added to the already countless religions these new ones make the confusion still greater. Numberless are the souls that have gone to perdition being drowned in the religious confusion that already exists. If our job has been a great one, it will still be greater as the confusion mounts. Being surrounded with so much confusion it will be difficult for us to keep our balance. But, keep it we must, lest the whole world be lost.

The tendency toward joining the church of your choice is growing. This idea is being used now more than ever to stir America to greater support of the war effort. While we, as members of the church, should be and are, in the main, all out for victory, we must not endorse the "church of your choice idea." This idea contributes nothing toward victory and is an open insult to the God of heaven. We must continue to insist that there is but one choice to make and that is to be a Christian. Christ and his church alone must be held up to the world. In doing this we should be careful lest our loyalty to our country be questioned. We should not confuse our relationship to Christ and civil

government. We should contribute everything possible to a speedy and victorious end to the bitter struggle our country is now engaged in. This is no time to bicker over the evils of war. If you cannot conscientiously carry a gun, then your government excuses you to do something else. I can bear with one who sincerely believes it to be wrong to enter into the actual fighting, if such a person will help in any other way he can and will not try to hinder. If you are conscientious, then don't put yourself, the cause of Christ, and your own brethren in a bad light by shouting to the world your opposition to the war effort. This has, and is being done, by some preachers and they offer it as the attitude of the church of Christ. Such is not only foolish at a time like this, but is wholly untrue. There are numerous preachers and whole congregations of the body of Christ that are one hundred per cent in this war.

The congregation here at Lazbuddie, Texas is almost one hundred per cent behind Uncle Sam in this struggle. There are not more than two or three at the most who even claim conscientious objection and they have each bought the war stamp to stick on their windshield. I know of many other congregations that present this ratio or better. Preachers should stop preaching this foolishness and above all, they should stop misrepresenting the facts. There are many loyal Christian men in the service of their country and many more of us have loved ones in. I have two blood brothers now in the U. S. Navy and two more who will possibly be in shortly. They were not drafted either. Neither do I believe they are fighting the devil's battle. Confused indeed is the mind that does not see this. A little more study and work and a little less loose talk will do much to alleviate such confusion.

The church of Christ should be working today as never before. To accomplish most unity is essential. We are all agreed on the plain teaching of the Bible as the only thing that will save. Let us go forward on this principle. The world is confused on how to be saved. Let us keep telling the old, old story. Condemn the foolish theories of our religious enemies as always. Give the world, not a confused plan of salvation, but a Bible plan. Then let's not spoil that by presenting confusion among ourselves. Confusion in congregations may be hostile or otherwise. That is, there may be confusion of a heated nature or there may be confusion where there is no open and heated fight among the members. Paul said: "Let all things be done decently and in order." (1 Cor. 14:40) This is as much a command to Christians as the command to "repent and be baptized" is to the alien sinner. Still many gospel services are spoiled by failure to heed this. It is not uncommon for the rustling of feet, changing of seats, passing notes, etc. to be constant throughout the service. Many times the song leader makes no preparation before the service. He will sing just anything he happens to open to, or allow selections to be made by the congregation. This always results in confusion. Besides being a testimony to a lack of preparation it encourages restlessness in the congregation. Selections are made with which the congregation is not familiar, hence the singing is bad. Unscriptural selections are made and someone must be embarrassed, or an unscriptural song sung. Long drawn out talks are made after the sermon and before the

(Continued on page five)

Abrahamic Faith - - - No. 3

CHESTER ESTES

II. SOME OBJECTIONS CONSIDERED

Some object to this definition of Abrahamic faith on the ground the New Testament says that Abraham *was not justified by works*. The objectors call our attention to Rom. 4:2, 3, which says: "For if Abraham were justified by works, he hath whereof to glory: but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Also, we are asked to consider verses four and five which read: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that believeth on him that justifieth the ungodly, his faith is counted for righteousness." The objectors say, "The Bible teaches that Abraham *was not* justified by works." The Bible *does teach* that Abraham *was not* justified by works; but it *also teaches* that he *was* justified by works. (Jas. 2:21) The same Old Testament passage (Gen. 15:5, 6) was "fulfilled" when it was said that Abraham *was* justified by works (Jas. 2:20-24) that was "fulfilled" when it was said that Abraham *was not* justified by works. (Rom. 4:1-5) (Also see Gal. 3:6 and Rom. 4:18) Does that, then, mean that the Bible contradicts itself? Does James contradict Paul? No. The Bible cannot contradict itself and at the same time be from God. If we believe that God is the author of the Bible, we must of necessity believe the Bible to be the truth. If we believe the Bible to be the truth, we cannot believe the Bible contradicts itself, for truth does not contradict truth regardless of where you find truth, whether in the realm of Science, Philosophy or religion. Truth always runs parallel with all other truth even though it should encircle the globe; but error will cross and recross even before it has well started.

We find both figurative and literal language in the Bible. The figurative must be interpreted in the light of the literal—that is, the literal interprets the figurative. There are also plain passages and obscure passages of Scripture. The obscure must be understood in the light of the plain. If some one writes a book he does not expect his readers to interpret the plain things in his book in the light of the obscure, but expects that his readers will understand his dark sayings in the light of the plain statements that every one can understand. So it is with the Bible. We must take the Bible literally unless a literal interpretation contradicts the plain statements that all can understand, or unless it is contrary to the general teaching of the Scriptures. When we understand the dark or symbolic sayings at all we understand them in the light of the plain statements which every one can understand. Those who speculate on the word of God go to the symbolic or obscure passages and build their theories on them first and then try to twist the rest of the Bible to fit their theories.

We must deal with three different spirits. One of which says he is an infidel because the Bible contradicts itself. He says the Bible teaches one time that Abraham was justified by works and then again that he was justified without works. He says the Bible teaches one time to bear your own burdens and then another time that you should bear the burdens of others. This is indeed the spirit of an infidel. Another says, "I can believe a part of the Bible; but there are parts I cannot believe." He says that he believes Paul when he stated that Abraham was not justified by works; but that he cannot believe James who says Abraham was

justified by works. A denominational preacher said he could believe what one writer recorded about the resurrection of Christ, but that he could not believe what one of the other writers said. We call it a sectarian spirit that can believe a part of the Bible, but cannot believe it all. Perhaps it would be better to call it the spirit of infidelity. The trouble with Martin Luther was that he could believe Paul; but could not believe James. He went so far as to say the book of James is not inspired. In his own translation he made Rom. 3:28 read "saved by faith only" instead of "saved by faith." He added the word "only." "Faith only" is found one time in the New Testament; but says we are "not saved by faith only." This Luther could not believe. Now, the Spirit of a Christian accepts all the Bible. He knows the Bible does not contradict itself. He believes that when there is an apparent contradiction it is only a misunderstanding of the Bible. He believes not only Paul in Romans, but also James.

The question arises, then, how can we believe both? There are different kinds of works under consideration, three kinds spoken of in the Bible. They are as follows: (1) The works of man's righteousness. (2) The works of the Law of Moses, and (3) The works of God's righteousness. In order for one to be justified by his own works, he would have to plan and devise the scheme by which he is justified. Therefore, we know Abraham was not justified by his own works when he offered his son upon the altar, for no father would plan, of his own accord, to slay his own son as a means of justification. We must of necessity, then, eliminate the idea of Abraham's being justified by his own works. Neither was Abraham justified by the works of the law of Moses, for he lived 430 years before the law of Moses was given. Abraham was justified by simply obeying God—was justified by the works of God's righteousness. When Paul said that he *was not* justified by works he meant the works of the law of Moses. When James said that he *was* justified by works he meant the works of God's own righteousness—that he was justified by obedience to God. Now, as Abraham lived before the law of Moses, we live this side the law of Moses; and as Abraham was not justified by the law of Moses, because he lived before the law of Moses, we are not justified by the law of Moses, because we live since the law of Moses. However, we are justified by some kind of works. (Jas. 2:24) By what kind? Simple obedience to the will of God. "He that believeth and is baptized shall be saved" (Mark 16:16) And, in being justified, we are justified by the works of God's righteousness.

III. WHY WAS ABRAHAM'S FAITH SO GREAT

First, because of the nature of the thing believed. If some one were to give you a mellow seed, telling you to plant it and that on that vine would be found growing various mellons, fruits, and vegetables, and if you were to plant that seed believing what that some one had told you, it would show that you had great confidence, faith, and trust in that person. Why? Because of the nature of the thing believed. The thing believed in that case would be absolutely contrary to nature. So it was with Abraham. God brought him forth and told him to look toward the north, the east, the south, and the west and number the innumerable stars; God told him to go out by the sea and number the innumerable grains of sand upon the seashore, then said to Abra-

ham, "So shall thy seed be." This was said to him when he was too old to be the father of a child, and he knew also that Sarah, his wife, was barren. Yet he believed what God told him and it was "counted to him for righteousness." Naturally he could not hope to be the father of a child by his wife, Sarah; but, in the language of the Scriptures, he "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be." (Rom. 4:18; Gen. 15:1-6) It was further said: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." (Rom. 4:19-22) I am sure you are impressed with such expressions as "strong in faith," and "being fully persuaded." Also, it was said, "He staggered not at the promise of God through unbelief." Does that not suggest, then, that when one has been made a promise, based upon certain conditions, and then refuses to comply with the certain conditions, that he staggers at the promise of God as an unbeliever? Can one boast that he is a believer in Christ while refusing to repent and be baptized for the remission of sins? (See Acts 2:38) Are not repentance and baptism a manifestation of one's faith in Christ?

Abraham was still believing the promise of God when he went, in obedience to the command of God, to offer his son, Isaac, as a sacrifice upon a certain altar God said he would point out. There is no record of his discussing the matter with any of the family before leaving home. On the third day after their departure Abraham saw the mountain afar. When they reached the base of the mountain he said to his young men: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Abraham went up that mountain side with his son, expecting to drive the blade of cold steel through his heart; expecting to see his own son's precious warm blood stream down to the ground at his feet, and then come back down off that mountain with his son much alive. Remember he said: "While I and the lad go yonder and worship, and come again to you." "But," some one says, "the verse quoted does not prove it." No; but it teaches it—that is what is implied. But, wait a minute, turn with me to Heb. 11:19 and read: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Before "receiving him in a figure" he perhaps had suffered as though he had actually driven the knife into the heart of his son, before God called to him to stay his hand. If Abraham went up the mountain side with his son, intending to slay him in obedience to the command of God, but still believing the promise that God had made to him concerning Isaac, he certainly came down off that mountain with a stronger belief in the promise of God. Is it any wonder that the Holy Spirit called Abraham a "friend of God" and the "father of the faithful"?—In The Evangelist, Longview, Texas.

God Is Not the Author Of Confusion

(Continued from page three)

communion. Entrance is made by late comers without regard for service in progress. Some even have the audacity to leave during the invitation. All of this is very indecent and altogether out of order. It is nothing short of confusion. God is not the author of confusion.

Still more confusion is caused by a constant fault finder. One of those chronic gripers. Something is always sadly wrong with everything undertaken. This fellow always has a few followers. He gathers them about him and empties his critical soul. Agitation and unrest mounts higher and higher until someone finally has to set the fellow down. This is usually the unfortunate lot of the preacher. It has to be done and so the preacher decides, might as well do a good job so it won't have to be done over. He goes to work and does a pretty thorough job. Then confusion really comes. Some who have been urging the very thing the preacher did will decide that he was too severe. This grows until the preacher sees that he may as well move. Then some are accused of running the preacher off. How ridiculous, how sad, that such confusion should come to the body of Christ. Yet, have you not seen it? Remember, God is not the author of confusion, but of peace.

Such petty squabbles have no place among Christians. In the church there must be order. There must be peace. We must recognize this fact and strive toward it always. "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) "God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jno. 4:24) The denominational world strives continually to make their services more attractive. They do this by adding more innovations. They try to become more like the world to appeal to the world. Yet, their meeting places are being more and more emptied. There is a Methodist and a Baptist church here at this place. They have been here much longer than the church of Christ. Still, we have more in attendance than both of them put together. The last of them lost their preacher recently. Neither are now able to support a preacher full time. This congregation of the body of Christ recently raised my support considerable and are maintaining a regular radio broadcast and have been since I have been here. They have done over \$300.00 toward mission work, some benevolent work, and have paid for two meetings here at home so far this year. We have not reached anyone by becoming more like the world. We have aimed at the Bible simplicity for all our services. Though we can still improve, we have made some progress.

Our appeal to the world should be through God's word. We should preach it straight and practice it just as straight. If this will not reach people then it would do no good to reach them in any other way. This is the only way to save ourselves and them that hear us. Every service should be planned and then the plan should be followed. The plan should, of course, be the Bible plan. If the confused world is ever straightened out we will have to lead the way. Let us earnestly work and pray to this end and God hasten the salvation of many more souls to crown our efforts.

Evidence Of Pardon

(Continued from page two)

ation to God. There are no children of God out of Christ. (Gal. 3:26) We are made children of God by the new birth. (Jno. 3:3, 5) Baptism puts us into Christ where we are children. But we are born children; therefore, baptism is a part of the new birth. So, without it you are not a child of God regardless of your feelings. When your emotions contradict the word of God, God's word is right—your feelings are wrong.

To prove that this line of thought is correct, let us now turn to 1 Jno. 2:3, where we have this language: "And hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS." Comment is not necessary. The language is too plain to be misunderstood. But, no doubt there were doubters, just as there are today; for John continues: "He that saith, I know him, and KEEPETH NOT HIS COMMANDMENTS IS A LIAR, and the truth is not in him. I know, therefore, that when a man says that he knows, not because he keeps his commandments, but because he feels like he is saved, that he hasn't faith in God. Furthermore, I know that when a man says that one or more of God's commandments is not essential to salvation, "he is a liar, and the truth is not in him."

But the climax of John's argument is presented in these words: "But whoso keepeth his word, in him verily is the love of God perfected: HEREBY KNOW WE THAT WE ARE IN HIM." Who wants more evidence than John and early Christians had? Who wants more than God's certified guarantee that if we do His commandments, we know that we know God, and that we abide in Christ?

RELIGIOUS QUACKS

(Continued From Page One)

ing the law, even his prayer is an abomination." Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." You see the "mourners bench" just is not in the remedy or plan of salvation given by Jesus Christ, and in the Bible men are taught to obey the will of the Lord, before their prayers will be heard. The "mourners bench" is just a quack remedy for sin invented by the human mind, and will not bring salvation.

Some religious quacks take the prescription that Jesus, the Great Physician, gave for sin and they change it to suit their fancies and false doctrines. For one thing they do not like what the Lord said on the subject of baptism, and they endeavor to discredit that, and persuade people to leave it off or to look upon it as non-essential. Suppose a loved one had a very dangerous disease, and you were to go to a Specialist and get a prescription, which the specialist said would cure the disease if followed closely. You take the prescription to the druggist, and if he were to tell you, "I don't think you need what the doctor wrote in the prescription, and I have some other things which might be just as good, and there is one thing that I will leave out altogether, because I don't like it," you would leave that store in disgust, and go where you could get just exactly what the doctor wrote in the prescription. Preachers will persuade people to wear a religious name not found in the Bible, do something for salvation that the Bible never mentions, then will advise them to leave off baptism or count it nonessential. What is the difference be-

tween this religious quack, and the druggist who would change the doctor's prescription? None except the one would only hurt the physical man while the other endangers the soul. Let me beg you to use the same discretion in spiritual matters that you would use in material things, and accept no quack remedies for your sins.

The remedy that Jesus gave is the gospel. Rom. 1:16: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." The remedy for sin is in the gospel, which is the power of God unto salvation. In Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." This prescription is genuine, it came from the Great Physician, don't let a religious quack give you a substitute and cause you to be lost. Don't let any one persuade you to leave off part of what the Lord commanded, Jesus knew the needs and fixed the remedy accordingly. The anathema of heaven rests upon either man or angel, if they tamper with the Lord's plan. (Gal. 1:7-9)—Del Rio Texas.

DIGRESSIVE CONSISTENCY

BATSELL BAXTER

Our digressive brethren pride themselves on being consistent. They do not endorse the Catholics, because the Catholics have added the priest and the incense to the church that Jesus built. They do not endorse the Seventh Day Adventists because the Adventists have added the Sabbath observance to the New Testament order. But these same digressives add instrumental music because "it was in the Old Testament."

Our digressive brethren preach that immersion is baptism. That being true, then sprinkled folks have not been baptized. They teach, also rightly, that baptism is "into Christ." But when the protracted meeting season comes round many of them will unite with a whole bunch of sprinkled folks, and other folks who have not been baptized into Christ. They unite with these folks as a "united band of Christians in a common cause." If these other folks are in the church then our digressive brethren ought to quit preaching a doctrine that excludes them; if these folks are not Christians our digressive brethren ought to quit calling them Christians.

Our digressive brethren claim that instrumental music is a help to congregational singing. The fact is: Before instrumental music has been in the congregation very long so many of the congregation quit trying to sing with it that a choir has to be organized. Then, after a while, it is found in many cases that it takes too much practice for many of the singers to keep in the choir; and willing singers who sing for the joy of worship and praise are gradually replaced by hired singers at so much per hour, in some of the larger churches.

Our digressive brethren have been spending a good deal of time urging us to unite with them. They seem to think that we are stubborn; yet they keep in their worship a thing which they know is the dividing wedge, and which is, oftener than not, a hindrance to the singing—the very part of the worship it was brought in to help. The folks who cling to a thing that has divided us and is a hindrance to the very thing it was supposed to help are the folks who are standing in the way of union.

NOTES—REPORTS

A. F. Waller, Artesia, New Mexico, Nov. 13: We have just closed a very fine meeting. Brother Stubblefield of Seminole, Texas did the preaching. We had fine crowds all the way through. One placed membership. We are encouraged to do greater things. We are losing a lot of our young men to the armed forces, soon we will lose more, as our 18 year olds leave. Brethren, we have so much to do, let us work and pray.

Maurice M. Howell, Corinth, Miss., Nov. 20: One baptism at Foote Street Sunday night and another at our mid-week service.

F. O. Howell, Camden, Ark., Nov. 20: My meeting at Hampton, Arkansas closed November 6 after 10 days duration, with fine crowds, what the brethren said was unusual interest for that place, and two additions. Brother W. H. Carter of Bluff City conducted the singing and did a fine job. We stayed in the home of the Nettles and were treated most royally. Brother Nettles is one of our very best gospel singers. Brother U. R. Beason of Little Rock, did the preaching here in our meeting which closed the 15th, with one restoration to the fellowship. Brother Beason is a great character and did some fine preaching. He went from here to Houston, Texas for a series of meetings. Brother H. R. Hogg led the singing in our meeting here and did the same fine job he does always.

Will W. Slater, Fort Smith, Arkansas, Nov. 18: The meeting with Bristol Road, Flint, Mich., closed without visible results. All five congregations cooperated. The work moves along well in Flint. Brother H. D. Jeffcoat is minister at Bristol Road; C. W. Brannam, Mable Avenue; Cloe N. Blue, son of our Arkansas "war horse", Joe H. Blue, is with Zimmerman Street; Brother Hawley at North Central, and E. E. Wallace, Grand Blanc, just south of city. I closed meeting Sunday night at Sheppard, Mich., which resulted in seven baptism, three in their sixties. Good accomplished otherwise. It is the most sacrificing church I have been with since I left Bartlesville, Okla., in 1926. Only about 25 members, but their faith, zeal and determination is to be commended indeed. I have never labored with a finer band. They paid me more than I have received for a meeting since 1920. Poor in this world's goods but rich in faith. I promised to be with them again. Because of war work in factories and defense plants and other hindering causes, the rest of my work has been cancelled for this year. If I can help you in a singing school, I'll be glad to do so.

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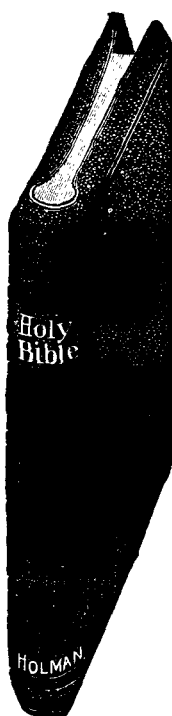
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"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XIII

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NUMBER 1

The New Testament Kingdom

JAMES L. NEAL

One divine characteristic peculiar to the New Testament kingdom is that it fits the needs of humanity in all ages of the world. It is absolutely indispensable to the economic welfare of the nations. The kingdom of Christ is the sole base of Christianity. It is co-extensive with the home. The home cannot continue existence without the kingdom of the New Testament, and vice versa. It takes the church to make the home, and it takes the home to make the church. No Christian homes, no church very long; no church, no homes very long. It is by all right the only universal kingdom among men. All religion outside its rule is false; and all Christians are subject to its reign.

The best proven event in all history is that of the establishment of the New Testament kingdom upon this earth. The time and place are so well fixed no infidel has ever been able to change them. Every thing in the entire Bible centers around the beginning of the New Testament kingdom. All dates used by man hinge on the birth date of the Son of God. Although God created the world and all in it in six days, it took him four thousand years to give to the world the new kingdom. What an indescribable thought! Is there anything else like this kingdom? Nay, verily! We should be awe stricken and marvel at its construction and start in the world.

Argument Of The Clouds

Five hundred and fifty-five years before Christ came in the flesh, Daniel, through an eye of prophecy, saw Christ, the Son of man, coming in the clouds of heaven to God to receive his kingdom, glory and dominion. It was to be an everlasting dominion and his kingdom one to never be destroyed. (Daniel 7:13, 14)

Thirty-three years after Christ was born in the flesh, Daniel's prophecy was fulfilled. Forty days after Christ arose triumphant from the dead, Luke says: "A cloud received him out of their sight." (Acts 1:9) The two angels who stood by watching the apostles as they watched their Master ascend into heaven, said that Christ would come again like he went away. And that is the way John said he would come again. (Acts 1:11; Rev. 1:7) Then Christ received his kingdom in the clouds of heaven in A. D. 33. God gave it to him.

The Kingdom, Power, Spirit Argument

The kingdom under consideration was to come with power and Spirit. Jesus told his apostles that some of them would not taste of death till they had seen the kingdom come with power. (Mark 9:1) In Acts 1:8, after he had conquered death, Christ told them they would receive power after the Holy Spirit had come upon them. But when the day of Pentecost was fully

come the apostles were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. (Acts 2:1-4)

During the life time of at least some of the apostles, the kingdom of the New Testament came with power. The power came on Pentecost, fifty days after Christ arose from the dead, because that is when the Spirit came. Therefore, the kingdom of Christ was established on that day—Pentecost of A. D. 33.

The Law Beginning Argument

Seven hundred and sixty years before Christ, Isaiah said the house of God would be established in the top of the mountains and be exalted above the hills, and that the law should go forth from Zion and the word of the Lord from Jerusalem. (Isa. 2:2, 3) Forty days after Christ arose from the dead he said: "That repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM." (Luke 24:47) He told the apostles to wait in Jerusalem for the promised power from on high. (Luke 24:49) After the apostles were endued with this power from on high, the apostle Peter preached the first gospel sermon under the great commission of our Lord in the city of Jerusalem. At this very beginning time Peter told three thousand inquiring, convinced Jews to "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This was the beginning of the law of the Lord's house—the kingdom. It was in Jerusalem, from whence Isaiah said the Law was to go forth. Therefore, the New Testament kingdom was set up on that day and at that place.

What Composes A Kingdom?

A kingdom is composed of a king, law, subjects and territory. These four things must exist in order to have a kingdom. Christ is King on his throne in heaven, of the New Testament kingdom. (Acts 2:29-36) The New Testament is his law. All Christians—members of the church—are his subjects. (Acts 2:38, 47) The whole world is the territory. (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:45-47) The New Testament kingdom is universal in its scope and for all time in its duration. When time ends Christ will deliver the kingdom back to God for all eternity. There is positively no interval of time between Acts 2:36 and 1 Cor. 15:24 for a literal, earthly reign of Christ on David's old throne in Jerusalem. Christ's reign over the New Testament kingdom began on Pentecost of Acts two when he was seated on his throne in heaven, and it has continued and will continue with his seat there until the end of time. (Acts 2:

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The Old And The New

T. B. CREWS

There are simplified methods of study for any Bible subject that can convince the world of error if we will only bring our minds from the depth of big words, and like Paul use the wisdom of God and not of men. In studying the above question we are many times guilty of digging so deep we hardly know where the bottom is. It may be because we are trying to convince the fathers of error of their wrongs by using words we are lead to believe they understand. We must remember that the simple thinking people cannot understand words used by the high minded but the high minded can understand words and proofs of the simple thinkers. With this subject we waste a lot of valuable ammunition trying to get big game when little game is plentiful. After all God never made big and little game, man does that, but God has placed a value beyond our naming on every soul of man. Let us thus examine this lesson from a very simple angle.

It is amusing but sad to see how people, even many of our own kin, are led to believe that the ten commandments are still binding on us today. Our Texas number two senator is so carried away with his faith in the ten until he has made them a part of his platform in every election campaign. When I inform people that I do not believe in the ten commandments as binding on us today they think I am crazy just as they do when I tell them we do not use any musical instruments. The present condition of mistaught generations is due largely to their willingness to swallow the words of men as a young bird does a worm from his mother's mouth. Also we as holders of the light and teachers of the truth have been stingy with the truth we so urgently need to share.

The first thing one thinks of is, why do we study the old Bible and of what use is it if we do not keep its laws? I answer this, we still study the history of England and know her system of government but we are not under obligation to her laws. We study England's history because it contains historic events of our forefathers and their map making exploits. We are enlightened by Rom. 15:4: "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope." There is no mention here of obedience to or of any authority of the Old Testament over us. Paul could just as easily have said: "For our obedience to" but that is man invented, wishful thinking. Just as we study the history of England about our ancestors we study the law of the Old Testament concerning the faithfulness of the prophets of old. The builders of history are important in history and the Bible. I find again in 1 Cor. 10:11-12: "Now these things happened unto them by way of example and they were written for our admonition upon whom the end of the ages are come, wherefore let him that thinketh he standeth take heed lest he fall." This is a direct condemnation to those who claim to be keeping the old law. Gal. 5:4: "Ye are severed from Christ ye who would be justified by the law ye are fallen from grace." The giver of the old is dead, died without entering the promise land, so wherein could there be grace. No doubt of the moral codes of the old law, but I simply beg of you let the living Christ be your giver of the law and your mediator.

To further impress these few verses on your mind and the importance of knowing them I turn the leaves of my New Testament to 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not

to be ashamed, rightly dividing the word of truth." Now 2 Tim. 3:16: "Every scripture is given by inspiration and is profitable for teaching, for reproof, for correction, for instruction unto righteousness." Notice now that God wants "workmen" and the scriptures are profitable." I have not denied that any part of the Bible is inspired, rather I have by God's powerful word shown that it is inspired but must be properly divided. Let us not forget also 1 Tim. 4:16: "Take heed to thyself and to thy teachings. Continue in these things; for in doing this thou shalt save thyself and them that hear thee." (A. R. V.) The teaching we learn and continue in, is to use the old law for examples, the new for obedience, that study is needed to rightly divide or handle the truth and that every word of the Bible is inspired.

With that before us let us now see the facts concerning the law of Moses. If you believe the Bible then you believe the quotations thus far and it should not be hard to convince you of the simple lesson of a New Covenant. Believing you understand simple language we continue in such. It will be well for you to read Col. 2:13-17, but we will use verse 14 here: "Having blotted out the bond written in ordinances that was against us, which was contrary to us, and he has taken it out of the way, nailing it to the cross." By reading all of this you will find the Sabbath day theory shattered (verse 16) and to live by the old is to live in a shadow. (verse 17) Again we need several verses, this time Rom. 7:1-6. Space will not permit the full quotation, but note "dead to the law," "by the body of Christ," "married to another," "to even him who God has raised from the dead." Along with this take Heb. 10:9-10: "Then hath he said, Lo I come to do thy will. He taketh away the first that he may establish the second, by which will we have been sanctified through the offering of the body of Christ once for all." The old animal sacrifices, not abel to take away sins, are no more. (Heb. 10:4) Would you say that Christ died for naught? He died doing God's will by removing the old law, but he died for naught if it still holds power over us. Christ is our authority (Matt. 28:18) not Moses. Let us search farther. Eph. 2:14-15: "For he is our peace who made both one, and he brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances that he might create in himself of the two one new man so making peace." This might be applied to the Bible teaching of one body (Eph. 4:4) but here we wish to apply it to thoroughly make you ashamed of any stand that side tracks God's given method of making peace. He gave a law to make peace and to cleave to the old is to create confusion that God is not the author of. It (the old law) is definitely removed. To deny it is to deny the simple truths of God's word. Let me remind you again of Gal. 5:4. I would not want you to fall from grace. I could hardly say you have been in the grace of God by being so persistent with your love for the law he abolished. The Galatian congregation did not accept God and Christ on the grounds of faith in the old law, rather they accepted him on the truth, but were tempted to fall away by attempts of some Judaizing teachers to force circumcision upon them. Those who cleave to the old from beginning to end have only been holding to the "out of grace side." My plea is,

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IF

W. A. BLACK

If these things be of men they can be overthrown; if they be of God you cannot overthrow them. (Acts 5: 38-39)

In the religious world there are many things of men. These things will be overthrown. If not in this world, then in the world to come. The doctrines and commandments of men are inconsistent and contradictory. Many take the position that it is in harmony with the Bible for people to believe and practice different doctrines. They say one church is as good as another. They make many claims and unwarranted assertions. By way of helping, I wish to ask a few questions. If you will study these questions carefully, and answer them by the Bible, you will see the absurd contradictions of the doctrines of men.

If it does not make any difference what one believes, just so he is honest in it, why not believe in all creeds at the same time? All the creeds of men contradict. Could a man believe in two contradictory statements at the same time? If no, then no man can believe in the creeds of men. Are not the Chinese honest and sincere in what they believe? They believe in many gods. They reject the God of the Bible. They will not have the Bible. Are they right? If there are many faiths; what does the Bible mean when it says: "There is one faith?" (Eph. 4:5) They say the creeds are based upon the Bible. The creeds contradict. Does the Bible contradict itself? It does not. Then, does it not logically follow that he creeds are not founded upon the Bible? Paul tells us that the scriptures are complete and will thoroughly furnish us unto all good works. (2 Tim. 3: 16-17) If the scriptures are complete and will thoroughly furnish us unto all good works, why have the creeds? Was God good and wise enough to give us a Bible that was complete; or did he just do a half way job and leave it up to man to finish the job and make it complete and perfect by writing his contradictory creeds?

If one church is as good as another, as some claim, then why not join them all? If one is as good as another, why do so many try to get people that belong to a different church to join "our church"? If one is as good as another, why not all come together in a given locality and meet in one building? Then perhaps the preacher would have a house full to preach to. And, too, they would not have to have so many pie suppers to pay for the building. If there is good in all, why not join them all and get all the good? If one is as good as another, why turn one out if he joins another? Maybe he is just seeking some more good? If one can go straight to heaven without joining a single denomination, why go to the trouble of joining up? If one can be saved, as some claim, out of the church as well as in it, and that the church has nothing to do with your salvation, then why get in one? If the church is not essential to your salvation, as some claim, then why did Christ purchase the church with his blood that was shed on the cross, give himself for it and love it? (Acts 20:28; Eph. 5:25) The very fact that Christ gave himself for the church, loves it, and is the head of it, is evidence within itself that the church is essential to your salvation. It is true that no human church is essential to your salvation; but the church of Christ is.

If there is nothing in a name, as many say, then why not pray in the name of the devil? If there is nothing in a name, why not the wife wear the name of some other

man in addition to the name of her husband? If there is nothing in a name, then why have so many names, why not all wear the same name? Are the names that are found in the Bible not good enough to wear? Why not all call the church by such terms as are found in the Bible? Why not all members of that one church be content to wear the names which are found in the Bible? If there is nothing in a name, why does the Bible say the following: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Teaching them, baptizing them into the name of the Father, of the Son, and of the Holy Spirit. (Matt. 28:19) Repent and be baptized into the name of Christ unto the remission of your sins. (Acts 2:38)

If the Holy Spirit operates directly upon the heart of the alien sinner to convict and convert him, as some claim, then why does he not operate upon all and convict and convert all? If all men are dead in sin, so dead they can not do any thing until the Spirit operates directly upon them, and the Spirit operates and saves some but does not save others, would he not be a respecter of persons? The Bible says that God is no respecter of persons. (Acts 10:34-35) If the Spirit calls preachers by coming in personal contact with them, and leads them to say what they say, why does he not lead them all into the same church, to preach the same thing? Would the Holy Spirit lead one man into one church and another man into another church? Would the Spirit lead one preacher to preach a doctrine that was contrary to the doctrine being preached by another preacher who was led by the same Spirit? Can any sane person believe that the Spirit leads preachers to preach contradictory doctrines? Some body is wrong. How are you going to tell who is wrong?

If mechanical instrumental music is authorized in the New Testament, why can not some one find the command or the example where some assembly of Christians used the instrument in the church of the New Testament?

If an alien sinner can pray through, why did the Bible not say something about it, or at least give one example?

If people of today can perform miracles, why not some one raise only one from the dead, and I will stop asking these questions?

If we preachers love the Lord and the souls of men more than we love money and an easy time, why is there such a mad scramble to get to the big places and never see the small places? If we preachers love the souls of all men, why do so many of "us big" preachers always have all our time taken when we get a call for a meeting at a little place, where the pay will be poor, and always have a date open just at the time the big church that pays well wants us for a meeting or local work? Again, I ask why? Is it possible for a preacher to get so big and busy that he has no time to hold meetings in the small places? How can a preacher tell when he gets so big he can't hold meetings in the hard places? If you common preachers can't answer these questions, just find some of "us big" preachers and if we have time we will answer.—In The Evangelist.

The New Testament Kingdom

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29-36; 1 Cor. 15:24-29; 1 Thess. 4:13-18; 2 Thess. 1:7-9) By no sort of twisting can the thousand years reign of Revelation twenty be made to mean the un-seating of Christ from his high and exalted throne in heaven for some kind of a literal millennium among fallen men. The idea is foolish, aside from the fact that it violates every fundamental principle of the kingdom itself, which required four thousand years for God to bring to a ruined world, to save the world. Let us be happy and contented to say that the thousand years reign of Revelation twenty is a glorious and triumphant, indefinite period of reign of the New Testament kingdom itself, with its setting exactly as it was in the first century; and, let it go at that without all this dangerous and false speculation about the matter.

How To Enter Christ's Kingdom

The New Testament kingdom is of such magnitude and importance that every accountable being should give all diligence and haste to enter it. As soon as Christ arose triumphant from the dead, bringing life and immortality to light through his gospel, he gave the great and world-wide commission to his apostles, authorizing them to make known to the world the terms of entrance into his kingdom. (Matt. 28:18-20; Mark 16:15-16; Luke 24:45-49) The sum total of the commission is that faith in Christ, repentance and baptism in water in the name of Christ for remission of sins are the terms of pardon or conditions of entrance. When the apostles were qualified by the miraculous outpouring of the Holy Spirit to preach these conditions—to preach the gospel of Christ—Peter, the “key man”, stood up on Pentecost of Acts two and made binding these very conditions. Three thousand Jews heard this first gospel sermon, were convicted by it, and were told to “repent and be baptized in the name of Christ every one of you, for the remission of sins.” They did this and were by the Lord added to the New Testament kingdom or church. (Matt. 16:18, 19; Acts 2:14-47) Of course, the confession is included in this plan. (Acts 2:37; Matt. 10:32; Rom. 10:9, 10)

Organization Of the New Testament Kingdom

The New Testament kingdom is peculiar in its organization. The local congregation is the highest unity of authority in its domain on the earth. The government, regulations and discipline of these divine units in the Christian system is managed by men known as overseers or elders and deacons, who are to feed the church and take care of its material welfare, other members of the local body working together with them, strictly under the direction of the New Testament as the sole rule of faith and practice. (1 Tim. 3; Titus 1) All the local congregations, “churches of Christ,” (Rom. 16:16) compose the New Testament kingdom. There can be no organic affiliation between the local bodies or congregations. Each one must be kept independent of all others. There can be no national nor international headquarters for the kingdom of our Lord. The headquarters for the kingdom is in heaven and Christ is King and Lord. Any legislation for the kingdom or church, supposedly divine, or otherwise, since the completion of the New Testament is worse than blasphemy. (1 Cor. 13:8-10; Rev. 2:18-19) Ecclesiastical heads and synods belong to Rome and her daughters, and not to the Lord and his kingdom. Let us beware and be safe. (2 Cor. 6:16, 17; Rev. 18:4)

The Home And The Church

The two divine institutions in the world authorized, organized and backed by the God of heaven are the home and the church. Sin entered and broke up the first home. Earth's first happy pair were driven out into the world to sorrow, suffer and die. Forty grim centuries passed without a remedy for the broken home. Then God in His providential love and mercy launched the church on the earth to bring the home back again. And now, the home can only go *right* in the church. These two divine institutions are inter-dependent upon each other. Neither one can very long exist in the world without the other. This at once makes social, economic and civic welfare dependent upon the church or kingdom, since we must put the church of the Lord first. (Matt. 6:33) The most vital and most needed thing in this world right now is the church of our Lord put to work.

Christian Duty In the Kingdom

The four commands of the Bible for the alien sinner to obey in order to become a member and beneficiary of the New Testament kingdom are whole-hearted faith in Christ as the risen and crowned king and head of the church; (Heb. 11:6; Mark 16:15, 16) Repentance; (Lk. 13:3, 5; Acts 17:30) Confession of the Christ before men; (Matt. 10:32; Rom. 10:9, 10) Baptism in water for the remission of sins; (Acts 2:38; 10:47, 48)

Being thus admitted into the kingdom and its blessings, the subjects or Christians have five commands to obey in continuous duty in the worship upon every first day of the week. (Heb. 10:25; Acts 20:7) 1. The apostles doctrine; 2. The fellowship; 3. Breaking bread; 4. The prayers; 5. The singing. (Acts 2:42; Eph. 5:19) Christ's teaching, “laying by in store,” the communion, fervent prayer and gospel singing make up the regular Christian worship. See also 1 Cor. 16:1, 2) It is extremely dangerous to leave off any one of these, much less all of them on even one Lord's day. (Heb. 10:26, 27, 28, 29)

The six general duties for the child of the King are enumerated by the Lord in Matthew 25:35, 36, where he describes the judgment day. We must, as Christians, feed the hungry, give drink to the thirsty, take care of strangers, clothe the naked, care for the sick and give attention to those in prison. Thus man's duty to God and to man is summed up in fifteen fundamental commands. Note them: Faith, repentance, confession, baptism, Christ's doctrine, financial support, the Lord's supper, prayers and singing; help the hungry, thirsty, stranger, naked, sick and those in prison. All other obligations are comprehended in these. Let us all make our calling and election sure by giving all diligence to do these great Bible commands.

My Pleading For You

This heaven-born, blood-bought New Testament kingdom of our Lord is at once a bold challenge to all men in every age of the world. In it and through it lies the only hope for the world throughout time, and our only hope for the world to come. We must honor it reverence it and submit to its holy laws daily. Men cannot ignore this marvelous kingdom. They will either submit to its rule and prosper; or else, fall and perish under the heavy weight of their own disobedience. Beloved friends, come into this fold of safety today. Find sweet refuge, strength and safety within her walls. While the storms of life are raging high, let us hide ourselves in the great head of the kingdom, the Rock of

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What The Church Needs

GRANVILLE W. TYLER

Every Christian should be interested in the needs of the church since he is an integral part of that body and is personally responsible for supply that which lacks. In Rev. 3:14-22 the Lord points out that the church in Laodicea was desperately in need: but still worse, they did not realize they were in need. It is easy, like this congregation, to feel that material things in abundance are about all that is needed. A church like an individual, may be rich in this world's goods and still be wretched, miserable, poor, blind and naked in the Lord's sight. Before prescribing a remedy a diagnosis must be made to locate the trouble. Much effort in religion is wasted because of a misunderstanding of the nature and the needs of the church.

Since the church is a divine institution, we should determine God's side or part and leave that to Him, for it is certain that it cannot be improved upon through man's feeble efforts. It is one thing to consider the needs of the Lord's church and something else to study the needs of a denomination, or of denominationalism. We are not referring to a human denomination, nor all the denominations combined, when the church is mentioned in this article but to that institution of which you read in the Bible. Though the church is divine, having been built by the Lord, purchased by his blood, under the direction of God's son as head, and the laws given by the Holy Spirit, it is made up of weak human beings with all their short comings. It is, therefore, from the human side that the church needs improvement. Some, it seems, have been working on the wrong end of the line, trying to improve God's side of it; such efforts have resulted in placing the emphasis on the wrong thing. There are many things which are definitely not needed, these we may notice and eliminate, and spend our time, energy and money on those improvements which by all means should be made.

Paul told Timothy that the man of God was thoroughly furnished unto every good work by the word of God. (2 Tim. 3:16, 17) It is certain from the foregoing that the church does not need new, or more laws to govern those who are within its bounds. The crying need of the church is not legislation, but strict adherence to the divinely inspired law already given in the Bible. Conventions, associations and synods, are worse than wasting their time when they are trying to make creeds, disciplines, manuals, and confessions of faith (or to change those already made); they are sinning against God. "For whosoever goeth onward and abideth not in the teaching of Christ hath not God." (2 Jno. 9) In the last book and last chapter of the Bible a warning is sounded for those who would dare add to or take from God's revealed will. Progress is made by the Lord's people as long as they follow the law of the Lord, but retrogression and transgression are inevitable when they turn aside after a theory of their own or of some other. "But whoso looketh into the perfect law of liberty, and continueth therein. . . this man shall be blessed in his deed." (Jas. 1:25)

Much concern is being manifested concerning the popularity of the church. But those who become obsessed with the idea of becoming popular, find them-

selves drifting with the swift current of pleasing men. There are certain principles laid down in the Bible, for which the church must stand, which are contrary to the popular trends in the world. These principles cannot be abandoned or even compromised without offending the giver of life. Worldly and questionable practices must be condemned by the church (1 Jno. 2:15, 16) and those who condone these things in order to be popular with the world become unpopular with God, and bring upon themselves cursings instead of blessings. The church, as the individual Christian, should be respected, but not necessarily popular in the generally accepted sense of that word. Pilate, because he wanted to please the Jews, sent the Lord to the cross, knowing that he had done nothing worthy of such a death. Many in this age bring shame and reproach upon the church for the sake of popularity. No, it is not a question of popularity with the people of God, but does it please the Lord?

Entertainment is not what the church needs, though much thought is being given to it in connection with the work and worship of the church. Some who have been members of the church for years refrain from attending the services because the speaker is not pleasant or because the voices of those who sing are not trained. The denominations have stooped to every kind of "clap trap" method of entertainment in order to appeal to the multitudes. In many instances they have gone into competition with the shows and institutions who are openly in the entertaining business. As a general rule any ten cent side show can beat a religious organization in this respect. People should attend the services of the church for the purpose of worshiping God and being spiritually uplifted, and not to be entertained. Our singing, praying and preaching should all be done with the idea of appealing to God. It will be a sad day for the church of the Lord when its members place the emphasis upon entertainment.

There is a story of a little girl who had taken music for a long time. She finally had the privilege of playing in a concert. The house was packed; her friends and parents were there. She played, and the audience went wild with applause. She was urged by those back stage to respond to the encore, but she sorrowfully said, "I have failed." "Failed!" exclaimed the attendant, "Listen out there." She responded by saying, "Did you see the old gentleman on the third seat next to the aisle applaud?" "No," was the answer. Then she burst into tears saying, "And he is my teacher; I have failed." The world may applaud our preaching, singing, or praying but if it does not please God, our Master, we have miserably failed. Let us do our best to find what God has demanded and how he wants it done and do it to please Him. We should serve God neither to be entertained nor to entertain. In The Evangelist, Longview, Texas.

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accept Christ, the New Covenant, and be married to the law that is able to save your soul.

If I were to say, "Curse you," I would become your enemy, but if you make yourself accursed you seem to feel all right about it. According to the inspired word of God (Gal. 3:10) those under the works of the law are under a curse. The children of Israel were told, "Cursed is everyone who continueth not in all things that are written in the book of the law to do them." A curse hung over the heads of the Israelites at all times and to want their law is to want a curse. To complete the lesson on this thought it will be well if you read all of the third chapter of Galatians. Let us note verse 19: "What then is the law? It was added because of transgression, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hands of a mediator." Also verse 24: "So the law is become our tutor to bring us unto Christ, that we might be justified by faith." The children of Israel transgressed and God added the law to the covenant of Abraham, that the Israelites might be kept in line. The tutor had rules and regulations that were enforced rigorously. Just as our tutors (schoolmasters) punish us for disobedience so were they. This law had a mediator, Moses, a man appointed by God, but the New Covenant has a better mediator, Christ (Heb. 8:6), the Son of God. (Jno. 3:16) The law tutored the Jews through many rebellions before Christ fulfilled the law and became the promised seed, the blessing for all people and fulfilled Isaiah 2:2-3. In school under the tutor we prepare to face the real life to follow, under Christ we now face the life we have, with an everlasting life promised if we obey or certain destruction if we disobey. (2 Thess. 2:7) Being a full grown creature born anew by the spirit and water (spiritual birth) I need no tutor. I believe now you can see the inconsistency of clinging to the old law, so let us turn to the new.

First let us take note of Rom. 6:4-6. There we have these expressions: "Buried with him in baptism," "walk in newness of life," "old man crucified," "body of sin destroyed." Under the Old Covenant the Jews could go to Jerusalem once a year and have their sins set forward a year, but they had no way of leaving that place to walk in newness of life. According to James we can feel free of our sins by praying and repenting. (Also Acts 8) The Jews were born by natural birth into their nation, but nowhere along the way was there a place of complete freedom from their sins. They were circumcised to keep God's covenant with Abraham. They were, in other words, born into their nation and circumcised before they knew why it was done to them. We are born by a spiritual birth, which act frees us from sin (Acts 22:16), and there is no covenant we keep before we are old enough to know why. We are privileged to be buried with our sacrifice in baptism and become separated from past sins. At no time were the Jews ever able to be with their sacrifice in an act, but rather they became separated from the sacrifice. There is no way of keeping part of the law and not be obligated to all. (Gal. 5:3) So with an attempt to be with a sacrifice of animals would be suicide and God has not demanded that of us. We are born of the water and of the spirit (Jno. 3:5) which act puts us into the church, (Acts 2:47) which is the pillar and ground of the truth. (1 Tim. 3:15) There is no racial difference (Gal. 3:28-29), and we are heirs to the promise given to Abraham. We now belong to a purchased church (Acts 20:28); church of God (1 Cor. 1:2); church of Christ.

(Rom. 16:16)

We are no longer subject to the tutor, but rather to a better covenant. (Heb. 8:6) It is better in many respects and our mediator in Christ. We can put our mediator on in baptism. (Gal. 3:27) Our mediator sent the comforter. (Jno. 14:16; 16:7; 16:13) The same comforter guided the apostles unto all truth. (2 Pet. 1:3) This same Christ became perfect. Heb. 5:8, 9: "And though he were a son yet learned he obedience by the things which he suffered and being made perfect he became the author of eternal salvation to all those that obey him." The law made nothing perfect. (Heb. 7:19) We then have a perfect mediator who himself suffered many things, thus our author is far greater than was Moses. It is so great a change until our law is called the perfect law. James 1:25: "But he that looketh into the perfect law of liberty and continueth therein, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his deeds." (A. R. V.) It is a law of liberty that freed us from a law of sin and death, a law that is so perfect it frees one from past sins, so perfect that to follow it is to end up in an eternal abode to be with God. In our present being we could not possibly talk with God or stand before his face but by keeping the law He has given through His Son we can stand in the spirit after the judgment before our God and be with Him forever more.

The New Testament Kingdom

(Continued from page four)

Ages, till the storms have passed us by. God, in His great, infinite love, mercy and kindness, plucked the Rose of Immortality from the tomb and set it out at His right hand at the head of the kingdom to rule and intercede till all enemies have been conquered. The last enemy to be destroyed is death. What a glorious hope for the sons of fallen man. Yes, God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (Jno. 3:16) That Son gave his own, innocent life upon the tree of the cross for you and for me. How wonderful! How far-reaching! How indescribable! And now, (are you hearing me, dying friends), he extends his nail-pierced hand back over the old rugged cross, and lovingly and pleadingly calls for you, my dear sinner friend, to come unto him and find rest, sweet rest, for that never dying soul of yours. Come right on unto him now!—Springdale, Arkansas.

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NOTES—REPORTS

N. J. Reese, Center Point, Arkansas: In my work this summer I have held meetings at the following places: Mountain Union in North Arkansas, Martinville, Bee Branch, Cross Roads, near Center Ridge, Cullfer Mountain, near Formosa, Crank School House, near Hope, Antioch, near Center Point. I am now in a meeting at Bills, in Pike county. In all these meetings the brethren have been loyal. It is good to be in meetings where peace and harmony prevails. In these meetings 40 sou's were added to the Lord's family. We give God all the glory.

E. R. Harper, Little Rock, Arkansas: My radio program is now over K.L.R.A. from 4:45 to 5:15. It is heard two places on your dial, 1420 and 1010. The 1010 is a 10,000 watt power frequency and is heard all over the South. We would appreciate letters and cards from any who get our program and we would enjoy knowing just how far out we are going. Help us to get this program announced in your community. Ask that it be put in the local paper. Error is running rampant over the air. Let us keep on keeping on with the truth."

Ira Rice Sr., Mountainview, Oklahoma: I preached at Gateby yesterday in forenoon. At the close of the sermon a fine lady came forward to make the noble confession of our Lord and was baptized into the one body that afternoon by Brother W. G. Teel, minister of the congregation. I came back to Mountain View and preached last night to a fine audience, and am to preach at Cordell, Oklahoma Wednesday night of the week. I will then visit my family for a short time. Anyone desiring my services for a meeting or a song drill in January please write me at my home address, 508 E. Macy Street, Norman, Oklahoma. Remember me and mine when you pray.

Walter W. Leamons, Raymondville, Texas, Nov. 27: Brother J. L. Calvert, of Kingsville, Texas, preached for us Wednesday night. He and his family were accompanied by Sisters Dale and Holland, of Russellville, Arkansas. On Sunday night I closed an interesting meeting at Waynesville, Mo., which is near Ft. Leonard Wood. Many soldiers attended regularly. Arkansas is well represented in the army and in the church up there. I shall probably conduct more than one meeting in Missouri next year. I plan to devote more time to meeting work and am booking them as the calls come in. Work with this congregation in Texas' magic Rio Grande Valley is very pleasant.

Report Of Sanatorium Work

The work here at the State Santorium is still going fine and much good is being done. I baptized a patient the 16th

of this month and another the 26th (November). Many of the pateints seem to be very interested. I am still conducting four public services each week—two on Sunday and two on Tuesday. We now have the baptistry completed.

I spent two days last week with the churches in Little Rock. Wednesday night I preached at Sixth and Olive Streets in North Little Rock and Thursday night at Fourth and State Streets in Little Rock. The brethren at both places seem very interested in our work.

The help we are receiving from the brethren everywhere is appreciated by all concerned. I have received several good books, tracts and papers since last report. I try to acknowledge these the day they are received. Remember, brethren, we can use plenty of good reading material for these patients have lots of time to read. We hope that you will continue to send this material to contribute to the work. By so doing you are helping us to preach the Gospel to those that are confined to their beds and could not hear it otherwise.

If you know of members, or others who have recently entered the sanatorium, please write me their names so that I may visit them. I appreciate hearing from all who are interested in the work. I hope that brethren who live where I have preached will continue to write and let me know that they are keeping up with the work. If there is any particular thing you would like to know about the work, please let me hear from you.

We ask that you send all contributions to this work to the church at North Little Rock, Box 389.—Voyd N. Ballard, Booneville, Arkansas.

OBITUARY

Oscar Monroe Moore was born September 13, 1884 and died November 12, 1942. He was born at Bierne, Arkansas and lived there until a short time ago. He was married to Miss Fannie Robertson in September, 1899. To this union was born two girls and two boys. The girls passed away in their infancy and one of the boys at the age of 16 months. The other boy, now in the army, was at the funeral. I conducted the funeral services.—John F. Reese, Nashville, Ark.

Mary Alice Crowe was born May 25, 1871, in Indiana. She departed this life at 3:30 a. m., Saturday, November 14, 1942, at the home of her son, Earnest, in Springdale, Ark. When ten years old she left Indiana and came to Gravette, Arkansas, where she married Charles Henry Cook in 1893. Her husband died in 1920. Sister Cook and the remaining family moved to Washington County, Arkansas in about 1921, where she has lived ever since.

There are nine children of the family, seven boys and two girls. The boys, Charles of Spring Valley, Claud of Muskogee, Okla., Ben. in army training camp in Louisiana, Oliver of Route 2, Springdale, Cleo, Meridian Idaho, and Earnest of Springdale. The girls: Mrs. Martin

Savage of Spring Valley and Mrs. Alice Johnson, Springdale. Johnny was killed two years ago next March in a car wreck. There are fourteen grandchildren and one great-grandchild. Two brothers, Wallace Crowe of Anderson, Ind., and John Crowe of Gravette, Ark. Two sisters: Mrs. Pearl Kelley, Gravette, Ark. and Maggie Bell Vanhorn of Gravette.

Mrs. Cook rendered humble obedience to the gospel of Christ when she was young, before her marriage, being baptized by an uncle who was a gospel preacher. A mother in Israel has fought life's battles and has fallen asleep to awaken at the great judgment day. (Heb. 9:27) Her earthly suffering is all over. Let us not mourn, but prepare to meet her on life's other side. (Rev. 21:4)

Funeral services were conducted by the writer Lord's day afternoon at Friendship, two and half miles east of Springdale, and interment was there also. Members of South Thompson Street Church of Christ did the singing. There were three buried in this cemetery that afternoon. How careful we should live and be prepared for the awful "one time crossing."—James L. Neal, Springdale, Arkansas.

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"THY WORD IS A LAMP UNTO MY FEET. AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

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NUMBER 2

Prove All Things

R. A. HARTSELL

"Prove all things; hold fast to that which is good." (1 Thess. 5:21) In God's order, he is the sole architect. All things must be made as he planned them, and every teaching or doctrine must be in complete harmony with his will. The words of our text are not idle, empty words; for they are supported by such instruction as that given to Moses, when he was about to make the tabernacle. We have an account of God's demands in this matter in Heb. 8:5. "See, saith he, that thou make all things according to the pattern showed thee in the mount." And too, we have the language of Solomon, which informs us as follows: "Add thou not unto my words, lest I reprove thee, and thou be found a liar." (Prov. 30:5) Changing the pattern, then, is strictly forbidden.

More instruction is added to the language of Paul by himself and other inspired writers. Let us here consider another statement. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) The responsibility of proving all things becomes the duty of every individual in the field of religion. Even proving what the will of God is becomes a duty. John said: "Try the spirits to see if they be of God." And, one of the seven churches of Asia was commended for "trying professed apostles," whom they found to be liars." Thus, the early church became a proving ground; and their work should be continued by us today. That which a man cannot prove by the word of God is no part of the religion of Christ.

The methods of proving things in the early age of the church is interesting. Peter informs us that, "If any man speak, let him speak as the oracles of God." It is evident that things were to be proved by one rule—"The oracles of God." As God's word speaks, so ought His people to speak. By doing this, we can realize the fulfilment of the language of Paul to the Corinthians. (1:10) When men speak as God has spoken, then we shall all be speaking the same thing. We can, and will, be of the same mind and judgment, and there will be no divisions among us.

In conflict with Satan, Christ set an example by which we may prove all things. "It is written," was his answer to his foe each time he was attacked. If we answer in the same way, we will realize the full significance of the statement: "Resist the devil and he will flee from you." Men cannot stand against the "Sword of the Spirit." Its sharpness is so piercing that other religious weapons become but burdens to the users.

Men often try to prove their systems of religion by their creeds, manuals, etc. But they are so filled with contradictions that they disprove themselves. An ex-

ample is found in "Church Manual" by J. M. Pendleton, "designed for the use of Baptist Churches." On page 47, we read: "We believe that the salvation of sinners is wholly of grace." Turn the leaf and you will find on page 48: "But solely through faith in the Redeemer's blood." It is not possible for both of these statements to be true. Neither statement is the truth, but they contradict each other. This is Baptist doctrine. You could not believe Baptist doctrine if you wanted to. Such statements only tend to show that "It is not within man that walketh to direct his steps."

Another interesting document comes to us in the form of the Methodist's Discipline of 1906. Like other human ways, it contradicts the Bible. On page 5, article 9, we find the following: "Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." In the face of this quotation, read James 2:19, to the close of the chapter. You cannot believe the Bible, and the Discipline at the same time. The reason so many subscribers to this human document is, they are not doing what Paul said: "Prove all things." And too, there is an attitude upon the part of many to take what their teachers and preachers say, regardless of the Bible.

Looking within the ranks of provers, we have men who do not follow the rule: "Let him speak as the oracles of God." I heard of a gospel preacher, who in debate some time ago, told of the sins of the brethren of his opponent. Suppose that every Baptist preacher in the world committed every sin in the catalogue, that would not disprove their doctrine. Their doctrine must stand or fall because it is in harmony or out of harmony with the Bible. I believe that Solomon told the truth in his teaching, but many of the sins listed in, and forbidden by, the Lord's word were committed by him. David sinned against God; likewise, other Bible characters, but the Bible remains true. To resort to such clap-trap in debate or preaching is only to make a chump out of one's self. Judas betrayed his Master; yet the doctrine of Christ is true. Demas forsook Paul, but Paul's teaching remained true. To fall into such tactics is to bring reproach upon the gospel of Christ.

I believe in straight, hard gospel preaching and teaching. The life of the church depends upon it. Dirt and filth have no place in proving all things. If it is essential to call denominational names, do so; but why the extra adjectives and slurs? There is plenty of proof in the Bible for all we teach. In fact, when we go beyond it, we are no better than those who have human creeds. Sometimes men think they are preaching hard when they are only being nasty.

(Continued on page four)

Cobb-Wilhite Discussion

Cobb's Fifth Affirmation

Dear Readers: Mr. Wilhite did his best to give me some "hot pepper", but it didn't even make me sneeze. Now, as to his garlic I believe he is about right; his doctrine to a true believer in Christ has about the same odor as garlic. I'll return his compliment: I think he is too good a man to be deceived by Campbell's water sprout; I would love to see him give his man-made institution up and get into the true church of Christ—the Missionary Baptist Church. Oh yes, he goes off in a tangent and tells us of all the men who won't debate with him; maybe they consider you too little a fish, elder. Perhaps you hadn't thought of that angle. He says I am SUPPOSED to be in the affirmative; well, I am in the affirmative, and you are SUPPOSED to answer my arguments, but you haven't by a long shot.

Now Mr. Wilhite, you have conceded that it is essential to obey all the commandments in order to be saved; then why do you put so much more stress on baptism than the other commandments. Then by your own logic one is not saved until in the resurrection he comes forth into new life in Christ. Your arguments logically force us to that conclusion. You say the resurrection is a birth; yes, Jesus is referred to as "the first born among many brethren," and the "first begotten from the dead" etc. The resurrection is a birth in the sense that the body or mortal part of man is born into the immortal. But the soul, the inner man, is born of God when we believe into Christ. Remember readers, that according to Mr. Wilhite one is not a child of God until he has kept all the commandments and been resurrected into a new life in Christ. Then he will teach you that you can fall from grace and be lost when you are not saved. Great logic, isn't it? He says he offered Vedder, Jeter et al., and even my Manual seven times. Well, he hasn't hurt my manual in the least. Certainly I said in my Manual that the Spirit dwells in the church; he dwelt in Israel in the Old Covenant dispensation; certainly every church is under the same law and the same commission, but up until the world-wide commission was given she was under the limited commission in Matt. 10, et al.

Oh, he thinks he has me trapped because I said Jesus personally built the church, then asks me if he is here building it up as in Matt. 16:18. He can do that instrumentally by the Spirit, elder. He himself was to build the temple of the Lord, but after he built it he could, through the preaching of the gospel through his authorized agents, and by the power and influence of the Spirit, build it up and edify it. You say you have asked me seven times to explain how one gets into the Baptist Church by baptism, and does not get into the church of Christ that way. Well, I have answered just as many times that the Baptist Church and the church of Christ are synonymous; the same thing that puts one into the Baptist Church puts him into the church of Christ. Can you understand that? So your candidate is just pregnant, eh? Don't laugh reader, it isn't the man's weakness, it's just his doctrine.

Then he tells us that miracles etc. were performed before Pentecost by the power of God. Artful dodge isn't it? Was God there in person? Tell us by whom God exercised His power? Mr. Wilhite made the emphatic statement that there could be no church before Pentecost because the Spirit was not given; then when he is confronted with scriptures that tell us plainly that he dwelt in certain ones all the poor fellow can do is

dodge. Then he has told us that the full gospel could not be preached until Pentecost, yet admits that Jesus preached it to Nicodemus and Nicodemus must have accepted it, so we have a case of salvation before Pentecost. Elder, you shouldn't walk into such traps as that. People will observe it as sure as you are born. Yes, it is the work of the Spirit to regenerate, and I'm sure he regenerated Elizabeth, because Jesus said the world cannot receive the Spirit; Elizabeth had him before Pentecost, and it doesn't make any difference how long that was before the establishment of the church; that is entirely beside the issue. Yes, sir, John the Baptist preached the full gospel. See Mark 1:1. His ministry marked the beginning of it dispensationally. If Abraham were living in this dispensation he would be received into a Baptist Church on the same profession of faith he made in his day. Now I'm going to restate some arguments I have already made, and I want my friend to really try his hand on answering them.

1. If the church were not established until Pentecost Jesus did not build it personally, but through the agency of the Holy Spirit. Dr. Schofield is more logical than my friend Wilhite, for he claims that the church was formed on the day of Pentecost by the baptism of the Holy Spirit. Jesus said in John 17:4 that he had finished the work which the Father gave him to do. Now, Mr. Wilhite, show us wherein Jesus was mistaken. Building the church was a part of his work, but according to your doctrine he didn't finish while he was here. Now note: (1) A work that was finished could not be done at a later time. (2) Jesus finished his work during his personal ministry. (3) Therefore, his work could not be finished on Pentecost. And again: (1) Building the church was part of Jesus' work. (2) He finished his work during his personal ministry. (3) Therefore, he built the church during his personal ministry.

2. If the church were not established until Pentecost it is without the commission to evangelize the world. Note: (1) That which is not in existence cannot be commissioned. (2) Jesus commissioned the church before Pentecost. (3) Therefore, the church was in existence before Pentecost.

If the church were not established until Pentecost she is without ordinances. Note: (1) Ordinances cannot be delivered to an institution that does not exist. (2) Jesus delivered the ordinances, baptism and the Lord's Supper to the church before Pentecost. (3) Therefore, the church existed before Pentecost.

4. If the church were not established until Pentecost Jesus in person was not head and founder of it. Note: (1) Jesus himself personally could not be head and founder of an institution that came into existence on Pentecost. (2) Jesus himself personally ascended to heaven ten days before Pentecost. (3) Jesus himself personally is head and founder of his church. (4) Therefore the church existed before the day of Pentecost. We can grant that the church was not established until Christ ascended then it was established ten days before Pentecost.

He keeps clamoring for me to tell when the church was established. Yes, he would like to switch me; I'm affirming that it did not begin on Pentecost. Maybe when he gets in the affirmation I will have an opportunity to show when the church was established. Then he makes a splutterment about Alexander Campbell not being in this country at the time of the events I gave in my historical statements in last article. I didn't say he was. Neither did I say your church began then.

Certainly there were conditions and circumstances leading up to it. But I showed where Thomas Campbell laid the egg, and in due time it will develop as to when Alexander hatched it.

Now I shall make an advanced step in my historical arguments. I showed in last article the very incipient beginning of what was called the Reformation Movement. At that time it was not intended that the movement should ever be called a church. In Mem. of Campbell, Vol. 1, page 243-244, we take these statements: "Nor does it at all assume to itself the power peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation." No, it had not yet occurred to them to make the Reformation Movement a church. But T. Campbell soon despaired of bringing together all Christian parties and doing away with "denominations" so he made application to the Old School Presbyterians to have the movement received by them, but he failed. Dr. Richardson, son-in-law of Alexander Campbell, tells us of it in Mem. of Campbell, Vol. 1, page 327 as follows: "And further, for the above and many other important reasons, it was resolved that Mr. Campbell's request to be received into ministerial and Christian communion cannot be granted." The Presbyterians decided they didn't need Mr. Campbell's aid, so they rejected his movement. But this act of the Presbyterians provoked the Campbells to think of making their little movement a church. Accordingly, we read in Mem. of C., Vol. 1, p. 348 that: "They clearly anticipated the probability of being compelled on account of the refusal of the religious parties to accept their overture, to resolve the Christian Association into a distinct church, in order to carry out for themselves the duties and obligations enjoined on them in the Scriptures" The church is not yet in existence, but we are here observing the movements which will culminate in its full establishment. I close with these two observations: (1) If the Campbells could have reformed the Presbyterian Church to their conceptions the church of Alexander Campbell would never have been born. (2) Without any divine authority whatsoever the Campbells instituted the movement which finally culminated in the so-called "Church of Christ." The true church was then in existence, and if the Campbells had been discontented with the prevailing conditions and teachings of the Presbyterians and others they should have connected themselves with the true church.

Now, in conclusion, I want to ask my friend a question: In Galatians 3:8 we are told that the gospel was preached to Abraham; what was the difference in this gospel and the gospel preached to us?

Wilhite's Fifth Negative

Dear People: It is a pity that such a good man will defend something he can see will not stand up, then keep on defending it. Why the man still says every church is under the same commission, and in the next breath says before that commission was given she was under a limited commission. Then it was not under the same commission was it? Under the first they were not even taught to baptize the believers in the name of the Father, Son and Holy Spirit. Neither did they pray in the name of Jesus Christ and they were told to not tell that he was the Christ. (Matt. 16:20) Still the man says the same law and commission.

But maybe I'm too little to correct, DR. COBB. He says perhaps the reason his brethren didn't debate with me is because I'm too little for them, but he keeps saying that it is not the failure of the man but the weakness of the doctrine and he is talking about me. Which

time did you get it right, Doctor? I say he is better at contradicting himself than he is at explaining the Bible, but its the Baptist doctrine that causes that.

Of course it is necessary to obey all commands to be saved, but I didn't concede it. If you take that to mean that Baptists believe that and I concede they are right, because they don't believe such truths. We do, which shows that we do not teach baptism alone is sufficient. We are forced to put extra stress on that command because there are hundreds of preachers in the world lowering the estimation of that divine command by saying that it is a nonessential, and Baptist preachers are among the world's worst at it. It is of no more importance than others, but is one of them.

To get out of the trap the Doctor saw he was in, he says Jesus can establish the church "INSTRUMENTALLY BY THE SPIRIT" and then says: "If it were not established until Pentecost Jesus did not build it personally, but through the agency of the Holy Spirit" which I suppose is all right according to your own statement above. Can't you see these things you are constantly getting into, Doctor? Others can!

I wonder if this is his article of admissions. He says: "The same thing that puts one into the Baptist church puts him into the church of Christ." THANKS! Well, Doctor, what puts one into a Baptist church? He may not answer in his next article, but in his Baptist church Manual that he wrote, he has said baptism is necessary to an admittance in a Baptist Church, therefore baptism is necessary to an entrance into the church of Christ, the Doctor being the judge. Thanks, Doctor, but your brethren will be calling you a Campbellite after such a statement. Doctor just tell them you were driven into making such an acknowledgment, that you know Baptists don't teach any such truth.

But, dear readers, if the same process makes both a Baptist Church member and a member of the church of Christ at the same time, and since baptism is necessary to make a Baptist, then can't you see that it is necessary to be baptized to become a member of God's family or to get into Christ? The Doctor says, "Baptism is a ritualists or ceremonial act by which one is received into the membership of a church. It is an ESSENTIAL QUALIFICATION (my caps) since there can be no membership in a church without being baptized. * * * One cannot follow Christ, or obey him without going down into the water of baptism. AND THE STATEMENT IS HERE VENTURED THAT NO SERVICE OF A BELIEVER IS ACCEPTABLE TO CHRIST UNTIL THIS FIRST PUBLIC DECLARATIVE ACT IS PERFORMED." (My caps. Dr. Cobb's Baptist Church Manual, page 39.) Now isn't that a sight? A statement from a man like that when he is fighting the very thing in this discussion that he contends for in his Manual. NOT ONE THING will Christ accept from a person unless he is first baptized. Can he pray? NO. Can he believe? NO. Can he do ANY THING? NO SERVICE IS ACCEPTABLE WITHOUT BAPTISM, say Doctor Cobb. Honestly Doctor, I'd get out of a church which teaches contrary to that if I were you. "We are to make men Christians by preaching salvation through faith in Christ to them, then we are to make those Christians Baptists by baptizing them according to his order." (Roy Mason, Baptist in Church That Jesus Built, p. 164.) Mason has the Baptist position and Doctor Cobb is getting near the truth. I have run him into the truth already in this debate, surely I will baptize him before it is over. I'd now be ashamed of speaking of a candidate being "pregnant" if I were not before. I never as much as suggested such a thing

(Continued on page four)

THE GOSPEL LIGHT

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PROVE ALL THINGS

(Continued From Page One)

Proof in the Bible is both positive and negative. Christ denied as well as affirmed. Proving all things in religion depends, therefore, upon denying false teaching, and affirming the truth. Show the false doctrine to be against the Bible; then replace it by pointing men to the truth. In the matter of baptism, the Methodist believe that immersion is baptism; but they also believe that sprinkling is baptism. If we sought only to prove that immersion is baptism, we have gained nothing in so far as they are concerned. We must show that sprinkling is not baptism. This done, if the Methodist accept the Bible as proof, we have succeeded.

We would have no trouble with a Baptist in proving that immersion is baptism. He believes that. But he teaches that it is not essential to salvation. Why tickle the Baptist's ears by preaching on immersion alone. Why not prove that the Baptist is wrong in teaching that one does not have to be baptized to be saved? You will not accomplish anything in preaching only on the things with which people agree. This is appeasement. It mocks the language of Paul. You do not have to prove a thing to a person who agrees with you on the point. So, if Paul had expected us to be appeasers, he would not have said, "Prove all things."

Some men seem to have the idea of proving things by the annexes affixed to their distinguished names. The fact that they are "Doctor I. M. Wise, LL. DD." is supposed to cause one to accept what they say just because they say it. I have seen many men with extra letters attached to their names, who knew nothing about the Bible. (I sometimes wonder if conferring DD. on some of our preachers enlarges their knowledge of the Bible. Then I wait awhile and find the answer in some anti-Bible positions they take.)

Education is an essential thing, but to preach the gospel one must be educated in the word of God. It doesn't make any difference how much he may know in other fields, if he is not in possession of Bible knowledge, he cannot preach the gospel.

If God said a thing, that should be enough. If he left it unsaid, that constitutes reason enough for leaving it alone. Some people want to prove their right to use mechanical instruments of music in the worship just because they claim that God said nothing about it. These very same people will scorn the Catholic for kissing the toe of the pope, and the Methodist for sprinkling babies. God never said a word about kissing the pope's toes. You have as much right to bind it upon worship-

ers as you do the man-made musical device: that is, if you follow your line of supposed proof.

The final thought is embraced in the words of Paul, which we have cited: "Be not conformed to this world." Why? Because, if you are "transformed by the renewing of your minds," you will be able to "prove what is that good, and acceptable, and perfect will of God." Besides "Speaking as the oracles of God," we can also prove the will of God through transformation of life.

Cobb-Wilhite Discussion

(Continued from page three)

any way. The candidate is the embryo and no suggestion that it was the mother, Doctor; just a dodge.

I did not say "the Holy Spirit was not yet given," I quoted in from John 7:39, and if you object correct the writer of John and not Wilhite. You do me too great an honor when you say I said that, but through courtesy I'll thank you for it. Neither did I say Jesus preached the full gospel to Nicodemus.

My friend thinks John the Immerser preached the full gospel, but he never did preach Jesus as a crucified, buried and resurrected Lord. Therefore, that isn't necessary to preach the full gospel according to Baptist doctrine and Doctor Cobb. Mark 1:1 in one of the best Baptist Commentaries, published by Alvah H. Hovey, says: "It is the good news of the kingdom," and goes on to say it has reference to "John came baptizing in the wilderness." Which was, of course, good news, a meaning of gospel. He further says: "Now comes the announcement of the 'beginning' itself." Everybody knows he's right. This also answers Mr. Cobb's question on what is the difference in our gospel and the gospel preached to Abraham. Just this: All good news is a form of gospel, and Abraham had good news preached to him. John preached good news, too. But the good news by which we are saved embraces the death, burial and resurrection of our Lord, a thing Abraham did not believe and John the Dipper did not preach. If he had it wouldn't have been true then.

But my friend thinks Jesus finished his work before he died. I'm astonished. If he did his death wasn't a part of the scheme of redemption, which is another trap false doctrines has run my friend into. In John 17 he has reference to what he was discussing, and it was finished so far as his work was concerned. Neither was the commission given to the church as such, but to individuals. We are all responsible for it. Too, you call baptism in the name of the Father, Son and Holy Spirit a church ordinance and that was never performed until the day of Pentecost.

On history the Doctor made such a glaring mistake in his last that he now tries to fix it up, but he only contradicts himself. He now says he didn't say MY church started at the time mentioned in other article, but you remember he quoted extracts from Mem. of Campbell which transpired about 1807 then said it "had its beginning at this general meeting." Reader, you can tell by referring back to it. Now he says, NO, that isn't right. Too, he said Alex "sought to reform the Presbyterian church," but he didn't. That was his father before Alex came. Doctor better study history as well as Bible. But since my lesson to him he now says T. Campbell did it. You are learning. However, I agree that even today if a person wants to worship JUST EXACTLY like the apostles did he will be forced to leave all denominations, including Baptists. Not one would have a person if he does nothing but what the Bible says in every respect. Those people wanted the truth

and if their neighbors would not have it they did any way and Milburn, Baptist, says it was all right if according to the Bible. (Orig. of Camp. p. 10)

Time and again I have shown the difference in Baptists and the church of Christ, and the Doctor won't show the exactness of them I asked four questions in succession on the difference and the Doctor merely referred to one and didn't answer it. I also asked who was the administrator after Jesus was dead and before the Holy Spirit came. He didn't see it I guess. Neither did he tell us he would fellowship Abraham in a modern Baptist church. Nor did he deny wanting all denominations to unite, an identification he placed upon me, and one I gladly accept but enough, because he is off on history as well as Bible as the readers can see.

We uphold the Bible without a creed made by man. The first human creed was introduced by the Catholics in the fourth century, (McGlothlin's, Baptist, Course in Christian History, p. 35) and the last I know of was written by my opponent, Doctor Cobb. Will the Bible alone make me a member of the church Alexander Campbell started? We call the church, the church of Christ, or God, or kingdom of God's dear Son. Does that make me a member of a church man started? If so, the apostles were too. We say people are born into that family (Jno. 3:5; Titue 3:5), by believing, repenting and baptism. God is Father, and we are begotten of Father when we accept the seed (Lk. 8:11, 1 Jno. 5:1 R. V.), and the birth is completed when we are delivered from water as Jesus was born when delivered from the grave. (Jno. 3:5; Col. 1:18; Rev. 1:5) Is that what you call Campbellism? I'd like to know what it is. Why not tell me?

This family has a time for its meal, the first day of the week (Acts 20:7) and Jeter, one of Doctor Cobb's leading men says he does not object to GOING BACK to that practice (Camp. Examined, p. 288) Would that make Jeter a Campbellite?

In their worship they SING only, for their music in the church. (Heb. 2:12; Eph. 5:19) Instruments such as Baptists use were introduced in modern times into a church by the Roman Catholics which Doctor Cobb will deny. Baptists objected to them fifty years ago, says Doctor Benedict, Baptist. (Fifty Years Among Baptists, p. 206) Did Campbell start that Doctor? Ah, get busy and tell us something, please.

Honest, Doctor, did Alex Campbell EK KALEO a group of people in 1827? You say that is to start a church. But you say Campbell was turned out of a Baptist church and that is not organizing a church, therefore you are wrong one time or the other. Which? Benedict and some other Baptists claim Campbell as a Baptist, while D. N. Jackson says it started 1811. But enough pepper in Doctor Cobb's hash. Thanks!

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Fiddling While Rome Burns

E. C. FUQUA, in the Vindicator

It was rumored that Nero did that. Maybe he did. Even Tacitus was uncertain about it. But I am positively certain, that in a figurative way, the same thing is being done in the church of Christ today. Our religious publications and pulpit sermons reflect the mental attitude of our leaders. With very few exceptions, those agencies are of the "sing-song" type, hitting along in a sort of monotone style which betrays a lazy mind lacking in virility and the wisdom to discern the nature and extent of the world's spiritual malady. To raise the voice against immorality, the unqualified and puerile modern eldership, tobacco, the dance, the movies, the "cups", the "classes", "Colleges," and such-like evils, may do some good; but I notice the more we preach and write on subjects, the more those evils seem to grow. Evidently, then, we are merely administering an *anesthetic* instead of effecting a *cure*. Too many members of the church are marrying sectarians, and too many more cherish the feeling that a sectarian is a Christian, to assure us that we have diagnosed the case properly and really applied the *cure*. A man may read most of our papers for years, and never know *why* a denomination is sinful, or that it is a *Daughter of the Mother of Harlots*—a part of "Babylon the Great." Consequently, such a man cannot possibly appreciate or truly value the blood-bought church of the Lord above the churches of men. One paper laments the discovery that a member left the church and united with "Christian Science." Well, that is only natural, if that member had depended upon *that paper* to thoroughly teach him the real nature of that and other sects. One might truly say, "That paper is full of good things, radiating enthusiasm and creating good cheer." So will a pretty *picture* and a lovely *bouquet of flowers* in the sick room of a person fighting a spreading *cancer*, bring comfort and cheer. But is no one interested in the *cure of the disease*? There is too much *enthusiasm* in the church already! We are taking our salvation for granted, and are giddily *dancing* along the highway, while multiplied millions mourn and groan under the lash of Sectarian *merchandising*. (2 Peter 2:3; Rev. 18:12-14)

We need teachers of *doctrine*—of *sound doctrine*—of *strong doctrine*—in all pulpits and editorial *sanctums*. We need less of praising *men* and more of "preaching *the Word*." "Getting acquainted with our preaching brethren" is worth far less than "getting acquainted with" the "devices" of the Devil. (2 Cor. 2:11) We are putting too much stress on our preaching *brethren*, and far too little on *what they preach*. If a preacher has never *fought sin* enough to be maligned and persecuted by vicious brethren, and hence has "a good report" we place him in our pulpit, even though his *teaching* is fitted only for *kindergarten* classes, or will *wreck the church* in the wind-up. Thus we place all emphasis on *reputation*, leaving the church exposed to "every wind of *doctrine*," or, which is equally as bad, to *no doctrine* at all, but a series of religious "bed-time stories." That accounts for the constant shifting of preachers from church to church: the "preacher" runs "out of soap" and must move to a new community, or suffer the damage of his *untried reputation*.

While this *fiddling* is going on, "Rome is burning." But who cares—while church jobs are ever beckoning?

Remember?—"The time will come when they will not endure the *sound doctrine*." (2 Tim. 4:3) Give us *personals*; give us *reports*; give us *pictures*; give us *enthusiasm*; but *strong doctrine*—away with it! Why? They have not been taught to relish it—hence are *not safe* but constantly *exposed* to "*fables*."

Why Not Preach The Whole Truth?

A LETTER

Little Rock, Arkansas
November 22, 1942

Lewis L. Shoptaw,
215 E. Capitol Ave.,
Little Rock, Arkansas

We listened to your broadcast this Sunday afternoon with more than ordinary interest. It is astonishingly surprising how you Baptist preachers can dodge the truth of God's word in an effort to establish the doctrine of your church organization.

In quoting John 3:3 this afternoon, why did you skip verse 4, 5 and 6 and sprawl yourself flat on verse 7? You could not have had anything else in view except to mislead your hearers and to completely repudiate the "birth of water" to a believer.

In quoting the language of the prison keeper in Acts 16:30, and also the language of Paul and Silas in verse 31, why did you not quote verses 32 and 33? (Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.) This was only the text from which Paul and Silas preached this wonderful Gospel sermon. These preachers continued by saying, And they spake unto him (the prison keeper), the word of the Lord and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Then, after this, the jailer brought them into his house and set meat before them, and rejoiced, believing in God with all his house.

There was no rejoicing before the ordinance of baptism was administered. Can you imagine a Baptist preacher going out between the hours of midnight and day to perform the ordinance of baptism, since it has so little significance or importance in the salvation of the sinner? *A Baptist wouldn't do it, but Paul and Silas did.* You dared to quote Matt. 28:18-19, but I was wondering why you did not quote Mark 16:15, 16: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." Not saved before and without baptism. The above are the words of Jesus himself, after his death, his burial and his resurrection. The doctrine of the Baptist church *will not fit in with the truth of the eternal word of God.*

A multitude of believers (about 3,000 in all) came to Peter on the day of Pentecost and asked what they must do. Do you remember what Peter's answer was? For fear you never read that scripture, I will quote it for you. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ (what for?) for the remission of sins, and ye shall receive the gift of the Holy Ghost." Do you honestly believe a man could be saved without first having his old sins remitted? If you do, lackest thou one thing yet.

What was that you said about believing, or by faith alone? You are a pretty smart fellow, but you don't seem to be able to differentiate between *belief and faith.* The difference is greater than that between day and night. Now for a simple illustration: I believe beyond any question of doubt that you are Lewis L. Shoptaw. But I have no faith in you. (Now this is figurative speech.) I am trying to show you the difference between belief and faith.

These three thousand inquiring, interested believers on the day of Pentecost needed faith. What is faith? Faith is the *substance* of things hoped for and the evi-

dence of things not seen. Well, if the faith is the substance of hope, one must necessarily get into the realms of hope before he can exercise faith. First, belief; second, repentance; third, baptism for the remission of sins, and then we enter the realm of hope. Faith, which is the substance of hope, comes by hearing the glad tidings of the Gospel, exactly what Peter was preaching there in Jerusalem after receiving the baptism of the Holy Ghost.

You have never received the baptism of the Holy Ghost. If you had you would preach the Gospel exactly as Peter preached it on Pentecost. You, and "Uncle Mac" and Ben Bogard and Uncle Joe Hankins, all are preaching salvation by faith (or rather by belief) only. *There was never a more gross misrepresentation of God's eternal plan of salvation than that doctrine.* Turn in your Bible to the second chapter of James, read it carefully, and if I haven't written the truth in this letter, then order my execution by shooting me at sunrise tomorrow morning.

The most dangerous thing a man can do in this world is to misrepresent God and his plan of salvation to a lost and undone humanity. The damnable lies which I hear preached over the radio from day to day is enough to cause God to crack down upon the world without further notice and put a stop to all this dishonesty and untruthfulness which is being promulgated over the radio.

Well, it will not do you one bit of good for me to write you this letter, you will not stop your manner of preaching, because that is perhaps all you know and you couldn't afford to surrender your present livelihood.

W. E. Cox,
Little Rock, Arkansas

THE RIGHT CHURCH

Recently some one mailed a letter from Auburn, Ky. and addressed it to "The New Testament Church," in care of its minister, Russellville, Ky. It was received the next day by Brother Homer A. Daniel, Minister of the church of Christ, Russellville, Ky. The postmaster at Russellville is a Baptist and the one who works in the post office is a Digressive.

Not long ago a friend of mine who lives over in Lamar county, Alabama told me that he was driving through one of the Mississippi towns one Sunday morning, but decided he would find the church building and stop for worship. He stopped a little negro boy and said: "Boy, is there a church of Christ in this town?" The little negro paused, scratched his head and said: "No, sir; but you can read about one in the New Testament."

The world is fast learning what is the New Testament church. Let us keep preaching the gospel from the pulpit, through the press and over the radio. Only short-sighted people cannot see the need of the press and the radio; only short-sighted people give up when they can not see immediate results.—Chester Estes.

NOVEMBER REPORT OF THE WEBSTER CITY, IOWA WORK

Evangelist Gus Winter, 944½ Bank St.

Lords Day Bible school, 5; Lord's Day preaching services, 10; Thursday evening Bible study, 4; House to house calls, 40; Tracts and gospel papers distributed, 100. I was assisted in several of these calls by my wife and Sister A. L. Boswell.

Distribution of Bibles and Testaments and scripture portions from August 1 to November 30, 1942: Complete Bible, 35; Bible concordance, 31; Testaments, 20; Gospels, 162; Acts of the Apostles, 107; Other scripture portions, 32; Total distributed to date, 359.

We began our scripture distribution last August 10, 1942 with a revolving fund of only \$8.67. To date we have distributed nearly \$40.00 worth of Bibles, Testaments and Scripture portions.

Your evangelist visited two of our old established churches of Iowa, Toddville and Center Point, on the Lord's day of November 22 and preached at each point to very appreciative audiences. Brother W. C. Wilson, the efficient elder of our Toddville church, is also a capable gospel preacher and song leader and a splendid yoke-fellow.

Owing to crowded conditions since my mother came to make her home with us, we are moving to a larger apartment, involving some added expense. This however, is a matter of absolute necessity. We are counting on the Lord supplying this need through the Christian cooperation of our brethren.

My mother will be eighty years old

I will be available for meetings, Bible schools or other gospel work after March 15.

DYESS CHURCH RECOMMENDS BROTHER McCORD

Brother C. E. McCord who has worked with us here in Dyess for the past year preached his last sermon October 25. He will be here until the end of this term of school. The brethren here are planning to build a church building and do not think they can do so and support a preacher full time. We bid Brother McCord Godspeed in his new field of labor wherever it may be, and we heartily endorse him as being an able defender of the Truth, and a man that will shun not to declare the whole counsel of God. May God bless him and his family to carry on for many years to come that many souls may be saved.

Signed: Elders W. H. Noblin and Thomas Anderson. Deacons: Newell Strawn, L. J. Brantley and Sam Jones, Dyess, Arkansas.

A CALL FOR HELP

Springhill, Louisiana
December 4, 1942

Brethren:

I have lived long enough to know some things that I have learned by observation. One of those things thus learned is, that brethren will respond to a worthy

call when they are fully convinced that the call is worthy and urgent. More than once, when I was beset by misfortune, brethren have responded to assist me, even without the asking. And I doubt not, that even now, if I should be in desperate need my brethren would come to my assistance, even if it meant genuine sacrifice for them to do so. At present I am not in such straightened circumstances, nor would I be hasty to publish it if it were true. It is a matter of indifference, relatively speaking, as to whether I am to be inconvenienced, personally.

But when the cause of Christ is likely to suffer, and when circumstances develop that make it necessary for me to call on my brethren to help alter those circumstances, then, I am willing to make that call, however distasteful the task may be. It is generally known that the entire state of Louisiana is very largely a mission field. Only a very few congregations in the state are self-supporting churches.

I came to Springhill almost a year ago to "do the work of an evangelist," endeavoring to build up a congregation in this field. My support has come entirely from brethren and churches away from here. The support has not been what would be considered adequate, but I have made no complaint on that account, nor am I complaining now. We have been compelled to work with makeshift arrangements, which has increased the difficulties we have encountered.

There is only a small group of brethren here, and we have no meetinghouse. We meet in the Community House on Lord's days, and in the home of some member for the mid-week meeting; also ladies Bible class meets regularly in a private home. No regular meeting place, necessarily makes for a smaller attendance. The general impression among the people of the town is that we are a fly-by-night group, and have no stability here. However, we have gained in prestige here this year in spite of these handicaps.

We own a building site which is centrally located and we have bought a sufficient quantity of "used" building material to construct a building which will be adequate to our needs for some time to come. We have paid \$500.00 on this material, and must pay a balance of \$545.00 by the end of this year. Then we must have the building constructed.

I may say in this connection that only \$65.00 per month has been promised toward my support for the coming year. It is needless to say that if we are to continue to put up with makeshift arrangements, and try to make ends meet on that sort of support, we had just as well abandon the work here at once. Thus, all that has been done here thus far, will appear to have been lost. But, if we can get the house completed and free of debt, the contributions here will take care of any balance on my support, and we shall soon have a self-supporting church here. The need of the cause is desperate. I have written to a number of churches, where I am known, and ap-

pealed to them personally for help; thus far, however, the response has been light. Maybe it is because I am so unused to such, and do not know just how, but it seems to me that all that should be necessary in a case of this sort, is to state the conditions and the needs. This I have tried to do.

Now, brethren everywhere, please lay this work on your heart, and then send us a contribution. Make it as liberal as you can. Do not be afraid that we shall receive too much. We shall acknowledge receipt of all contributions, and later make a report through the papers of all items received. Send all contributions to Carroll Formby, Springhill, La. The call is urgent.

Faithfully and fraternally,

C. D. Crouch.

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"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XIII

DELIGHT, ARKANSAS, DECEMBER 17, 1942

NUMBER 3

Thoughts and Feelings

LUTHER W. MARTIN

In this day of skepticism and infidelity, many individuals consider themselves "Christians" because they THINK they are "saved" or because of some kind of a FEELING which they suppose themselves to have experienced. Because of these "thoughts and feelings" they forsake the simple statements contained in the New Testament and declare doctrines completely foreign to the gospel of Christ which is the power of God unto salvation.

Naaman Thought Incorrectly

"But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out of me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." (2 Kings 5:11) In this instance, Naaman supposed that the Lord would work in a manner completely different from the way which God did choose. To the same extent, many sincere people of this day think or suppose that God will save them in a completely different manner from the one prescribed in the New Testament.

God's Thoughts Are Not Our Thoughts

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9) Naaman compared his thoughts with God's thoughts and he was in error. For this reason, I wonder how many of us attempt to demote God's thoughts down to the level of our ideas?

God's Ways Are Not Our Ways

In other words, the way of mankind does not conform to the ways of God. "There is a way which seemeth right unto a man, but the ends thereof are the ways of death." (Prov. 14:12) From this divinely inspired statement, we learn that the method or way that in our estimation is right, is the way that leads us to destruction. This should cause me to reject any way, thought, feeling or imagination that is not authorized by God in His written Word.

Our Imaginations Condemn Us

"And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein: but have walked after the imagination of their own heart, . . . Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." (Jer. 9:13-15) How true is the expression that history repeats itself. Many are the people of this day who walk after the imaginations of their own mind (heart).

"For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:3) Whether

we deceive ourselves or whether we are deceived by Satan, the results are the same: CONDEMNATION.

Have No Confidence In The Flesh

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3) Have we ever stopped to think how consistent (?) we are in the light of this scripture when we beat upon our breast and say, "I know I'm saved; I have that wonderful feeling right here;" all the while, making a tom-tom out of our chest. "It is better to trust in the Lord than to put confidence in man." (Psalm 118:8) In whom are you trusting; God or mankind?

Put Your Trust In God By Believing and Obeying His Commands

"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) If we are to truly worship God, then we MUST worship him in spirit and in accord with His truth. Jesus stated, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Then, to worship Him in truth, we must worship according to Christ or Christ's teachings.

The only writing in which we find the commands of God and the teachings of Christ is the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17)

"So then, faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:21-22)

All The Counsel of God Has Been Declared

The Apostle Paul made the following statements while talking to the elders of the church of Ephesus: ". . . I kept back nothing that was profitable unto you, . . . For I have not shunned to declare unto you all the counsel of God." (Acts 20:20, 27) Since everything profitable has been declared, certainly everything that is profitable for us to do is outlined in the New Testament. Since ALL the counsel of God had been declared, certainly ALL of our items of worship are mentioned that are part of God's counsel.

Give Book, Chapter and Verse

Where is the command or counsel of God that authorizes salvation by "faith only," the use of instrumental music in the Christian worship? Or the idea of feeling your religion in your chest?

The Christian Religion In Profession And Practice

JAMES A. ALLEN

A profession of the principles of the Christian religion must be substantiated by a good and faithful practice. Such was the teaching of the Messiah and of all his apostles. It was distasteful to our Savior for men to profess to believe in him and to honor him with their lips, while at the same time they refused or neglected to obey his commandments. "Why call ye me, Lord, Lord," said he to them, "and do not the things which I say?" It is not every person who pretends to be religious, wearing a sanctimonious look—not every one of those who "make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men, Rabbi"—that is coming up to the requirements of Jesus and of the men whom he appointed to teach his religion. Just such examples as this and just such religious work and service as is done "to be seen of men" are some of the things that are now retarding the advancement of the gospel among the nations of the earth. To view this question of an empty profession in another light, we would remark that while there are many church-going people who hypocritically pretend to serve the Lord simply for effect and who wear a church robe for a screen, there are also a great many of the professed believers in Christ who do not make any pretensions to serve the Lord at all, neither "to be seen of men" nor for any other object.

Both of these mistakes must, and should, be corrected. Jesus Christ pronounced a fearful and woeful condemnation upon those who acted the part of a hypocrite—who performed religious work and service from impure motives, and not from conscientious regard for duty; and he also very plainly showed what would be the fate of those who were neglectful in the discharge of their duties. "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, A. R. V.)

In the days of the apostles, when any person turned his back upon the world and all the things thereof and was converted to the religion of Jesus, he was introduced into a new state, or relationship, in which the things of his former life passed away and all things became new. Upon his believing with his entire heart and being the great and fundamental truth which he confessed with his lips—viz., that "Jesus is the Christ, the Son of the living God"—he was forthwith immersed "in the name of Jesus Christ unto the remission of . . . sins" and added to that institution which is composed of those who have been called out from the nations of the earth by the gospel of the Lord and whose every member is sanctified to the service of God by virtue of his being a member. He becomes one of "a peculiar people" who are "zealous of good works," a citizen of "a holy nation" and a member of "a chosen generation." The principles that he professes and the responsibility that he takes upon himself in becoming a child of God and in striving for a glorious immortality and a better resurrection require that he devote all his energies, all the powers of his mind and body, to the cause of Jesus—for its upbuilding and advancement. "I beseech you therefore, brethren," says Paul, "by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the

renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12:1, A. R. V.)

I want to emphasize the fact that in the beginning of the gospel Christians were very different from the people of the world; and as the world is, and has always been, very religious, I would also remark that the religion of the first Christians was quite different from that practiced by the religious denominations around them. They did not ask the Lord for a king, as did ancient Israel, in order that they might be like the nations of the world; nor did they want a creed or a catechism to explain their "doctrine," so that they might thus keep in the fashion. They did not view the church of God, which is "the pillar and ground of the truth," as a kind of playhouse in which men and women could make an empty mockery of their profession and be given something to do for entertainment and social gatherings under the guise of "church services" on Sundays. They knew nothing of the ways of our modern times. They never dreamed of forming an institution outside of the one to which they all belonged and of which every Christian was a member for the purpose of greater and more devoted service to God or to send the gospel to the heathens in a foreign country or to those at home. Disciples of Jesus needed no such auxiliaries under the guidance of the apostles, and they do not need them today; for the apostles of Jesus administer the affairs of his church as effectively now through their writings as they did in person while yet living. The same authority that will permit the church of Christ—a body of people called out from the world and called by his name—to cater to the whims of the people and bow down to worship at the shrine of every god of fashion will also permit it to become so enveloped in the mist and fog of worldliness as to lose its identity and become as salt having lost its savor, and henceforth "good for nothing, but to be cast out and trodden under foot of men."

God's people must stand firmly on the foundation upon which they are built and upon which their religion is founded if they would save the world from its sins and be, indeed, as "a city that is set upon a hill," which "cannot be hid." The line that was drawn deep and wide by the apostles between the church and the world must now be observed and still be recognized. All innovations built upon pride and admitted into the church upon the principles of popery must be sent back to Rome, whence they came. We must be apostolic in our profession of the Christian religion, and must also be apostolic and strictly scriptural in our practice of it.

A profession of Christian principles means more than the majority of people are wont to consider. Most of those who obey the gospel of Jesus comply with its saving terms, but proceed no farther. They do not seem to understand that their start for heaven, for the rest that remains for the people of God, is only begun, instead of finished, and that they must work out their own salvation "with fear and trembling." This is one of the prime causes why the gospel is not now being spread more rapidly through the earth. If the church today wants to spread the gospel successfully as it did in the days of the apostles, it must follow the example that was set by the disciples of those days and that is left upon record

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Religious Review

R. A. HARTSELL

Some writers and preachers resort to misrepresentations to prejudice the minds of people against the truth. They know that they cannot, by the Bible, prove their false doctrines; so there is but one thing left to do, that is, miss state the position of those who teach the truth. I give this statement from the tract which I have reviewed. "Literal water doesn't remove our sins as some teach." I deny that anyone teaches that literal water takes away sins. To make such statement is to mislead the public. The author of this statement either knew that he wasn't telling the truth about religious doctrines; and was, therefore, dishonest; or he is ignorant of the teachings of religious bodies. I have never found anything in the official documents of any religious people that taught anything that even hinted at such; and I challenge him, or anyone else to produce proof of such teaching from official writings. Until such a forth-coming, we shall conclude that this man, and others who make like statements, stand convicted of false statements.

It is urged that if one teaches that baptism is essential to salvation, that he is teaching "water salvation." If this charge is true, Christ, himself, taught it; for he said: "Except a man be born of WATER and of the Spirit, he cannot enter the kingdom of heaven." (Jno. 3:5) Again: "He that believeth and is baptized shall be saved." (Mark 16:15-16) Because Jesus taught that it is essential to be baptized; did he teach "water salvation?" Or did he make water the savior? "Well," says one, "to teach that baptism is necessary, is to make water baptism the mediator." Strange, isn't it, that men cannot see their own inconsistencies? By the same rule repentance is the mediator; for man cannot be saved without it. And too, Jesus said: "He that believeth not shall be damned." Does this make faith the mediator; or savior? If baptism's being essential to salvation rules Christ out, then faith and repentance being necessary would also rule him out. Christ is the savior and mediator of those who come to him. In Heb. 7:25, we find this statement: "Wherefore, he is able to save them to the uttermost that come unto God by him." Thus, man must reach the mediator before he can reach God. (2 Cor. 5:19) Heb. 12:24 informs us that we must come to the mediator. Beginning with verse 22, the writer tells us of the things to which they had come. Then in verse 24, which has just been cited, he says: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It is evident that man cannot enjoy the benefits of Christ's mediatorial work without coming to him. The conditions by which we reach the mediator are not mediators, but means of arriving at the proper place to obtain the favor of God. Faith is a condition, or means, of coming to Christ. (Heb. 11:6) Repentance and confession are also conditions of reaching him. (Luke 13:3; Rom. 10:9-10) Baptism is the condition by which we enter into Christ, where we meet God. (Gal. 3:27; Rom. 6:3) These things only bring us to and into the mediator. The road which we travel to reach a city is certain not the city; it is only the avenue. Conditions of salvation constitute the avenue to Christ; and there is no other open unto us.

Everyone knows that the blood of Christ cleanses from all sin. (1 Jno. 1:7) Christ said: "This is my blood, which is shed for many for the remission of sins."

(Matt. 26:28) "And almost all things are by the law purged with blood; and without the shedding of blood is NO REMISSION." (Heb. 9:22) "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." (Heb. 9:12) On and on we could go, proving that the blood of Christ cleanses us from sins, but this will suffice.

Reaching the blood of Christ is the essential thing. Since man cannot be saved without it, we must find the Bible way to reach it. We are informed that Christ shed his blood in his death. (Jno. 19:34) Then to enter his death, where the blood is, should be recognized as being necessary to salvation. We are "Baptized into his death." (Rom. 6:3) Thus, by baptism we reach the place where the blood is applied. Now note what Saul was told to do. "Arise, be baptized, wash away your sins." (Acts 22:16) The washing was accomplished following the baptizing. This was true because Saul, like others, had to come to the place where the blood is. Why people, who profess to believe in God, can call His word in question on the subject of baptism, is more than I can fathom.

Silly objections are filed against baptism. A Baptist preacher with whom I debated a few years ago offered the following as an argument: "If your teaching on baptism be true, I can take a tapeline, begin at the toe of the one making the confession, and measure to the nearest sufficient water, then tell you in feet and inches just how far it is to the man's salvation." He never once thought that I could take the same tapeline and measure from the toes of the mourner to the water and tell him in feet and inches just how far it was to membership in the Baptist Church. This was answering a "fool according to his folly." But it tends to show just the extreme to which men will go to foster a system of false teaching.

There are some interesting cases in the Bible which suggest to the average objector to water baptism, some food for thought. These cases could, by the rule used by the objectors, be classified as cases of "water salvation" and "water healing." In fact, the Bible tells us that "eight souls were saved by water." If I wanted to bring a case into court with which to prove a charge, this would be it. I would charge Peter, who wrote these words, with teaching water salvation in the case of Noah. Going on, he says: "The like figure whereunto even BAPTISM doth also now SAVE US." In other words; just as water saved them, so baptism saves us. We teach the same things. Now if Peter did not mean to teach "water salvation," how say some today that we teach it, when we only teach what Peter did?

Then I recall the case of the blind man, to whom Jesus said: "Go wash in the pool of Siloam." This man had been blind. Jesus "spat upon the ground," making an ointment of the clay, he anointed the man's eyes, then commanded him to "Go wash in the pool of Siloam." Was it the water that opened his eyes? Could this have been a case of "water healing?" Why not? Could the man have been healed without doing what the Lord said? All of us know that it was the power of God that opened his eyes; yet all are convinced that his eyes never would have been opened if he had refused to wash in the pool.

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THE GOSPEL LIGHT

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The Christian Religion In Profession And Practice

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for it to observe. In those days the disciples of the Lord positively affirmed that there was "none other name given under heaven," except the name of Jesus, by which and through which men could be saved and come back to God, and that no man could live a life that would receive the approbation, the approval, of God without submitting to the government of Christ in heart and life. As soon as they came up from the waters of immersion, being raised from the liquid tomb to "walk in newness of life," they immediately began to observe the laws that applied to them as newborn citizens of the kingdom of Jesus and began immediately to push the conquests of their King. They were neither afraid nor ashamed to stand up on the corners of the streets and declare that they were for God and the right, and boldly, but kindly, argue that "all men everywhere" must repent and bring forth fruit worthy of reformation. They did not form a society and elect a president; nor did they change their worship in their church meetings from the order of the New Testament into a theatrical performance in order to entice the world into serving God. But as individuals and as members of the church of God, which is the only institution on earth of which God authorizes any person to become a member, they consecrated their very existence in the world—their time, their possessions (all that was theirs or ever would be theirs)—to the service of Jesus; and they did it simply and solely "in the name of the Lord Jesus," and not to honor and exalt a human corporation.—In Apostolic Times.

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Luke Second Chapter

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1. The world 4,000 years without Heaven's King.
2. A sad and forlorn world.

II. Heaven's King in Promise and Prophecy.

1. Satan and sin to be conquered through woman's seed.
2. All nations blessed through Him. Gen. 3:15; 12:1-3.
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IV. Heaven's King the World's Only Hope!

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3. The King's Great Commission. Matt. 28:18-20; Mark 16:15, 16; Luke 24:45-49.
4. The King's Sonship—King of kings and Lord of lords! Acts 2:36.
5. The Great Invitation of Heaven's King! Matt. 11:28-30.

This outline is the subject of discussion at South Thompson Street Church of Christ at Springdale, Lord's day night of December 20, 1942, 7:30.—James L. Neal.

WHAT KIND OF CHRISTIAN?

FLOYD J. SPIVY, Greggton, Texas

There are two questions which are often asked: (1) Are you a Christian? (2) What church do you belong to?

To answer the first one correctly would be to answer the second also. To ask both questions is equal to asking, what kind of Christian are you? As if there could be many cattle brands.

Let us look to the first question: "Are you a Christian?" In order to answer this we will have to determine what a Christian is. Turn to the book of Acts, begin with chapter one, we see the ascension of the Lord; the return of the disciples to Jerusalem to wait for the promise of the Father.

Chapter two, we see the fulfillment of that promise. We hear the sermon preached by Peter; then we hear the question, "Men and brethren, what shall we do?" (verse 37) Then in verse 38, Peter says, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Verse 41: "Then they that gladly received his word were baptized." Verse 47: "And the Lord added to the church daily such as should be saved."

Here we have the whole thing in a few words. Their sins were remitted, they were saved, they belonged to the Lord, they had been bought with a price. (1 Peter. 1:18-19) They were Christians, and the Lord added them to the church. What church? There was only one. (Matt. 16:18; Eph. 1:22-23; Col. 1:18; Eph. 4:4)

Christ is the head of the church. (Eph. 1:22) If we belong to him, we are members of his church. There are just as many churches by the Lord's authority as there are Christs. If some one asks, Are you a Christian? Then, What church do you belong to? Just ask them, What Christ do you belong to? If we belong to one Lord Jesus Christ, we are a Christian and a member of his one church.

Does The Church Mean Anything?

JOHN W. WILSON

"The church doesn't matter if you love God," is one of the most common expressions among religious people. It is not only a common expression, but a very general idea. Sectarian preachers have so firmly planted this thought in the minds of such a vast number of people, that preaching that there is only one church spoken of in the Bible makes little or no impression on them. What if the Bible does speak of only one church? If the church has nothing to do with one's salvation, then it just doesn't matter. If you can love God, be born again, saved and be well pleasing unto God without being a member of any church, then it would not make any difference whether you ever became a member of any church.

The thought is, that after all it's the life you live and not the church that counts. This idea takes well with the majority of people. It is the least line of resistance. If this is true, then there is no room for opposing any church. One church has as much right to exist as another. One might be a member of any one that suits his fancy. He might just "get saved" and then "join the church of his own choosing." It does no good to point out that the Bible only mentions ONE BODY. (Eph. 1:22-23) The whole question depends upon whether there is salvation outside of the church. Can one love God and not love the church? Can one love God and be saved outside of the church built by the Son of God? (Matt. 1:18) Can one be a Christian and not love the church? The word Christian means to be Christ-like, to be a follower of Christ. Christ LOVED the CHURCH and GAVE himself up for IT. (Eph. 5:25) If one loves the church, the one and only one spoken of in the Bible, would he be able to choose any other to be a member of? I love my wife. I would not just as soon be joined to another. I do not think one wife is just as good as another for me. I am a follower of Christ, a Christian. I do not think one church is just as good as another. I love the church Christ loved and gave himself for. I cannot love God and say this church does not matter. When we really know what it means to love God, we will understand this more fully.

To love God is to respect what He says in His word. John explains: "For this is the love of God, that we keep his commandments. . ." (1 Jno. 5:3) God nowhere commands one to be saved and join the church of his choice. His word does tell us that "The Lord added to the church daily such as should be saved." (Acts 2:47) No place in the Holy Bible will we find where people had, or took the liberty of choosing the church they would be members of. They had but one choice. They could obey the gospel and be saved, in which case the Lord would add them to the church, or they could obey not the gospel and be punished with everlasting destruction from the presence of God, and from the glory of his power. (2 Thess. 1:7-9) In either case they could not love God and think the church did not matter. Neither can people do this today.

The reason for such an attitude is obvious. There can be but one of two things that would cause anyone to think that the church does not matter. Utter ignorance of what the Bible says, or a complete disregard for what it says. In either case, such a person is in a dangerous condition. If you do not know what the Bible says, then you have failed to heed the divine injunction to "Study to show thyself approved unto God." (2 Tim. 2:15) If you do know, but will not heed, then you "de-

ceive your own soul." (Jas. 1:22) If you are honest and really want to know what the Bible teaches on this subject, if you really intend to do what the Bible says regardless of former convictions, then you will do well to spend the next few moments with an open Bible before you.

As stated in the beginning of this article, the first thing that must be done is to convince people that there is no salvation outside of the church spoken of in the Bible. When this is done, then all people who want to be saved will begin to look for that church. Still, this truth is so obvious, so plain, so on the very surface that it seems almost impossible that anyone could miss it. Could it be that this is the very reason so many have and still do miss it? People have so long looked for something deep, mystical and mysterious in all matters connected with religion that they just can't seem to be satisfied with such a simple arrangement as the truth presents. The hardest thing in the world to find is something thought to be hidden away in some remote place when it is all the while in some plain and obvious place. Have you not turned the place up side down looking for something you thought to be tucked away somewhere, only to find it later where it has been all the while, in plain view? Most of us have had such an experience. This is true of the divine arrangement with reference to man's salvation and church membership. It is so easy to see, if we will only look on the surface where it is.

Note the following: "He that believeth and is baptized shall be saved." (Mk. 16:16) "We are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ." (Gal. 3:26-27) "Then they that gladly received (believed) his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41) Now watch it: Belief plus baptism, equaled salvation. Again, belief plus baptism, equaled being in Christ. Once more, belief plus baptism, equaled added unto them, or to the church. Do you see that? The same conditions that promised salvation, put them in Christ and added them unto the church. If they did what Christ asked them to, to be saved then they could claim that promise. If they refused to do that they could not be saved. But, if they wanted to be saved they would do just what Christ commanded. If they loved God they would keep His commandments, so says John 5:3. But, if they did this, they were not only saved, but were put into Christ and added unto the church at the same time and by the same obedience. Then there was but one choice in the matter. They could not be saved and stay out of the church. This is too plain to misunderstand, or fail to see, if we will just look at it.

Then there is the matter of reconciliation. Reconciliation is just another way of saying salvation. Now watch this: "To wit, that God was in Christ, reconciling the world unto himself. . ." (2 Cor. 5:19) Do you see that? God was IN CHRIST, reconciling the world unto HIMSELF. To be reconciled unto God, one must be IN CHRIST, where Paul says God is. But, now notice this: "And that he might reconcile both unto God in one body by the cross. . ." (Eph. 2:16) Now, do you see that? That he might RECONCILE both unto God in

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Paragraph Sermons

E. M. BORDEN

Every life affects the world for good or bad, in proportion to its activity and influence. If I am a person of influence, my opportunity to do good is great. A person of influence can lead many in the right way. He can also lead people in the wrong way. We are always glad to have people of influence in the church, provided that influence is used in the right way.

If Peter had been like many preachers of today, he would have tried to preach to please the people. The high priest warned Peter and John about preaching in the name of Christ, but Peter said that we must obey God rather than men. (Acts 5:29) Such firmness is characteristic of a true gospel preacher. If I should say that it is not necessary to be baptized, I might please some people, but I would not please the Lord, for Jesus said: "He that believeth and is baptized shall be saved." Jesus said it and we must preach it.

Our religion is vain if our hearts are not in it. The Christian religion is a religion of the heart. The whole heart must be in it. Heartless songs; heartless prayers; and heartless sermons, never impress people in the right way. We must believe with the heart. (Rom. 10:10) We must obey from the heart. (Rom. 6:17) Lip service, when the heart is not in it, is not acceptable to God. "This people honoreth me with their lips, but their heart is far from me." (Matt. 15:8) If our religion does not make us better citizens, and lead us to higher standards of moral living, it is vain.

Three thousand people became Christians on the day of Pentecost. The Lord added them to the church of Christ. The Lord added to the church daily such as should be saved. No man can receive people into the church of Christ. The Lord does that. The Lord added them to the church then and he adds them now. The Lord added them by saving them, for the church is made up of saved people. After these people became Christians, they continued in the work of the Lord. They continued in the apostles' doctrine, fellowship, breaking bread and prayers. The Jerusalem church was a working church.

We are told that if we preach the truth, a great many people are wrong. We are ready to admit that, but is it not a question as to what the Bible says about these things? Then, do we preach the truth? Let us keep in touch with the Bible and believe what it says. We teach that the Lord is the founder of his church. (Matt. 16:18) It is called the one body. (Eph. 4:4) Is Jesus the author of religious confusion? "There is a way that seemeth right unto men, but the end thereof are the ways of death." (Prov. 14:12) Some body is on that way and he thinks it is right. He is deceived. Honesty does not make the wrong right. A certain preacher told me that I did not have to believe what he preached in order to be saved. Jesus said: "He that believeth not shall be damned." (Mark 16:15) If I preach the gospel men must believe it in order to be saved. We are baptized into Christ. (Rom. 6:3, 4)

"Remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly and will remove the candlestick out of its place, except thou repent." (Rev. 2:5) These people had sinned. They had drifted away from the Lord's standard. They had fallen. They had to repent in order to get back. "Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." (2 Peter 1:10) This shows a possibility of falling. "If ye do these things ye shall never fall." "Wherefore let him

that thinketh he standeth take heed lest he fall." (1 Cor. 10:12) These people did not realize what it means to be a Christian.

Does The Church Mean Anything?

(Continued from page five)

ONE BODY. To be reconciled unto God, one must be in the **ONE BODY** where God is. Now, what is this **ONE BODY**? Let Paul tell us. "And gave him to be head over all things to the **CHURCH**, which **IS HIS BODY**." (Eph. 1:22-23) "But now are they many members, **YET BUT ONE BODY**." (1 Cor. 12:20) This is pretty plain talk. But, it's Bible. We are reconciled unto God in Christ. We are reconciled unto God in **ONE BODY**, which is the **CHURCH**. Therefore, to be reconciled unto God in Christ is to be reconciled unto God in the **ONE BODY**, which is the **CHURCH**. If one can be saved without being in the church, then he can be saved without being in Christ. But Paul tells us that "all spiritual blessings are in Christ." (Eph. 1:3) Then, it just isn't possible to be saved outside Christ and it isn't possible to be in Christ where salvation is without being in the church at the same time. Who, then, can say that one can love God and be saved without the church?

Furthermore, Paul tells us that "The husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 5:23) Christ is the **HEAD** of the **CHURCH**: and he is the **SAVIOUR** of the **BODY**. Is Christ your Saviour? If he is, you are a member of the **BODY**, which is the **CHURCH** over which he is the head. If you are outside of that **BODY**, then Christ is not your saviour and you are not saved. Can you not see that it is impossible to be saved without being in the church of Christ? If you can see this, and I believe you can by this time, then can you see any need for any other church on earth, save the church of Christ? If Christ is the saviour of his body, then everyone will have to be in his body to be saved. Then there can be no salvation outside of the church of Christ. This being true, there can be no need for the existence of another religious body on earth. No other church can be as good for the soul of man as the church of Christ. No one can love God and not love the church for which the Son of God died. (Acts 20:28)

RELIGIOUS REVIEW

(Continued from page three)

Suppose Naaman had refused to dip seven times in Jordan, what would have been the results? We know that his leprosy never would have been healed, if he had refused to obey. God, not water, cured him. But obedience to God in the matter of dipping was essential to enjoying the benefits of the power of the Lord. Why not contend that this is a "water healing" case? There would be just as much reason in it as in the contention that we teach "water salvation" just because we teach sinners to be baptized.

In the days of John the Baptist people are said to have rejected "the council of God unto themselves, not being baptized by John." To reject baptism is to reject the council of God. Jonah rejected God's council when he was commanded to preach to the Ninevites. He took a ship, trying to detour around the commandment of the Lord. Many people try to ride a Jonah's ship today. When one tries to detour around baptism, he will meet with God's anger in the judgment.

* * * * *

NOTES—REPORTS

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Walter W. Leamons, Raymondville, Texas, Dec. 8: With so many natives of Arkansas here it is very much like living in the Wonder State. It is one of the most friendly towns in which I've ever lived. Last Friday night I heard a China missionary speak. He spent six months as a prisoner of the Japanese. Let us watch, work and pray that such conditions never touch our fair land. Brother Carlos Speck, of Austin, Texas, is to preach here tomorrow night. Our work continues to improve and we have had some very useful members to move in and fill the gaps left by others who went to serve Uncle Sam.

* * *

R. L. Elkins, Ione, Arkansas: The work here is progressing nicely. I held a two weeks meeting here and decided to make this place my home. Four have been baptized, the church set in order and all are working in the spirit of the Lord. We have a two story brick building, the lower part having been purchased from the Presbyterians. The second story is a Masonic hall. We have made arrangements to tear off the upper story and make a single story building, giving the masons the privilege of using same for their meetings one a month. Out attendance is gaining every week. We need a singing school in the community very much. This is a very much a mission point now but hope to grow into a real self-supporting vineyard of the Lord. The prayers of the righteous will help us and will be greatly appreciated.

* * *

Radio Program From Nashville

A. R. Holton, minister Central church of Christ, Nashville, Tennessee is now preaching over radio station WLAC, 1510 k. c., Nashville, each Sunday at 7 p. m. The minister will deliver a special Christmas message to service men on December 20. You are urged to listen regularly to this program.

* * *

E. M. Borden to National City, Calif.

E. M. Borden, 3409 Grim Ave., San Diego, California writes: "After three years work with the Sunnyside congregation in Porterville, California, I resigned, and am now working with the National City congregation at 24th and F. streets. Last Sunday, November 29 was my first Sunday with the National City congregation, and one was added to the congregation by a transfer of membership. National City is a suburb of San Diego."

* * *

OBITUARY

On Tuesday, December 1, I was called to Nola, Arkansas to conduct the funeral services for Sister Edgar Douthit, aged 52. The services were held in the cemetery. The weather was very cold and the crowd of friends and brethren present spoke of their love for Sister Douthit and family.

Besides her husband and one son, Foy, of the U. S. Army, she leaves five sisters and two brothers. Also a host of other relatives and friends. Brother Douthit and son are very sad at her passing, but they sorrow not as those who have no hope. How blessed it is to die in the Lord.—Voyd N. Ballard, Booneville, Arkansas.

* * *

MEASURING A MAN

Before I say a man is good—
As good as he can be—
I'm going to hold off a bit,
For people change, you see.

And men who years ago were called

The greatest in the land
Are found in enterprises which

It's hard to understand.

Before I say a man is bad

And lost to instincts good,
I'll wait a while—perhaps he, too,
Has been misunderstood.

If good men, now and then, go wrong,

It's reasonable, quite

To figure that it's possible

For bad ones to go right.

—Selected.

There is usually three sides to every story—his, yours, and the truth.

Our Song Books

"SONGS OF ZION"—

Our 1942 all-purpose song book seems to be "hitting the spot." Seven thousand sold to date. 192 pages, about 100 new songs, and about 95 old songs and standard hymns. Suitable for every phase of church work. 35c per copy; \$3.75 per dozen; \$13.50 per fifty; \$26.00 per hundred, prepaid.

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Our new 1942 church hymnal, has been delayed. We hope to have this book by first of June. 224 pages, 240 songs, more than 150 of the finest old songs and hymns ever published. Ready June 1st. 35c per copy; \$2.80 per dozen; \$7.50 per twenty-five; \$14.50 per fifty; \$28.00 per 100 prepaid.

"THE CHURCH HYMNAL"—

Continues to be our leader. 32,000 sold to date. There is not a better church book on earth as to contents. 224 pages, 246 songs. 35c per copy; \$3.80 per dozen; \$7.50 per twenty-five; \$14.50 per fifty; \$28.00 per hundred, prepaid.

We have a special price on "VICTORY SONGS", our 1939 all-purpose song book. 192 pages. Special price: \$2.00 per dozen; \$8.00 per fifty; \$15.00 per 100, prepaid.

"CHOICE GOSPEL MELODIES"—

Is a fine church book. 224 pages, 240 songs. If you like Firm Foundation songs, you will like this book. Same price as "SONGS OF ZION" listed above.

"REVIVAL GEMS"—

Our revival book, 128 pages, made especially for revival meetings and Lord's day worship. 138 songs, \$2.00 per dozen; \$7.25 per fifty; \$14.00 per hundred, prepaid.

"PRAISE AND REVIVAL SONGS"—

Another revival book, 96 pages, 115 songs. \$1.60 per dozen; \$5.50 per fifty; \$10.50 per 100, prepaid.

Books are printed in shape notes only. Send all orders to

GOSPEL LIGHT PUBLISHING CO.

Delight, Arkansas

IMPORTANT NOTICE

For the past several weeks it has been very difficult to get Bibles and other books from the publishers. Due to an unusually large number of orders arriving the past few days our stock on hand is very limited, and we suggest that you give us permission to substitute in case we cannot supply the exact item ordered.

We have a limited number of the following fast selling items on hand now and can fill your order same day received as long as stock lasts. If wanted in time for Christmas, we suggest that you confine your orders to these items:

STORY OF THE BIBLE \$2.00

This is the famous story book for children by Charles Foster.

SMITH'S BIBLE DICTIONARY \$2.00

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NICHOL'S POCKET ENCY. .50

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This is our most popular Teacher's Red Letter Bible.

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Same as above except does not have red letter.

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A fine leather bound teacher's Bible.

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This is a small zipper Bible, leather bound.

2353X 6.45

This is an American Standard Version Teacher's Bible. Genuine leather cover and leather lined.

2352X 5.45

Same Bible as above, except not leather lined.

254C 1.50

A large print teacher's Bible with concordance. Imitation leather binding.

We are expecting a large shipment of large print, No. 326 Testaments with Psalms this week at \$1.00. It is very likely we can fill orders for these this week. However we could not guarantee they would reach you in time for Christmas.

Nothing that is false does anyone any good—except false teeth.

* * *

Today's cloud may be only a cloud veiling the radiance of tomorrow's joy.

* * *

The man who is a good listener is not only popular, but after a while he learns something.

* * *

Before criticizing, ask yourself what you might have done yourself under the like circumstances.

* * *

Wisdom is knowing what to do; skill is knowing how to do it; virtue is in doing it well.

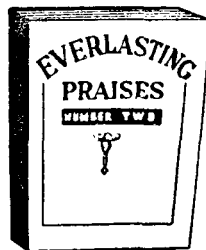
OBITUARY

A. M. Foster was born February 14, 1866. Departed this life on December 3, 1942. In young manhood Brother Foster obeyed the gospel. Early in life he practiced law, but finally felt impelled to preach the gospel. He gave up his law course and devoted his life to the cause of Christ. He was well educated, but learned his lessons outside college walls. He was an able defender of the truth. He has been with the writer of this sketch on the field of battle in a number of religious discussions and was worth much to me as a counselor.

It was among his last requests that I preach his funeral which I gladly did. A number of gospel preachers were present and assisted in the services as singers and pall bearers. Viz.: W. D. Bills, L. O. Sanderson, S. C. Kinningham, and John W. West all of Tulsa, Okla. and R. A. Hartsell of Broken Arrow, Okla.

Brother George W. Cannon of Tulsa, a life long friend of Brother Foster, was the sixth pall bearer. Brother Bills led the prayer, Brother Hartsell said the dismissal. Brothers L. O. Sanderson, John W. West, S. C. Kinningham and W. D. Bills were the singers. And this was well done. Brother Foster leaves a sister, Mrs. Della Peterson, Collinsville, Okla., and one daughter, Mrs. Olive Grimm of Muskogee, Okla. to mourn his departure, besides a host of distant relatives and friends.

Brother Foster's field of labor in the main as a gospel preacher was in Eastern Oklahoma and Western Arkansas. His body was laid to rest on December 5, in the cemetery at Collinsville, Okla. to await the resurrection of the righteous on the morn of mours. Peace be to his ashes. May God bless, keep and strengthen the bereaved left behind.—Will M. Thompson, Okmulgee, Okla.



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EVERLASTING PRAISES NUMBER TWO

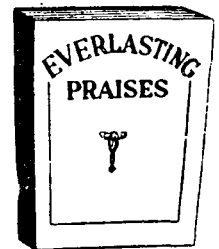
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This book is ideal for the small congregation and will fill every need in the Lord's day worship. With a few of the most popular funeral songs, it contains one of the best collections of revival songs to be found. Printed in shape notes on first grade book paper and bound in strong manila covers. In less than eight months this book worked its way into hundreds of churches.

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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XIII

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NUMBER 4.

Prayer Or The New Birth, Which?

W. EARL MANSUR, Miami, Okla.

There is much confusion in the minds of most religious people as to the difference in prayer and the new birth. Some contend that prayer is the new birth or at least connected with it, while religious leaders as a whole implore sinners to pray in order to be saved. In John 3:3, Jesus said: "Except a man be born again he cannot see the kingdom of God," and in John 3:5 he continued, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In these passages Jesus did not mention prayer in connection with the new birth.

As to men and women praying to God in order to become children of God, I raise this question: "What should a child of the devil ask God for?" If a child of the Devil is to pray, there must be something for which he must pray. There are some people who pray God to give them light, but is there any use in this if we believe what David said in Psalms 119:130, "The entrance of thy words giveth LIGHT; it giveth understanding to the simple," and also in the 105th verse, "Thy word is a lamp unto my feet and a LIGHT unto my path." These passages teach that we have a LIGHT in our possession if we only read; therefore, there is no necessity of praying to God for light. A person that will ask God to give him light ignores the word of God.

Should a child of the Devil ask God to accept him? Acts 10:34-35 (Peter): "God is no respecter of persons but in every nation he that feareth him and worketh righteousness is ACCEPTED with him." You need not pray God to accept you; fear him and work righteousness and he will accept you.

Should a child of the Devil ask for God's willingness to save? Many people will pray for hours upon hours for God to be WILLING to save them. Don't you know that He is always willing. In 2 Peter 3:9, "He is not willing that any should perish but that all should come to repentance." God is ready and willing at all times to save all men who will come unto Him by his Word; therefore, we need not pray God to be willing.

Some have the opinion that they should pray to be reconciled unto God. In 2 Cor. 5:17: "He (God) hath committed unto us (apostles) the words of reconciliation." If you want to be reconciled to God then hear and obey the words of the apostles.

There is much praying for the baptism of the Holy Ghost. Should a person pray for something that Jesus says he cannot receive? In John 14:17, Jesus speaking of the Holy Ghost said: "Whom the world (unsaved people) cannot receive." Jesus said that children of the Devil could not receive the Spirit; then what is the need of these people praying God for the Spirit.

Should a child of the Devil ask God to give him

faith? Most people believe that faith is a direct gift of God; coming at some dramatical happening in life. In Romans 10:17 Paul tells us how faith is produced: "Faith cometh by hearing and hearing by the word of God." God does not give man faith in answer to prayer, but if an individual wants faith in God he must read or hear the Bible. When a person ignores God's means of producing faith, namely the Bible, there is no other means of having faith in God.

Many sincere religious people pray for Christ to come down and save them. I wonder if it is necessary to pray God for anything like that. We find in Acts 9:6 that Christ came to Saul of Tarsus, a sinner, and left him unsaved. Christ was in the presence of this unsaved man for some time, spoke to him, yet he didn't save him neither did he tell him what to do to be saved. Now if Christ were to come to you, what makes you think he would save you or tell you what to do to be saved when he didn't while in the presence of Saul? Don't you know that if he should come he would take vengeance on you instead of saving you. In 2 Thess. 1:7-8, Paul tells us that when the Lord comes again he will take vengeance on them that know not God and obey not the Gospel of Christ. A child of the Devil praying for Christ to come does not realize that the coming of Christ would mean his doom rather than his salvation.

Should a child of the Devil pray for the Holy Spirit to come and save him? Many people will pray for the Holy Spirit to come and in some miraculous way save them from past sins. In Acts 9:26-40 we read that the Holy Spirit came and was in the presence of the Ethiopian officer twice; he never spoke to the officer, nor touched him, nor saved him. Why do you think that the Holy Spirit will come and save you when he didn't this officer. There were two men present on this occasion, the officer (unsaved man), and Philip (the saved man). When the Holy Spirit made his appearance, he came to the saved man and not to the unsaved.

We have named eight things that most religious people believe they should pray God for. Preachers by the thousands are imploring their audiences to pray for these very things, when if we stop and think about it there is no need. We have light, if we will only open our Bible and read it. God will accept us if we will only fear Him and work righteousness. God is always willing to save if we will just do our part. We can be reconciled to God only through the words of reconciliation, the Word of God. Faith comes by hearing and not in answer to prayer. Christ's next coming will not be for the purpose of saving men. The Holy Spirit does

(Continued on page four)

Worship

R. A. HARTSELL

"The act of paying divine honor to God," says Webster, constitutes worship. In so far as true worship is concerned, this covers the meaning of the word. But, if we turn our attention to idolatry, we are forced to conclude that more must be embraced in the word. While the Bible insists that man worship God, he does not always do so; for objects which do not even possess life are objects of honor to people in remote sections of the world, as well as within our own borders. Worship, in its broad sense, therefore, means religious honor bestowed upon idols as well as upon God. And too, it will include honor offered to God through false ways, or systems.

Upon reaching Mars hill, Paul found people worshipping. He said: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye IGNORANTLY worship, Him declare I unto you." (Acts 17:23) We note the fact that Paul did not say, "You are not even worshipping;" but admitted that they were worshipping. They were in ignorance. He also knew that ignorance was not a reason for the wrong kind of worship, offered in the wrong way. There was a time when "God winked at ignorance," but Paul later informs these very people that such is not now true. Men can be conscientious, pious, alms-giving persons and yet be in ignorance in their devotion and worship to God. The first step is then, become an informed worshiper. The rule is laid down, "Study to show yourself approved." Then there is worship which is approved of God, and also that which does not meet with his sanction. In becoming an informed worshiper, one weighs by the Lord's word, his items of worship, upon finding them approved, he can rest in the assurance that he is an approved individual.

Worship in ignorance leads to idolatry. These people of Athens were in idolatry, because they were in ignorance. As the early preachers and teachers of Christianity had to take the light of the gospel to people in order to enable them to worship God aright; just so, people today must receive the same light. Any worship, therefore, which is not in harmony with the gospel of Christ could not be less or more than idolatry.

God is our object of true worship. He said to Israel, "Thou shalt have no other gods before you." (Exo. 20:3) In Deut. 6:14-15, he declares: "Ye shall not go after other gods, of the gods of the people which are round about you; (for the Lord thy God is a jealous God among you)." The last clause, set in parenthesis, shows the foremost reason for God's demand. He has a right to be jealous. It was his effort that gave man existence, provided him with the essentials of life, and offers him life hereafter. To worship any other object is to mock the Creator. Hence, worship of any other object, based upon anything other than the word of God is mockery.

"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and

when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." (Deut. 4:15-19) Words could not be plainer than these. From this simple proclamation we have every thing in the universe excluded from genuine worship. God, having given this outline, also gave the reason, verse 20: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day."

They had been chosen, separated and sanctified from idolatry. Just as Israel was separated for genuine worship; so we today are apart from the world, selected by our obedience to the gospel to present true worship to God, and enlighten the world on the terms of approved service to our Lord. Israel, to remain true to God, had to remain separated from the world of idolatry. If we today compromise true worship, we will be no better than those who longed for the "flesh pots of Egypt." Twenty-three thousand fell in one day.

The true and living God is not to be worshiped in human ways. In Acts 17:25: "Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things." Human devices, therefore, are insufficient as machinery with which to worship God. Too, man's ways are against the Lord, rather than acceptable to him. Matt. 15:9 presents this worthy information: "But in vain they do worship me, teaching for doctrines the commandments of men." The word "vain" means "conceited, empty, void." So to worship according to the ways of men makes one conceited, vain, and his worship void of reward.

Some insist, by their actions that God can be worshiped only in a church building. And, they seem to think that the building is the church. They are like the woman who wished to argue with Christ about the location of the place of worship. She said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." One, and only one place, was her idea. One can worship God in the home, under the shade of a tree, or anywhere it is convenient to do what the Lord wanted one to do. This is borne out in the statement of Christ when he said: "Jesus saith unto her, Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Lord, what will be the requirement in this connection? "But the hour cometh, and now is, when the true worshipers shall worship the Father in *spirit* and in *truth*: for the Father seeketh such to worship him."

A new element has now entered into worship. It is not location, but it is condition. It is the attitude of the worshiper, plus the bases upon which his worship is offered. "God is a spirit; and they that worship him must worship him in spirit and in truth." Wherever one dwells, he must worship just like every other true worshiper. His worship must come up to the same standard. There is just one divine system. That system is founded upon the truth, and the individual must come to the truth, in order to be acceptable to God.

Living reality, rather than cold formality must enter into the worship. The fact that Jesus said, "spirit and

(Continued on page three)

Did Noah Preach And Warn The People?

A. H. BRYANT

Supposition, superstition and tradition is largely responsible for religious errors being taught today. Among these are the doctrine of "Salvation by faith alone," "The impossibility of apostasy," and "Salvation out of the church." Because this traditional teaching has been handed down through the ages, many would-be teachers, without due consideration of Bible facts, still proclaim the same to be true according to the word of the Lord. Men who hold to a theory are likely to go a long way, even out of the way, to support it.

According to some teachers, the casual or careless Bible reader might conclude that the Bible abounds in testimony that Noah proclaimed a message of warning to the people of his day. A warning of the on-coming flood and an earnest appeal to them to make necessary preparation for escape. Some are even loud to declare that Noah preached one hundred and twenty years, not having a single convert, but instead, they mocked, taunted, scoffed, calling him an "old fogey," having vain and insane imaginary delusions. Many who have been thus traditionized can possibly see all this, and more, in Peter's statement that "Noah was a preacher of righteousness." (2 Peter 2:5)

To preach, or do, righteousness is to preach, or do the commandments of God. (Psalms 119:117) "All thy commandments are righteousness." By preaching righteousness, by which he condemned the world, we are not left to guess at what Noah did. Heb. 11:7: "By faith Noah, being warned of God of things not seen at yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world." The word condemn means to "Pronounce judgment; declare to be forfeited." In building the ark according to the command of God, Noah declared to the people of that age that they had forfeited their right to live, and not by public proclamation. Note also that Noah built the ark for "the saving of his house;" and not for saving others. They would have thought Noah a bit inconsistent, warning them to flee for safety and yet making no preparation for them.

Not only does this seem a bit inconsistent, it actually contradicts a simple and plain Bible truth. Noah and his family—eight souls—were saved in the ark, by water. (1 Peter 3:20) In verse 21 Peter declared this to be "A LIKE figure whereunto even baptism doth also now save us." Baptism puts one into Christ (Gal. 3:27), or the body. (1 Cor. 12:13) The body is the church. (Col. 1:18, 24) Only the family of God are in the church by baptism. Only the family of Noah could have possibly been in the ark and still have "a LIKE figure."

It must be remembered also that Noah lived in the patriarchal, or family, age of the world and not permitted to preach to any save his own house. To have done so would have violated God's own order of things. It seems likely, therefore, that instead of God giving them an additional warning, that He refused to recognize even their former order of worship by withdrawing His spirit from them. (Gen. 6:3) God's spirit not striving with them, they lived and died without opportunity. For this reason Peter declared that the Lord preached to them after he was put to death in the flesh. (1 Peter 3:19) Following is the quotation from M. S. N. T.: "He was put to death in the flesh, but made alive in the spirit, in which he also went and preached to the spirits that were in prison, who in FORMER times HAD been

disobedient," etc.

To question the possibility or sensibility of preaching to the disembodied spirits, is also to question the Saviour's own teaching. In Luke 16:25, 26, 29, 31, we read where Abraham preached to the rich man after he lifted up his eyes in hell. Note also, there was a great gulf between them. This definitely refutes the twaddle sometimes offered as argument that Christ could not have preached to those evil spirits for the reason they were in hades and he was in paradise. As to what he preached should be of no concern to us. Evidently he did not preach the gospel, that belongs exclusively to this age. They lived before the flood and what he preached to them applied only to them.

Those who can stretch their imagination to hear Noah offering to those old reprobates, whose hearts were "only evil continually," a place in the ark, upon the condition of repentance, ought to be even more elastic and see some of them walking the gangplank to safety while they view, with complacency, their own infant son or daughter, who had known no evil, flounder in the on-rushing stream below, headed for the whirl-pool of destruction. Such teaching makes God a respecter of person, unjust, unmerciful.

God commanded Noah to build an ark to the saving of his house. Noah faithfully did just that. By doing what God commanded, he defeated Satan, condemned the world and saved himself. As to his warning others of impending danger, is purely imaginary, altogether a matter of speculation, is believed and taught now by many because of tradition. Christians are admonished not to go beyond what is written. (1 Cor. 4:6)

W O R S H I P

(Continued from page two)

truth," indicates that one must put something into the worship. Many people say: "I just didn't get a thing out of the service today." They should check to see if they put anything into it. Some people come to services just to see and be seen. They want to show a new "outfit" which they feel is the latest thing in style. Then there are those who go with their "ears to the ground" to pick up any new gossip which may chance to leak out; and don't forget brother Crank, he is there too, looking for some small fault to gripe about. They are receiving just what they put into the service.

To emphasize the thought of getting out of the service what we put into it, I relate the following: Not long ago I was preaching on giving, and just the week before, a lady in the congregation had been pouring out some gossip. In the midst of the sermon, I paused, saying: "Some people give, but give the wrong thing. We have a lady in this congregation who has been giving tongue." Despite the fact that the church does not need gossipers, cranks, etc., nevertheless, we have them in the worship service. But they will derive from the worship just what they invest.

Finally, devotion to anything else, other than God, and any other system other than his, is degrading. This is set forth in Rom. 1:25-26. "Changing the true system of worship into a lie," brings reproach upon God, the church and his word. The ultimate results will be the fulfilment of Paul's language. (2 Thess. 2:9 to close)

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Paragraph Sermons

E. M. BORDEN

Well, did you ever hear of a man praying for faith? "How shall they call on him in whom they have not believed?" Now, if I must have faith to pray for faith, how can I ever get faith? My prayer is not answered unless I believe, for I must pray in faith. If I already have faith, why pray for it? If I cannot have faith unless I pray, and I cannot pray unless I have faith, how long will it take me to get faith? Take you time about answering. Faith does not come in answer to prayer. "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17) "These are written that ye might believe, and that believing ye might have life through his name." (Jno. 20:30)

The Jews observed the Sabbath as a memorial of their deliverance from Egyptian bondage. They were commanded to observe every Sabbath day. How were they to observe the day? They were to rest from manual labor on that day. "Remember the Sabbath day to keep it holy." The Sabbath commandment is not in the new covenant. We are not commanded to keep it. The Jews were commanded to keep it as a memorial of their deliverance from Egyptian bondage. (Deut. 5:3) The Sabbath was the seventh day of the week. The body of Jesus remained in the grave on the Sabbath day and he arose on the first day of the week. The first day of the week is the day of the new covenant. We observe the day by eating the Lord's Supper in memory of the body and blood of Christ. Sunday is not the Sabbath and should not be observed as such.

The church continued through the first century, with both Jews and Gentiles added. After the death of the apostles, denominations began to be formed until today the world is full of them. But, in spite of that, the church of Christ has continued as a separate institution and is here today. If people had been willing to take the Bible as their guide, they would not have organized denominations. Of course, the representatives of these denominations teach some truth, but it is mixed with much error. They contend, and their contention is true, that a person can be a Christian without membership in these denominations. If a person is a Christian he is a member of the church of Christ. The expression, "Join the church of your choice," came with the advent of denominationalism, and does not belong to the dialect of the early Christians.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21) So we glorify Christ in the church. The church is the Lord's institution, and it is greater than the old Jewish

temple. The Jewish temple was great, and it was typical of the church of Christ, which is a greater institution. The passage also proves that the church will stand forever. That cannot be said of ordinary institutions. The church of Christ is here now. It was here when Alexander Campbell was born. When Alexander Campbell obeyed the gospel the Lord added him to his church. It was already here. This church will continue as long as time lasts, and then there will be a cleansing period, when the unfaithful will be gathered out of his kingdom, and then it will be presented to God as a spotless garment.

Some people think that if a man is religious he is saved, even if he has not obeyed the commands. Was not Cain religious when he offered the product of the field as a sacrifice to God? He prayed to the same God as did Abel, but God did not accept his offering. Cain substituted. He did not offer according to God's plan. The sacrifice he offered did not picture the blood of Christ. Our baptism is a picture of the burial and resurrection of Christ. Some people, like Cain, have substituted sprinkling for baptism. In that they fail to picture the burial and resurrection of Christ. Nothing short of dipping or immersion can picture the burial and resurrection of Christ.

Prayer, Or The New Birth, Which?

(Continued From Page One)

not work directly in saving men in this dispensation. Can you think of anything that the child of the Devil should pray for? These are things that they are told to pray for but you can see that it is out of harmony with the Bible.

Someone reminds us that a child of the Devil should ask for an angel to come and save him. In Acts 10 an angel came and talked to Cornelius; he didn't save him, neither did he tell him what to do to be saved. The apostle Peter was to tell him words whereby he might be saved. (Acts 11:14) God is no respecter of persons; if He sent Christ, the Holy Spirit, and an angel to people in the early days of the church and left them unsaved (which he did), He will not send them today to save people in answer to prayer. The fact of the matter is, there isn't a single thing that a child of the Devil is to pray for, and those religious leaders who persuade their followers to pray for salvation, are willingly and knowingly misleading them.

Does prayer put a person in the family of God or does the new birth? To say that prayer will make a child of God out of a child of the Devil is just as far from the teachings of the Bible as anything can be, but to say a person is born into God's family by the new birth is in harmony with all its teachings. In Roman's 1:16, Paul tells us that the gospel of Christ is God's power to save and again in 1 Cor. 15:2 the same writer informs us that we are saved by the Gospel. The Gospel of Christ consists of prophecy, promise, facts, commandments, blessings and threats. The commands of the Gospel are faith, repentance, confession and baptism; these commands must be obeyed for a person to be saved. When an individual ignores and refuses to obey these four commands and then prays for salvation his prayer is disgusting in the ears of God. We read in Proverbs 28:9, "He that turneth away his ears from hearing the law even his prayer shall be an abomination." The word abomination means extremely disgusting. Thousands of people are doing that very thing today; refusing to believe and obey the law of God, either through ignorance or prejudice, then in an effort to take a short-cut are trying to pray their way through. They are doing what Paul said the Jews were doing in

Romans 10:3: "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

Who said that people should pray to become children of God? God, Christ, nor the Holy Spirit ever told a child of the Devil to pray to become a child of God. Peter did not tell the people on the day of Pentecost to pray, neither did he advise Cornelius to pray in order to be saved. Paul did not command the jailor to pray neither did Philip tell the Samaritians nor the eunuch to pray. These were all children of the Devil, and under any circumstances in any part of the Bible we cannot find one instance of children of the Devil praying to become children of God. Then it must have originated with the teachings of men. Sinner friend, if someone tells you to pray, just remember that there is not a command or an example or even an inference in all the Bible for you to do that.

"Well, well," someone says, "I've always heard that the Church of Christ didn't believe in prayer and I guess that's right." Yes, the charge is often brought against the church of Christ that we do not believe in prayer, but we believe exactly what the Bible says in regard to this great subject. In John 9:31, "We know that God heareth not sinners." Again in 1 Peter 3:12: "The eyes of the Lord are over the righteous and his ears are open to their (righteous) prayers." The word of the Lord teaches that children of God are to pray, but it nowhere teaches that children of the Devil are to pray. The church of Christ persuades men to hear the Gospel of Christ, believe it and obey it to be born into God's family, and then to pray as one of the commandments in Christian living.

Prayer is a privilege to be enjoyed by God's children. It is also a duty to be performed by God's children. Let us not neglect the privilege or shirk the duty.

NEW TESTAMENT

J. O. GARRETT, Stephenville, Texas

The twenty-seven books of the New Testament were written or signed by six apostles. Five of these were of the original twelve; the other is the Apostle Paul. Matthew wrote one book, twenty-eight chapters, reading time three hours. James wrote one book, five chapters, reading time twenty minutes. Jude wrote one book of one chapter, reading time seven minutes. Peter signed Mark's Gospel, and wrote I and II Peter, twenty-four chapters, reading time three hours. John wrote five books, his Gospel, I, II, and III John and Revelation, fifty chapters, reading time five hours. Paul signed Luke and the Acts, fifty-two chapters, and wrote fourteen books, Romans through Hebrews, one hundred chapters. The 152 chapters made canonical by Paul have a reading time of thirteen hours.

A Bible dictionary and an English dictionary and a large print New Testament make up the necessary library for excellent study of the New Testament Scriptures. All proper names will be discovered in the Bible dictionary. Common words will be explained in the English dictionary. Taking up the Bible dictionary, one will study about Matthew, then read the book of Matthew, likewise study about James and read the book of James, remembering that James is a commentary on the Sermon on the Mount. In the study of Jude, Jude will be found a connecting link between the works of Matthew and James and the works of Peter. If one reads all the works of Peter, all the works of John, all the works of Paul, as separate units, a new viewpoint will be found in interpreting these men as writers about

Christ and the Christian religion.

Having made a fair study of these six men's works, we are ready to investigate the many topics taught in the Scriptures. For example, suppose one wishes to know the teachings on the second coming of Christ. Find what Matthew says, what James says, Jude, Peter, John, Paul. When these six men have spoken, the final thought of inspiration is known. I have prayed that I might more and more come to these men's works with an open mind, forgetting if possible what men have said, and when these men have spoken to me I shall hear and accept. If I allow myself to go to the text with the purpose of proving certain ideas, I shall be un dependable in finding the mind of God.

Since I can read the twenty-seven books of the New Testament in one day of twenty-four hours, what shall I be able to say at the judgment in explanation of my lack of knowledge of this Holy Book? Any one of seventeen of the books can be read in twenty minutes or less. Any one of five may be read in approximately one hour. Any one of the remaining five may be read in two or three hours. It may be helpful for one to write at the heading of each book his individual reading time. In this way, should we be restless and have at our disposal some minutes or an hour, we could find great comfort by forming the habit of reading a full book. There is a sacred peace that comes into our hearts by reading quietly a book or all the writing of one Apostle. These men, though speaking under inspiration, bring to us distinct viewpoints of our Lord and his words. Matthew, James, Jude wrote three small books. Peter, John, Paul have spoken most upon the various topics of the Christian system. May our Father bless us as we open the Book again.

THE CHURCH OF CHRIST

WE COME TO YOU with no denominational plea, but only in the name of Christ, desiring to help you in finding the true way of life, and hoping to be of service to you in every righteous way.

WE BELIEVE the Bible is the inspired Word of God. (2 Tim. 3:16, 17) The Bible does not merely contain our teaching, it ALONE is our teaching.

WE PREACH the New Testament way of salvation—FAITH in Christ. (John 3:16; Mark 16:16)

REPENTANCE in the name of the Christ. (Acts 2:38; 17:30)

CONFESSION of faith in Christ. (Rom. 10:8-10; Matthew 10:32, 33)

BAPTISM in the name of Christ. (Acts 2:38; Rom. 6:3, 4; Galatians 3:26, 27)

WE PLEAD for the New Testament church which is made up of the saved (Acts 2:47), is the body of Christ (Col. 1:17), and is the house (family) of God. (1 Tim. 3:15) Obeying the gospel makes one a Christian, and, at the same time, a member of the body of Christ—the church of Christ. (1 Cor. 12:27) All of God's children MUST be in His family, which is the church.

WE ENDEAVOR to worship "in spirit and in truth" (John 4:24)—sincerely, reverently and scripturally. To change the worship, as outlined in the New Testament, is to destroy its simplicity and its value before God.

WE PRAY for the UNITY of believers in Christ, for so did he. (John 17:20, 21) Paul urged Christians to be "of the same mind," and set forth the only basis for unity in Ephesians 4:1-6.

WE REFUSE to sectarianize ourselves by wearing human names. We are simply humble Christians (Acts 11:26; Peter 4:16)—members of the church of Christ, or church of God. (Matt. 16:18; Rom. 16:16; 1 Cor. 1:2)

Do You Celebrate Christmas, Brother

JOHN W. WILSON

Most people do. If you do not you are different from the vast majority. The 25 of December is the birth date of Christ, eh? Where did you learn that, brother? Oh, you don't believe it is the date of his birth? You don't celebrate it with that in mind? Then why do you celebrate it? If that is not the purpose, then what is the purpose? Every occasion has a purpose, you know. The majority thinks the 25th of December is the exact date of the birth of Christ, or at least, think it is perfectly all right to recognize this date as such. If you are a Christian, a member of the church of Christ, you should, and possibly do know that it is not the date of his birth and should not be so recognized. Yet, you celebrate. What? Why? Who knows the difference in your celebration? If you should be found with a nation that had an annual feast in which they sacrificed unto idols and you knew such a sacrifice to be wrong, what would you do? Would you join in the feast? Would you go ahead and do as the majority? And would you say it's all right so long as I understand that there is no power in that idol? But, you can see no harm in celebrating Christmas, so long as you do not do it as worship? This might be true reasoning if it were not for the fact that the whole world does observe this date as a religious rite.

If you simply want to exchange gifts with your friends and relatives, why not do this at some other season of the year? If all members of the church would stand together on this point, the effect on the world would be the same as our standing together on the question of names and titles, societies, instrumental music, etc. We could make them see that we stick to the Bible on all things, regardless of majority sentiment. And, why not? Brethren, the celebration of Christmas, Easter, Maundy Thursday, Palm Sunday, Mother's Day and the host of other heathenish, denominational, sectarian days, is as unscriptural as a thing can be. The birth date of the Son of God was not revealed. Moses informs us that the "secret things belong to God, the revealed things to man and his children forever." (Deut. 29:29) The date of the birth of Christ was not revealed. Therefore, it belongs to God. Man should not try to do a thing that God has purposely kept hid. The origin of the Christmas celebration is more than one hundred years this side of the death of the last inspired man. The word Christmas is a combination of two words. Both of these words were put together later to form our word. The words were first used by the Catholics. They are Christ-Mass. This was, and still is, in the Catholic Church, a religious service held once each year in honor of the birth of Christ. The majority of the religious world claims to be Protestant. That means to protest against Catholicism. Yet, the celebration of Christmas is purely and strictly, Catholic.

Most of the so-called Protestant world, not only do not protest against this Catholic idol, but join in with them in the celebration. It is argued by some that it stimulates the spirit of giving. This is not true. But suppose it is. Do we need a Catholic holiday to remind us to give? If the words and deeds of our Lord will not stimulate Christians to give, then it will do them no good to resort to an unscriptural practice for inspiration. The giving that's done at Christmas time is not the kind that Christians are told to do anyway. I give you an expensive gift only if I have reason to expect one in return. If I do happen to know someone who is unable to give me anything, I select some inexpensive item that does them no good, if I send them anything at all. We speak of the unselfish season of the year. If there

is one time of the year when selfishness is on parade, it's this season. But, suppose you are not like that? Suppose you think of the poor only? Why should you think of them at this season, alone? You have the poor with you always. Why not think of them at other times as well? Paul said: "Let no man therefore judge you in meat, or in drink, or in respect of an HOLY DAY, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. 2:16-17) Yet, how can you keep man from judging you with respect to an HOLY DAY, if you do the same thing that he does upon the 25th of December? Makes no difference if you do understand it. He doesn't. How can Christians keep the world from thinking they are celebrating the birth date of Christ? By abstaining from the celebration. This is the only way. Then when people want to know why, we have an opportunity to teach them the truth. This is the way we do about the instrument. Why not do the same about this pagan-Catholic holiday?

"If any man speak, let him speak as the oracles of God." (1 Pet. 4:11) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) "Whatsoever is not of faith is sin." (Rom. 14:23) "The wages of sin is death." (Rom. 6:23) The celebration of Christmas is not authorized in the word of God. Faith comes by hearing the word of God. Therefore, the celebration of Christmas cannot be by faith. Whatsoever is not of faith is sin. The celebration of Christmas is not of faith. Therefore, it is sin. Where the Bible speaks, we speak. Where the Bible is silent, we are silent. Can you say that, brother? Can the congregation where you worship say that? Can the man who preaches for you say that? If the money foolishly spent for the celebration of this unscriptural practice this season could be collected and sent to needy children, what would it amount to? If it could be collected and sent to do mission work in the great Northwest, how many souls could be saved? If you fail to even think about this matter, what will you do when you stand before the judgment? Had we not best take a stand on this denominational issue, brethren? Had we not best take the Bible stand? Think on these things. Act on the Bible principle.—Lazbuddie, Texas.

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NO GOSPEL LIGHT NEXT WEEK

Following our regular custom of not publishing an issue of the Gospel Light during the last week in December, you will not receive a paper next week. You are also receiving this week's issue a few days early, which will give us more time to "take inventory" and attend to other matters that demand our attention in the office at this time of year.

Our next issue will appear under date of January 7, 1943. At this time we hope to announce the addition of some new writers and associate editors to our staff. We plan to carry the Gospel to several thousand more readers in 1943 than in 1942.

We appreciate the splendid cooperation we have received during the past year from our many friends everywhere. We are especially appreciative of the many fine articles which the ministers and other writers have been so faithful in contributing.

We hope that those few subscribers who are in arrears with their subscription payment will not forget us during the next few weeks. We need your assistance greatly at this time, and we sincerely believe that you will be rewarded many fold for every effort you put forth that is in the interest of the Cause.

HOW CAN YOU KNOW WHETHER THE CHURCH TO WHICH YOU BELONG IT A NEW TESTAMENT CHURCH?

George B. Curtis, Henryetta, Okla.

If we are not in the church that Christ established, we'd as well be in no church at all. A church after the New Testament pattern must be Scriptural in name, origin, doctrine and practice. With the many denominations claiming to be the church of the Bible, how are we to determine which is the right one? All cannot be right. Only one can be the church Jesus built. Life is too short, death too sure, judgment too certain for us to be mistaken in this matter. But how are we to be sure we are in Christ's body—the church?

I propose the following tests:

1. What church in this community wears a name found in the New Testament?
2. What church in this community has no creed but Christ?
3. What church in this community has no book of discipline but the New Testament?
4. What church in this community requires the same terms of admission as did the New Testament churches—faith, repentance, confession and baptism?
5. What church in this community has no other officers than those we read about in the New Testament—elders and deacons?
6. What church in this community in-

sists that all things be done as they were in the New Testament times?

7. What church in this community is financed as were the New Testament churches? (1 Cor. 16:1-2)

8. What church in this community meets on the first day of every week to commemorate the death of Christ as the churches of New Testament times did?

9. What church in this community insists upon a unity based upon the Bible only?

10. What church in this community has no ecclesiastical machinery such as associations, conferences, assemblies, con-

ventions, synods, etc.?

11. What church in this community has no denominational rites or ceremonies in their worship?

12. What church in this community believes in carrying out the Great Commission just as it is laid down in the New Testament?

13. What church in this community is willing to risk Christ and the Apostles' judgment on the question of baptism?

14. What church in this community possesses all the ear-marks of a New Testament church?

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**MARION DAVIS IN
SHOWALTER HOUSE**

(From Fayette County, Alabama Times)

A merger of interest to the whole South and to this section in particular was a merger whereby the Marion Davis Company, of Fayette, song book publishers, and the Showalter Publishing Co., of Dalton, Ga. have formed a merger and is now known as the Showalter-Marion Davis Co., of Dalton, Ga., and Fayette, Alabama.

The Showalter Company has one of the most modern publishing plants in the South, and featuring song book publishing, and Mr. Davis has been editing some outstanding song books of recent years, with offices in Fayette.

This new organization will feature song book publishing of all kinds and Mr. Davis will continue to develop his books as usual.

SAD, BUT TRUE

A little boy once took the Bible from the center table in the living room of his home and, after turning the pages of the book for awhile, locked up to his mother and asked, "Mother, is this God's Book?" "Certainly," was the mother's reply. "Well," said the child, "I think we had better send it back to God, for we don't use it here."

It is to be feared that there are many such Christian homes. The inmates of these homes believe that the Bible is God's Book, but they seldom or never use it. God, however, has given us His Book in order that we read and study it to find in it Christ, our Saviour. The Bible should be our greatest treasure in this sin-darkened world, giving us strength, comfort, and salvation.

May God help us to be Bible students! How much better members we would then be!

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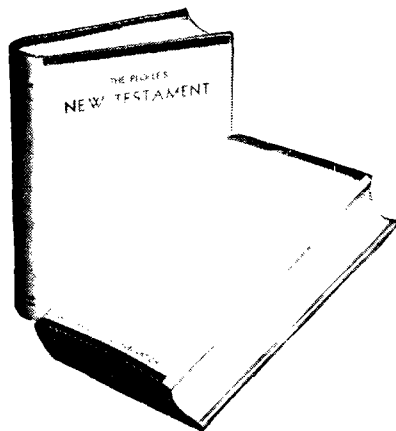
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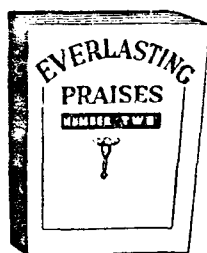
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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

DELIGHT, ARKANSAS, DECEMBER 18, 1941

NUMBER 3.

God - Approved Worship

BY JAMES L. NEAL

The nature of man is still the same as it was in Adam. It will remain that way till the end of time. By nature man is a worshiping being; and therefore, he will remain that way as long as time lasts.

All worship is divided into two classes—true and false. The one object of true worship is the living God; of the false, gods without life in multitudes. True worship must be in spirit and in truth. (John 6:24) True worship lifts heavenward and brings out the very best that is in one. False worship lowers to the basest degree of life. As proof: contrast God-fearing America with Godless India and China.

The five items of true worship are singing, teaching, praying, communion and giving.

Singing is by vocal music only and comes from the melody of the human heart and not from a mechanical instrument. (Eph. 5:19)

The teaching must come from the word of God only and given by human agency. No divine instruction is given directly now. (1 Cor. 13:8-10) Possibly at no time in the history of the church has she stood in greater need of schooled, trained and skilled instructors in the word of the Lord. "Every wind of doctrine" blows in all directions to knock weak and unlearned members off their feet. The church once knew and defended the truth; but now, neither, as a whole. We need to study the Bible prayerfully, daily; so as to know how to rightly divide and teach it. (2 Tim. 2:15) The Bible had as well lie on the shelf as to lie dead in the hearts of lukewarm church members. It will do no good in either place. Sound and heavy teaching should be done for a good part of each Lord's day worship. (Acts 2:42)

Prayer is the spiritual breath of the child of God. One today should pray as often as did Daniel. And surely we would not think on engaging in

the regular worship without sincere prayer from humble hearts, that go up to the throne of grace to obtain help in every time of need. We need to talk more and more to God through faithful prayer. We need to show indication of humility and submission in our praying. We need to kneel down upon our knees to pray. Those who are afraid to bend a bit for prayer will not be blessed by the prayer. Let the audience reverently follow the one who leads in prayer, and if he prays aright, say "Amen" with him at the close. (1 Cor. 2:1-8; 1 Cor. 14:16)

The Lord's day worship centers around the communion. (1 Cor. 11:23-34) There we have the pale bread to symbolize the broken body of our Lord, who died to save the world; and the fruit of the vine to represent his blood shed for the sins of the world. No greater monument has ever been erected among men that the Lord's supper. Monuments of granite and marble crumble beneath its shadow through the ages. Paul waited seven days at Troas to break bread with the Christians there, and preached all night following. It is observed upon the first day of the week only, and we, as followers of Christ, are commanded not to forsake this assembly. (Acts 20:7; Heb. 10:25) It is very dangerous to carelessly miss the communion. (Heb. 10:26-28) I had much rather miss all my meals on the Lord's day than to miss the Lord's supper. If I miss the Lord's table, I need not eat to feed my body. If my soul is well, let come what may to my body.

It is mavelously strange to me that hundreds of religious groups will meet on the Lord's day for worship and omit the Lord's supper; except, occasionally. To leave off the main item of worship is wholly inexcusable. It is mockery. Why sing, pray and teach in worship to God, and leave undone the communion, the very purpose for which all saints should as-

semble on the Lord's day. Does God accept?

Dear reader, let me touch your heart about this last item of worship on the first day of the week. Have you ever really given to the support of the church as you should? When, how much and for what purpose should you give into the church treasury? The answer to this threefold question is found in 1 Cor. 16:1, 2. If you have not memorized these two verses of Scripture, do not sleep till you do.

Paul says here to give upon the first day of the week. That is *when*. He says for you (every one) to give as you are prospered. That is *how much*. This is done that the church may have ready means to spread the gospel of Christ and to help the needy. That is the *purpose*. That is God's plan. It will always work.

No one should go to the house of God on the Lord's day without purposing in his heart some certain amount to give. (2 Cor. 9:6-8) Study the ninth chapter of both Corinthian letters. Dear Christian friend, you would not hide behind the liberty to give as you are prospered, and give less than a tenth of your gross income, would you? Look at Matthew 5:20, and see if you would. The Jews were required to give a tenth of their income. We should give a little more than that.

Besides it being obligatory on our part to give as prospered in connection with the worship, we should count it a blessing to give according to God's wishes. It is really an investment to give properly. See Luke 6:38. And besides our reaping what we sow here, we by this, "lay up treasures in heaven." (Matt. 6:19, 20)

It is my candid judgment that any congregation of much size will have ample means for housing quarters, to preach the gospel to the lost and to help the poor, if all members will only give according to New Testament teaching along this line. (2 Cor. 9:8) And, just remember, dear soul, that your worship is not complete unless you give as you have been prospered.

(To Be Continued)

A Contrast

BY J. PORTER WILHITE

At one time it was very common to hear the Old and New laws contrasted, but of late everything has been modernized so much that my own brethren have to modernize to some extent, even preaching on new subjects, and planning new things to be brought before the congregation. Of course that is demanded. But this time I am again taking an old subject, one that is almost forgotten, no doubt never heard by some of the younger preachers among us.

"The law was given by Moses, but grace and truth came by Jesus Christ," is a statement found in John 1:17. Jesus was born under the law, (Gal. 4:4) taught his disciples to observe the law (Matt. 23:1-3), and kept it so perfectly that he said he fulfilled it. (Matt. 5:17) It was then nailed to the cross (Col. 2:14), thus both Jew and Gentile were made one. (Eph. 2:14-16) So "Wherefore then serveth the law?" (Gal. 3:19); because "Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) That is, the law was given to lead up to Christ. He was the end in view all the while. Now that he has come and performed his great work we are under a new law.

The old law was weak through the flesh (Rom. 8:3), only bringing knowledge of sin (Rom. 3:20), and not life (Gal. 3:21), therefore it was given to last only till the seed should come (Gal. 3:19), that seed being Christ. (Gal. 3:16) Now the New Covenant, which was promised through Jeremiah (Jer. 31:31-34) is in force. (Heb. 9:16-18)

Now we have a new name (Acts 11:26; Matt. 16:16-18; Rom. 16:16) which was promised through Isaiah. (Isa. 62:1-2) It is a new religion, foreign to that of the old, or even that of Paul when he was a Pharisee. (Gal. 1:13) A new mediator (Heb. 12:24) and a new foundation (Eph. 2:20); Christ himself being that foundation. (1 Cor. 3:10-11)

We also see that there was a new baptism, one into the names of the Father, Son and Holy Spirit. (Matt. 28:18-20) And when some were baptized in another way they were baptized over. (Acts 19:1-5) Thus they entered into the family by a new birth. (John 3:1-5) Under this there was a new sacrifice (Heb. 10:12) and we are supposed to offer our bodies as a living sacrifice, holy and acceptable unto him, which is only reasonable. (Rom. 12:1-2)

A new promise was that their sins and iniquities would be remembered

no more (Heb. 10:17; Jer. 31:31-34), and we now have the promise of eternal life in the world to come. (1 John 2:25; Mark 10:30; Luke 18:30)

A new passover was brought into existence. (1 Cor. 5:7, 8) And we are all priests (2 Pet. 2:1-5), for which we should thank God forever. (Rev. 1:6)

A new kingdom has come, which was promised in Dan. 2:44, to come in the days of the kings of that age. At least before the last of the four mention had passed away. The last was the Roman king which was in existence when Jesus was born and when the church, the kingdom, was established on earth. It was to come during the life of some of the apostles (Mark 9:1), and it did when it came on the day of Pentecost, because Judas, one of the apostles, was dead. It also had to come before the death of John the last one of them to die, because if it had been after John's death they all would be dead and not "some" of them. (Mark 9:1) Besides Jesus was to get the kingdom when he stood before God, the Ancient of days. (Dan. 7:9-14) He stood before God when he ascended on high, therefore it was received by him when he went into heaven and stood before God on the day of Pentecost. He was the antitype of the High Priest under the old and they stood in the door of the Most Holy place, which was the type of heaven, seven days before making the offering, so Jesus ascended to heaven seven days before the day of Pentecost, and being the exact antitype of the old that was the day he stood before God and received the kingdom. (Dan. 7:12-14)

Now we have a new king, the Lord and Savior Jesus Christ. "Thus speaketh the Lord of hosts, saying, behold the man whose name is the *branch*; and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zec. 6:12, 13) Jesus was the one to have the "throne of David his father," (Luke 1:33) and "his seed shall endure forever, and his throne as the sun before me; It shall be established forever as the moon and as a faithful witness in heaven." (Psa. 89:36, 37) Jesus was made priest after he left the earth (Heb. 8:4) but was king while yet priest, therefore he was priest and king while on his throne in heaven and not on earth at any time, then or in the future.

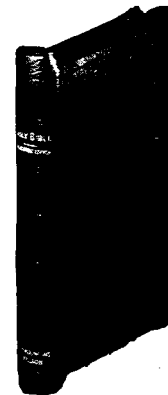
So we have a new tabernacle Heb.

9:2-9) in which to worship the Lord. This tabernacle is everywhere and we can worship where we are now instead of in the mountains like the Samaritans or in Jerusalem like the Jews. (John 4:20-24) Our worship consists of singing (Eph. 5:19); praying (Acts 2:42); teaching (Matt. 28:18-20); contribution (1 Cor. 16:1, 2); and breaking bread. (Acts 20:7; 1 Cor. 11)

Thus we see that we have a "new and living way," (Heb. 10:20) based on a New Testament. (2 Cor. 3:6-15) Therefore, we should have a new thought based upon all things new, because we are *new creatures* (2 Cor. 5:17) and if we go back under the old we have fallen from grace. (Gal. 5:4)

Now we should believe, repent, confess our Lord and be baptized into him (Rom. 6:3; Gal. 3:27), then continue to grow. (2 Pet. 1:5-11; Heb. 10:25) Then if we are faithful unto death we will get eternal life. (Matt. 10:22, 24:13; Rev. 2:10; Jas. 1:12)

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Instrumental Music In Christian Worship Is Sinful.

BY GEO. B. CURTIS

Affirmative arguments in debate between Geo. B. Curtis and I. H. Burgess, held at Eureka Springs, Arkansas.

Argument 1. There is not the slightest authority for the use of any mechanical instrument of music in the worship of the New Testament church.

Observations:

(a) Instrumental music is not in the New Testament.

(b) Therefore, instrumental music does not and cannot belong to the New Testament.

(c) There is just as much said about popes, cardinals, eucumenical councils and the other things peculiar to the Catholic Church as is said about instruments of music in the worship to God in Christian worship.

(d) This is the first argument against it, and should be conclusive without any addition or aid.

(e) The church functioned for the whole apostolic period without a single instrument of music found in it.

(f) This was its purest and most productive period, the period when more nearly conforming to the divine will.

(g) They were not used then; they are not needed now.

(h) Their introduction violates the following scriptures:

"In vain do they worship me teaching for their doctrines the commandments of men." (Matt. 15:9)

"That ye might learn in us not to go beyond the things written." (1 Cor. 4:6)

"All that ye do in word or in deed, do all in the name of the Lord Jesus." (Col. 3:16)

"Abide in the doctrine of Christ." (2 John 9)

"Whatsoever is not of faith is sin." (Rom. 14:23)

"Faith comes by hearing the word of God." (Rom. 10:17)

Argument 2. The early churches were pronounced complete without musical instruments (mechanical) being used in them. If they were complete without them and Paul says they were, then to add them would render the churches incomplete. Everyone who has given the matter any thought knows that for six centuries there were no instruments of music in the churches, therefore they are not needed to render the churches complete in him.

"For in him dwelleth all the fulness

of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." (Col. 2:9-10)

We observe:

(1) In Christ the fulness of the Father, the Son, and the Holy Spirit dwells.

(2) That Christians are complete in Christ.

(3) Being complete in Christ they are in possession of all the fulness of the Father, Son and Holy Spirit.

(4) That Christ heads all principality and power.

(5) But the fulness of the Godhead did not include in the early churches a single instrument of music of any kind other than the voice attuned to the heart.

(6) Therefore, their use are not of either the Father, or the Son, or of the Holy Spirit.

Argument 3. There was not an instrument of music in the early church for six centuries. This is a matter of historical fact. No creditable history has ever taught otherwise. Therefore, those who claim their use from an argument based upon the supposition that we are under the Psalms in regard to instruments of music place a misconstruction upon the teaching of Col. 3:16 and Eph. 5:19. They were not placed in the early church. Hence, the contention that we are directed by the Psalms to use mechanical instruments, perverts the word of God.

Argument 4. The Bible teaches that the Psalms are a part of the law.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and the world may become guilty before God." (Rom. 3:20)

We notice the following concerning the above quotation:

(1) That the apostle states that the law saith certain things to them that are under the law.

(2) That these things have just been cited by Paul to show that all were under the condemnation of sin.

(3) That whatever is quoted here came from the law.

(4) That he spoke by inspiration.

(6) If Paul here says that the things that were of the law from the Psalms it settles the matter that Psalms are a part of the Old law.

We now notice the quotations that Paul says were of the law:

"As it is written, there is none righteous, no not one: there is none that understandeth, there is none that

seeketh after God. They are all that doeth good, no, not one." (Rom. 3:10-12)

"The fool hath said in his heart there is no God. They are corrupt, they have done abominable works, there is none that doeth good." (Psa. 14:1)

"Their throat is an open sepulchre; their tongues have used deceit; the poison of asps is under their lips." (Rom. 3:13)

"Their inward parts is very wickedness; their throat is an open sepulchre; they flatter with their tongues." (Psalms 5:9)

"They have sharpened their tongues like a serpent; adder's poison is under their lips." (Psalms 140:3)

"Whose mouth is full of cursing and bitterness." (Rom. 3:14)

"His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity." (Psalms 10:7)

"There is no fear of God before their eyes." (Rom. 3:18)

"There is no fear of God before their eyes." (Psalms 36:1)

"Now we know that what things the law saith, it saith to them who are under the law." (Rom. 3:19)

Here are six quotations taken from the Old Testament. One of these comes from Proverbs 1:16: "For their feet run to evil, and make haste to shed blood." The other five comes from the book of Psalms and Paul calls these things that the law says. Yet, Christian Church preachers in order to try to justify mechanical instruments of music in Christian worship will declare that they are no part of the Old Law. Christian Church vs. Paul.

But again, Christ says the Psalms are part of the Old Law.

"But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without cause." (John 15:25)

"Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hath hate me without cause." (Psalms 35:19)

"They that hate me without cause are more than the hairs of mine head." (Psalms 69:4)

Jesus answered them, Is it not written in your law, I said, Ye are gods?" (John 10:34)

"I have said, Ye are gods; and all of you are children of the Most High." (Psalms 82:6)

Here are two quotations from the book of Psalms, and Christ says they are from the law. But Christian Church preachers in order to justify mechanical instruments in Christian worship say the Psalms are no part

(Continued on page four)

THE GOSPEL LIGHT

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Instrumental Music In Christian Worship Is Sinful

(Continued from page three)

of the Old Law. Christ vs. Christian Church. But what do they care so long as they can have a "horn to toot, or noisy flute, or drum to beat and pound."

Argument 5. The law was taken away at the cross. The Psalms are part of the law. Therefore the Psalms being part of the law were also abolished at the cross.

"Blotting out the handwritings of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14)

Argument 6. The argument that Psalms are binding as a rule for worship in a New Testament church, also binds animal sacrifices upon the church.

"Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings: then shall they offer bullocks upon thine altar." (Psalms 51:19)

"I will go into thy house with burnt offerings: I will pay thee my vows." (Psalms 66:13)

"I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks and goats." (Psalms 66:15)

What would not the music advocates give for the Psalms that said I will go into thy house with instruments of music? How they would rave about the house of the Lord being the church of the Lord. Any argument that is drawn from the Psalms for the justification of a New Testament practice may be duplicated to prove animal sacrifices and the burning of incense.

Argument 7. The Bible itself fixes the meaning of the Greek Psallo in its New Testament sense as being a

language instead of a tune of a mechanical instrument.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15)

Observations:

(1) Paul is here discussing the uselessness of speaking in a foreign language without that language being translated that it may be understood by his hearers.

(2) He concludes that he will not pray in a foreign language, but will pray with understanding, i. e., that is in an understood language.

(3) He also concludes that he will not sing in an unknown, or foreign, language, but that his singing shall be in a language that can be understood.

(4) Hence the psalting done by Paul was in a language and not by the plucking the strings of a harp.

"Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understandings also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:13-15)

Argument 8. The idea that a Psalm requires musical accompaniment in its New Testament sense is refuted by the New Testament itself.

"And David saith himself in the book of Psalms The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." (Luke 20:42-43)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." (Luke 24:44)

"For it is written in the book of Psalms, Let his habitation be desolate, let no man dwell therein: and his bishopric let another take." (Acts 1:20)

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee." (Acts 13:33)

"Wherefore he saith in another Psalm, Thou shalt not suffer thine holy one to see corruption." (Acts 13:35)

"How is it then, brethren, when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:26)

"Speaking to yourselves in psalms,

and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19)

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs."

Gilbert Copeland, Camden, Arkansas: Brother E. R. Harper of Little Rock did some fine work while with us in the meeting here from November 10 to 23. He did some very fine preaching and strengthened the church in a great way. The church here at Camden is closing out a good year. Our efforts have resulted in the establishment of three congregations. We have held six mission meetings where there were no congregations and two or three meetings where the church was very weak. Several have been added to our number here in Camden, and the church here has a great opportunity in the future. I have resigned the work here to become effective January 1. At that date I am moving to DeQuincy, La. to work with the church there. We hope to do lots of work in that section where the cause of Christ has not been planted. The church at DeQuincy is very anxious to spread the gospel in that much neglected field. Let us have your prayers and your suggestions for the work there.

No Gospel Light Next Week

In keeping with our policy of not publishing THE GOSPEL LIGHT the last week in December each year, you will not receive an issue next week.

We will be back with you January 1, and if present plans mature will have a number of extra features for you during the new year. We are sure that you will not want to miss an issue.

We also want to again remind you that quite a few subscriptions are now expiring and that we hope you will let us have that renewal. And, too, why not subscribe for some friend or relative as a Christmas gift. It would be a reminder of your thoughtfulness each week in the year.

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Spiritual Worship

BY A. C. DREADEN

We are living in an irreverent and irreligious age. Things once held sacred and holy are now profaned and counted common. Religion is often disgraced and cheapened before the world by carnally minded religionists. Recently there appeared in the papers these headlines: "Fun, Food and Faith attract churchgoers." It was stated that the pastor and his wife "usually take the lead in the supervised dancing at the church gym." The entire report of the revellings of that evening was nothing short of a burlesque on religion. But this irreverent spirit may easily find its way into the worship of God, and leave its blighting effects. Maintaining and cultivating spiritual worship is a major obligation of the church today. Spiritual worship enriches and cultivates Christian character, while irreverence impoverishes and destroys it. Reverence is an acquired quality of the soul, and must be faithfully cultivated. Worship is inward and spiritual. Outward acts only express the devotions of the heart.

Preparation For the Worship

It takes a converted heart to worship God acceptably. Worship carries the idea of devotion. But the sinner's heart is devoted to sin. Sin destroys reverence. But a converted heart has turned from the love and practice of sin. Worship is the very expression of the heart's devotion to God. Humility and a feeling of dependence, together with gratitude for the privilege of worship become the finest preparation. The proud and independent have little desire to worship God. We should be able to say with David, "I was glad when they said unto me, let us go into the house of the Lord." (Ps. 122:1) Something is seriously wrong when a Christian cannot look forward with happy anticipation to being present at the worship. This preparation is the sure preventive against "forsaking the assembling of ourselves together." One does not purpose to attend the worship all the week and then deliberately stay away, neither is he easily kept away.

Participation In The Worship

Many seem to have the idea that in worshipping God man is wholly passive, about like the denominational theory that the sinner in conversion is wholly passive. One has about as much truth as the other. Jesus said, "They that worship him, must worship him in spirit and in truth." "In spirit" can certainly mean nothing less than that the heart must be engaged. But with the heart man thinks, reasons, understands, etc. That is why there can be absolutely no worship in an inattentive and distracted attitude. There may be the outward form, but this is purely mechanical and meaningless. Now let us make some practical applications of these truths to the items of worship.

Bible study is considered by many to be dry and meaningless. But can this be true of one who realizes with David, "Thy word is a lamp unto my feet and a light unto my path," and prays, "Open mine eyes, that I may behold wondrous things out of thy law?" Is it possible to really study a lesson during the week, take an active part in the discussion when the class assembles and fail to enjoy and profit by it. Surely not except for the most carnal and shallow minded. But without this preparation and participation it is in no sense Bible study. When God's word is being preached in all its power to convict and convert the lost, to reprove, to rebuke and edify the saints; when hungry souls are being fed, ignorant souls are being instructed, and a lost and dying world is being pointed to the Lamb of God, how can any one fail to be interested

unless calloused by indifference?

The song service has never received the attention it deserves as a part of the worship. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in the heart unto the Lord." (Col. 3:16) Eph. 5:19 is identical in meaning. They teach that scriptural singing is a spiritual exercise. "Singing and making melody in the heart" is the same as "Singing with grace in the heart to the Lord." They simply mean the bringing of the thoughts and feelings of the heart in harmony with the sentiments of the song. It is the sentiment that is sung that constitutes the worship, not following the notes or music. There is no acceptable worship in music apart from the sentiment sung. The music is only the means of conveying and impressing the sentiments of the song upon the hearts of both the singer and the hearer. The song service is for the purpose of praising God and teaching his word. But this requires that the songs be scriptural in sentiment, and entered into with all the heart. The habitual late-comer who either misses or disturbs the song service, not only fails to praise God and teach others, but prevents others from doing so.

Listening to a prayer is not praying; praying to be heard of men is not praying. Public prayer involves these two dangers. We would be horrified at the thought of omitting prayer from the public worship. Yet that is what the individual does who fails to enter into the prayer that is being offered. Whatever blessings are promised in answer to prayer, certainly are to be enjoyed only by those who pray. We are told to "come boldly to the throne of grace that we may obtain mercy, and find grace to help in every time of need." Failing to pray indicates that one feels no need of God's mercies and help. We receive forgiveness in prayer, but the one who does not pray does not receive forgiveness.

When Jesus instituted the supper he said, "This do in remembrance of me." But it may be done with no thought of the Lord. Paul warns, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily shall be guilty of the body and blood of the Lord." You won't get the fearful significance of that warning at a glance, but serious consideration of it would revolutionize and elevate the worship of most people. We think of damnation to the soul in terms of murder, stealing, lying, adultery and false doctrine, etc. Here it is directly associated with the manner in which we worship God. We should have the reverence and awe that we would have felt standing at the cross and witnessing his agonizing death! To fully realize what Christ suffered, and that he suffered thus for me, is all that is necessary to produce that attitude of heart to acceptably engage in this part of the worship.

Giving of our means is a part of spiritual worship when it meets the scriptural requirements. The amount must be "According as God has prospered us." (1 Cor. 15:1-2) But there must be "first a willing mind" or "According as he purposeth in his heart, so let him give." (2 Cor. 9:7) What is given is prompted by that purpose in the heart, and therein lies the glory to God and the blessing to man. Jesus says this is laying up treasures in heaven and that "where your treasure is, there will your heart be also." Giving is associated with the other items of worship. (Acts 2:42; 1 Cor. 16:1-2) It is beyond me to understand how or why any one ever conceived the notion that giving is

(Continued on page eight)

From The Young People

Be Thou An Example

BY GEORGE F. CURTIS

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4: 12)

The very fact that Paul thus spoke to Timothy proves conclusively that we are to be examples. The power of an example is the influence our life has over another.

It is a known fact that we set examples in three different ways. What we say, what we do and what we are. This being true shouldn't it be the aim of each one to do as best we know so as to lead others in the right way. Our own salvation is built or unbuilt by our conduct.

We may cause trouble or turn it away by something we say or the way that we say it. The wise man of old said, "A soft answer turneth away wrath but grievous words stir up anger." (Prov. 15:1) Certain occasions demand plainness of speech. When this is necessary, say it, but be careful how you say it. As a usual thing it is not what we say, however plain, that offends, but the spirit we manifest while saying it.

Idle words should not be used, neither should corrupt communications proceed out of our mouths. (Eph. 4:29) In Matt. 12:36, 37 we read: "But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." This should cause us to watch our speech closely.

Christians are known and read of all men. (2 Cor. 3:2) This is why we should watch what we do. God says in Jer. 16:17, "Mine eyes are upon all their ways." If God and Christ were the only ones who knew of our evil deeds when committed, no one would be influenced for evil, but such is not the case. People of the world will judge Christ and his church by what they see us do. We are leading someone to heaven or hell by our lives.

We influence others by what we are. In Titus 1:16 we read: "They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Is this your condition? Do you say you are a

Christian and by what you do deny it? If you profess Christianity and do not the things a Christian should, you are killing the power for good and hindering the church.

When God put Adam and Eve in the Garden of Eden and told them of the trees they should and should not eat of, he was wronged by an example. Eve saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise. She took husband with her and he did eat. This was an evil example. It influenced her husband to do something that God said he must not do. The effect was fatal, involving the guilty pair and all posterity.

Cain, Eve's son, followed in the sinful footsteps of his mother. Before him, his mother had disobeyed God, Cain did also by substituting a different kind of sacrifice from what God called for. There are many people on their road to destruction by following the way Cain traveled. "Woe unto them for they have gone in the way of Cain." (Jude 11) Thus the first evil deed has been so powerful that it has exercised a world wide influence for evil. Let us beware.

We note the case of Abel. By his being true to God's word and offering him exactly what he called for, Paul says of him: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it, he being dead yet speaketh."

In John 13:12-17 Christ gives us an example of humbleness. He washes the apostles' feet. To be an example we must humble ourselves.

In 1 Peter 2:21 we read: "For even hereunto were you called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." To follow in Christ's steps and to be a good example to others we must suffer.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief. (Heb. 4:9-11)

Try the Spirits

BY BERNARD VETETO

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 Jno. 4:1)

Christ warns us in Mark 13:22, that "False christs and false prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the

elect." Christ prophesied that these would rise, and they are now among the people trying their "dead level best" to turn the people away from God. We learn by studying 2 John 7, "that many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh."

The above scripture is quite true. A Christian can look about him and see all manner of antichrists who go about making "the truth of God into a lie." They have turned aside from teaching the gospel of Christ, and instead are "teaching for doctrine the commandments of men." They are worshiping God in vain.

How may we try these spirits, whether they are of God? The surest way of trying these spirits and false christs, is by the test of the gospel of Christ. They cannot stand up under the "strength of God's word." They will squirm and wriggle from the pain the "truth of God" inflicts upon them. When one has tested a spirit, that he thinks is a false spirit by the word of God and it cannot stand the truth, then he can rest assured that spirit is a false one.

Brethren, let's do more spirit-testing and make the way clearer for the gospel of our Lord and Redeemer. Jesus Christ.

Hot Springs, Arkansas.

E. L. Rodgers, Windsor, Ky.: To all whom this may concern: This is to certify that Brother A. W. Wagoner of Dayton, Tenn., has been with the Dry Fork Church of Christ in Cosby County, at intervals for seven years. He is a true Gospel preacher. He desires a regular location and will go anywhere. Address him at Dayton, Tenn.

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Paragraph Sermons

BY E. M. BORDEN

This is the last month of the year, 1941. In about three weeks we will enter the new year. We will date our letters and documents "1942." Whether saint or sinner; atheist or Christian, we will date our letters. "In the year of our Lord, 1942." That is, it has been around 1942 years since the birth of Jesus, his birthplace, like David of old, was Bethlehem. It is true that Jesus had many opposers, and they tried to stop the onward march of his church in the world. Before the first century had ended, the story of the Christ had been preached in all the world. Jesus said: "The gates of hell shall not prevail against it." That same church is here now. His followers are marching on to victory.

There is some dispute as to the exact date of the birth of Jesus. Whether he was born December 25, in the year one, or not, there is no instruction for a memorial of his birth. Baptism pictures the burial and resurrection of Christ, and it is to be observed once in the life of an adult. The Lord has also given us a memorial of his body and blood, which is the Lord's Supper. It is to be observed on the first day of the week until Christ comes again. It is a weekly memorial. We have no objection to giving gifts at this season of the year. We have a part in it and give as well as receive. We give as friends, but not as a religious ceremony. As I have said, we have no command to give as a memorial of the birth of Christ.

Many people expected Christ to establish an earthly kingdom. The Jews thought that Jesus had come to restore the kingdom of Israel, and to reign on earth as a literal king. Jesus said, plainly, "My kingdom is not of this world." The kingdom of Christ is a spiritual kingdom, and it will continue to be so. Christ is reigning at the right hand of the Father, in heaven, and he will continue his reign until he comes again. When he comes again he will deliver the kingdom to God. There are many people today who think that Christ will come yet to reign on earth as a literal king, and that his reign will be for a thousand years.

When the day is finished, and the evening shades have covered the land, we should thank God for his many blessings, forgive our enemies, and slumber with a clear conscience through the night. At the end of the year, when father time has added another year to our pilgrimage here below, we should take an inventory of

our lives and start the new year with a determination to do greater things in the new year. At the end of our journey here, we may look back over a life, already spent, either as a success or a failure, and then go to meet the King of kings and Lord of lords. Let us remember, that, whether we be in a royal family and live in king's houses, or whether we be peasants and live in tents and cottages, we must face the great judgment in the last day.

Should we keep the right kind of company? We know that we should use discretion in our choice of friends and associates. No man can rub up against a chimney sweep and keep his garments clean. A wicked man is uncomfortable in the company of men and women who are trying to live the Christian life. No man can prefer the company of a depraved character and keep his robes of righteousness clean. That wicked man is not always the friend he claims to be. A real friend will not try to turn a righteous man into paths of wickedness. Some men try to defend themselves by saying that others are also guilty. Some men are very careful to see that false doctrine is not brought into the congregation, but smile at immorality. Adultery and other sins of the flesh are classed with heresies and things of that nature. Shall we smile at one sin and take the others into our own lives? Would I want my boy to be a constant companion of a drunkard? I can hear you answer, No!

Will W. Slater, Fort Smith, Ark.: The meeting at Browning, Ill., closed without visible results. Fairly good attendance and interest. It is one of the oldest congregations in the state. Brother Wiley Mathis, in his eight meetings there, has done a fine work. Others of our outstanding preachers have done good work in the past. I was invited to be with them again in the fall of 1943. This closed my meeting work for the year. I have been continuously in the field since the first of June. I will have time for a few song drills before my spring engagements begin. The war situation is very serious indeed, but we cannot afford to neglect the work of the church, nor cease our efforts in striving to save the lost and to strengthen the body of Christ. Brethren, let us work as we have never worked before. This old world is being shaken to its very foundation. The war clouds that have been hanging low over the Atlantic have at last settled on our own beloved land. Every one recognizes we are living in a changing world. What the new world will be, God alone knows. We can only work, toil, labor, hope and pray for the best. May God help us all to be faithful to the cause for which Christ died.

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Harper-Jones Debate

By Gilbert Copeland

It was my privilege to attend the debate between Brother E. R. Harper of Little Rock, Arkansas and G. E. Jones of DeSoto, Mo. I do not have the propositions but the substance of them were: Brother Harper affirmed that the things he taught were the things taught by Christ and the apostles, and given to the world for men to believe and obey that they might be saved. Mr. Jones denied this proposition. Mr. Jones affirmed that Brother Harper was a blind leader of the blind and all who obeyed the things he taught would go to hell.

This debate was a real victory for the truth of God. Brother Harper presented the truth in a very fine way, and preached the gospel of Christ in a very effective manner. Mr. Jones and the Baptist doctrine really suffered in that part of the country. The debate was held at Neeleyville, Mo. And the people of that section will not soon forget the debate. Brother Harper and the church of Christ won the admiration of the people of that section, and good is sure to come from it.

Though there is no congregation of the church of Christ at Neeleyville, the church was well represented at every session, while the Baptist were scarce much of the time. Some thirty or thirty-five gospel preachers attended the debate. Brother Harper made the truth stand out so clearly that I think a review of it will be helpful to the readers of the Gospel Light. Brother Harper has promised to give us several articles in a review of the arguments that were made. Watch for them, for they will be worth your while.

Brother Coleman Overby was Brother Harper's moderator. Brother Harper, Brother Overby, Brother Harbert D. Hooker and I spent the entire time in the home of Brother and Sister Arnold of Fairdealing, Mo., some fifteen miles from the debate. Brother and Sister Arnold's home is a real preachers' home, and those who have not enjoyed its hospitality have missed a real treat. They are real Christian people and they love and spread the truth of God in that section. "No sacrifice is too great for the Lord's church", seems to be their motto. Such friends to the cause of Christ cannot be soon forgotten by those who love the church. Thanks to the Arnold family, and may the Lord bless their work.

Brother Arnold, with other brethren near are already talking and planning to hold a mission meeting at Neeleyville. Such a meeting would be very timely, and good would come.

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you stand before the Judge of all men. Help us, Lord, to keep thy commandments and praise thee for all thy blessings!

SPIRITUAL WORSHIP

(Continued from page five)

not a part of the worship.

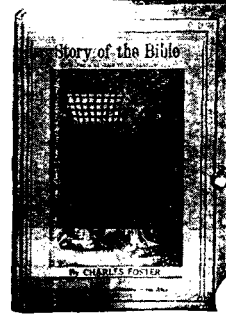
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cleanse thou me from secret faults." While reproaching ourselves for our weakness and waywardness, we humbly confess our sins and renew our vow of allegiance to God, we are able to say, "It is good for me to draw near to God." (Ps. 73:28) By carefully cultivating the spirit of reverence, and earnestly engaging in the worship at all times we come to make this sentiment our own, "I was glad when they said unto me, Let us go into the house of the Lord."

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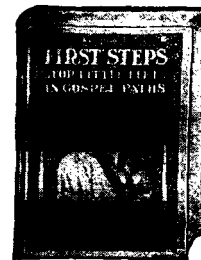
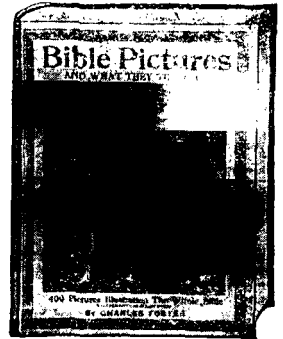
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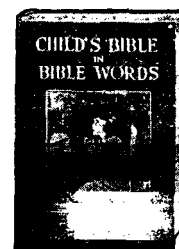


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The Gospel Light

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—PSALMS 119: 105

VOLUME XII

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NUMBER 2.

Are You Ashamed?

BY HAROLD ENSLEY

"Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner." (2 Tim. 1:8) These are the words of the apostle Paul directed to the young preacher, Timothy, in an age of grievous persecution. In that day for Christians to contend earnestly for the faith meant the risking of their very lives for the cause of Christ. Jews and pagans alike persecuted the children of God in every form and fashion that they could imagine in their hearts. It was a matter of life and death for a person to confess the Christ.

In the face of these things the apostle Paul said, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek." (Rom. 1:16) It is the plan of redemption that God has offered unto sinful man. To the one who believes it, it is God's power unto salvation but to the one who believes not, it means nothing. Again Paul said, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) Paul, willingly and gladly gave his very all, that the gospel of Christ might be preached to save the souls of men.

Why should I today, be ashamed to speak to my loved ones, my friends, and even my enemies about the very plan that is able to save their souls from the depths of a devil's hell. Isn't it a tragic thing for children of God to have so little love in their hearts for the souls of those about them, that they are willing to stand idly by rather than to gladly proclaim the story of the cross. Are they ashamed of the testimony of the Lord and also ashamed of those who are proclaiming it? Many times I'm convinced that is it, and possibly it is gross neglect of duty. Brethren, we need more personal evangelism. The responsibility of bearing fruit rests upon the shoulders of every child of God, ac-

ording to their respective ability. It is either that or be cast out in the day of judgment. No one can bear fruit for Christ and be ashamed of his testimony.

There is a statement made by the Lord himself that we want to bring to your minds in connection with this thought, "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (Jno. 3:19-21) Many are ashamed of the testimony of the Lord for that simple reason: that it reproves their evil deeds.

Be thou partaker of the afflictions of the gospel. It would naturally follow that the one who is not ashamed of the testimony of the Lord would be a partaker of the afflictions brought about by such a stand, and Paul instructed Timothy to that effect when he said, "But be thou partaker of the afflictions of the gospel according to the power of God." (1 Tim. 1:8)

The afflictions of the gospel in the days of Paul and Timothy were indeed great. We should blush with shame to think that Christians in this great country of ours murmur at the afflictions of this present day. If Paul so instructed Timothy to be a partaker of the afflictions at such a time how much more should we also give up the pleasures of worldliness for a life of obedience to God. We learn of Moses that he chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. (Heb. 11:25) Many have chosen otherwise

to enjoy the pleasures of sin for a season, esteeming it greater riches than the reproach of Christ.

The apostles rejoiced that they were counted worthy to suffer shame for His name. (Acts 4:51) The apostle Peter writes, "For even hereunto were ye called: because Christ suffered for us, leaving us an example, that ye should follow in his steps: . . . who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." (1 Pet. 2: 21-23) That doesn't mean that one is to bring afflictions upon himself by wrong doing. Peter also wrote, "But let none of you suffer as a murderer or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf." (1 Pet. 4:15-16) Paul suffered for preaching the gospel and states, "Nevertheless I am not ashamed; for I know whom I have believed: and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12) Again he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 5:18) Let us be of the same mind.

Hold fast that form of sound words. Paul continues his instructions with the command to hold fast the form of sound words. (2 Tim. 1:13) We realize that those who are ashamed of the testimony of our Lord and are unwilling to be partakers of the afflictions of the gospel of Christ will not hold fast the form of sound words. False teachers have dealt so recklessly with the word of God in order to try to make it conform to their speculative theories that many have lost respect for the word of God and are unwilling to accept it as the standard. They submit themselves to the com-

(Continued on page four)

Concerning The Name

BY J. PORTER WILHITE

"Turn, O backsliding children, saith the Lord, for I am married unto you." (Jer. 3:14) At one time God's children wore his name, or the name Israel, which includes the name God, as Hebrew scholars tell us the word "El" means God. So every time the name of the followers of God was mentioned they spoke the name of their God, which is in harmony with a statement found in Mic. 4:5: "All people will walk every one in the name of their god, and we will walk in the name of the Lord our God for ever and ever." Thus we see that the people wore the name of the one to whom they were married, just as is the custom today—that the bride should take the name of the groom. Today we are married to another, the one who was raised from the dead. (Rom. 7:1-4) Whose name should we wear now, since that was right? Whose name do you married men expect your wife to wear? Are you better than the Lord? Do you demand more for yourself than you are willing to give the Lord? Remember "the Lord will not forsake his people for his great name sake." (1 Sam. 12:22)

"Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." (Isa. 65:15) The Lord did not forsake his people according to Samuel, but he did give them another name as we see from this statement from Isaiah. He even tells us where his name would be found. 'I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.' (Isa. 56:5) This new name would be given after the establishment of the church which took place on the first Pentecost after the crucifixion of our Lord. Sometime after the crucifixion, then we must look for the new name he had promised. Yes, after the great and most noted day of Pentecost, because that is the birthday of the church of our Lord, as most real scholars of the denominational world will testify. Too, you notice this name would be forever. Never be cut off.

From Isa. 62:1, 2 we see that the new name would be given after the word of God had started to all nations, and the Gentiles had been invited into "thy righteousness" which took place some years after this great Pentecost at the home of Cornelius as is recorded in the tenth chapter of the book of Acts.

All agree that the Gentiles were admitted by the preaching of the gos-

pel the first time as is recorded in Acts 10, then if you will turn to the very next chapter (Acts 11:26) you may read: "The disciples were called Christians first in Antioch." As an individual follower of the Lord and Saviour Jesus Christ we were called Christians instead of Israelites as they were under the Old Testament. Back there they wore the name of God, and every time they spoke their name they made mention of the name of God, because "El" means God. Now when we speak our name we speak the name of the one to whom we are married, Christ, (Rom. 7:1-4) because we see the name CHRIST in the name CHRISTian. However, this name was never applied to the body, or the church, just to the individual followers of the Lord. His body was only spoken of as His, in the possessive case, and has been so recognized, or called, which some would naturally say is its name. Whether you call it or not, that was the way it was designated from other religious bodies in that day, such as the Pharisee, Sadducees, Essenees, etc. and today it is thus distinguished from modern sects, such as Methodists, Baptists, Nazarenes, etc. in the same way. But please remember "in all places where I record my name I will come unto thee, and I will bless thee." (Ex. 20:24) His name was recorded in his House, the church, therefore He will bless those who are in the church. In fact we are reconciled unto God in the body which is the church. (Eph. 2:16; Eph. 1:18-23)

The family is both in heaven and in earth, but regardless of where we may be, if a part of his family, we are wearing his name. (Eph. 3:14, 15) Surely he would not recognize us as His children, if we refused to accept the divine name. Neither would he recognize us if we refused to wear the name of our husband, and we are married to the one who was raised from the dead. (Rom. 7:1-4) "We are thine: thou never barest rule over them; they were not called by thy name." (Isa. 63:19) So here we see that we must wear his name if we expect to be under his government, or rule. He absolutely refused to rule over those who refused to wear the name he gave. What do you think about the sects who have names never thought of in the days of the Lord or the apostles? He may refuse them because they have refused to accept the name he offered. I verily believe that very thing from the above men-

tioned scripture.

But if we take seven as a total number, and woman as a type of church, we learn from Isa. 4:1 that they will all be clinging to the Lord some time asking that they be recognized, and promising that they will surely wear his name without addition or subtraction. Even offering to do just any thing, if he will only permit them to wear his name. Well why not, since all are to walk in the name of their God? (Mic. 4:5)

One other thought I wish to call your attention to, and that is found in Deut. 28:10 where he says, "All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." How true that is today. We are the one people who wear the name of the Lord, just as they did in Bible times without addition or subtraction, and you can see very plainly that the world (of sectarians) are afraid of us. They dread us as one would dread their superior. Spencers history of the Baptists of Kentucky says we took Baptists like a cyclone through a forest. You can hardly get one of them who will meet one of our men in debate, they even teach people that it is wrong to debate. Some of my own brethren have come to believe that debates do no good, but if carried on in the right spirit how could a comparison of truth and error be wrong? Besides Paul debated (Acts 19:8, 9); so did Stephen (Acts 6:9); as well as the Lord debating with the devil. But I am not on debates this time so I will get back to my subject.

As individuals they were called Christians, as well as some other names, as we see from Acts 11:26; Acts 26:28; 1 Pet. 4:16 and there is only one name by which we can be saved. (Acts 4:12)

As a collective body, or church, they were called church of the Lord, (Acts 20:28); church of God (1 Cor. 1:1, 2); church of the first born (Heb. 12:23); kingdom of God's dear Son (Col. 1:13); or churches of Christ. (Rom. 16:16) It was also referred to by Jesus as my church. (Matt. 16:16-18) So if we call it the church of Christ we are right, and if we call ourselves Christians we are right in that. Other names, such as is not to be found in the word of God cannot be scriptural and therefore are wrong.

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The Watchful Leaders

BY GLENN A. PARKS

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17) This has always been an exhortation of real importance in respect to the leadership and those trusted to their care among churches of God. Under the details of this exhortation there seems to lie a reference to the shepherding of sheep. The word "pastor" as applied in the New Testament Scriptures is "poimen" in the Greek language, and carries the meaning of shepherd. The word is used some eighteen times in the New Testament and is used to denote keepers of sheep. Example: Lk. 2:8, 15, 18; applied to Christ in his relationship to Christians, John 10:11, 14, 16; Heb. 13:20; 1 Pet. 2:25. Then the term "pastor" is applied to the elders of the church, Eph. 4:11. The word "poimen" in the Greek from which we get the word "pastor" denotes the care and interest as well as the responsibility of feeding and "tending the flock" of God, the church.

It is not my disposition in this article or in any that shall later appear to be extremely critical of the work of that group of men who have been selected and appointed as elders in the congregations of Christ. I believe too many things have already been said of that nature. Yet, I think none would take the position that sin, carelessness, indolence, "and such like" are to be "laughed off" when displayed by elders of churches. But the purpose and theme of this article is to view them under a different heading. Your attention is invited to:

I. The Shepherd's Authority

To say that elders have no authority is to speak loosely and dangerously. No, no, surely not the authority of a dictator to "lord it over God's heritage," but authority in enforcing the written word of truth upon the hearts of those within his sphere. Christians must maintain the liberty wherewith Christ hath set them free, but at the same time there is a discipline also to be maintained, a provision and protection to be accepted. Few are the Christians that can do without counsel, comfort, and spiritual supply from those who in various ways are qualified to give these. In this field the shepherd surely functions orderly and sanely as he patiently and carefully leads the flock of God. As the wise and benevolent

parent admonishes, rebukes, corrects, and chastens his children so must the elders admonish, reprove, rebuke without respect of persons all transgressors under their charge. If all means of reformation should fail they must with the concurrence of the congregation "withdraw themselves from every brother that walketh disorderly." 2 Thess. 3:6.

II. The Shepherd's Fidelity

He remembers that he has to give account. If any of the sheep be lost or slain he has to explain how it happened and show that the blame did not lie with him. This makes a true shepherd ever vigilant and foreseeing, always ready to suspect danger under an appearance of the greatest safety. With all my heart I believe this part of the shepherd's work is often missed or excluded from our examinations of the study. I wonder does it account for the laxity upon the part of elders in matters of discipling the evil doer? When this phase of the responsibility placed upon the shoulders of elders is thoroughly understood and accepted a new day will have dawned upon us in matters of Christianity. When I am responsible for anything in my care I am the more watchful. So it is with watchful leaders of the church of God.

III. The Shepherd's Difficulty

The literal shepherd of literal sheep has difficulties enough. He has to do with stupid sheep that have to be watched continually. But, then, he can always employ main force. The spiritual shepherd on the other hand, deals with human beings. They have to be taught. They have to be persuaded. They have to be warned. If they are bent upon going into pastureless and dangerous places, then the shepherd cannot stop until he has exerted every available means granted him in God's truth to restrain them. He warns, he expostulates, he entreats, with tears in his eyes again and again conscious all the time of the peril directly set in the path of him who would defy the way of duty and right. The task often is so hopeless of results that they give up in despair and ask God to relinquish them of the responsibility of being held to account. Brethren, how they need your sympathy, support, and encouragement as they deal patiently with the morally debauched, the weak and uninformed, and the worldly minded! Often have I seen the shepherds as they went with heavy hearts to ex-

hort, rebuke, and warn the unsuspecting, the rebellious and headstrong, morally impure brethren allotted to their oversight and care. Then, too, I have heard of that weak, poorly informed disciple that gave encouragement to the evil doer, adding his weight to the course of the offender. Pitiful picture. No, indeed, their task and responsibility not an easy one and not coveted by many who would shun the care and charge imposed upon the faithful shepherd.

IV. The Shepherd's Account and Reward

The faithful shepherd can keep the day of account before him with a calm and ready heart. He can justify himself for every sheep committed to his trust. But all this will not keep him from bemoaning the sheep that are lost. Only those allotted to his faithful trust who would listen to no counsel and who believed in no peril will suffer the pangs of separation from the loyal and obedient of the flock. His reward will consist of an entrance into the home of the soul as a faithful servant of God together with no doubt, the joy that will be his upon the entrance of many others for whom and with whom he has labored and prayed. Great duty! Happy privilege! Abundant blessings!

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A large number of our subscribers have responded to our appeal in last week's GOSPEL LIGHT for renewal subscriptions immediately. We are well pleased with the response so far, but there are others who we hope will not fail us at this time.

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THE GOSPEL LIGHT

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From The Field

Foy L. Smith, El Dorado, Ark.: We recently closed a short meeting here. Three were baptized and three placed membership. Yesterday was another good day with one baptism and two placing membership. Our work moves along nicely.
* * *

T. B. Crews, Houston Texas: The work at Kashmere Gardens here in Houston is encouraging, but moving slowly. Had two fine audiences Sunday and the largest collection we have ever had. One of the fine sisters invited five unconverted ladies over to here home in the afternoon and for nearly three hours I discussed things that were troubling them. None were baptized but we hope to baptize all of them soon.
* * *

Voyd N. Ballard, Booneville, Arkansas: I preached at Etna last Sunday morning and at Ratcliff Sunday night. Nice audiences at both places. The Lord willing I will preach at Nola the Second Saturday night and Sunday in this month. When passing through Booneville stop and worship with us.

Are You Ashamed?

(Continued from page one)

mandments and precepts of men, being unwilling to submit themselves unto righteousness of God. Jesus said, "In vain do they worship me teaching for doctrines the commandments of men." (Mt. 15:9) Friends, life is too short, death and judgment too certain for us to render our service in vain. If we cannot accept the standard that God has given, even the words of the Lord Jesus Christ, to whom then shall we go? He has the words of eternal life." (John 6:68) We must hold fast the form of sound words or be eternally lost.

The apostle John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and

bring not this doctrine receive him not into your house neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 9, 10, 11) And to think that the general public and (I speak it with shame) even some of our own brethren think we have no right to expose error and false teachers. We are to contend earnestly for the faith and we cannot do it by slapping every false teacher on the back and telling him to go right after his false doctrine and that we are with him one hundred per cent. Such is an abomination in the sight of God.

The curses of heaven rest upon any man who dares handle the word of God deceitfully. In the days of the apostle Paul, Judaizing teachers and other false teachers tried to pervert the gospel of Christ and Paul had this to say of such, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say I again, if any man preach any other gospel unto you than that ye have received let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:8-10) The preachers of denominational institutions have been preaching to suit the people so long that they really think it is gospel. It is little wonder that there is the confusion that exists in the religious world today. Men have transgressed the word of God by their tradition. Well can it be said of them, "And for this cause God will send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:11-12) How can a man be reached who has no love for the truth? We must all preach the gospel that Paul preached or stand condemned. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jno. 14:16) Yes, I understand that men teach many ways leading to the same city; the word of God teaches plainly that there is one way and that is Christ. Solomon said, "There is a way that seemeth right unto man but the end thereof are the ways of death." (Pro. 14:12)

Sinner friend lest you go away, and I may not again have this opportunity of speaking to you, I will present the simple demands that the God of heaven and earth has made. He demands that you believe that He is and that he is a rewarder of them that diligently seek him. (Heb. 11:6) He demands that you believe in Jesus Christ as His Son—that he died for

your sins—was buried—arose the third day from the dead—that he ascended to God's right hand, where he is reigning King of Kings and Lord of Lords upon the throne of David—and that he is coming some day to take vengeance upon those who obey not the gospel (Jno. 8:24; Mk. 16:15, 16; 1 Cor. 15:1-5; 2 Thes. 1:7-9); he demands that you repent of your sins. (Acts 2:38; Acts 17:30); he demands that you confess the Christ before men. (Mt. 10:32-33; Rom. 10:9-10); He demands that you be buried with Christ by baptism into death for the remission of sins. (Acts 2:38; Rom. 6:3-5); and being raised up to walk in newness of life, that you might have an inheritance that is incorruptible and undelivered and that fadeth not away reserved in heaven for you, if ye endure faithful to the end. Think on these things, will you friend?

Are you ashamed of Christ and his testimony? Jesus said, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of his holy angels. Brethren, let us remember that we are not to be ashamed of the testimony of our Lord, that we are to be partakers of the afflictions of the gospel and that we are to hold fast the form of sound words.

TILLMAN B. POPE TO LEAVE LITTLE ROCK

Little Rock, Arkansas
November 3, 1941

To Whom It May Concern:

Believing he can do greater good in other fields, Brother Tillman B. Pope, who has been preaching for the congregation of the church of Christ at 12th and Thayer this city, has voluntarily resigned.

Brother Pope is a lovable character, full of zeal, a Christian gentleman and is loved by the church at this place.

We can recommend him as being a loyal preacher of the gospel and free from hobbies and "isms."

We wish him Godspeed and pray God to bless him wherever he may go.

Brotherly,

Signed:

Charlie M. Copeland,
Perry Evans,
Frank Ellis, Elders.

Dear Brethren,

I have of my own accord resigned the congregation at 12th and Thayer, this city, to take effect in January.

I am open for other work and any congregation desiring my service may write me at 1715 Summit St., Little Rock, Ark. I am 42 years old, and have been preaching about 20 years.

Tillman B. Pope.

We can supply you with HURLBUT'S STORY OF THE BIBLE, a John C. Winston publication. The standard of Bible story books for years, price \$2.00, prepaid.

What It Means To Be A Christian

BY GRANVILLE W. TYLER

Men should be constantly endeavoring to learn more about Christianity; its blessings cannot be enjoyed to the fullest without at least some knowledge of it. The Jew was born in covenant relationship with God and was afterwards taught the law, his responsibility to God, etc. But not so in this age, for one must be taught and must learn in order to become a Christian (Heb. 9:8-13; Jno. 6:44, 45); this teaching and learning must continue after he becomes a Christian that his knowledge may be increased. In the great commission Jesus commands his disciples to teach and baptize and to teach those who are baptized. (Matt. 28:19, 20) Ignorance hinders the progress of Christianity here and leads to eternal destruction hereafter. Obviously, there are mysteries connected with this profound system which the human mind can never fathom, but these have to do with the divine side, or God's part. God has revealed our duty to us in language that we can understand. It would be impossible to mention all the misconceptions and false ideas advanced in the name of Christianity, but let us take a look at a few of them.

Many believe and teach that since God does the saving, man has nothing whatsoever to do in the matter of eternal salvation, but is absolutely passive in every respect. No Bible believer doubts for a moment that God saves, for the Bible plainly states that he does. But to draw the conclusion that God saves man unconditionally is not only farfetched, but absolutely false. "For by grace (God's part) have ye been saved through faith (man's part); and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Eph. 2:8, 9) When people asked Christ and the inspired apostles what to do to be saved, and this was done more than once (Matt. 19:16-22; Acts 2:37, 38; 16:29-34), they, without exception, told them something to do. Who would dare say they made a mistake? Jesus said: "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) In the last book of the Bible the promise of eternal happiness is made to those who "do his commandments." (Rev. 22:16)

It is sometimes stated, and apparently believed by many, that we are not in anyway under any kind of law today. We are not under the law of Moses, nor can we merit salvation by perfectly keeping any law. But to say that Christians are not under the law of Christ is to reveal a gross misunderstanding of what it really means to be a Christian. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8:2) This law of God is just as binding and immutable as are his laws controlling the material universe; the consequences of violating this law are just as certain and even more serious in effect than the violation of the other laws. The New Testament contains the law of the Christian and no man can disrespect or ignore this law and please God." But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." (Jas. 1:25) We are not only required to order our lives by this law while we live, but shall be judged by it in the last day. (Jno. 12:48)

Christianity should not be thought of as a formal set or code of laws merely governing our outward acts. The principles set forth in the New Testament must reach the remote recesses of our hearts and control our thoughts and

emotions. (Matt. 5:8; 15:17, 20; Phil. 4:8) All ceremonies and acts of obedience or worship must be from the heart to be acceptable to God. Notice, "But thanks be to God, that whereas ye were, servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6:17, 18) "God is a Spirit: and they that worship him must worship in spirit and truth." (Jno. 4:24) Going through an outward form for baptism, the Lord's supper, giving of our means, or anything else without the proper attitude of mind or condition of heart, is to "become sounding brass or a clanging cymbal." It certainly does not follow, however, that one can have a pure heart and please God without obeying these commands. The acts commanded accompanied with sincere motives are essential; he who refuses to obey the outward acts commanded in the Bible is rebellious in the sight of God.

Some seem to hold the religion of the Bible as merely a negative system and feel that refraining from criminal action will make one a Christian. It is true that one must refrain from and be opposed to those wicked and sinful acts, but merely refusing to participate in outrageous practices is not enough to make one a Christian. He must not only cease to do evil, but must learn to do well also. In order to become a Christian one must obey certain positive commands. In Acts 10 Cornelius is pictured as one of the finest men morally you can imagine, and yet he had to hear the gospel preached, and was specifically commanded to be baptized. (Ver. 48) To Saul who had already turned away from his wicked acts, Ananias said: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name." (Acts 22:16) After becoming a Christian one must move forward; he must stand for something as well as against something. Notice both the negative and the positive in Paul's words to Titus. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that *denying ungodliness and worldly lust, we should live soberly and righteously and godly in this present world.*" (Tit. 2:11, 12) Christianity is a progressive system; it must be carried forward by those who march beneath its banner. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch, as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58)

We may speak of the joy and happiness of being a Christian, but we must not overlook the responsibilities, burdens and hardships along the way. Jesus promises rest to those who take his yoke (Matt. 11:28-30), and the promise of eternal life is to those who deny themselves, take up his cross and follow him. (Matt. 16:24-27) Those who enter the Christian life feeling that they are to be carried to heaven on flowery beds of ease should sit down first and count the cost. (Lk. 14:28-33) Every Christian enjoys blessings, has hope and assurance, for which the world longs but cannot know; but he who feels that there are no persecutions, disappointments or heartaches, has a poor conception of Christian living. Hear the apostle Paul: "Suffer hardship with me, as a good soldier of Christ Jesus." (2 Tim. 2:3) Again: "Fight the good fight of the faith, lay hold on the life eternal." (1 Tim. 6:12)

—The Evangelist, Corinth, Miss.

From The Young People

FAITH

BY CARLYLE WAUGH

The nucleus of every successful working thing is faith. Faith that is supported by only one member of a unit will often prove unsuccessful. Our faith with God must be made to work as that is the most efficient way of him knowing we have faith in him. His faith in us has been proven, and by a greater price than we will ever pay; God sent His Son to die for the sins of the world.

It is easy to express our faith in something that is on the successful way up, but pretty hard to lift it from the ground, put it on our shoulders and start up hill against odds.

The faith that older people have in the young people of this age is certainly an advantage in supporting the faith of the young people, but I sincerely believe that, say, the older people would for awhile think we were not worth the time and trouble to help us, there are enough young men and women to carry on under any circumstance.

Faith is having a working interest in something or somebody. God only made faith obtainable to human beings. The lower life has nothing to look to after death.

If we carry out our part of God's faith by obeying His commandments, He will show us His faith by fulfilling His great promise of eternal life to those who serve Him.

Every boy or girl, man or woman, to know life at its fullest must have an invisible means of support—God.

Henryetta, Okla.

BAPTISM

BY GENEVA BURGESS

In the world today you hear many different opinions on how you get into Christ. Some say you can be in Christ out of the church. But of course we know that is not true, because in Eph. 1:22-23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." We get into Christ and the church through baptism, as you will see in these following scriptures:

Eph. 4:4-5: "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism." Gal. 3:26-27:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Rom. 6:3 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Acts 10:48: "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Acts 2:38: "Then Peter said unto them, 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."

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

As we have seen in the above chapters of the New Testament, you have to be baptized into the church, which is Christ's body. So therefore, you can not be in Christ without being in the church which is Christ's body.

Henryetta, Okla.

Hear No Evil

BY LOURENIA WASSON

How hard it seems at times to heed the admonition to "Hear no evil." In this world of sin, we as youthful Christians find temptations awaiting us at every turn. In school and in work we are forced into contact with tempting situations. For this reason, we must be ever mindful of the fact that we must guard against unchristian activities.

One of the most harmful things indulged in (and we do not have to go to questionable places to do so) is covered by this thought, to hear no evil. If we would only stop others from saying things of our companions instead of eagerly seeking unkind things to say, it would be a much more pleasant world in which to live.

We understand hearing to mean the receiving of sound by the ear. We can hear a sound, and still have no notional knowledge of what we have heard. "Take heed what ye hear; with what measure ye mete, it shall be measured to you." (Mk. 4:24)

Fort Smith, Arkansas.

Building On the Rock

BY E. M. BORDEN

"For ye are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon, for other foundation can no man lay than that is laid which is Jesus Christ." (1 Cor.

3:9-11) To preach Christ is to lay this foundation.

Christians are stones in this building, and the foundation is Christ. We are on the rock, Christ, when we are in the church. All good buildings have good foundations. Jesus had this in mind when he compared the obedient man to the man who builds his house upon a rock. Those who hear and do not obey are compared to the man who builds his house upon the sand. (Matt. 7:24) In this illustration there are two builders. One is wise and the other is foolish. Just because a man is building is not evidence that he is right, for he may be building on the sand.

Paul tells us that faith is the substance of things hoped for and the evidence of things not seen. (Heb. 11:6) Faith in what? Faith in Christ, for he is the foundation or the creed of the church. "Substance" means to "Stand under." It also means "the ground work." Faith in Christ, then, is the first step, for it is the ground work and lies at the bottom. Paul said: "Other foundation can no man lay than that is laid which is Christ." This fact is one of the fundamentals of Christianity. Not faith in some human creed, but faith in Christ.

We are built on the foundation of the apostles and prophets, "Jesus Christ himself being the chief corner stone." "In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:20) The foundation of the apostles and prophets is Jesus Christ. He is the chief corner stone. Without him the building would fall.

Isaiah made mention of this foundation in these words: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Then the foundation was laid in Zion. Christ is the corner stone. He is the tried stone. The testing of stones before they are placed in the building, is the illustration here. So, Jesus is the tested or tried stone. He was tested from the time of his battle with Satan in the wilderness until he battled with the powers of hades and the grave. He won the battle and has a right to be called the tried stone. He is also called "The precious corner stone." Every part of the building rests upon him. He is the sure foundation because he is eternal. "This is the stone that was set at nought by you builders, which is become the head of the corner." (Acts 4:11)

Jesus said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Peter had just said: "Thou art the Christ the Son of the living God." Then Jesus

(Continued on page seven)

Converting Sinners

II Corinthians 4

BY T. B. CREWS

Our soul's salvation depends upon our ambition as working children of God. Every now and then I hear some one try to excuse themselves from working in the vineyard by saying they do not know how to talk to people. I am very much afraid that too many so-called church members know far too much about gossip and very little about Gospel. One thing impressed deeply in my mind early in life was this old saying: "You can't be a success without someone following and if you are a failure you are a misleader." I sincerely believe that no one can go to heaven without taking some one and I do not believe anyone desires to send others to a devil's hell, but they leave that impression.

Paul clearly sets an example or a fine set of rules to follow in the chapter used as text. When one reads this he can no longer say he does not know a procedure to follow. Of course this chapter is not fully complete or even near to being the all informing chapter as to what one must do to be saved, but it is certainly a great aid in what plan to follow.

1. II Cor. 4:2, "But have renounced the hidden things of dishonesty."

Dishonesty is shrouded in secrets, and is kept hidden from the eyes of truth and sincerity. Many thousands of honest souls belong to a dishonest body called _____ Church. In order to reach someone who is trapped in the clutch of sectarianism we must first renounce the hidden things of the dishonest branch to which that someone belongs. If the party you may be interested in is not a member of any church then it is up to you to convince that party that they are being dishonest with themselves and that things they should know have been kept hidden by their hitherto lack of interest in their souls welfare. Being a member of a denomination or being an alien sinner is like a pair of scales that are off balance. If the scales are off balance they are useless to anyone and dishonest weight is given. "A false balance is an abomination to Jehovah, but a just weight is his delight." (Prov. 11:1) Paul's method was to put the scales in working order by renouncing the thing that keeps dishonesty going, "secrecy."

2. Not handling the word of God deceitfully.

It is an easy matter to prove almost anything by the Bible by handling its inspired passages in a deceitful manner. Certain dishonest denomination-

al preachers spend a life time at deceiving people by using parts of the Bible to fit their particular belief. By a little deceitful handling I can prove that it is not wrong to steal, and by the same passage prove that it is wrong. Eph. 4:28 says, "Let him that stole, steal no more." Handle this passage deceitfully and stop short as sectarian preachers do and we cut off the "no more" and get this: "Let him that stole steal."

Again we find that Judas went and hanged himself and on another occasion Jesus speaking to his apostles said, "Go do ye likewise." Shall I go hang myself as Judas did? If I interpret passages which are not privately interpreted by anyone (2 Pet. 1:20) as some do, I could stop short, misplace and misapply and make some people believe almost anything but a truly converted person is converted by no dishonest tactics and without deceitfulness.

3. Walking in craftiness.

Our over cunningness is far from being a converting power. Many used various witch craft methods to fool people in early days and many today are still claiming some supernatural power. None of the apostles ever used a method which could not be understood by the most ignorant class of people as well as the most educated. When a miracle was performed they merely said, "In the name of Christ does this thing take place." (Note Acts 4) People knew them as Christ's followers and understood their action or else denied what they knew was right. We have faith in all these things (John 20:30-31), and we need no craftiness to convert people but rather we need to know more about the only converting power left for us. (Rom. 1:16-17)

In the days of Christ men tried to trick him with their own cunningness but never did he fall into their false fronted efforts. (Luke 20:21-28) The wolves in sheep's clothing today are very numerous. Let us not use men's but rather God's. We need not society filled pews to convert people, we need not soft singing choirs, loud sounding pianos, robed preachers, attendance prizes, etc. God's method will convert, man's methods will mislead.

4. "For we preach not ourselves but Christ Jesus the Lord." (vs. 5)

How many of us approach the outsider with high sounding praises of

what I have done and how few use the meek approach of our Savior. Paul said, "I am determined to know nothing among you save Christ and him crucified." (1 Cor. 2:2) He also said, "If I or an angel from heaven preach any other gospel than that which I have preached unto you let him be accursed." (Gal. 1:8) And before this he had said, "I am not ashamed of the gospel for it is the power of God unto salvation." (Rom. 1:16) Some college teacher taught his class it was a misinterpretation to place a "the" before gospel but as for me the word is there and I shall not be guilty of removing it. After Paul had preached Christ crucified, the gospel without shame, he could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only but unto all them also that love his appearing." (2 Tim. 7-8)

Will you, will I, be able to say this,

5. "We are troubled on every side yet not distressed; we are perplexed but not in despair, etc." (Verses 9-10)

"Let us not grow weary in well doing, for in due season we shall reap if we faint not." (Gal. 6:9) "Blessed is the man that endureth temptations." (James 1:12) We may be despised, persecuted, ridiculed and thoroughly mistreated but never like Paul. Let us never grow weary, the great reaping time will come. Let us endure all temptation and then the task of converting sinners will grow easy.

Houston, Texas.

BUILDING ON THE ROCK

(Continued from page six)

Christ is the foundation or rock upon which we build. Since Christ is the rock upon which we build, there is no way to build on the rock without being in the church, for the church is built on the rock. The church is the body of Christ, so to be in the church is to be in Christ. (Eph. 1:22, 23) Even God is in Christ reconciling the world unto himself. Now, since we get into Christ by getting into the church, the question naturally arises, How do we get into Christ? "Know ye not that so many of us as were baptized into Christ, were baptized into his death?" (Rom. 6:3, 4) The same truth is stated in Gal. 3:27. Then we are not in Christ until we are baptized. None are really in the church unless they are added by the Lord. (Acts 2:47)

The Good Confession

BY JAMES H. STACKS

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And they went on their way, they came unto a certain water: and the Eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:35-37) Of all the confessions made by men today, this is the only one that can be made by the authority of God. Often times this confession is made, that is, I believe that God for Christ's sake has pardoned my sins. If this is the confession that you made, I am going to ask you to give me the authority by which you made this confession. Let us study this confession to see if it can be made by the authority of God.

First, let us see what is confessed, we find that your feelings are confessed, that is, that you feel like your sins are forgiven, but let us notice how deceptive your feelings sometime are. In 1 Kings 13, God has recorded the story of a young prophet. God told the young prophet to go into the city of Bethel and to curse the altar there, but he restricted him from eating or drinking in that place and he commanded the young prophet to return home a different way than the way which he entered the city. Now let us notice how that this prophet was deceived by his feelings. We find that the prophet obeyed God's law up to a certain point and then he was deceived. The prophet was on his way home when he decided to stop and rest. While he was resting, an old prophet, who had heard of the things he had done in Bethel, came upon him and said God as told me to take you into my home and give you food and drink. This was a lie, but the young prophet believed this lie and went with the old prophet. In doing this, he disobeyed God, and we find where he was punished for this disobedience. Here we see how that this young prophet was deceived by his feelings and likewise we sometimes are deceived by our feelings.

Let us also notice that Saul, later known as Paul, was deceived by his feelings. Galatians 1:13-14, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Here are some of the things that Paul had done during his life, but while he was doing

these things, he felt like he was right as we find in Acts 23:1 "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." Paul was deceived by his feelings.

In the confession I believe that God for Christ's sake has pardoned my sins, we find that remission of sins is also confessed, but let us go to the Bible to see if we have remission of sins at this time. When do we receive remission of sins? We know that it is the blood of Christ that cleanses us from our sins, but when does it cleanse us? In Acts 2:38 we find that we are baptized for the remission of sins, "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." Then in Acts 22:16, we find that baptism washes away our sins, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." We know that confession comes before baptism, and since our sins are not forgiven until we are baptized, we know that it would be unscriptural to make the confession that God for Christ's sake has pardoned our sins. Again, I ask by whose authority is that confession made.

I believe that Jesus Christ is the Son of God. This is the New Testament confession. Men have found fault with it, in that they say it is insufficient, that is, that we do not confess enough when we make that confession, but we confess Christ who is the way, the truth, and the life. (John 14:6) Here is the authority for making this confession. God made it, Matthew 3:17, "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Jesus, himself made it before Governor Pilate, Mark 15:2. Angels made it, Luke 2:11. The apostles made it, Matthew 16:16. The eunuch made it, Acts 8:37. We are commanded to make it, Matthew 10:32: "Whosoever therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Men often say I am satisfied with my baptism, but I wonder if they are satisfied with the confession that they made, the confession is just as important as baptism. It is a privilege to confess Christ now, but every one must confess him, if not now, then it will be when you stand before Christ himself, Phil. 3:11, "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Will you not make the confession that was authorized by God, Christ, angels, and the apostles?

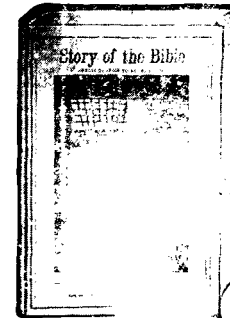
Warren, Arkansas.

Let us walk with God every day thanking him for all the blessings advantages, and opportunities he has bestowed upon us, for without him we can do nothing acceptable in his sight.

Let us keep walking straight ahead— not be enticed to stray off into some by-path suggested by Satan or his agents, where we will be sure to step off into some well covered pit-fall and be lost.

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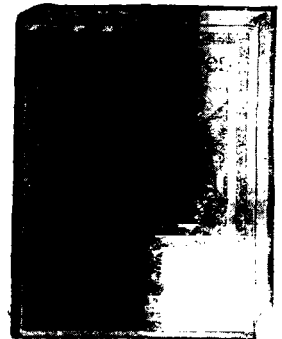
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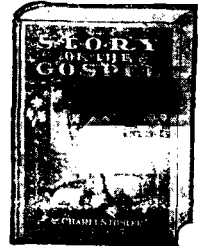
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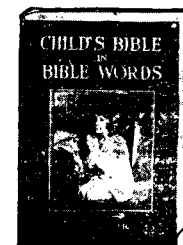
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